MENNONITE LIFE

April, 1957

"Isaac Blesses Jacob," painting by Govert Flinck.

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

Responses to January Issue
Mennonite Church Architecture

Scottdale, Pa.

To the Editors:

Accept my congratulations for your excellent January number, featuring Mennonite architecture. This is invaluable to all of us. . . .

Fraternally yours,
Paul Erb, Editor
Gospel Herald

Kalamazoo, Michigan

To the Editors:

. . . a particular congratulations to the last issue of *Mennonite Life*, with that study on Mennonite Church Architecture. I think that you have done a real service to the Mennonite Church at large by openly discussing the issue and by publishing so many illustrations. . . .

Most sincerely yours,
Robert Friedmann

———o———

Some of the churches ordered as many as 100 copies of the January issue of *Mennonite Life*, in which we featured Mennonite church architecture, for resale. Copies are still available for 50 cents each. For a larger order, a discount is granted. Write to: *Mennonite Life*, North Newton, Kansas.

(For special offers, see inside of back cover in this issue.)

MENNONITE LIFE
North Newton, Kansas

COVER

"Isaac Blesses Jacob," painting by Govert Flinck

Courtesy of Rijksmuseum, Amsterdam

MENNONITE LIFE

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

Contributors in This Issue

(From left to right)





ROSELLA REIMER DUERKSEN wrote her doctor's dissertation on Anabaptist Hymnody at New York Union Theological Seminary (p. 61).
NELSON P. SPRINGER is assistant librarian at Goshen College and curator of the Mennonite Historical Library (p. 88).
EMMA K. BACHMANN nee Krehbiel relates experiences from her youth in Iowa. She lives in retirement at Woodlake, Calif. (p. 71).
ROBERT SCHRAG, Newton, Kansas, former editor of EURO PAX NEWS, is a junior at Bethel College (p. 64).
JOHN F. SCHMIDT is active in Public Relations, Bethel College Historical Library, and MENNONITE LIFE (p. 88).





GUY F. HERSHBERGER teaches sociology at Goshen College and is director of the Mennonite Research Foundation (p. 87).
GEORGE UNGER, graduate of Goshen College Biblical Seminary is now an aide at Prairie View Hospital, Newton, Kansas (p. 86).
CORNELIUS KRAHN did some research along the lines of Mennonite artists and art while in Holland, 1953-54 (p. 52, 84).
JIM LEHMAN is graduating from Bethel College with a social science major. He plans to do graduate work in the field of recreation (p. 58).
S. H. N. GORTER has been active as minister of the Mennonite Church of Rotterdam, editor of the Dutch Mennonite paper and administrator of relief work. The picture shows Gorter (center at table) at the time when he relinquished his responsibility as editor of the ALGEMEEN DOOPSGEZIND WEEKBLAD on November 1, 1955. On his left is Mrs. Gorter, next to Mrs. Gorter is W. H. Meihuizen, present editor of the paper and on the extreme left, seated is H. Craandijk, chairman of the Algemeene Doopsgezinde Societeit. The article (p. 51) appeared first in DOOPSEGEZIND JAARBOEKJE 1940 under the title "Twee maal Jacob." Gorter was editor of the JAARBOEKJE from 1931-43.

NOT SHOWN

EUGENE AND BRUNO DERKSEN are editor and photographer of Derksen Printers, Ltd., Steinbach, Manitoba (p. 72).
WALTER EISENBEIS was a student at the Mennonite Biblical Seminary and is now doing graduate work at the University of Chicago Divinity School (p. 69).

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Isaac Blesses Jacob

By S. H. N. GORTER

IN many paintings a certain portion is the most significant of the whole. When we look at Govert Flinck's "Isaac Blesses Jacob," the telling portion is where the artist has the pale and delicate hand of the dying father take the gloved hand of the deceitful son. Here the conflict between these two is centered and from the hands, our eyes glance to the faces of both. Flinck has been human by not making a criminal of Jacob. He is almost attractive and his face glows with a suggestion of inner strength. Nevertheless, his furtive glances at his father indicate a hesitancy. Undoubtedly this Jacob is false, when he answered: "I am Esau!" when his father asked for his name. But the blind, dying father doubts only for a moment and then blesses him with a trembling hand and an earnest word that comes from his heart.

Almost beyond comprehension is Jacob's coming to the deathbead of his father with a lie on his lips and getting the blessing which is a blessing of God—by falsehood. How is it possible, we ask, that he dares to act in this way, before his father, his brother, and even before God Himself?

He who knows life and man, knows that this actually exists. Unfaithfulness as that of Jacob appears often. Evil does not always appear openly and strike only after warning. The contrary is true: the evil seldom confronts one openly: it appears as the good and in that guise comes to power. Jacob says: "I am Esau," and this assertion has been repeated many, many times. Even in the realm of religion it has been and still is that way, although you would not expect to find it there. Phariseeism has always been common and only a few of us would dare to say that they are free from pious appearances that so often belie a completely different character. In the moral life it is similarly true. There is no longer not only the great distance between the good word and the deed that has to follow it—between the high ideal and the gray reality. It is worse: there is the clear and unmistakable contradiction. The intention and the earnest effort seem to be good, but is often followed by conflicting behavior. Outwardly it looks like the intentions are honorable; inwardly the desire may be different. And in the great world this means so much to us. Pursuit of gain, pride of position, ambition for power are to be seen more than ever, but those who are guilty pretend to serve the truth, justice, freedom and peace. Every day we can hear the high-sounding words that this lie speaks. Just as Jacob, it asks for God's blessing upon its terrible deeds. Not only at the death-bed of Isaac did the evil come in the guise of the good and pray for the help of the Almighty.

But we can also look at this painting in yet another way. We can see Jacob not only as an evil-doer, but also as a person of noble impulses. His desire struggles with his submission to his father; his love for life with a respect for God, whose blessing he desires. Jacob has been like this during his whole life: a man in whom these conflicting desires fought for victory.

In his face, we can already notice something of this struggle. Therefore perhaps, we are a bit milder in our judgment of Jacob, and not only of him, but of the world and ourselves, where we find just this dual character. Everybody has had some hours in which he says with Paul: "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24) because his whole life seems to him as though it was completely spoiled by sin. Then again, this same man will also experience the time when, although his actions are evil, his intentions are good. Completely righteous people, groups or nations don't exist, but completely evil ones don't exist either. Though the times are dark, we are able to listen to the voice of God and Jesus. At the end God will triumph.

Jacob fled out of his parental home after his deceit and did not come back for a long time. In this period a better Jacob grows within him. Though many times in his life he was insincere and sinful, the Spirit of God did not release him, and after a hard fight it won. The climactic change comes in the meeting with the Unknown, at the other side of the Jabbok, the place which would be called Peniel, i.e. face of God. When the Unknown has wrestled with him and afterwards asks for his name Jacob doesn't fear the truth any longer and answers, "I am Jacob." Then he receives God's blessing. After

"Isaac Blesses Jacob," another painting by Govert Flinck.
Courtesy of Fries Museum, Leeuwarden

this event, especially, we see a changed Jacob—one in whom the Spirit of God won after a lifetime of struggle. He is now a poised man, a loving father. The time comes when he lies on his deathbed and gives the blessing of God to his two grand-children. The great Dutch painter, Rembrandt, painted this scene. Here, the point of interest is where Joseph's cheek lightly supports his father's forehead. Even this tender contact precedes the touch which blesses the locks of Ephraim. Both Joseph and Ashash watch in thankful emotion how Jacob's hand touches the head of his grandchild. Here is a sphere of peace, love, and trust. It seems to say: "Where love is, there is the blessing of the Lord." So at the end everything ends well with Jacob.

With this faith and hope we, too, want to face life, even at the place where it appears as malignity and a lie. God doesn't give us up; he seeks us, even when we are full of sin. In the same way He doesn't give up mankind. Where mankind seems to have fully turned away from him, He nevertheless appears, with the result that people still call upon Him. Through and out of the darkness He will lead us at the end to the place where peace, righteousness, and love will reign. Trusting in that other man, that other self and other mankind, who will some day triumph by God's power, we may stand in the present while the conflict continues.

(SEE COVER)

The Artist Govert Flinck

By CORNELIUS KRAHN

GOVERT Flinck was born in the Mennonite community of Cleve, Germany on January 25, 1615. His father was a prosperous and honored citizen who wanted his son to become a businessman. He became an apprentice in a textile store at Cleve. Soon his employer complained that he was spending too much time in drawing pictures of animals and people. His father warned him to discontinue this practice, to which he listened quietly. Meanwhile he became acquainted with a glass painter. During his free hours he went to watch his new friend at his work. This increased his interest in art and decreased his interest in business. His employer sent him home with the recommendation that his parents should prepare him for a career of a painter. His parents were deeply disappointed, and his father exclaimed, "May God forbid that I should bring up a son to become a painter because most of them are libertines and of low morals." Thus he forbade his son to draw and told him that he would send him to a businessman in Amsterdam.

"Portrait of the Mennonite, Gozen Centen," by Govert Flinck. Courtesy of Rijksmuseum, Amsterdam

Preacher and Painter

The well informed A. Houbraken relates that Govert found no place to pursue his inclination except in his bedroom. With his pocket money he bought some equipment for painting, and sometimes he would paint throughout the night according to that which he had learned from the glass painter. One night his father surprised him while he was at work and forced him to go to sleep immediately after having destroyed all his works of art. This was a great disappointment and a crisis in the life of Govert. There was no one who could understand him and his ambitions except the glass painter and even he could not help him.

One Sunday a minister from the Mennonite Church of Leeuwarden was to preach in the small Mennonite congregation of Cleve. The Flinck family attended this wor-

"Amsterdam Sharpshooters Celebrate the Peace of Westphalia," painting by Govert Flinck, now located in Rijksmuseum, Amsterdam. Govert Flinck himself is shown at the extreme right.

"Girl Near Chair," painting by Govert Flinck.
Courtesy of Mauritshuis, The Hague

"The Miser," painting by Govert Flinck.
Courtesy, Cincinnati Art Museum

Courtesy of Rijksmuseum, Amsterdam

"Mercury, Argus and Io," painting by Govert Flinck.

ship service and was quite impressed with the message. How surprised they were when they learned that Lambert Jakobsz was not only a good minister and Christian, but also a painter of some reputation. The family decided to consult him regarding Govert. Lambert Jakobsz was willing to take him in as an apprentice in his art studio in Leeuwarden where he would reside in his home and consequently be under good care. Having arrived in Leeuwarden Govert soon became a good friend of Jakob Adriansz Backer, of Harlingen, another Mennonite apprentice who was also taking lessons with Lambert Jakobsz.

Pupil of Rembrandt

Around 1634 both of them went to Amsterdam to become pupils of the great master Rembrandt, a friend of the Mennonites. Our reporter states that Govert Flinck was so successful that it soon became difficult at times to distinguish between the works of art of the master and the pupil. In fact, some works of art long ascribed to Rembrandt were only recently discovered to have been done by Flinck. In 1636 Flinck became independent. In 1645 he married Ingitta Thoveling. They had a son named Nicolaas Antonie who also was an artist and art collector. In 1651 his wife died and in 1656 he married Sophia van der Hoeven. Later in his life Flinck underwent some Italian influences. He was one of the first among the pupils of Rembrandt to give up the use of the dark colors and to turn to light colors. Now he was under the influence of the artist Bartholemeus van der Helst. He never developed an outstanding independent school of art like some of the great masters. Portraiture, history and mythology were the fields in which he worked. He became honored and prosperous. Some of the best known writers and many leading citizens of Amsterdam were painted by him. The Mennonite deacon, Joost van den Vondel, the Shakespeare of the Netherlands, was a close friend of Flinck and wrote verses for a number of his paintings and a commemorative verse when he died. His biographer, who knew his son, relates that Flinck was good-natured and a regular church-goer. He frequently visited artists and friends of art Sunday afternoons, and stayed away from parties where excessive drinking was the practice. When his collection of art was sold at an auction after his death, it netted 12,000 guilders.

The Artist

Some of his early paintings not only reveal the influence of Rembrandt as far as the art is concerned but also deal with biblical subjects. Outstanding among them are *Isaac Blesses Jacob,* 1638 (Amsterdam); *Solomon Prays for Wisdom* (Palace, Amsterdam); *David Presenting a Letter to Uriah* (Dresden); *The Expulsion of Hagar* (Leipzig).

Parallel with this early interest in biblical subjects we find his interest in the Mennonites. The list of paintings in this area is topped by Joost van den Vondel, who was deacon of the Mennonite Church of Amsterdam. *Jonas Jacob Leeuwen Dircksz.* was painted in 1636 and is possibly one of his first works of art after having come to Amsterdam. It still belongs to the Mennonite Church of Amsterdam but is on loan in the Rijksmuseum, Amsterdam. The portrait of *Gozen Centen,* a regent of the Mennonite home for aged of Amsterdam, Rijpenhofje, has also been loaned to the Amsterdam Rijksmuseum by the Mennonite Church. Flinck was a member of the Mennonite Church of Amsterdam, although a source claims that he later joined the Remonstrant Church. The matter of his active participation in church life and work will have to be investigated.

Among his early paintings is one of *Rembrandt,* 1639 (London). As Flinck prospered and became famous as an artist his circle of friends widened and the requests for works of art increased. In 1642 he completed the *Four Masters or Chiefs of the Kloveniers* (Amsterdam) which was followed by the *Corporalship of Captain Albert Bas and Lieutenant Lucas Conijn,* 1645 (Amsterdam). In 1648 followed his famous *Amsterdam Sharpshooters Celebrate the Peace of Westphalia* (Amsterdam) on which Flinck himself is shown at the extreme right.

On August 29, 1659, the city of Cleve thanked the artist in a letter for the painting, *Solomon Prays for Wisdom,* evidently a smaller copy of the above painting by the same title. He was also called to portray the Prince of Orange and Prince Moritz of Nassau at Cleve. He was busy with a large assignment for the Amsterdam City Hall when he died suddenly at the age of 45 on February 2, 1660.

His friend Vondel lamented his early death by stating:

Thus lived Appolos Flinck, removed too early from the City,
When he, by request of the noble government,
Was to decorate the beautiful City Hall with events from history.

(Continued on page 95)

Portrait of writer, Joost van den Vondel, by Govert Flinck. ➔

Courtesy Rijksmuseum, Amsterdam


G. FLINCK
1615-1660

Daniel Wohlgemuth

Well Known Mennonite Artist Commemorates 80th Birthday

Daniel Wohlgemuth of Gundersheim, South Germany has been featured repeatedly in MENNONITE LIFE. On April 17, 1956 he commemorated his 80th birthday. For this occasion a selection of his works of art was reproduced and published under the title of "Daniel Wohlgemuth an seinem 80. Geburtstag" by Friedrich M. Illert. This excellent book, published by the Art Gallery of Worms, contains a number of contributions written by art critics and reproductions of works of art by the artist. Most important, the book contains an original water color by the artist. Copies of this book can be ordered through MENNONITE LIFE for the price of $3.50.

Some original works of art by Daniel Wohlgemuth can be purchased through the MENNONITE LIFE office. Send your inquiries to MENNONITE LIFE, North Newton, Kansas.

ALBERT SCHWEITZER
Lithograph by
Daniel Wohlgemuth

Gundersheim, the home of the artist, Daniel Wohlgemuth. The original is an oil painting.

(Right, top) Donnersberg, mountain of the Palatinate where many American Mennonites have come from. The well known Weierhof is located at the foothills of the Donnersberg. The original is an oil painting.

(Right) Winter landscape (Winterhang) painted in 1949. The original is in water color.

Cuts courtesy of Staedtische Gemaeldegalerie, Worms.

Life in the Sugar Bush

By JIM LEHMAN

IN the Croghan—Lowville communities in upper New York in the western foothills of the Adirondack Mountains, Mennonites and Amish Mennonites comprising three churches include in their farming activities the gathering and processing of maple syrup.

The production of maple syrup is a commercial enterprise in the northeastern part of the United States and the adjoining regions of Canada. About one-third of the total production of the United States comes from New York state with most of the remainder coming from the New England states. Pennsylvania, Ohio, Indiana, and Michigan produce lesser amounts.

Maple syrup has been manufactured for many years. The Indians made it by throwing hot stones into a kettle of sap and evaporating the water. Methods have steadily improved to the use of modern equipment of today.

The farm of my father, Sam Lehman, is typical of those among the Mennonites of northern New York state. The farming is diversified with the maple "Sugar Bush" playing an important role in the total economy. Our sugar bush is composed of approximately 100 acres and is located in the foothills of the Adirondack Mountains. It is composed mostly of maple trees but also has many other varieties including beech, birch, spruce, hemlock, and cherry. Our land has been in the family for about one hundred years, my grandfather having owned it before my father who purchased it in 1944. This gives it an added sentimental value.

In northern New York the maple sugar season starts about the middle of March and lasts six to eight weeks depending upon the weather. In the spring the sap starts flowing from the roots of the tree, where it has been stored, up to the trunk to the branches where it will be used for the growth of buds and leaves. The sap runs when there are freezing temperatures at night and thawing temperatures in the daytime.

On March first of last year, Paul Andreas, of Beatrice, Nebraska, and I left Bethel College, North Newton, Kansas to go to the state of New York to work in my father's sugar bush. We arrived there on March 4. Since the weather was still cold and stormy we had to wait a short while.

On March 10, we moved equipment and supplies to the sugar bush. Food, bedding, and other living necessities were taken along since the crew usually lives in our weather-beaten camp during the week.

The horses were trucked to a place about a mile from the sugar bush. We could not drive the truck all the way to the camp because of the deep snow and unplowed road. The equipment was loaded on a sleigh and taken the rest of the way by horses. Our first task was to break through the roads with the horses. The snow, which measured about four feet, proved to be too deep for the

(Bottom) Sam Lehman, Mrs. Walter Lehman, Jim Lehman, John Merz, and Mattie Kennel loading supplies and equipment on sleigh to move into sugar bush. (Right) Boiling shed and camp in sugar bush. (Right) Jim Lehman breaking through roads with horses.

horses to struggle through, so a bulldozer was used to break a track.

Because of the deep snow an essential part of our equipment is snowshoes. It is virtually impossible to struggle through three or four feet of snow without them. With the aid of snowshoes walking is fairly easy and there is not much sinking in the snow.

The next step was to remove the buckets from their storage place and distribute them to the maple trees. Both wooden and galvanized metal buckets are used. Covers are used to keep rain, snow, and debris from falling in the buckets, thus insuring cleaner sap and consequently a higher quality of syrup.

After the buckets were distributed my father, Paul, and I started tapping. Holes five-eighths inch in diameter are drilled about two inches into the tree. We use both a steel bit and brace to tap the trees and carry a small power tapping machine on our backs. Any maple tree ten inches or more in diameter is tapped. A tree more than twenty inches in diameter gets two buckets while those more than twenty-six inches in diameter get three or four buckets. The holes must be drilled in a different place each year because there is a dead spot around every old tap hole which will not permit any sap to drip. A metal spout is inserted in the hole and the bucket is hung on this spout. We usually hang about three thousand buckets which is more than the average operator hangs.

By the time the tapping was complete the weather was warm enough in the daytime for the trees to start dripping. Paul and I started gathering the sap. We use horses and sleigh with two large tubs to haul the sap to the boiling shed. In some places tractors are used; but usually, they are not as practical as horses because of the time required to operate them. Our horses are well-trained and obey commands to move ahead and to stop.

The sap is taken to a large storage tank located in the boiling shed. From there it is run by gravity into the evaporator. This consists of two pans with compartments allowing the sap to run from one to another. A wood fire is used for heat. Some people use oil or gas; but we find wood to be the most economical because of the abundant supply at hand.

About thirty-five gallons of sap is required to make one gallon of syrup. This varies in different trees and from year to year. In a good year the average tree will yield about fifteen gallons of sap.

Boiling requires a high degree of skill and experience. My father has done the boiling for many years. The sap must not get too low or the pans will scorch. When the syrup reaches a density of eleven pounds to the gallon it is thick enough. Syrup too thin will ferment and syrup too thick will crystallize. My father uses what is called

(From top to bottom) Joe Yancey on caterpillar opening roads. Gary Lehman with a load of buckets ready to go out into the woods. Jim Lehman scattering buckets to the trees. Norman Lehman tapping the tree with power tapper.

the "aproning test" to check the density of the syrup. A scoop is put into the hot syrup. If the syrup drips off in a sheet across the bottom he knows it is thick enough. Some less-experienced boilers use a hydrometer. On a good day we can make as much as seventy or eighty gallons of syrup.

Whenever we had visitors we made "wax on snow" for them as a special treat. Syrup is boiled down thicker than usual and poured on snow where it congeals like taffy, making a very delicious candy. Another treat is made by stirring and cooling the thickened syrup; then pouring it in molds where it crystallizes. These "sugar cakes" are a high priced delicacy when bought in a store.

Paul and I, by steady working, could gather the sap from the entire woods in two days. During the season we made the rounds eleven times. When we had completed the last round we took the covers off the buckets and as soon as some rainwater collected in them we washed them and put them back into storage.

When the buds on the trees begin to break through it is an indication that the sap will stop dripping. It will then be going into the growth of leaves.

We can much of our syrup in quart, half-gallon and gallon cans. This is retailed to people who come to the farm, wanting to buy in small quantities. Last year, the price of the syrup was about $5.00 per gallon depending upon the quality. The lightest colored syrup is the highest priced.

The syrup not sold on the retail market was put into 55-gallon steel drums and trucked to Vermont. There most of it is bottled and retailed. Some is made into candy and some goes into the manufacture of maple flavorings.

Our total production for the year was about 550 gallons. This was one of the largest crops since 1944. This bumper crop, however, was limited to a small section of northern New York. Most of the rest of the syrup producing area, particularly the New England states, had very poor yields. The main cause of this was poor weather conditions throughout the spring.

Our next big task was to cut wood for the next year. For this we use power-driven chain saws which are a tremendous time and labor saver over the old-fashioned cross-cut saw. We cut approximately 60-70 cords of wood. This was hauled into the back part of the boiling shed and piled so it would dry out and be ready for use the next spring.

Our last job was to move the equipment and horses out of the woods. This signified the end of sugaring for another year. Paul and I, our work completed, left New York on May 10, took a short vacation trip through the New England states and Washington, D. C., then headed back to Kansas.

(From top to bottom) Paul Andreas filling barrel with sap, Gary Lehman and Arnold Wedel collecting sap. Sam Lehman testing the syrup using the apron method to see whether it is thick enough. Mr. and Mrs. Sam Lehman make maple sugar cakes.

Early German Anabaptist Hymn Books

By ROSELLA REIMER DUERKSEN

Within the major stream of the German Reformation movement, the congregational hymn, or chorale, became one of the most significant expressions of the desire of Luther and his co-workers for a church service in which all worshipers could actively participate. From the number of sixteenth century Anabaptist hymns still in existence today, it is obvious that they, too, encouraged congregational participation in their services through the use of the hymns with vernacular texts sung to well-known, simple, tuneful melodies. Printers, however, were undoubtedly hesitant to accept the material of an outlawed group of people. Consequently, a great many of the early hymns of the Anabaptists circulated in manuscript for several decades before appearing in printed hymnals; many others were never printed.

The Ausbund

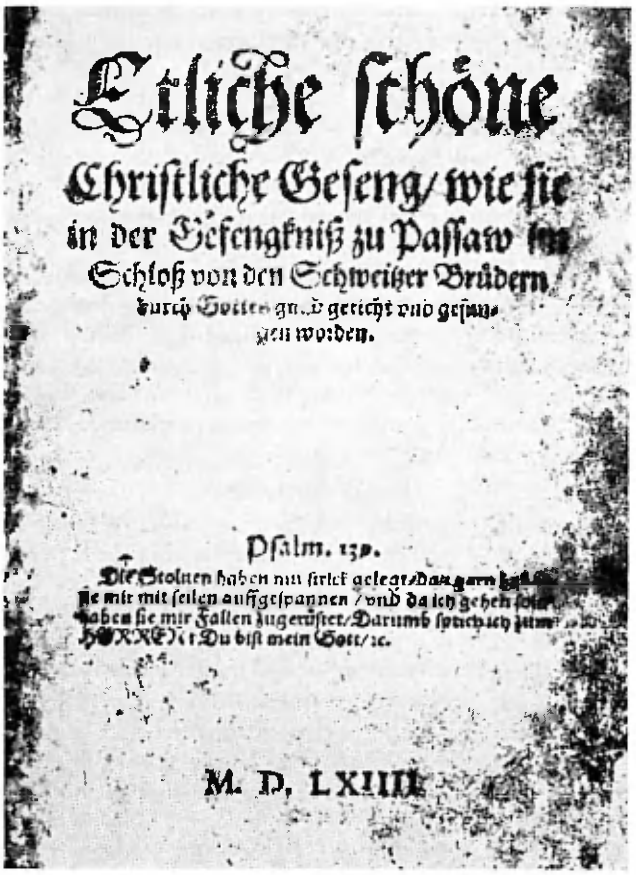
The second part of a hymnbook usually referred to simply as the *Ausbund* and still used regularly in Amish services today is the oldest dated printed source now available of Anabaptist hymnody in the German language. A 1564 edition of this second part bears the following title: *Etliche schöne Christliche Geseng wie sie in der Gefengkniss zu Passau im Schloss von den Schweitzer Brüdern Gottes gnad gedicht und gesungen worden.*[1] (see Fig. I) The problem of the identity of these Swiss Brethren imprisoned in the dungeons of the castle of Passau on the Danube was solved by Rudolf Wolkan, a German scholar who, at the turn of this century, obtained access to the sixteenth century *Passauer Akten* or records.[2] The prisoners at Passau, he discovered, consisted of approximately sixty Swiss Brethren who were fleeing westward from Moravia. Being apprehended near the Bavarian border in 1535, they were mercilessly thrown into prison. More recently, these prisoners have further been identified as members of the "Philippites" in Moravia, so-called after Philip Plener, their leader.[3] Although they were at one time united with the Moravian Hutterites, division arose in 1535 over the establishment of communal living, and the Philippites sought to reunite themselves with the Swiss Brethren. They remained in the Passau prison from 1535 to 1540, where many of them died. Some were later united with the Swiss Brethren in South Germany.

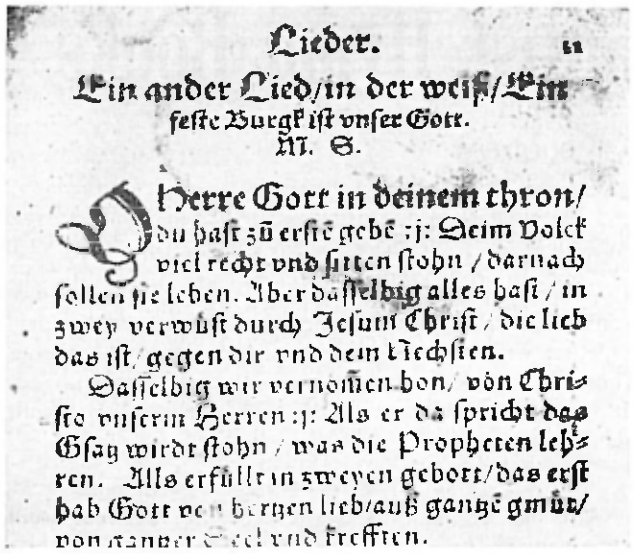
The 1564 edition of the Passau *Geseng* consisted of fifty-three hymns, together with a title page and the table of contents. The text only of these hymns, containing from three to seventy-one stanzas, was printed; no musical notation was printed in this or any other of the other sixteenth century Anabaptist hymnbooks. Instead, the melody to which each hymn was to be sung was indicated immediately under the number of the song, generally with the words, *Ein ander schön Lied. Im Thon*— (another beautiful song, to the tune—). These melodies consisted primarily of the popular folk tunes of the day, together with some of the sacred tunes of the Lutheran chorales, and some tunes which today remain unidentified. It is doubtful that any of the tunes were original with the Anabaptists.

The Message

Although the majority of the hymns of this book were anonymously printed, some have left a clue to their authorship by means of initials printed above the stanzas. Twelve songs bear the initials *H. B.*; eleven the initials *M. S.* (See Fig. II); one has both pairs of these initials, apparently indicating a joint authorship. The initials point to the authorship of Hans Betz or Petz and Michael Schneider, both of whose names appear in the Passau records as Anabaptist prisoners. One song of fourteen

Fig. I. Title page of 1564 edition of AUSBUND.





Lieder.

Ein ander Lied/in der weiß/Ein feste Burgk iſt vnſer Gott.
M. S.

O Herre Gott in deinem thron/
du haſt zů erſtē gebē :j: Deim Volck viel recht vnd ſitten ſtohn / darnach ſollen ſie leben. Aber daſſelbig alles haſt / in zwey verwüſt durch Jeſum Chriſt / die lieb das iſt / gegen dir vnd dein Nechſten.

Daſſelbig wir vernomen hon/ von Chriſto vnſerm Herren :j: Als er da ſpricht das Gſatz wirdt ſtohn / was die Propheten lehren. Alls erfüllt in zweyen gebott/das erſt hab Gott von hertzen lieb/auß gantzē gmüt/ von ganzer Seel vnd krefften.

Fig. II. Page from AUSBUND. Note initials M.S.

stanzas has a pair of initials preceding each stanza, indicating that it was produced jointly by fourteen of the prisoners.

Little is known about either of the two major *Geseng* writers. Betz, a weaver by trade, appears also to have been a successful preacher with a trained theological mind. In his hymns, a number of which exceed thirty stanzas in length, he defends Anabaptist doctrinal views and rejoices in his faith. Nevertheless, he portrays much sadness, for his harp is broken and its melody is gone (Hymn No. 27). Schneider, perhaps the leader of the imprisoned group, was less concerned with the problems of doctrine than Betz. He has presented the views of an Anabaptist mystic, longing for complete union with God, willing to undergo suffering if that be a necessary stepping stone.

Throughout the texts of the Passau hymns, a tone of sadness is dominant; the world is full of wickedness; the righteous must suffer, as exemplified by Christ's suffering on the cross. But the poetry expresses, too, a complete reliance upon the strength of God, for the way is difficult and full of sorrow, but the reward for faithfulness is great.

Early Editions

The earliest complete *Ausbund* in existence today is one published in 1583 with the following title page: *Ausbund Etlicher schöner Christlicher Geseng, wie die in der Gefengnuss zu Passaw im Schloss von den Schweitzern und auch von andern rechtgläubigen Christen hin und her gedicht worden. Allen und jeden Christen welcher Religion sie auch seyen, unparteilich und fast nützlich zu brauchen.*[4] An earlier edition of this hymnbook, however, undoubtedly appeared in or before 1571, for reference to the *Ausbund* was already made in the *Frankenthaler Gespräch* (debate) held in June, 1571. In the 1583 edition of the *Ausbund* the *Geseng* of the Passau prisoners appeared as the second part, with a separate title page, table of contents and new pagination. The first section of the 1583 edition, as well as of the many subsequent *Ausbund* editions, contained eighty hymns, ranging in date of composition from 1524 to 1570. Here are found many of the earliest hymns by and about members of the Anabaptist faith, among them Felix Manz, drowned in 1527 (Hymn No. 6); Jörg Wagner, burned at the stake in 1527 (Hymn Nos. 34 and 11); Jörg Blaurock, burned at the stake in 1529 (Hymn Nos. 5 and 30); Leonhard Schiemer, martyred in 1528 (Hymn No. 31); Hans Hut, who died in prison in Augsburg in 1529 (Hymn No. 8), and many others.

Some Hymns

The following lines from the pen of Felix Manz are an example of the courageous faith expressed by many of these hymnodists:

With rapture I will sing
Grateful to God for breath,
The strong, almighty King
Who saves my soul from death,
The death that has no end;
Thee, too, O Christ, I praise,
Who dost Thine own defend.

(Translated by Henry S. Burrage in *Baptist Hymn Writers,* p. 14)

Three stanzas from *Ausbund* Hymn No. 31, written by Leonhard Schiemer, beheaded in Rothenburg in 1528, tell the story of the sad fate of many Anabaptists driven from place to place in search of religious freedom:

Thine holy place they have destroyed,
Thine altars overthrown,
And reaching forth their bloody hands,
Have foully slain Thine own.
And we alone, the little flock,
The few who still remain,
Are exiles wandering through the land
In sorrow and in pain.

We are, alas, like scattered sheep,
The shepherd not in sight,
Each far away from home and hearth
And like the birds of night
That hide away in rocky clefts,
We have our rocky hold,
Yet near at hand, as for the birds,
There waits the hunter bold.

We wander in the forests dark,
With dogs upon our track;
And like the captive, silent lamb
Men bring us, prisoners, back.
They point to us amid the throng
And with their taunts offend;
And long to let the sharpened axe
On heretics descend.

(Burrage, *Baptist Hymn Writers,* p. 9)

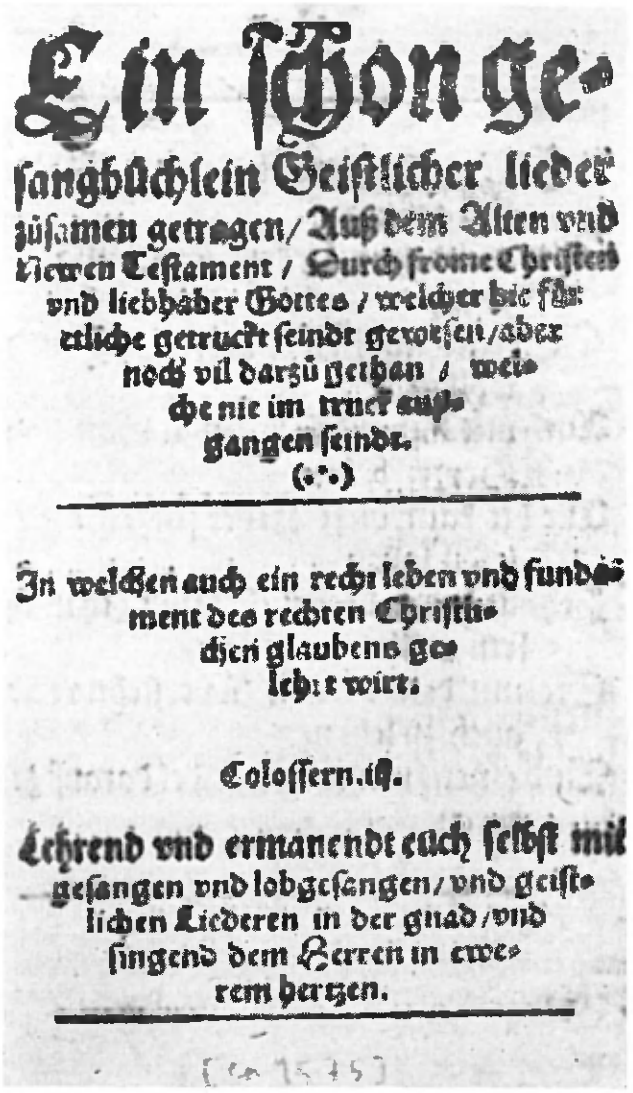
Not all the hymns presented in this first section of the

Ausbund were original with the Swiss Brethren, however. At least thirty-five, or almost one-half, appeared first in other sources—some non-Anabaptist. The oldest martyr hymn (Hymn No. 40) was composed by Hans Koch and Lienhart Meister, martyred in Augsburg in 1524, a year before edicts against the Anabaptists were issued. Wolkan considers it altogether probable that these men were of the Waldensian faith. One hymn is of Roman Catholic authorship (Hymn No. 58), freely adapted to Anabaptist use by the omission or rephrasing of unacceptable doctrine.[5] Five hymns first appeared in Michael Weisse's German Bohemian Brethren hymnbook, *Ein New Geseng Buchlen*, published in 1531. The first hymn of the book is by Sebastian Franck, a sixteenth century chronicler sympathetic to Anabaptism. (In the *Ausbund* version, stanzas 4, 6, and 7 of the original, making mention of instruments and dance, are omitted[6]). Other non-Anabaptist sources could be noted.

Contents of Ausbund

The unidentified editor of the first part of the *Ausbund* made a definite attempt to arrange the hymns in logical order. The first hymn is designated as one which teaches and gives an account of the manner in which Christians must sing, pray, and worship in spirit and truth; this is followed by a rhymed version of the Athanasian Creed. The third hymn introduces the field of martyrology, presenting, in thirty-five stanzas, the story of martyrs from the Old Testament prophets to the fifth century, A. D. The fourth hymn is a metrical arrangement of the seventh chapter of the second book of Maccabees, relating the martyrdom of seven Jewish brothers and their mother by King Antiochus. Beginning with the fifth hymn, there are hymns attributed to the early Anabaptist martyrs themselves, containing many doctrinal teachings and exhortations. The hymns numbered ten to twenty-nine are all martyr songs or ballads, presenting in detail the story of the death of one or more Swiss, German, or Dutch martyrs, from 1525 to 1570. The earlier hymns relate incidents which occurred among the Swiss or in South Germany; the later ones are translations of Dutch hymns referring to martyrdoms in Cologne, Rotterdam, Amsterdam, or Leeuwarden. While the hymns numbered thirty to forty-four also treat the theme of the necessity of enduring martyrdom, they are generally not concerned with the details of a specific death. The remainder of the hymns in the first section are mainly didactic. Doctrinal topics discussed include the observance of the Lord's Supper, as opposed to the mass; infant versus adult baptism; the expression of Christian love and brotherhood; the necessity for a suffering church; and the future glory of the church.

Throughout the *Ausbund*, the style and form of the hymns relates them far more closely to the German *Volkslied* than to the contemporary liturgical music. Often not only the strophic forms and the tunes, but lines of the folksong poetry itself, are borrowed directly from the *Volkslied*.


Ein ſchon ge-
ſangbüchlein Geiſtlicher lieder
zuſamen getragen/ Auß dem Alten vnd
Newen Teſtament / Durch fromme Chriſten
vnd liebhaber Gottes / welcher hie für
etliche getruckt ſeindt geweſen/aber
noch vil darzů gethan / wel-
che nie im truck auß-
gangen ſeindt.
(*.*)

In welchen auch ein recht leben vnd fund-
ment des rechten Chriſtli-
chen glaubens ge-
lehret wirt.

Coloſſern.iij.

Lehrend vnd ermanendt euch ſelbſt mit
geſangen vnd lobgeſangen/ vnd geiſt-
lichen Liederen in der gnad/ vnd
ſingend dem Herren in ewe-
rem hertzen.

Fig. III. Title page of EIN SCHON GESANGÜCHLEIN.

Gesangbuechlein

A second highly significant Anabaptist collection printed in the German language is one with the title: *Ein schon gesangbüchlein Geistlicher Lieder zusamen getragen, Auss dem Alten unnd Newen Testament, Durch fromme Christen und liebhaber Gottes, welcher hie für etliche getruckt seindt gewesen, aber noch viel darzu gethan, welche nie in truck ausgangen seindt.*[7] (Fig. III) This book contains 123 hymns and martyr ballads. A later edition of this hymnbook, bearing exactly the same title, contains 133 hymns. No publication date appears on either of these books; the second could not have appeared before 1569, for one of its hymns celebrates the martyrdom of Arent von Essen, which occurred in 1569; but the earlier edition does not contain this hymn, nor another concerning a 1565 martyrdom which appears in the second edition. Thus it is possible that the first edition of *Ein schön gesangbüchlein* preceded the oldest section of the

(Continued on page 96)

The Story of a Mennonite Millionaire

Jacob A. Schowalter 1879-1953

By ROBERT SCHRAG

IT it little wonder that some of the Mennonite pioneers who settled on the central plains of the United States in the last quarter of the nineteenth century, became comparatively wealthy men. When the Germanic and traditionally "Mennonite" qualities of industriousness, frugality and tenacity were transplanted from the strictly controlled European environment to the "wide open," young United States where opportunities were as limitless as the prairies, the result was almost inevitable. Blessed with perhaps more material goods than any other Mennonite at the time of his death was Jacob A. Schowalter of Harvey County, Kansas.

His is no unusual American story—a German immigrant lad, starting with almost nothing, and by hard work, imagination and good management, amassing more than a million dollars. Like all the early settlers, his interests were deeply rooted in the soil and his greatest asset the ability to work with his own hands. And the heavy, black sod yielded beautifully, enabling him to expand his business interests to grain, livestock, and later, natural gas and oil. Conservation was also his concern and he is credited by some with the introduction of summer fallowing in Kansas.

But agriculture was only part of Schowalter's varied career. His public service activities included three terms in the Kansas state legislature and active interest in hospitals, orphanages and homes for the aged. Above all, he was a devout man who did not forget to honor God. From the old roll-top desk in his living room-office he negotiated gifts supporting many types of church work—missions, relief and Christian education. Finally, in his last will and testament, he left the bulk of his estate to three Mennonite conferences where it will continue to support the Christian cause. Here is his story.

A Young Pioneer

Jacob Abraham Schowalter, the fourth child of Heinrich and Marie Risser Schowalter, was born on September 25, 1879 at Friedelsheim, a typical village in Germany's southwestern Palatinate province. In 1883, he came to America with his parents, three brothers and two sisters, arriving in New York on June 6. The family traveled immediately to Summerfield, Illinois, where they stayed for six weeks at the home of Jacob Leisy, a relative. Leisy, known today as the founder of the Orphan Aid Society of Halstead, Kansas, had land holdings in that area which he had purchased from the Santa Fe Railroad at $2 an acre. He willed one-half section, located two miles southwest of Halstead, to the Schowalter family and here they made their home.

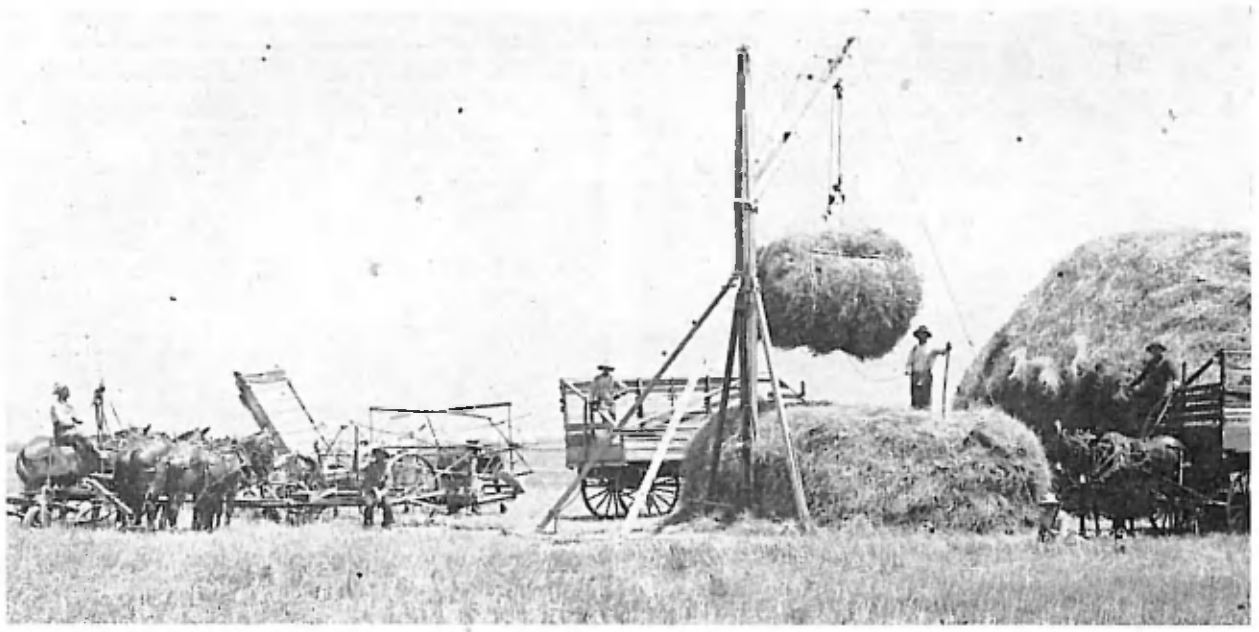
After only a few years in America, misfortune struck the family when the father died in May, 1885 and the mother in the fall of 1890, leaving the family of six children orphans. They met the hardships of pioneer life with courage and hope and young Jacob soon learned

Friedelsheim, Palatinate, Germany, where J. A. Schowalter was born in 1879.

the lessons of hard work, frugality and thrift. On September 9, 1894 he was baptized by Christian Krehbiel and became a member of the Halstead Mennonite Church.

Taking time off from his work as a farm hand, he attended Bethel College in 1895-96. He then tried teaching school near Halstead, but found it not to his liking and quit after several months. In January, 1898 when farm work became scarce, Jake, as he was commonly called, and his older brother, Fred, made a bicycle trip to Nebraska where they had been promised jobs. A friend took them to Newton, from where they proceeded north on highway 15. The brothers stayed in Nebraska for a year, doing farm work for August and Henry Leisy near Wisner. Even then Jake's keen business sense became apparent as he earned $240 that year—$40 more than his older brother received for the same work. Several years later he found time for more education and for two consecutive years took the six-week farmers' short course at Kansas State Agricultural College.

Heinrich and Marie Risser, parents of J. A. Schowalter. (Below) J. A. Schowalter; (left) group of Bethel College students (1985-96) with J. A. Schowalter, second from right in back row.



Operating the headed-grain stacker patented by J. A. Schowalter in 1921 which could lift a whole load of headed grain at once.

Farm Hand to Millionaire

When a young man of twenty-four, Jacob acquired the first tract of what was to become a sprawling land empire. On May 20, 1903 he received 80 acres as his share of the Schowalter family land near Halstead. He bought an additional 80 from one of the other children, giving him a full quarter section. Under his most able management, the farm paid well and as early as 1906 he bought property in western Kansas—a quarter section near Bucklin in Ford County.

A skillful blacksmith, he was able to make his own repairs and improvements on farm implements. On November 1, 1904 he secured a patent on an improved cultivator attachment and succeeded in selling his invention to a Chicago firm. According to the patent, the improvement was in "providing means for quickly adjusting a cultivator for different widths of rows to be cultivated. On November 22, 1921 he patented a portable hoist, the "Headed-Grain Stacker." The patent describes the invention's use:

> My present invention is a portable hoist, particularly for loading and unloading, stacking and transferring headed grain, hay and fodder from barges, wagons, barns, and the like, or handling the material directly on the ground.
>
> One of the main features of the present invention resides in the manner in which the derrick or hoist may be collapsed to enable it to be moved under telephone and telegraph wires and under shelter of the ordinary barn sheds.

Moving away from Halstead, Schowalter purchased 320 acres seven miles southwest of Newton on April 2, 1917. The location was to be his home for the rest of his life.

Livestock raising entered the list of Schowalter enterprises when he began feeding his first herd of 25 beef cattle about 1915. Later, he often fed some 150 head of cattle and as many as 1,000 sheep on the farm near Newton. He also undertook partnership cattle raising with western Kansas farmers who had feed, but lacked the capital to buy steers. Schowalter supplied the cattle and later shared half the profits.

Having raised and marketed wheat on a large scale, it was only natural that he became interested in the grain business. About 1923 he went into partnership with a neighbor, Edwin Briggs, and they built an elevator along the Arkansas Valley Interurban tracks between Newton and Halstead. Eventually he secured full ownership of the business and a long-term lease on the building, which was located on Briggs' property. Although the A.V.I. ceased to exist in later years, he operated the elevator until his death, when the trustees of the Schowalter Foundation sold the property.

During World War I when wheat was selling for $3.00 to $3.50 per bushel, he farmed a full section of productive land. The government urged farmers to raise as much as possible and those were indeed prosperous years. According to his brother Fred, "Everything he took hold of made money." He invested much of his earnings in stocks and bonds. When he helped start a second lumber company in Halstead and later sold out due to lack of profits, it was one of the rare instances when one of his ventures did not succeed.

When the great depression and extreme dust bowl conditions caused many farmers in western Kansas and Oklahoma to eagerly seek buyers for their depleted land, J. A. Schowalter bought large tracts at very low prices, and his land empire rapidly took shape. Always he exhibited good business sense, not merely buying land at random, but making a careful study of annual rainfall and hail records in given localities and spotting his holdings ac-

cordingly. He always carried an auger which he used to determine the type of subsoil. If this test was satisfactory, he was usually confident the land would produce if farmed correctly. The practice of summer fallowing—which some credit him as being the first to introduce in Kansas after observing it in eastern Oregon—proved especially valuable in retaining moisture and thereby greatly improved his western properties. In a form letter designated "To Parties Getting Seed Wheat From Me," Schowalter outlined the "prime essentials" for growing wheat in the western counties:

> I give the following suggestions which I kindly ask you to study and apply to your and my advantage:
>
> (You need) a firm, well stirred seed bed. This seed bed should be so handled so as to hold all moisture possible. To obtain this, harrow or stir after every rain. You are afraid it will blow. If the trash is thoroughly preserved, you need not worry, for it will not blow as quickly as other ground that is not worked down. Harrow as wet as the ground will possibly permit and that will be the best guard against blowing.

As the 1940's came, dust bowl conditions were remedied by increased rainfall and the depression ended with the advent of World War II, higher prices and a seemingly insatiable market for wheat. Prosperous times for Great Plains farmers were here again. In only 15 years, roughly from 1935 to 1950, the farmland purchased during hard times made increases in value and productivity that were nothing short of fabulous.

> An example of how his land has appreciated in value is seen in Scott County, where he originally bought a half section for $5 an acre. Shortly before his death he bought

J. A. Schowalter home and farm near Newton.

First herd of cattle fed by J. A. Schowalter about 1915. (Above), herd of sheep on Schowalter farm; (below) J. A. Schowalter (center) in Paraguay; (left) J. A. Schowalter in his yard.

an additional 320 acres near by at a price in excess of $100 per acre.

By 1950, his Kansas farm properties were scattered over six counties: Harvey, Sedgwick, Butler, Scott, Sherman and Stevens. In Stevens county much of the property's value lay under the earth, since substantial acreage was in the extensive Hugoton natural gas field. Approximately 400 acres were located in various Oklahoma counties, some of which were producing oil.

The Man: His Way of Life

For one who possessed great material resources, J. A. Schowalter's life was simple indeed. His way of life was austere, his personal needs few. He was never frivolous, seldom took time for recreation, and was often lonely. He never married and his sister Anna kept his household until she died in 1927. Deeply moved by her passing, he began the practice of employing other families to work for him. With them he enjoyed a certain amount of fellowship, although friction sometimes developed, since he had little opportunity to become accustomed to family living.

Utmost frugality was his standard and he sometimes carried it to extremes. One who worked for him for several years tells of the time he and Schowalter spent nearly a whole day trying to fix a large bolt on a farm building. It would have been much simpler to cut the bolt and insert a new one, but of course that would have involved needless expense. Time and human labor was of little concern, but the bolt had definite material value.

He was meticulous in keeping records of everything, from the most minute grocery item to thoughts that occurred to him on the spur of the moment. He wrote down everything in a large, legible hand. The record keeping, however, had to be done economically and so new paper was seldom used for anything but correspondence. Working at his old roll-top desk, amid a clutter of papers, books and documents, he wrote speeches, Sunday school topics and impressions on assorted scrap paper and used envelopes.

J. A. Schowalter's success in several enterprises was not due to any peculiar genius, but rather based on sound economic principles and the rock of common sense. No speculator, he believed there was no way to "get rich quick." All gains required hard, consistent labor. He thoroughly disapproved of too much credit and installment buying. Excerpts from a speech he gave to the crew of a stock and freight train illustrate some of his views on economics:

> Now gentlemen! When those would-be friends come along to tell you: We need more elastic currency and credits, and the government to carry you or subsidize you and what not all! They are only kidding you and eventually making your position more difficult. . . .
>
> There is no difference in the effort needed for saving to pay a $200 not due, and in saving to lay up $200—but there is a lot of difference in the feeling. In the first case you are working for something already spent and that has become an obligation, while in the other you have the satisfaction of spending your own. In one case you are a slave, in the other the master. . . . Success is being master of your environment.

Schowalter was never given to making snap judgments. In fact, he was so cautious in his dealings, that he often postponed action even after he had made a decision. Needless to say, this trait was often a source of frustration to his associates. Even on his death-bed, he postponed having several revisions in his will notarized, believing he still had more time. Summing up this philosophy of adequate contemplation before action, he wrote:

> What you undertake to do, DO! But before you start, be sure you are prepared for every emergency in sight. Spend some time before you start, to get a good picture of what you are trying to do. Think and plan ahead! Prepare for just a little more than the emergency calls for. . . . Be Careful! Be Thoughtful! . . . Listen and think before you talk and act!

World peace was always a concern of his and he wrote and spoke a good deal on the subject. He advocated "eliminating the causes of war" and was thoroughly behind the United Nations. On just how to solve some of the world's problems, however, his ideas were a bit vague and over-simplified. Here are two stanzas from a poem, "The World Drama," which he wrote as a Christmas greeting at the end of World War II:

> Thank God! At last the war is won:—
> But Oh! the strain, when peace begun;
> The Devil says: "No peace, without a bigger gun,
> A higher fence, a thicker wall, a 'faster run.'"
> 'Tis greed and pride, besides the "Hun"
> That man, with Christ, must put to run.
>
> O Christian friend, if "Peace on Earth" be real,
> Enlist!—and place your shoulder to the wheel,
> Not for destruction, but for brotherly love;
> Not for aggression, nor crush, but lift above
> Our standard; My neighbor's not defined by land or sea
> But the world is big enough for you and me.

Taking an active interest in politics, J. A. Schowalter served as a Democratic representative in the Kansas State Legislature from 1934-36 and 1936-38. He felt that often Mennonites had lived too secluded from society and the problems of government. He wrote: "Christianity and politics don't mix? I say: Put Christianity into politics and national life and purify it. But keep politics in its raw form out of Christianity."

A sincere Christian, Schowalter was always active in Mennonite church life and his many writings on religious subjects testify to his personal faith. In 1942 he transferred his church membership from Halstead to the First Mennonite Church of Newton. Here he taught the men's Sunday school class for several years, was on the building committee when the Sunday school addition was constructed, and served the congregation and conference in other capacities. For many years he was overseer and treasurer of the Leisy Orphan Aid Society of Halstead and for nine years served as a member of the Board of Directors of the Bethel Deaconess Home and Hospital Society of Newton.

A Sacred Trust

Possessing a true spirit of philanthropy, he considered his material wealth to be a sacred trust as a steward of God. He truly enjoyed giving. He showed his benevo-

lence in liberal donations to missions, foreign relief, churches, Christian schools and institutions. Small, new congregations were especially favored in his giving to church building programs. Worthy individuals preparing for full time Christian service were supplied with funds for education.

It would be impossible to ennumerate all he gave for the cause of missions. We can only be sure that he gave substantially and on numerous occasions. Some of his earlier giving included a 1931 donation of $2,000 to P. A. Penner in India for use in purchasing land to be rented or sold to native Christians. In 1924, $500 went to missionary Rodolphe Petter in Montana for personal hospital expenses.

Foreign relief work was strongly supported by him. After World War II, he adopted 22 needy families and regularly sent them CARE packages for many months. Together with several business and professional men he made a trip to South America in the spring of 1952, where he purchased a large tract of land among the Mennonite colonies in Paraguay. To be used for refugee colonization, these properties included 28,125 acres of grassland west of Filadelfia, Paraguay and an undivided one-half interest in 9,266 acres south of Filadelfia.

When Jacob A. Schowalter died at the age of 73 in Bethel Deaconess Hospital on March 10, 1953 after an illness of five weeks, he had left an impressive monument. The total appraised value of the estate stood at $1,157,309.93. The bulk of it—$862,093.00—was in real estate.

The list of assets showed:

Bonds (U. S. government)	$ 63,872.00
Cash	17,656.74
Stocks (Corporate)	17,502.00
Notes and mortgages	57,551.88
Livestock and poultry	27,791.09
Grain and hay	106,192.99
Farm equipment	4,650.00
Real Estate	862,093.00
TOTAL	$1,157,309.93

All of it, aside from a few bequests to relatives, went to the General Conference Mennonite Church, the Mennonite General Conference (Old), and the Church of God in Christ, Mennonite. All three of these groups officially accepted the trust and appointed trustees. Administered by these three conferences, the trust has now been set up as the J. A. Schowalter Foundation.

Anabaptist Sources and Research

By WALTER EISENBEIS

THE "Verein für Reformationsgeschichte," a German society which is especially interested in the history of the Reformation, has collected source materials related to the Reformation. The collection of these source are being published in *Quellen und Forschungen zur Reformationsgeschichte.* Also being published are the *Quellen zur Täufergeschichte.* The plan for the collection of the sources of Anabaptist history was introduced at the end of World War I. A number of outstanding church historians, including men like Hans von Schubert and Walther Köhler, were in favor of this undertaking and gave it energetic support.

To start such a collection of documents is a very difficult task. The material is not to be found at one place but has to be gathered from many different archives. There are large and small archives which have to be investigated. There are archives which can be reached very easily and others which are far away from central points, so that this requires not only diligent application, but demands much patience. This, however, is only one side of the whole process of collecting such sources. Besides this sacrifice of time which the responsible editors of the various districts contribute, they also bring a financial sacrifice, for who could really pay for the many hours which are spent in looking through the big piles of documents in order to find material of lasting value for the history of the Reformation, and especially of the Anabaptists?

Only because the men who were engaged in this work were willing to sacrifice was it possible to publish the numerous documents already available. The publication of the *Quellen zur Geschichte der Täufer* was begun in 1930. Up to the beginning of World War II three volumes were published. After the war, a new start was to be made in the publishing of the documents. There was, however, no possibility to raise the necessary funds in Germany. Since there was much material collected, financial help came from America, especially from our Mennonite historical organizations represented by H. S. Bender in Goshen, Indiana, and Cornelius Krahn, North Newton, Kansas. Three volumes appeared in 1951, another in 1952, and the work will be continued in the coming years.

The Collection: Its Value and Its Meaning

Research work concerning the history of the Anabaptists has until recently been a foster child of historians, sociologists, theologians, and church historians. All those who did their research work in the field of the Reformation era labored under the pressure of a prejudice which

might be characterized best with one key word, namely, "Münsterites," that branch of the Anabaptist movement which wanted to establish by force the kingdom of God on earth. Even today there is a widespread tendency among theologians to look upon the Anabaptist movement as an ugly example of a fanatical sect, which, intoxicated by the feeling of power, lost control over itself. Some similar opinion exists among a number of historians who see in this movement the first expression of Communism. Both opinions do not reflect the true picture of history, neither of the events as they actually happened, nor of the movements as such, nor of the real powers behind historic scenes, nor of the motives which caused them. Though Mennonites were aware of the fact that this picture needed to be corrcted, the evidence of the *Martyr's Mirror* and the peace witness practiced by them, did not fully correct former prejudices. At first Mennonites could not bring into the discussion historians and theologians, who could really make their voice known, because they did not have such men for a long time. Secondly, and probably the main reason was that they did not have the necessary documentary material from this time which would enable them to gain a clear picture about the real circumstances existing at the time of the Reformation, i.e., documents which can give us an insight into the living conditions of the Anabaptists, documents which testify to their faith, documents which give us clues for the motives underlying their kind of life, conduct, etc.

These documents are now made available through the publishing of the *Quellen zur Geschichte der Täufer.* Though a large number of documents from the earliest time of the Anabaptist movement have been destroyed, there are still sufficient documents available for research work in Anabaptist history. Besides this, in the process of collecting this material, other treasures were discovered, especially letters and also larger valuable writings, of apologetic, historic and dogmatic content. *Die Verantwortung* by Pilgram Marbeck, and the Hutterite Chronicles are a few that could be mentioned.

We are at the threshold of genuine research work in Anabaptist history and we are in a situation where we can expect important results to come from such an undertaking. This does not mean that nothing has been done until now. The generation preceding us has made great efforts to contribute to this task of gaining a genuine picture of the Anabaptists. I name only Ludwig Keller, Samuel Cramer, W. J. Kühler, Christian Neff, Christian Hege, Johann Loserth, Walter Köhler, C. Henry Smith and John Horsch. Their research was really pioneer work for they did not have this material available as we have it now. It was and is being continued by H. S. Bender, Cornelius Krahn, and Robert Friedman, who have not only led it to a certain climax, but have also marked the direction in which further work needs to be done and have started to gather the Anabaptistica at central places such as Goshen and Newton. The work of these men concentrates on three main areas: Switzerland which centers around Conrad Grebel (H. S. Bender), the Netherlands and there especially centered around Menno Simons (Cornelius Krahn), and the Hutterites (Robert Friedmann). Europeans are also participating in this research. Here I name Fritz Blanke (Zürich), N. van der Zijpp (Amsterdam) and Ernst Crous (Göttingen).

Important work in the field of research in Anabaptist history has certainly been done, but the main work is still to be done. The interpretation and exploration of the *Quellen zur Geschichte der Täufer* alone is more than a work of one generation. When we add to this all the treasures which are to be found in the Goshen College and Bethel College historical libraries in the German, Dutch and other languages, we certainly must admit that we are really only at the beginning stages of research in Anabaptist history. In the process of this undertaking we will be enabled to gain a clear picture not only of the Anabaptist movement as such, but also of their theology.

Collected Sources Material

As far as the above collections are already published they represent Switzerland, and the areas of South and Middle Germany, which are the provinces of Baden, the Palatinate, Hesse, Bavaria, Württemberg. Within these territories certain districts have been completed and all the material of those districts has been gathered into one collection. Those already available are: Zürich, Baden-Palatinate (some areas), Bavaria (some areas), Hesse (territory of Landgraf of Hesse).

The various documents are reprints of originals still existing in many European archives of countries, provinces, cities and churches which originated during the time span of 1524 and 1618. They represent both the area ruled by princes, counts, local administrations, various courts and juridical institutions, i.e., governmental administrations and offices, and also the area of the "Landeskirche" which began to develop at that time, together with their local administration in synods etc., i.e., church administrations and offices.

The material consists mostly of orders (decrees) and instructions, penal laws and penal mandates, protocols of trials and examinations, reports, documents concerning the ownership of property and expert evidences of religious and policital nature. But in these collections we also find personal statements and expressions of Anabaptists which have the form of confessions, letters, petitions, recantations, and portions out of protocols of discussions.

The language of these documents is mostly High German, but a form which was spoken only at the end of the Middle Ages, and the beginning of modern times. It is mainly the *Kanzleideutsch* as already used by Martin Luther too but containing also a number of Middle High German and other dialect expressions. Some documents, letters and expert evidences are written in Latin.

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Sent Forth to Minister . . . .

My Guardian Angel

By EMMA K. BACHMANN

IN the early 1890's I spent several years in Keokuk, Iowa working for a family who lived on the bluff overlooking the Mississippi River. In front the house had two stories, while on the back it had three stories. From a large lawn, which lay about five feet lower than the street, one entered the lower story, which consisted of kitchen and dining room. On the other side of the lawn was a steep incline covered with brush. Five or six feet below, a road passed, which led down to the river. One could not see the road from above but could hear the wagons roll up and down.

My room, in which I spent several hours in the afternoon and evening, and the night, was in the upper story. Here was a small veranda from which I could look out over the river. What a beautiful view! In front of me were the clear waters of the Mississippi, about half a mile wide at this point. Towards the middle of the river the water bubbled and foamed where it ran over the rapids, a scene which I never tired of. Since they built the big dam the rapids have disappeared.

On the opposite bluff one saw the town of Hamilton, Illinois, which was quite picturesque, especially at night, when the lights were on.

During the summer there was a great deal of activity on the river. Steamers, especially pretty at night when they were all lit up, went up and down the river. The largest of them was the "St. Paul," which made the trip from New Orleans to St. Paul. When there were excursion steamers, one could hear the music and the laughter.

The summer passed and winter came with snow and ice. Now navigation stopped and the river started to freeze over. The rapids made quite an effort to prevent it, but finally the cold hand of winter prevailed over them and they, too, were covered with ice.

Now a new life started on the river road. The sound of sleighbells, as well as shouts and laughter of the skaters was heard. After a week or so this was drowned out by the rolling of heavy wagons up and down the river road. Ice harvest was in full swing.

The winter passed and mild breezes of spring were felt. One morning a strange noise came from the river. Opening the door and stepping out on the veranda, my eyes beheld an unforgettable spectacle. The ice on the river had broken up and was moving with a tremendous noise down the river. Crashing and roaring the cakes piled up and over each other. A grand sight!

After a few days the river was free of ice and soon the whistles of the river steamers were heard again, and the regular busy life of the spring and summer was again the order of the day.

Here I had an experience, which showed me without a doubt the truth of Hebrews 1:14. Since then I can never think of this verse, without also thinking of this and other experiences.

One morning I woke up with a very depressed feeling. It seemed to me as if I were in danger of death. But a young healthy person does not want to die. So I felt rather melancholy about it.

As it was my custom every morning, before I left my room, I opened my Bible to read a chapter. This morning I read the Ninetieth Psalm. Some years before, our minister, Schowalter, read that Psalm at the funeral of a man who had died suddenly. Now the question arose in my mind if he might also read it at my funeral.

But it was time to get breakfast, so I did not have time to dwell long on this thought. Work is one of the best remedies to get rid of gloomy thoughts. By and by they vanished and I could breathe more freely. The day passed by without any sign of danger.

The days were short, so I had to light the lamp to prepare supper. I stirred up a batch of muffins and they came out of the oven high and light. I set them on the back of the stove, so they would stay fresh and warm until the folks came down to the table, which seemed to take longer than usual.

Since I had a little batter left, I took the muffin pans and crossed the kitchen to the cupboard and greased as many of the forms as I thought necessary. I put the brush back into the can, when the thought came to my mind, "Grease a few more." "There are enough," I thought. The voice came more urgent, "Grease some more!" "It is not necessary," was my answer and I turned and took a step toward the table across the room.

But again the voice came, "Grease a few more!" This time it was so urgent, that I turned, half indignant—smiling at myself—and reached for my brush. I had not yet applied it to the pan when there was a terrible crash behind me, which almost stunned me.

The plaster of the ceiling had dropped down. Stove, table and floor were covered with large pieces of plaster, hard as rocks. The only place free of them was the little space where I stood. Not the least particle had hit me. There had been literally only one step between me and death. The lamp on the table was still burning, but the chimney was in pieces. It was fortunate that the lamp was not broken, or there might have been a fire. Supper was eaten without muffins, since they were full of grit.

STEINBACH

By EUGENE DERKSEN

THE Steinbach district is the cradle of Mennonite history in western Canada. Here, on the shore of the Red River close to the present village of Niverville, the first Mennonite settlers from Russia disembarked in August, 1874 to found the villages of Grünfeld (now Kleefeld), Blumenort, Blumenhof, Chortitz, and Steinbach. In quick succession, others followed, until by 1880, 6,670 persons had set foot on Manitoba soil.

Not all who came to the East Reserve remained there. Many moved to the richer, more arable lands in the Altona-Winkler area of the West Reserve. Yet, by 1880, there were some 54 villages in the East Reserve, although some contained only two or three families. Little did these people dream that in less than a hundred years their community would be acclaimed as one of the wealthiest, most thriving communities in Manitoba.

So rapidly did the colony prosper, that when Lord Dufferin (the King's representative in Canada) visited the young colony in the fall of 1877, he reported enthusiastically that "this country, that has seen so many changes and so much progress in so short a time, has never witnessed a greater transformation than this."

Steinbach soon became the hub of this large Mennonite settlement because several of its settlers established the basic industries that each pioneering community needs.

Peter K. Barkman, grandfather of Steinbach's present-

Cradle of the Mennonites in Western Canada

PHOTOGRAPHY By BRUNO DERKSEN

day mayor, K. R. Barkman, built a wind-driven flour mill for the community in 1876. This must have been a god-send to the pioneers who hitherto had spent the better part of a week going to and from Winnipeg or Emerson for their supply of flour over non-existent roads. The mill was built so that it could also be harnessed to saw logs, thus meeting another big need of the settlers. A year later the first little store was opened and Steinbach was on its way to becoming the "hub of southeastern Manitoba" as the town is now often referred to.

From the eighteen families who settled the village in 1874, Steinbach has grown to a town that numbers slightly over 2,800. Of these 95 per cent are Mennonites.

Her businessmen are ambitious, aggressive, and devoted to their business. Their establishments are brightly lit and the fronts are modern. They seek business far beyond the confines of Steinbach.

The Penner brothers, Abe and John, run a tire business that extends from coast to coast; Frank Reimer and P. K. Penner operate Express Lines that stretch from Montreal to Edmonton; C. T. Loewen & Sons manufacture sash and doors and sell to wholesale trade throughout the prairie provinces; Barkman Hardware manufactures prefabricated concrete steps and septic tanks that find ready acceptance in a large area. There are hatcheries, a flour mill (still

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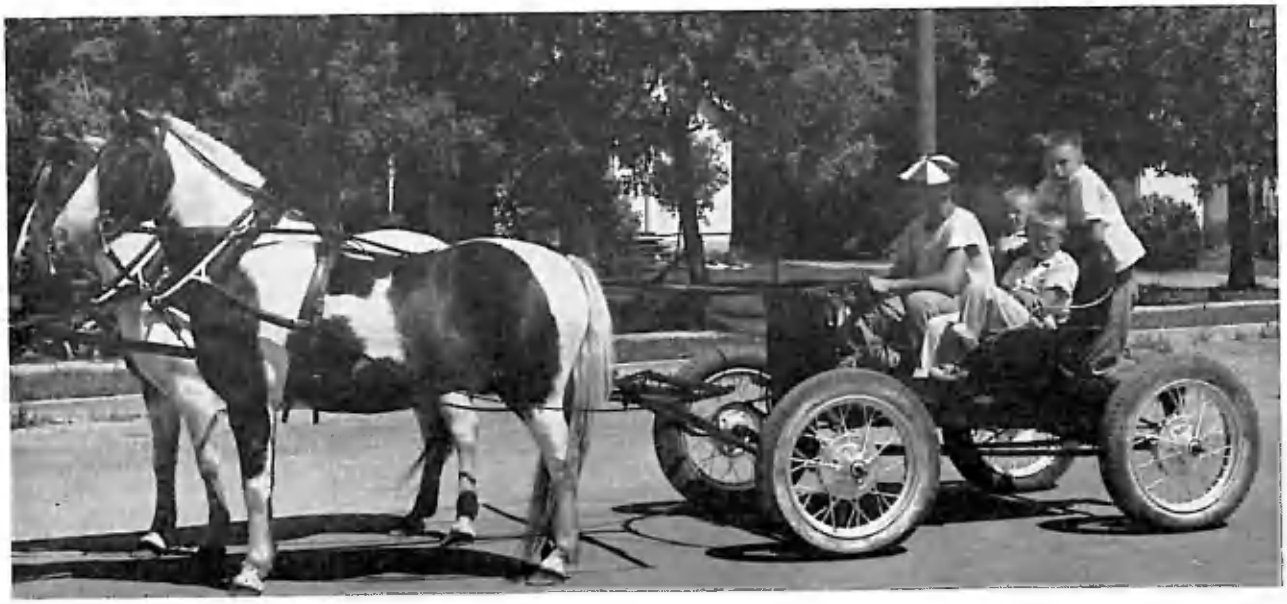
Main Street (above and preceding page) of Steinbach, Manitoba, a village established by Mennonites from Russia on the East Reserve in the year 1874. This street is one hundred feet wide, paved from curb to curb and has at least four business firms that have more than a $1,000,000 turnover annually. In a community where agriculture plays a prominent part, the agricultural fair becomes a major annual event. (Above) Part of a mile long parade of farm machinery and floats going to the fair grounds; (below) a natty team of Appaloosa ponies owned by the local hotelkeeper, Jacob Peters.

owned by descendants of the original windmill builder) machine shops, and large department stores . . . family enterprises in most cases, often in the second or third generation.

The *Steinbach Post,* first Mennonite newspaper to be published in western Canada, is still published, but a second paper, the *Carillon News,* is now the business paper in the area and on two occasions has won a Manitoba trophy as the best all around paper in the province within the past ten years. It boasts the largest circulation of



One of the original typical Mennonite homes still standing in the Steinbach district. The first part is the dwelling place joined directly by the barn. The ham curing chamber is usually located in the back yard. Some of the homes were more elaborate.

any rural weekly in the province.

Steinbach is a town of young people. There are four schools with a total enrollment of over one thousand pupils. A staff of thirty-five teachers instructs kindergarten to grade twelve, home economics for the girls, shop work for the boys, and business courses for both.

The conservative views of the Kleine Gemeinde forefathers have turned into strongly evangelical trends. Indeed, the Kleine Gemeinde has recently changed its name to Evangelical Mennonites, and supports missionaries in half a dozen different foreign countries. Others are the

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A variety of row crops are grown in the Steinbach area, including string beans, cucumbers, sugar beets and potatoes.

Steinbach district farmers believe in high grade live stock. During the past ten years much breeding has been done through artificial insemination.

The fair is not confined to farmers. The businessmen try to serve it in every conceivable way. Here John D. Penner (left), A. D. Penner and Mayor K. R. Barkman pose with a calf that was later purchased at auction at 98 cents per pound. The market price was 28 cents per pound.

(Left) Half a dozen feed mills in the Steinbach area prepare mixed feed for poultry, turkeys, hogs, and dairy farmers. The Kehler Feed and Seed Company was recently built at Niverville. It cleans seed grain in addition to preparing grain. The Kraft Cheese Factory (right) is located at Grünthal, 18 miles south of Steinbach and is an evidence of the tremendous amount of milk produced in this area. This quarter million dollar plant, although not the largest, is acclaimed to be the most modern of its kind in Canada.

(Top left) Blumenort Co-op Produce Company located seven miles north of Steinbach is the main poultry killing and dressing plant in the area. Their volume is so large that it to some extent can influence the market at Winnipeg. (Right) One of Steinbach's meat markets offers, in addition to steaks, home-cured sausage. (Above) Modern self propelled combines and the new old fashioned thresher, both fill a need in the highly diversified agricultural area surrounding Steinbach. (Right) Modern grocery store is operated by J. A. Penner and family. (Below) J. E. Regehr garage, now operated by his two sons and son-in-law. (Right) Loewen's Body Shop is owned and operated by Albert Loewen. This shop is equipped to do all jobs.

(Top) Spring thaws sometimes create water problems in the Steinbach area. This photo was taken in Spring, 1956 when water broke across the road at Niverville. (Top, right) The approach to Morris, Manitoba—a Mennonite community neighboring Steinbach. This bridge was under seven feet of water in the 1950 flood. The Steinbach district residents took in many families from Morris during the flood. (Above) Although Steinbach is not particularly sports conscious, curling has taken the fancy of students, businessmen and farmers alike. School-age youngsters play hockey on two sheets of ice supervised by the Playground Association, a group comprised of members of the young people's organization of several churches. (Right) In tradition Mennonite manner, Steinbach's youngsters are happy and well cared for. This is the youngest son of Bruno Derksen, photographer for the town's outstanding newspaper, who also took the pictures for this article. (Right) Elder Hans Epp who escaped from Russia during World War II and served the Volendam Mennonite settlement in Paraguay now lives in retirement in Steinbach.

Steinbach has an outstanding publishing enterprise in the Derksen Printers, Ltd., owned and operated by G. G. Derksen, editor of the STEINBACH POST, now in its forty-fourth year of publication, and his sons, Eugene and Bruno Derksen. Eugene Derksen is the editor of the CARILLON NEWS which has received special recognition as a weekly newspaper. Bruno Derksen is in charge of the photography and engraving department. Eugene and Bruno collaborated in the production of this feature.

Opening Services of the Steinbach Bible Institute

Group of ministers at the service when the new $75,000 building was dedicated in 1956. On the picture are, from left to right: H. G. Rempel, Emmanuel Mission Church; Ben D. Reimer, principal of the Institute and a pastor of the Evangelical Mennonite Church; P. D. Friesen, Evangelical Mennonite Church; Don P. Shiedler, Missionary Union, Kansas; P. J. Laewen, Bergthal Church; Jac. H. Friesen, Evangelical Mennonite Church, Rosenort; and H. Regehr, Mennonite Brethren Church, all of Steinbach. G. S. Rempel of the Evangelical Mennonite Church is in the pulpit.

(Below) P. R. Barkman, chairman of the hospital board since the hospital was built in 1936, cuts the official ribbon following the completion of a $100,000 expansion program in 1949. The 42-bed hospital today boasts a staff of 34 including seven registered nurses and 10 licensed practicals. It was built jointly by all the Mennonite church groups in the district acting in co-operation. (Right) Mrs. I. Q. Friesen, president of the Steinbach Women's Hospital Aid, cuts the ribbon at the opening of the $62,000 nurses residence on Sept. 22, 1953. The Hospital Aid, which was largely responsible for promoting the building of the ultra modern residence, is comprised of more than a dozen church ladies groups in Steinbach and district. Its membership numbers over 400. Its tremendous task is that of supplying Bethesda Hospital with all linens, foodstuffs, furnishings and sundry equipment needed to keep it functioning.

Steinbach Goes to Church

New Evangelical Mennonite Brethren Church, dedicated November, 1954. The old church building of the Evangelical Mennonite Brethren Church, (below) has been sold.

Old church building of the Kleine Gemeinde, now Evangelical Mennonite Brethren Church of Steinbach. Today its Sunday school enrollment numbers 400, the largest of any church in Steinbach. This church was enlarged some time ago. A new structure in the foreground is a much larger church now in construction. (Left, below) Bergthal Mennonite Church of Steinbach. (Right, below) Lutheran church whose membership consists of German descendants who settled in the district south of Steinbach in 1900. This is one of the two non-Mennonite churches of Steinbach.

(Below) Steinbach Mennonite church of the General Conference. Its membership is comprised of Mennonites who came from Russia after World War I.

Mennonite Brethren Church of Steinbach. Emmanuel Mission Church formed by members of an Evangelical Mennonite Brethren group.

Church of God in Christ, Mennonite, Church. United Church, dedicated recently is former Chortitza church building.

Steinbach Bible Institute. New Chortitza Mennonite Church.

Chortitza Mennonite Church, Niverville. Mennonite Brethren Church, Niverville.

C. H. Neufeld, a farmer, active in producing concrete well cribbing and culverts. Steinbach is referred to as the "Egg Basket of Manitoba." This is the Dueck Hatchery, Niverville. There are two more Mennonite hatcheries. (Below) green pea thresher, a stage in production of the famous Canadian pea soup.

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Mennonite Brethren, Evangelical Mennonite Brethren, Church of God in Christ (Holdeman), Bergthaler, General Conference Mennonites, Chortitzer, Lutheran, and of recent date, the United Church.

The farmers in the large area which takes in Niverville, Grünthal, Chortitz and right up to the town of Ste. Anne, are progressive and diversified. They raise grain, sugar beets, potatoes, and numberless chickens and turkeys. Their herds of livestock are being rapidly improved with the aid of artificial insemination. Farms get smaller as son and grandson seek a portion of the original homestead. As a result "intensive farming"—small acreages used to best advantage—is the rule. There is still much good land available elsewhere in Manitoba, but many of the young Mennonites prefer to stay in the district, where the familiar ring of *Plattdeutsch* and the unpretentious Mennonite church still tells them "This is Home."

A CORRECTION

In our January issue, p. 17 (top) we had a picture of the new Hutterthal Mennonite Church near Freeman, South Dakota, built in 1950. But we had labeled it by mistake as the Bethany Mennonite Church, Freeman, South Dakota. The picture of the Bethany Mennonite Church of which Lester Hostettler is the pastor is shown here. The Hutterthal Mennonite Church shown in the January, 1957, issue is served by Abe Wiebe. We apologize to the pastors, and the congregations that we made this mistake.

THE EDITORS

The village of Bergthal, one of the five villages of the Bergthal Mennonite settlement of the Ukraine, home of the Bergthal Mennonites of Canada.

From Bergthal to Manitoba

By CORNELIUS KRAHN

WHEN the Old Colony or the Chortitza Mennonite settlement in Russia became overpopulated the Russian government made some 30,000 acres of land available to the Mennonites in 1836 for the purpose of establishing a daughter colony for landless people. This new settlement was located east of the Molotschna Mennonite settlement in the district of Mariupol, north of the Black Sea. Some 145 landless Chortitza Mennonite families settled here, establishing five villages—Bergthal, Schönfeld, Schönthal, Heubuden, and Friedrichstal. By 1867 the settlement consisted of some 370 families of whom nearly 100 were again landless or day laborers.

Administratively and ecclesiastically the settlement was independent. The first elder was Jacob Braun, who was succeeded by Gerhard Wiebe. The administration of the settlement was in the hands of the Oberschulze. Because of its distant location the Bergthal settlement had little contact with its mother colony and thus did not keep pace with the developments of the larger settlements. When in the 1870's the educational system of the Mennonites was subjected to the control of the government and a general conscription of young men was in preparation, the leadership of the Bergthal settlement was greatly alarmed. They took part in the delegation to St. Petersburg and in seeking land where they would obtain the lost freedoms. Oberschulze Peters and Heinrich Wiebe investigated America for settlement purposes, joining the delegation of twelve in 1873. Elder Gerhard Wiebe, writing about the outcome states: "The congregation chose Canada because it is under the protection of the Queen of England and therefore we believe that the principle of nonresistance could be maintained there for a longer period of time and also that the church and school would be under our own administration."

In 1874 the first and largest group left Bergthal via Hamburg for Ontario, arriving in Winnipeg July 31, 1874, on the steamer *International*. From here they proceeded by boat 25 miles south where they established their homes on the East Reserve which had been chosen by their delegates. By 1876 all property of the Bergthal settlement in Russia had been sold and the last of approximately 500 families, consisting of nearly 3,000 persons, had left. Only a few families remained in Russia. This was the only Mennonite settlement which migrated as a compact group from Russia to America during that time. Some members of the Kleine Gemeinde joined the Bergthal settlement in Manitoba.

The Bergthal and the Kleine Gemeinde Mennonites established some 38 villages on the East Reserve. Of these the following five were occupied by the Kleine Gemeinde: Blumenhof, Blumenort, Grünfeld (Kleefeld), Steinbach and Rosenfeld. Some of them were never fully occupied and many of them have since disappeared.

The pioneer conditions on the East Reserve were hard. The following lines express the feelings of the early settlers.

"Mit Tränen seh' ich an die Stätte,
Die ich zum Wohnsitz mir erwählt,
Kein Haus, kein Herd, kein Stuhl, kein Bette,
Kein Pferd, kein Vieh, kein Fleisch, kein Mehl,

Bergthal Mennonite Church of Ukraine, which was sold to the German Catholics when the Bergthal Mennonites moved to Manitoba in 1874-76. (Right) Home of Jakob Friesen, secretary of the Gebietsamt of the Bergthal settlement, Russia. These pictures were taken by B. J. Friesen, Rosthern, Saskatchewan, who visited the Bergthal settlement in Russia, possibly prior to World War I. Mrs. M. J. Galle, Paso Robles, California, a granddaughter of Jakob Friesen, turned them over to MENNONITE LIFE.

Kein Schüssel, Löffel, alles fehlt,
Wie los bin ich auf dieser Welt."

The first year the pioneers planted 2,800 bushels of grain and 2,300 bushels of potatoes. Grasshoppers, floods, and severe winters were great handicaps. There were, however, bright days among the gloomy ones.

On August 21, 1877, Lord Dufferin visited the East Reserve and was enthusiastically received by the settlers and the newspapers. In the name of the queen he bid them welcome to Canadian soil and invited them to join the other pioneers engaged in "advancing the standards of civilization westward." He assured them that they had the right to share with others in "choosing the members of our Parliament, shaping our laws, and in molding our future destinies. . . The forms of worship you have brought with you, you will be able to practice in the most unrestricted manner."

Speaking in Winnipeg, Lord Dufferin expressed himself even more enthusiastically about the near-by Mennonite settlement stating: "Seldom have I beheld any spectacle more pregnant with prophecy, more fraught with promise of an astonishing future than the Mennonite settlement. When I visited these interesting people they had been only two years in the Province, and yet in a long ride I took across prairies which but yesterday was absolutely bare, desolate and untenanted, and the home of the wolf, the badger, and the eagle, I passed village after village, homestead after homestead furnished with all the conveniences and incidents of European comfort and a scientific agriculture; while on the other side of the road were cornfields already ripe for harvest, and pastures populous with herds of cattle stretching away to the horizon."

Reading this enthusiastic description of the prosperity of the Mennonite settlement it must be considered as evidence that actual progress had been made by these people who had settled here a year or two ago because they were willing to bring extreme sacrifices in order to establish new homes in a land where they could enjoy religious freedom. On the other hand, it must be taken into account that a year later settlers from the East Reserve began to cross the Red River in order to locate on better land on the West Reserve.

This would indicate that the flowery speech of Lord Dufferin was meant to boost their morale rather than to describe actual conditions. By 1881, 300 of the 700 families of the East Reserve had moved to the West Reserve, settling east of the Gretna-Rosenfeld railroad line. Thus a Bergthal group was transplanted into the heart of the Old Colony settlement which had been established in 1875.

The Mennonites remaining on the East Reserve land became known as the Chortitza Mennonites while those who had moved to the West Reserve were named Summerfeld Mennonites. Only the progressive minority on the West and also on the East Reserve retained the name Bergthal Mennonite Church. The majority of the Mennonites of the West Reserve became known as Old Colony Mennonites. They came originally from Chortitza and Fürstenland in Russia. Most of the Old Colony Mennonites have moved to Mexico and a considerable number of the Summerfeld and Chortitza Mennonites have migrated to Paraguay before and after World War II. Some of them have returned.

The story of the Mennonites in Manitoba presents one of the most colorful chapters in Mennonite history. The establishment of the East and West Reserve along the Red River is a unique episode in the history of Mennonite migrations. The Mennonites coming to the prairie states of North America prefered the south to the north. The more conservative groups of Bergthal and the Old Colony which were interested in securing sufficient land and guarantees which would enable them to settle in compact settlements and villages, accepted the challenge of Manitoba. They wanted to have their own schools and their own government as they had known it in Russia. When the government withdrew some of these privileges the most conservative element left the country. Those remaining have adjusted themselves to the Canadian environment and are making a very significant contribution in the realm of agriculture, industry and education. Steinbach is the center of the East Reserve. The West Reserve was featured in the July 1956 issue of *Mennonite Life*.

Religious Education among Mennonites in Manitoba

By GEORGE UNGER

THE Mennonites of Manitoba have always been interested in education, and therefore established schools soon after their arrival in Manitoba. This was also true of the group now known as the Chortitz Church of the East Reserve. The story of the group is very much the same as that of the Old Colony Mennonites of the West Reserve.

Their educational views were firmly entrenched in their particular view of life. They assumed that the rural way of living was their calling, and that the arts of farming and housekeeping were best learned at home with the parents. The school was to aid by imparting the rudiments of reading, writing and arithmetic. The instruction in the fundamentals of the faith and life was delegated to the school. Consequently, the Bible and the catechism were the primary text and source books for reading, literature and Christian doctrine.

The method of instruction was memorization, used almost exclusively. A justification for this was that religious truths, in the last analysis, could not be taught but had to be revealed to the person by the Holy Spirit. An implication of this minimizing interpretation is that the quality of the teacher is then not of great importance. That he was frequently of poor quality came about, probably not so much by deliberate intention, but rather as a natural consequence of frontier life and cultural isolation.

This type of school fitted in very well with their way of life, and this they desired to perpetuate. If there were any misgivings about the schools, it was primarily because of improper implementation of it, rather than any basic weakness in the system of their private schools.

Their educational problems were precipitated when the newly-organized Department of Education of Manitoba began to take an interest in the Mennonite schools. The department offered financial assistance, and urged changes in curriculum, improvement in teaching methods, and the introduction of teacher-training. What made the situation more critical for them was that their brethren in the West Reserve accepted the government program, even going to the extent of establishing a teacher-training institution.

This governmental "interference" was opposed in the East Reserve on two grounds. Firstly, it was feared that this would start a trend away from religious to secular and nationalistic education. They also feared that this would lead in the direction of higher education, and that was not desirable.

The latter was judged as being detrimental to the cause of Christ and the church. It was assumed that higher education, both religious and secular, would produce 'Pharisees and Scribes' primarily, and that these would sooner be crucifiers of Christ, than humble disciples. This was evidenced in New Testament times, when the learned men of the day, students from the school of Gamaliel and the like, were not qualified to be chosen as the apostles of Jesus. The exception, Saul, became a believer only upon special cataclysmic divine intervention. This event proved to them how difficult, and how seldom it was that learned men became true believers.

This thesis was substantiated by an interpretation of church history as well. It was the entrance of Greek philosophy into the church that brought about the fall of Christianity, popery, and the ensuing Dark Ages in Europe; the scholars of the Middle Ages who dabbled in countless nonsensical questions and forgot the common man; the educated pastors and leaders of Reformation Christendom who were the bitter persecutors of peace-loving Menno and his followers. Finally, more recently, the Mennonite youth educated in the universities of Europe were the ones who soon despised the simple way of life and lost their non-resistant beliefs. In short, it was feared that higher education would be the beginning of a movement that would soon snowball beyond control.

The long history of persecutions and loss of privileges, in both Prussia and Russia, and now threatened in Canada, had made them very suspicious of governments. A fitting analogy illustrating the relationship between rulers and people of God was found in the experience of the children of Israel with the Pharaohs of the oppression. The characteristic attitude of governments was found in a quotation from Pharaoh: "Let us deal shrewdly with them," (mit List dämpfen) (Ex. 1:10.) Therefore they reasoned that behind all the cooperative offers of governments lay the aim to destroy the people of God, by breaking down the walls of separation, and integrating or assimilating them into the larger society.

They felt the aims of the two, government and church, could never be identified. The former was out to make citizens of the world, and of a country, the latter's goal was the attempt to follow the Scriptural injunctions and prepare citizens for an eternal kingdom. Between the two, the leadership felt that there was no possibility of cooperation, and it was refused. The government exerted much pressure, especially during the war when patriotism ran high.

There was not perfect unity and agreement among the members and leadership on the question. For that reason organized resistance to governmental pressure was not possible. Some desired a more extensive training than their

schools provided, and approved and encouraged the establishment of tax-supported schools in their communities. These were for the most part grudgingly accepted. Those who resisted them soon discovered that the law was against them. The result was that the private school was replaced; and for the last few decades the Chortitz Church has had no private schools.

Though these were times of disagreement, yet no church schism occurred, as on the West Reserve. The main course of action taken by those who felt they could not conform, was either to emigrate, or to leave the church. The direction of emigration was chiefly farther west, or to Latin America. The others usually joined one of the other Mennonite groups, whose stand on the issue they favored. The exodus of the people who held the more extreme view, had the effect of a safety valve for the main body, which remained intact.

The intervening years have left the young with very little educational opportunities. Sunday schools they had none. High school education has never become popular. There was no opportunity for them to serve in the church. It is superfluous to say that some drifted away, while others lost interest.

The rapid changes of the present era have made impressions on the church. Improved communications, the experiences of World War II, the breakdown of isolation, the coming of the Mennonites from Russia in the twenties, are only some of the influences that battered away at the traditional expressions of belief and life. There is a stir in their midst today, spearheaded by laymen who have a great need and an opportunity.

A movement toward the establishment of Sunday schools and youth work has begun. Some of the congregations have graded Sunday school classes meeting regularly, as well as youth choruses and programs. Although this movement is still in its infant stages, it is indigenous and gaining increasing support. New churches being built now have full basements, provision for educational facilities, and other conveniences.

As full status is not yet accorded to these educational attempts, one meets such phenomena as the instruction of classes and worship services running concurrently, or a limited participation of the ministers in these new functions. It is still too early to predict the outcome of this venture. Nevertheless, it is a strong and healthy movement. The sense of caution and loyalty to the church is strong among those who have accepted new ways and methods. There is reason to believe that the readjustment in educational philosophy and method to compensate for the loss of the private school will come about peaceably.

Mennonite Research in Progress

By GUY F. HERSHBERGER and CORNELIUS KRAHN

ROSELLA Reimer Duerksen (A.B., Bethel College) completed her doctor's dissertation at Union Theological Seminary, New York, entitled "Anabaptist Hymnody of the Sixteenth Century — a study of Its Marked Individuality Coupled with a Dependence upon Secular and Sacred Musical Style and Form." Wilhelm Dyck (A.B., Bethel College) wrote his doctoral dissertation at the University of Michigan entitled "The Problem of the Russo-Germans in the Later Works of Josef Ponten." Mary Eleanor Bender (Goshen College) is writing her doctoral dissertation on "The Anabaptist theme in the 20th Century German Literature" at Indiana University. J. Lawrence Burkholder (Goshen College) is working on his doctoral dissertation at Princeton Theological Seminary on the "Evaluation of the Mennonite Conception of Social Responsibilities in the Light of the Responsible Society." Frank C. Peters (A.B., Tabor College) has completed his Th.D. dissertation at Central Baptist Theological Seminary on "The Coming of the Mennonite Brethren to the United States and Their Efforts in Education."

Rupert Hohmann (Bethel College) is writing his doctoral dissertation on "The Amish and their Music" at Northwestern University. Irvin B. Horst (Eastern Mennonite College) has completed his dissertation on "Anabaptism in England" at the University of Amsterdam. J. Howard Kauffman (Goshen College) is working on a doctoral dissertation on "A Comparative Study of Traditional and Emergent Forms of Family Life Among Midwest Mennonites" at the University of Chicago. Walter Lehn is writing a doctoral dissertation entitled, "Rosental Low German, Synchronic and Diachronic Phonology," at Cornell University. Paul W. Wohlgemuth (A.B., Tabor College) wrote a doctoral dissertation on "Mennonite Hymnals published in the English Language" at the University of Southern California. Heinold Fast (Emden) is writing a doctoral dissertation on Heinrich Bullinger's attitude toward the Anabaptists at the University of Zürich. Gerhard Goeters (Bonn) has completed a doctoral dissertation on Ludwig Haetzer at the University of Zürich.

William Keeney (Bluffton College) is working on a doctoral dissertation on Dirk Philips at Hartford Theological Seminary. Ivan R. Lind (Hesston College) received a Th.D. degree at Southwestern Baptist Theological Seminary, Forth Worth, Texas by writing a dissertation on "The Problem of War in the Old Testament" (1956). Henry Poettker (Canadian Mennonite Bible College) is writing a dissertation dealing with the interpretation of the Scriptures by Menno Simons, at Princeton Theological

Seminary. Calvin Redekop is doing research work at the University of Chicago.

H. S. Bender and Cornelius Krahn, assisted by a staff of co-workers, are continuing their research and editorial work in connection with the *Mennonite Encyclopedia*. Volume II appeared in 1956. Volume III is scheduled to appear in 1957 and Volume IV in 1958. The Menno Simons Lectures at Bethel College were given in 1956 by Martin Niemoeller on "The Relevance of Christian Non-Resistance in Our Present World Situation." Gideon G. Yoder gave the Conrad Grebel Lectures of 1956 at Goshen College on "The Education and Evangelization of Children."

Solomon E. Yoder (Goshen College) of Lancaster, Pennsylvania is writing an M.A. thesis on "The Early Dutch Anabaptist View of the State" at the University of Pennsylvania. Ruth Roth (Bethany Christian High School) is writing an M.A. thesis at Indiana University on "A Content Analysis of the Subject Matter of the *Herald of Truth* and the *Gospel Herald*, 1864-1956." Mervin Miller (Mennonite Publishing House) is working on a M.A. thesis dealing with the problems of democratic administration in Mennonite institutions (University of Pittsburgh). Justus G. Holsinger (Hesston College) made a study at the University of Kansas on "Faculty Study Project of Hesston College and Bible School."

In addition to the "Concern" group which has been meeting in Europe and America and has published a number of issues of *Concern*, a Theological Study group has been organized which is a fellowship group to discuss problems and basic questions of theology. There are over twenty participants, primarily in Kansas, who discuss in meetings and by correspondence questions of interest to the group.

Mennonite Bibliography, 1956

By JOHN F. SCHMIDT and NELSON P. SPRINGER

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

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

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

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Future Research

The research work up to the present time has mostly been pertaining to individual personalities. A systematized exploration of the total complex of Anabaptist sources however, needs still to be done. The result of this effort should show us a clear picture of the Anabaptists from their very beginning. Many of the negative statements which have been expressed so far will prove untenable and unjust, certain polemical statements idealizing the history of the Anabaptists, however, will also have to undergo revision. For the future work the following areas in research would possibly be the main ones:

General History of the Reformation. More than it has been done until now, we would have to investigate the Anabaptists in relation to the Reformation. Though the Anabaptists have followed their own individual ways, they have, nevertheless, their origin in the roots of the Reformation as the event which influenced the whole period. In future research therefore we cannot avoid becoming thoroughly acquainted with the writings and thought of the reformers and to enter into an objective discussion with their descendants. More than we have done until now we will need to learn about the secular history of the Reformation time, which will include areas such as political history, history of culture and civilization, social history, history of economics, etc. We need to do this in order that we will be able to understand better the Anabaptists and the Reformers so that we will be better able to evaluate the total Anabaptist movement. I think here especially of the basic position of theology which is represented by Luther and Zwingli, the various origins of the Anabaptists as shown in the religious and political area, both their motives and their transitions and overlappings, the problem of the relationships of the emperor to the princes in the German states, motives which are beyond the causes leading to the spread of the Anabaptists, to name only a few items.

Theology. Anabaptist theology always has been a foster child of theological research. In fact it has often been totally avoided. If we, however, want to enter the discussion with other denominations and if we want to establish our own basic position clearer than we have done to this date, we will have to choose to speak from other foundations than feelings. This might look like an attack on the religious conscience of the individual, which especially is stressed so much in pietistic circles, but which is not intended at all. In the long run, however, there is a place and even a necessity for a theology. Here is a new land to explore. The direction in which we are led is to deal with the problems of obedience, Christology, sin, Biblical canon (e.g., Biblicism, and non-Biblicism), principles of the Anabaptists and their support in Scripture, their view of baptism, the relation to government, ethics, evangelism, Pietism and Anabaptism, etc.

In connection with the picture of man I want to state areas which cover the characters of individual Anabaptists as well as characteristics which can be observed within the group of the Anabaptists as a whole. Here I may call attention to such qualities as steadfastness, the acceptance of suffering, fidelity, boldness, simplicity, but also the negative qualities of provincialism, presumption, betrayal of fellow-Anabaptists, recantations, perfection and pride, the problem of *die Stillen im Lande*, etc.

This survey by no means claims to be a complete report, it only reflects observations which occurred to me when I was studying some of the *Quellen zur Geschichte der Täufer*. Even if I would have had the desire to give such a complete report, I doubt if we are in a position to do so at this time. But we are already able to see certain basic fields which certainly will give us new insights and will bring us into position of starting a real research program. Whether we shall be successful in gaining a clear picture of the Anabaptist movement no longer depends on the lack of source material. This is to a great extent available. Our success in gaining this picture depends on us as Mennonites, whether we will show sufficient interest for this task, and whether we feel driven to explore this rich material which is now available. It might be a project which will bear much fruit in research and also for our spiritual life as individuals and for the principles of our faith. The work itself, however, is a long time project and procedure; it demands enthusiasm, knowledge, diligence, patience and sacrifice of all participating: the individuals, the congregations, and the conferences.

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Books in Review

Youth Hymnary

The Youth Hymnary, Lester Hostetler, editor, Newton, Kansas: Faith and Life Press, 1956, 303 numbers, $2.40.

The Youth Hymnary, edited and compiled by Lester Hostetler, is a major musical contribution to the service and program of the church. It fills a long-time need in our Mennonite churches and one can predict that it will be increasingly used and appreciated in the wider Protestant fellowship.

This volume of genuine musical treasures contains a variety of styles of sacred music designed to capture the interest of young people from six to sixty and beyond. Choir directors of youth groups will find it the answer to many problems.

The book contains a number of categories of music; great hymns of the church, spirituals, gospel songs, carols, part songs and canons. Hostetler was careful to choose music om permanent worth, avoiding so-called "children's songs." He is quite right in doing so — since children are perfectly capable of learning, singing and appreciating great music. Consequently there is no clear line of demarcation between children's music and adult music as such.

The hymn section contains the great hymns of the church. As in the *Mennonite Hymnary*, the material follows the Christian church year. Many hymns are provided with interesting descants which add variety and interest to the singing. The spirituals include the better negro and white spirituals. A section of gospel songs is included apparently because of the popularity of this type of music in many of our churches. The section of carols is superb, and here one will find the better familiar carols, as well as some of the more excellent unfamiliar ones. So many of these have become hackneyed, but here one finds a needy fresh supply. The part songs are arranged generally for three part treble voices, and are good for the development of part singing. Some songs include bass parts. The last section is a fine collection of canons or rounds which will be sung and enjoyed by young and old.

Choir directors are often distressed by the lack of good material, as well as appealing material, for our youth groups. This collection will fill this need. Lester Hostetler and the publishers are to be congratulated for making a contribution of major significance to the musical needs of the church.

Bethel College — James W. Bixel

Evangelism

The Sociology of Mennonite Evangelism, by John A. Hostetler. Scottdale, Pennsylvania: Herald Press, 1954. 287 pp. $4.00.

This book is the doctoral dissertation which Hostetler completed at Pennsylvania State University. The study was done in collaboration with the Mennonite Board of Missions and Charities of the (Old) Mennonite Church. The finished product illustrates how scholarship can be used in a practical way to advance an expanding church program. For all intents and purposes this study answered some basic questions for an active mission board. It asks and answers the questions of how converts are won to (Old) Mennonite churches. It examines systematically the source of new members and thus paves the way for intelligent planning of future missions programs, especially in the home land. It helps all those interested to see how effectively some converts are assimilated into the total church program while others fail, resulting in a declining congregation. Most mission boards have not had the vision nor the courage to raise these same questions or seek for the right and intelligent answers. Both the author and the Board of Missions and Charities should be congratulated for undertaking this comprehensive study. It is a landmark in modern churchmanship. The book is easily read by the average layman and is amply interspersed with tables, charts, pictures, and diagrams.

Bethel College — J. W. Fretz

Books by Laubach

The Greatest Life, by Frank C. Laubach. Westwood, N. J.: Revell, 1956. 192 pp. $2.50.

The Inspired Letters in Clearest English, by Franck C. Laubach. New York: Thomas Nelson and Son, 1956. 221 pp. $1.50.

In the presence of a veritable flurry of modern translations of the New Testament or of some part of it, the attempt to produce yet other new versions and to justify them calls for real courage and skill. However, this Franck C. Laubach has done rather successfully. This veteran "missionary to the illiterates" who has become "the world's foremost expert of literacy" is deeply concerned about clear communication of the Bible message, especially to those who are in the process of becoming "more literate."

The Greatest Life is a unique attempt to let Jesus tell his own story, using the words of the four gospels according to the Goodspeed translation, harmonized into a single narrative. Even a cursory reading will prove that the gospel stories take on a new dimension when they are told by Jesus himself in the first person. Here is a sample, "And I came to Nazareth, where I had been brought up, and on the Sabbath I went to the synagogue as I was accustomed to do, and stood up to read the scriptures."

The Inspired Letters. Laubach makes the claim that "this is far and away the clearest English version of the New Testament letters." A sampling of the book goes a long way toward convincing the reader of the validity of this claim. "Theological words" like "gospel," "righteousness" and "justification" have been replaced by "good news," "made right with God," and "made just in God's sight." Long sentences of standard versions have been broken down into many simple ones. Ephesians 1:13-14, for example, in the original Greek is one gigantic sentence. In the King James Version it appears as three sentences; in the Revised Standard Version, as six. But Laubach has broken the passage down into twenty-three sentences. The effect is startling clarity, especially for the reader of limited vocabulary.

Both books are likely to appeal to children and young people but the latter will have its greatest value for those who are learning English (aside from proper nouns, only about 2,000 of the most common English words are used).

Bethel College — Erland Waltner

Jehovah's Witnesses

Thirty Years a Watch Tower Slave by William J. Schnell. 207 pp. Grand Rapids, Michigan: Baker Book House, 1956, $2.95.

The author of this book was for almost thirty years identified with the Jehovah's Witnesses and worked his way up through the ranks until he had a very responsible position in the movement. In 1954 he was re-converted to true Christianity and thus threw off what he calls the "slavery" of the Watch Tower Society. Schnell cites rather interesting reasons for the growth and strength of the Jehovah's Witness movement. First of all, he points out that the leadership of the movement capitalizes on the weakness and vagueness of the faith of millions of professing Christians. The second source of strength, he says, is the effective and tight-laced organization of the Witnesses. The third strength lies in the organizational and promotional capacities of Judge Rutherford, late president.

Schnell calls his book an "expose" of the movement and does not hesitate to refer to himself and other members of the society as "slaves." He points out how the Society in many instances is unethical, especially in its relations with the government. At first all organized Christianity was harshly attacked, but now that the Witnesses have become highly organized, the rest of Christendom is no longer so severely condemned.

This book is interesting reading although the author seems overly defensive of his own actions. Many people who have been approached by representatives of the Jehovah's Witnesses to listen to records and to hear their propaganda, will want to read this book.

Bethel College — J. W. Fretz

German Press and Culture in America

The German Language Press in America, by Carl Wittke. University of Kentucky Press, 1957. 311 pp. $6.50.

German Culture in America. Philosophical and Literary Influences 1600-1900, by Henry A. Pochmann. Madison: University of Wisconsin Press, 1957. 865 pp. $7.50

Die Deutsche Sprache im Ausland. Band I. Der Völkerverkehr als sprachliche Aufgabe, by Franz Thierfelder, Hamburg: R. v. Deckers' Verlag. 196 pp. DM 14.80.

It is a unique undertaking to attempt to present a cross section and an evaluation of the contribution of the German language press in America. It is surprising how many German religious and secular papers have been in existence in the United States (the Canadian German press is not included). As one pages through the book and reads some chapters, one becomes aware that even this book of over 300 pages presents only a selection of the total press. As an example, we find only two or three of the many German Mennonite papers which have been and are in existence. Those who are interested in a study of the impact which the German press in the U.S.A. has made on the lives of the many generations of German immigrants and citizens in this country will be grateful for the opportunity to study this valuable record.

Pochmann, who recently compiled a *Bibliography of German Culture in America to* 1940 (*Menn. Life*, April '55, p. 94) now presents this volume on the philosophical and literary influences of German culture in America. Book I deals with "German Thought in America" and Book II with "German Literary Influences." Pages 495-799 consist of "Notes." A brief note on a volume like this cannot do justice to its contents. It deals with Germans who came to this country and influenced the American culture and with Americans who studied the German culture and by doing so made a contribution to their own country. The areas of literature, art, philosophy, education, and science are particularly stressed. Although we find some reference to Mennonites little is said about them and their contribution.

Thierfelder, the head of the Institut für Auslandsbeziehungen in Stuttgart, has undertaken to make a thorough study of the German language abroad. In this first volume he speaks in one chapter about the "Weakness and strength of the German language" and in another about the methods of teaching German. Of special interest is chapter six in which he reports about the present activities of such educational and promotional institutions as the Goethe-Institut of Munich, Deutscher Akademischer Austauschdienst of Bonn and Institut für Auslandsbeziehungen in Stuttgart. This chapter contains some very valuable information for educators, schools, and all individuals interested in the German culture and the facilities which enable us to maintain contact with its various aspects. We owe it to ourselves and our children to find out what services these institutions are performing.

Bethel College — Cornelius Krahn

Origin of the Baptists in Russia

Westliche Quellen des Russischen Stundismus, by Waldemar Gutsche, Kassel, Germany: J. G. Oncken Verlag, 1956. 145 pp. DM 7.20.

The author undertakes to trace the origin of the revival forces which spread from Western Europe to Russia and resulted in the founding of the Baptist and Evangelical Christian movement. He reports about the activities of such individuals as J. E. Gossner, Jung-Stilling, J. Bonekemper, Eduard Wüst, J. E. Oncken, Lord Radstock, George Mueller, F. W. Baedeker and others. In the course of his study he also deals with the origin of the Mennonite Brethren Church, how it was influenced by the German Baptists and how this movement in turn influenced the Russian Baptists.

Of interest is what the author has to say about the background and the spiritual pilgrimages of J. E. Oncken and Eduard Wüst, who deeply influenced the early Mennonite Brethren movement. The covenant (*Bund*) idea of Oncken, which he accepted in England, and the *Bruedergemeinde* name and concept of Wüst had a lasting influence on them.

The last chapters of the book deal with the contacts which the German Baptists had with the Russian Baptists after World War I and during World War II. The author intends to publish another book dealing with the gospel in Soviet Russia. Although this book is written for lay people and lacks scholarly formalities, it appears to be a reliable, brief account in which Baptist views and their share in the spread of the gospel in Russia predominate.

Bethel College — Cornelius Krahn

Archives

Modern Archives. Principles and Techniques, by T. R. Schellenberg, Chicago: University of Chicago Press. 1956. $5.00.

As Director of Archival Management in the National Archives, Washington, D. C., the author, Dr. T. R. Schellenberg, has had occasion to deal with all the problems confronting the archivist. He has written many staff bulletins for the guidance and training of employees and in the summer of 1956 was co-sponsor of the annual Institute on the Preservation and Administration of Archives, held in cooperation with the American University. The above book was occasioned by a Fulbright lectureship in Australia in 1954.

While being primarily orientated toward governmental archives this book will be found to be invaluable by church and institutional archivists. Principles of arrangement, preservation practices and the development of finding aids as discussed by Dr. Schellenberg apply to all depositories of records, documents and manuscript materials. Having attended the 1956 Institute on the Preservation and Administration of Archives the writer is particularly grateful for the publication of this first complete treatise on the principles and techniques of preserving valuable organizational records.

Bethel College — John F. Schmidt

Netherlands in America

Narratives of New Netherland, 1609-1644, edited by J. Franklin Jameson, New York, Barnes and Noble: reprinted 1953. 478 pp. $4.50.

The Netherlands in America. Dutch Immigration to United States and Canada. 1789-1956, by Henry H. Lucas, Ann Arbor: University of Michigan Press. 744 pp. $10.00.

The Narratives are interesting reproductions of writers from 1610 to 1664 who wrote observations pertaining to the establishment of New Netherland (New York) on American soil. These sources contain valuable information relative to the economic, cultural and religious phases of the pioneers who were primarily Dutch and Reformed by faith. Although other sources reveal that there were some Mennonites among them, there is only scant reference to them in this volume (p. 260).

The Netherlands in America starts with the founding of New Netherland during the seventeenth century and treats the immigration of the eighteenth century, particularly in the states of Michigan, Iowa, Wisconsin, Indiana, and the later movements to the West. This is indeed a very impressive and scholarly volume which treats the subject in great detail.

Of interest to the readers of *Mennonite Life* is the information about the Mennonites contained in this volume. The author quotes Isaac Jogues who stated in 1643 that there were some "Anabaptists who are here called Mennonites" in New Netherland (New York) and relates the founding of Germantown. A brief chapter deals with the Mennonites of Balk, Friesland, who settled in New Paris, Indiana, in 1853.

The settlement of Pieter Cornelis Plockhoy (*Menn. Life*, Jan., 1949, p. 41) has not been mentioned. The author recognizes some Dutch features among the Mennonites of Kansas and Manitoba by checking their names, such as Jansen, Klaasen, Harms, etc. and by quoting J. M. Leendertz from the Netherlands who found similarities in their church architecture, in the matter of simplicity, of tidiness in barns and stables and their rigorous morality. He continues by saying, "Even the Dutch language was not wholly forgotten by some of these Russian Mennonites" (p. 592). As Mennonites, we must ask ourselves the question: why have so few of the many Dutch Mennonites who have come to this country since the days of the founding of New Netherland (New York) joined Mennonite churches of America or organized their own churches? Anyone who wishes to inform himself on the part that the Dutch have played in Amreican history will turn to this book.

Bethel College — Cornelius Krahn

Mennonite Fiction

From Here to the Pinnacles, by Elizabeth A. Schroeter, New York :Exposition Press, 1956. 320 pp. $5.00.

This book can be classified as an autobiography written in a narrative style. It depicts the life of the author in the Ukraine

where she was born and reared. Upon reaching maturity, her parents and their children migrated to America, settling in California.

The author succeeds very well describing the folkways, mores, and social institutions of the Mennonites living in their villages in the Ukraine. Hence the book has considerable sociological significance. It can be recommended particularly to those younger descendants of Mennonites from the Ukraine who would like to recapture the life of their forefathers in the "old country." How Mennonites butchered hogs and many other unique patterns of living will prove interesting to all those who read the book.

It can be said that the reader's credulity is often strained when the author describes her insights and inner conflicts resulting from the social, ethical, and religious values that her people, the Mennonites, impress upon her. Whereas girls at seven, eight, or nine years spend their leisure time playing with dolls, she is philosophizing about the ways of her people.

The author has a good knowledge of the history of the Mennonites in the Ukraine. Her treatment of the schisms in the Mennonite Church, for instance, were informative. Unnecessary seems the translation and transplantion of the term *Kirchliche Mennoniten*—Church Mennonites. Just Mennonites would do.

Bethel College — M. S. Harder

The Ukraine During World War II

Ukrainian Nationalism 1939-1945, by John A. Armstrong. Columbia University Press: 1955, 322 pp.

The author presents a study of the Ukrainian independence movement, particularly during the last war. The Ukraine consists of two parts. The Eastern part was Soviet dominated prior to World War II and the Western part belonged to Poland, Austria, and Soviet Russia. The study starts with a partition of Poland between Stalin and Hitler in 1939 at which time Ukrainian nationalism flared up again as had been the case many times before, and ends in 1945 when all hopes for the establishment of an independent Ukraine were shattered, at least for the time being.

The book includes the first complete account in the English language of the German occupation of the Ukraine during World War II and the attitude of Hitler and his officials toward the Ukrainian independence movement. The latter consisted of followers of Andrew Melnyk, Stephen Bandera, Andrew Vlasov, and others. They organized groups and promoted their national ideals and programs in the German occupied Ukraine. At first the German government tolerated some of these activities but gradually under *Gauleiter* Erich Koch and Hitler himself the Ukrainians were treated as belonging to an inferior race and it became apparent that the Ukraine was not to be given national independence but was to be exploited by the German Reich as a granary, etc. Disappointed in this development, the leaders and active workers of the nationalist Ukrainian government lost their confidence in Hitler as a liberator of the Ukraine and went underground to continue their forbidden work. After Hitler's success in the Ukraine had reached its climax these underground forces turned into partisan fighters, in areas where the war machine and Hitler's SS made this possible. These partisans consisted of old refugees, recent prisoners of war, and civilian population, and are not to be confused with the organized Soviet partisans active behind the front lines in German occupied territory. During the last stages of the war Hitler made a futile attempt to make use of the Ukrainian population under the leadership of Andrew Vlasov who had been a Soviet general, but the tide could not be turned. Although the Ukrainian nationalists hated communism more than Hitler they were overrun by the Red Army and many of them were repatriated, that is, they were likely sent to Siberia.

This is not only the first detailed study of this question in the English language but it also impresses the reviewer as an extremely valuable book because it treats a very significant and timely subject by making use of a large scope of source materials derived from Soviet publications, records of the partisans and underground movement of the Ukrainians, the official German publications, and American sources. In every respect the author impresses the reader as having done his utmost to present an objective study of the matter. Numerous charts are helpful aids. The readers of *Mennonite Life* will find no reference to the Mennonites in the book but will be rewarded when they study the book in finding some very valuable background material for the Mennonite experiences in the Ukraine during the crucial years of 1939-1945.

Bethel College — Cornelius Krahn

Changes in Soviet Russia in 1956

Report on the Soviet Union in 1956. A Symposium of the Institute for the Study of the USSR. Münich, Institute for the Study of the USSR, 1956. 218 pp.

This symposium is based on the proceedings of the seventh conference of the Institute for the Study of the USSR, which took place at the Carnegie International Center, New York, April 28-29 at which occasion over thirty experts on current Soviet affairs spoke. Many of the scholars and specialists have come from Russia during World War II and have brought with them basic information about political, economic, and cultural questions pertaining to the Russian "enigma." The conference also touched upon a variety of topics related to the decision taken by the Twentieth Congress of the Communist Party of the Soviet Union which has made such an impact on conditions in and outside of Russia. The conference was divided into three sections: the first analyzed the twentieth party congress and Soviet agriculture; the second was devoted to current developments in science, art, and literature, and the third discussed Soviet policies in Asia and in international economics.

The reports presented indicate that the group experts find no break in the continuity of basic concepts and policies which have guided the Soviet government since 1917. They underlined the thesis that "today's headlines are meaningful only in yesterday's context." Some felt that there was reason for cautious optimism while others did not consider the changes basic enough to warrant such optimism. However, the symposium is primarily published to stimulate further discussion. This book, written in English, contains highly significant lectures and panel reports, and can be obtained by writing to: Institut zur Erforschung der UdSSR, e.V., München 27, Augustenstr. 46, Germany.

Bethel College — Cornelius Krahn

Heidegger and Bultmann

An Existentialist Theology, by John Macquarrie. New York: The Macmillan Company, 1955. 252 pages. $3.75.

Students of theological trends such as neo-orthodoxy and neo-liberalism are aware of the fact that these movements are profoundly influenced by European Existentialism. *An Existentialist Theology*, sub-titled *A Comparison of Heidegger and Bultmann*, gives a fairly adequate presentation of the influence of one existentialist philosopher on one neo-liberal theologian. This influence is not the imposition of an alien system of thought on Christian theology, because the existential approach is basic in Christianity. And, in spite of Heidegger's "atheistic" reputation, his analysis of human existence has important religious implications, which Bultmann incorporates into his theological system.

The first part of the book is devoted primarily to a discussion of Heidegger's concept of "inauthentic existence" and the concommitant anxiety, care, depersonalization and meaninglessness that characterize man's fallen condition. The second part presents Bultmann's answers to the problems raised by Heidegger's ontological analysis. Bultmann shows that the transition to an "authentic existence," or Christian life, is impossible without God's revelation in Jesus Christ.

The author, a lecturer on systematic theology at the University of Glasgow, (Scotland), praises Bultmann's existential interpretation of theology. But he raises the question whether Bultmann has betrayed the *kerygma* by his tendency to "demythologize" the contents of the Christian faith. A theology, detached from its historical basis, he suggests, could possibly transform itself completely into a secular philosophy.

Bethel College — Maynard Kaufman

Books in Brief

Christianity and the State in the Light of History, by T. M. Parker, New York: Harper & Brothers, 1955, 177 pages. $3.00.

This author writes about a vital theme for our day. This is a significant contribution to the literature in the field of church-state relationships. However, one must say that there is much to be regretted by way of total coverage of the available sources with regard to certain aspects of the subject. Especially is this true of the final chapter on the Reformation ecclesiology and the state.

Bethel College — J. W. Fretz

Liberty and Reformation in the Puritan Revolution, by William Haller, New York: Columbia University Press, 1955, 410 pages.

William Haller is writing a sequal to an earlier book called, *The Rise of Puritanism*. In this book, as the title indicates, the main theme is that of liberty and reformation in Puritan history. The setting of this volume is entirely in England and discusses the whole theme of the text as it rests in English-Protestant history. The book is well documented and well written, but is by no means a popular volume. It will be of special interest to the church historian and the minister interested in church history.

Bethel College — J. W. Fretz

Delinquent Saints, by Emil Oberholzer, Jr., New York: Columbia University Press, 1956, 379 pages. $6.00.

This is a fascinating book tracing the account of the efforts at disciplined Christian living in the life of the New England Congregationalists. The author treats the matter of disciplinary cases raised in various Congregational churches as reported in the official minutes of the meetings. Oberholzer is adept at seeing meanings between the lines and expounding on them.

The reader cannot help having an appreciation for the high idealism striven for by these early New England Puritans. At the same time it becomes clear that morals are exceedingly difficult to legislate by the state as well as by the church. An indelible impression that the reading of this book leaves is the sense of responsibility which the local congregation felt for the life of all its members, something which can hardly be claimed for a great share of modern Protestantism. The book truly deserves wide reading because it is enjoyable and informative reading.

Bethel College — J. W. Fretz

Christian Perfection and American Methodism, by John L. Peters, New York: Abingdon Press, 252 pages. $4.00.

John Peters' account of Christian perfection among American Methodists will interest students of church history because of their own religious tradition and identification with perfectionism. The concept of perfection in Christian church history has several interpretations. The one which Peters identifies with Methodism is interestingly and helpfully discussed. He points out, for instance, that this does not mean sinlessness nor does it mean that it is an actual state of perfection, but rather a case of limited perfection. He says also this is something which may be experienced, but it also may be lost and recovered. Those who are of the historic peace church persuasion will be especially interested in a comment which he makes to the effect that the essence of perfection is that of perfect love. This will speak to the concern of the nonresistant Christians.

Bethel College — J. W. Fretz

Christian Eschatology and Social Thought, by Ray C. Petry, New York: Abingdon Press, copyright 1956, 415 pages. $5.00.

A serious study of fifteen centuries of Christian views of the end of the world and how these views affected social thought, comes to life in this book. Petry makes abundantly clear that Christian eschatology through the centuries has significantly influenced patterns of social thought.

The book is a solid piece of interestingly written historical research and scholarship. It is not easy or popular reading, but it is a very helpful volume for the minister and the serious student of church history. In recent decades all too little attention has been paid among Christians to the old question of the end of the world and how it affects our behavior while we are here on this world. Petry taught at McPherson and Manchester colleges before he went to Duke University where he is now teaching.

Bethel College — J. W. Fretz

Puritanism in Old and New England, by Alan Simpson. 1955. Chicago: The University of Chicago Press. 126 pp. $3.00.

This is a book of six lectures given under the Charles R. Walgreen Foundation at the University of Chicago. The author gives a fresh, readable appraisal of Puritanism and its impact on English and American institutions in the 17th century. The motives that moved the Puritans and their immediate failure as well as final contribution are interestingly given.

The Presbyterian Enterprise: Sources of American Presbyterian History, edited by Maurice W. Armstrong, Lefferts A. Loetscher and Charles A. Anderson. 1956. Philadelphia: The Westminster Press. 336 pp. $4.50.

This is a pioneering venture in American church history in that the documentary records from colonial times to the present have been selected and edited to illustrate the dynamics of Presbyterianism. Documents from varied sources reveal tension, vision, and growth as the church made its impact upon a changing world. Similar source books treating other church groups are greatly needed.

American Protestantism: An Appraisal, by Valentine Parker. 1956. New York: The Philosophical Library. 219 pp. $3.75.

American Protestantism is an evaluation of the Protestant church in its various aspects; its defects, the Christian minister, the church at worship, the ecumenical church, and the church of tomorrow. Many of the weaknesses of the church are exposed but the author's faith rests upon the remnant who are the hope of the church tomorrow.

Autobiography of Peter Cartwright, edited by Charles L. Wallis. 1956. New York: The Abingdon Press. 349 pp. $3.75.

Students of the American frontier and of the development of the Methodist Church in America will welcome this Centennial edition of Cartwright's autobiography. Charles L. Wallis has added a biographical introduction, a bibliography and an index to further illuminate this highly entertaining autobiography of the first and best known circuit rider of a hundred years ago.

Bethel College — J. F. Schmidt

Faith, Hope, and Love, by Emil Brunner. Philadelphia: Westminster Press, 1956. 79 pp. $1.50.

These are three addresses delivered by the eminent Swiss theologian, Emil Brunner, as the Earl Lectures at Berkeley, California, in the spring of 1955. The thesis is that these three elements of Christian experience are basic because in them the life of man is related to the three inevitable dimensions of time—past, present, and future. Christianity involves a relationship to the past in its faith in Jesus Christ, a fact of history. It involves a relationship to the future in that it sees Jesus Christ, not "inevitable progress," as the hope of the world. It involves a relationship to the present in that it offers *agape* love as the divine transforming power available for the present moment.

For those who have never read Brunner this may well be a very readable introduction to what happens when a theologian goes to work on the simple words of Christian faith.

Bethel College — Erland Waltner

The Story of Stewardship in the United States of America, by George A. E. Salstrand. Grand Rapids, Michigan: Baker House, 1956. 169 pp. 3.50.

This book brings together helpful information from many sources concerning the historical development and the contemporary practices of stewardship in various Protestant groups. The author, an instructor of evangelism and New Testament at Tennessee Temple Schools, Chattanooga, Tennessee, obtained some of his information from other published sources, but much of it through direct contact with stewardship leaders of both larger and smaller denominations. His use of charts helps to make his

statistics vivid, however, the book leaves something to be desired in the matter of organization, style of writing, and evaluation of the facts assembled.
Bethel College — Erland Waltner

The Jews From Cyrus to Herod, by Norman H. Snaith. Abingdon, New York, no date. 208 pp. $2.50.

As principal (since 1954) and tutor of Old Testament and Hebrew (since 1936) of Wesley College, Leeds, England, Dr. Norman Henry Snaith has become a respected scholar and a widely read author. He has written more than twenty books, mostly on the Old Testament. This volume, designed to serve as a text-book "for older scholars in schools and for students in colleges and universities" is a compact but helpful study of "the political history and the religious development of the Jewish people during the five centuries preceding the birth of Christ."
Bethel College — Erland Waltner

The Communication of the Christian Faith, by Hendrik Kraemer. Philadelphia: Westminster Press, 1956. 128 pp. $2.50.

Laymen will appreciate the emphasis on communication for they have often suspected that while the theologian may have something worthwhile to say, he has not always been successful in making himself understood. This book, consisting of the 1956 Laidlaw Lectures at Knox College, Toronto, by an eminent Dutch ecumenical theologian, is a penetrating analysis of the problems of communication and a serious wrestling with solutions. To the reviewer it would seem that the author was much more successful in stating the problem than in spelling out the answer, nevertheless, he has made a significant contribution to the current discussion. Hendrik Kraemer is known in America because of his book, *The Christian Message in a Non-Christian World.*
Bethel College — Erland Waltner

Research in American Genealogy by E. Kay Kirkham. Salt Lake City, Utah: The Desert Book Company. 1956. 447 pp.

A recent trend in American life is a growing interest in family histories and genealogical research. The annual *Mennonite Life* bibliography lists many publications along these lines. Where to begin and how to proceed are problems that plague every beginner. E. Kay Kirkham, an experienced genealogist with the Church of Jesus Christ of Latter-day Saints and a trained archivist, has provided a handbook for all researchers in genealogy that is comprehensive in scope and practical in application. The intriguing procedure of searching records for genealogical information is now opened to all who follow the suggestions given in the above book.
Bethel College — J. F. Schmidt

Quakers in the Modern World, by William Comfort, New York: Macmillan Co., 1949. 312 pp. $2.50.

This book written in a rather popular style, is a comprehensive study of the Society of Friends, probably better known as Quakers. Comfort, in his first chapter, presents rather discouraging pictures of the lack of faith in modern times. He then presents the Quaker way of life as a solution. The basic teachings and principles of the Quakers are given in a manner that permits the reader to comprehend what this religious group believes and practices.

Naturally, the book would not have been complete without a section devoted to the extensive social services that this small group has been engaging in, particularly during the last three or four decades.
Bethel College — M. S. Harder

Paraguay, by George Pendle. London and New York: Royal Institute of International Affairs, 1954. 115 pp.

This little book of 115 pages constitutes virtually a little encyclopedia on Paraguay, the small, land-locked republic in the heart of South America. The book presents a tremendous body of facts and statistical information.

Pendle begins his book by tracing the history of the republic, its founding, its several disastrous wars, and the disturbing revolutions of recent times. The book presents in a rather complimentary manner some of Paraguay's literary men as well as other cultural factors.

The section devoted to the economic institutions is replete with a description of the natural resources, transport, industry, trade, and finance. The book can be highly recommended to anyone desiring a brief introduction to Paraguay's way of life.
Bethel College — M. S. Harder

GOVERT FLINCK

(Continued from page 54)

In closing he exclaims:

Crown this Hero of art with everlasting laurels.

The early interest inherited by family tradition and his two masters was concentrated on the Bible and friends, among whom were many Mennonites. Later the circle widened and his interest became more general. Govert Flinck proved that his father was wrong in his original assumption that most of the artists are men of loose morals. However, it is true that Flinck did not portray the contents of the Bible as consistently as did his two masters. His paintings and drawings can be found in Amsterdam, The Hague, Rotterdam, Leeuwarden, Munich, Leipzig, Berlin, Paris and London. Some have also found their way to American museums. Only the more outstanding ones have been referred to above.

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(Continued from page 89)

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Weinlick, John R., *Count Zinzendorf.* New York: Abingdon Press, (c1956). 240 pp. $4.75.

Writings of Arminius, Translated by James Nichols and and W. R. Bagnall. Grand Rapids: Baker Book House, 1956. 3 Vols. $17.50.

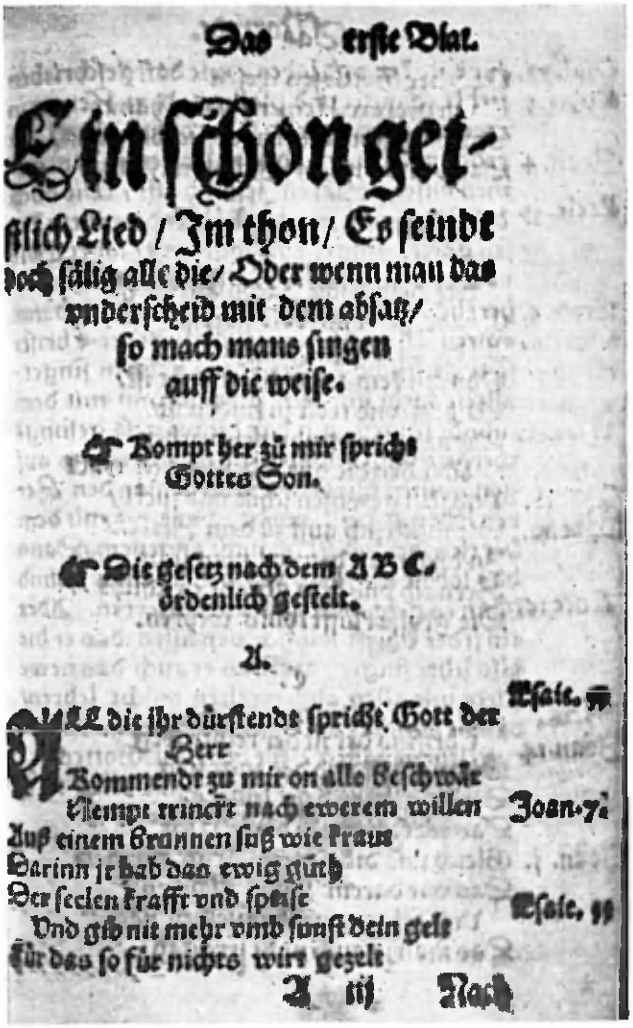
Anabaptist Hymn Books

(Continued from page 63)

Ausbund. A third edition, further enlarged by seven hymns, may have been published between 1589 and 1593.

Ein schön gesangbüchlein can be identified as an Anabaptist publication because of its close relationship to the Swiss *Ausbund* and to several Dutch Anabaptist publications. Five of its hymns appeared also in the 1564 Passau *Geseng*. In many cases there are wide discrepancies between the words and phrases of the *gesangbüchlein* and those of the *Geseng;* it is possible that the *gesangbüchlein* hymns were based on a corrupt Swiss manuscript, for the Passau songs must have circulated in handwritten manucripts for several decades before being published. Perhaps they were aurally transcribed from the Swiss songs. Eleven of the *gesangbüchlein* hymns are found also in the first part of the *Ausbund*. The latter, as well as many others of the hymns, point to the fact that they are translations from the Dutch; in cases where the Dutch original has been lost, the author is often discovered to have been Dutch or to have lived near the Dutch-German border. It is thus reasonable to assume that this hymnbook was the earliest attempt to bring together a large number of Dutch and Swiss Anabaptist hymns for use in the Anabaptist congregations located in the northwestern section of Germany.

The influence of the German *Volkslied* in Anabaptist hymnody is perhaps nowhere more evident than in the *gesangbüchlein*. Here the imitation of lines and phrases from secular texts reaches its height, and the folk tune is borrowed without restraint. First lines of hymns which are copied outright from secular love songs are such as *Ich stund an einem Morgen*, or *Ich sag ade wir zwey wir müssen scheyden*, or *Von deinetwegen bin ich hie*. The language used is basically High German, coupled with heavy borrowings from the speech of the Low Countries. In subject matter, the hymns are similar to those of the *Ausbund*, concerning themselves with stories of martyrdoms as well as with a wide range of doctrinal and devotional topics.



Das erſte Blat.

Ein ſchon geiſtlich Lied / Im thon / Es ſeinde doch ſälig alle die / Oder wenn man das vnderſcheid mit dem abſatz / ſo mach mans ſingen auff die weiſe.

Kompt her zů mir ſpricht Gottes Son.

Die geſetz nach dem ABC. ordenlich geſtelt.

A.

ALL die ihr dürſtende ſpricht Gott der Herr — Iſaie. 55

Kommendt zu mir on alle beſchwär — Kompt trinckt nach ewerem willen — Joan. 7.

Auß einem brunnen ſüß wie praun

Darinn jr hab das ewig gůth

Der ſeelen krafft vnd ſpeiſe — Iſaie. 55

Vnd gib nit mehr vmb ſunſt dein gelt

Für das ſo für nichts wirt gezelt

A iij Nach

First hymn from EIN SCHON GESANGBÜCHLEIN showing heavy marginal documentation from Scripture, typical of all Anabaptist hymnody.

Footnotes

[1]A free translation reads, "Some lovely Christian songs composed and sung by the Grace of God in the prison of the castle at Passau by the Swiss Brethren." (Mennonite Historical Library, Goshen, Indiana)

[2]Rudolf Wolkan, *Die Lieder der Wiedertäufer* (Berlin: B. Behr, 1903), pp. 27-40.

[3]Robert Friedmann, "Concerning the True Soldier of Christ," *Mennonite Quarterly Review*, V (January, 1931), pp. 87-99.

[4]"A selected group of fine Christian songs, composed in the prison of the castle at Passau by the Swiss and also by various other orthodox Christians. These are impartial and practical for the use of all Christians regardless of religious affiliation."

[5]See Philip Wackernagel, *Das Deutsche Kirchenlied* (Leipzig: B. G. Teubner, 1870), III, No. 404.

[6]*Ibid.*, No. 964.

[7]"A beautiful hymnbook of spiritual songs, collected from the Old and New Testaments by pious Christians devoted to God, some of which have been previously printed, but with the addition of many more not previously in print." (Stadbibliothek in Trier, Germany).

A CORRECTION

In the January 1957 issue, page 47, we published Joh. P. Classen's fine contribution under the title "Editions of the Ausbund." This title was formulated by the editors by mistake. The article does not deal directly with the *Ausbund*, but with the parallel Anabaptist songbook entitled *Ein schon gesanghüchlein*. This songbook is also treated in the article by Rosella Reimer Duerksen published in this issue. Our sincere apologies to the author and readers.

THE EDITORS

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"In Hopeful Anticipation"
by Daniel Wohlgemuth.
(See page 56).