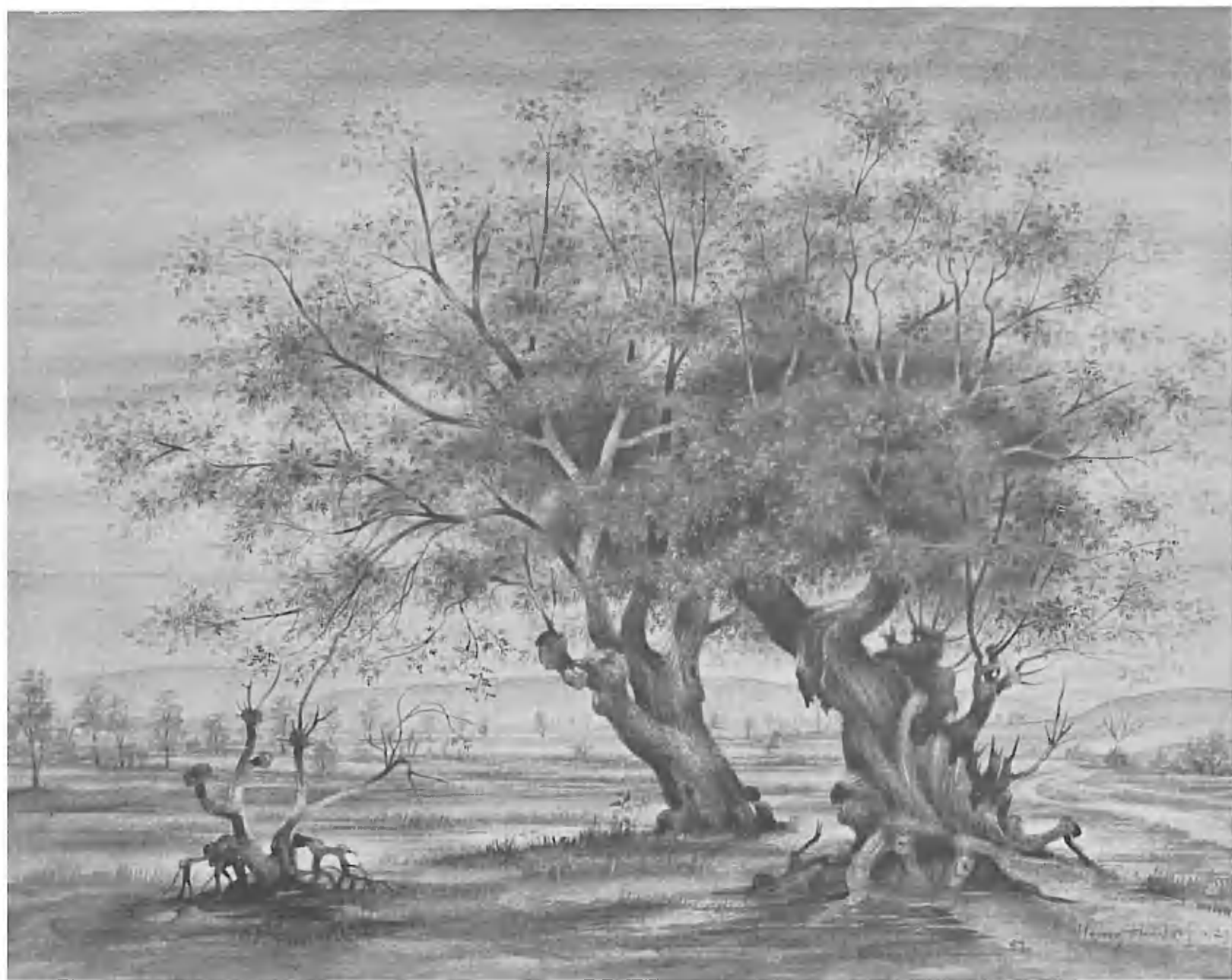


MENNONITE LIFE

April, 1958



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COVER

Dnieper Lowlands Near Chortitza, Ukraine
By Heinz Hindorf

MENNONITE LIFE

An Illustrated Quarterly

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Cornelius Krahn, D. C. Wedel, Esko Loewen, J. W. Fretz, John F. Schmidt, James Bixel, Russell L. Mast, H. A. Fast.

Contributors in This Issue

(From left to right)



CORNELIUS KRAHN, born Chorlitz, Russia, prepared the paper on doctoral dissertations for the Mennonite World Conf. (p. 51, 83, 87).
WARREN KLIEWER is doing graduate work at the University of Kansas, has had poems published in *KANSAS MAGAZINE*, 1958 (p. 57).
RUTH BAUGHMAN UNRAU, homemaker, teaches business courses at Bethel College and writes as a hobby, (p. 60).
JOHN W. GOERING is principal of the McPherson High School in McPherson, Kansas (p. 67).
LEO DRIEDGER, describes communities on which he wrote his M.A. thesis, University of Chicago (p. 63).
J. H. JANZEN, well-known Mennonite minister and writer, wrote plays, poetry, and fiction in Low German and High German (p. 66).



NELSON P. SPRINGER is curator of the Mennonite Historical Library housed in Goshen College (p. 88).
WILLIAM KEENEY is writing his Ph.D. dissertation (Hartford), dealing with practice and thought of the Dutch Anabaptists (p. 70).
JOHN F. SCHMIDT has been arranging the archival materials in the Bethel College Historical Library (p. 88).
MAYNARD KAUFMAN, doing graduate work at the University of Chicago, presents the third installment on this subject (p. 79).
GERHARD WIENS of the Department of German, University of Oklahoma, has a summer grant to study Mennonite folklore (p. 75).
MELVIN GINGERICH has resumed his work with the Mennonite Research Foundation, Goshen, and *MENNONITE ENCYCLOPEDIA* (p. 87).

NOT SHOWN

HEINZ HINDORF was in the Chorlitz Mennonite settlement during the German occupation 1941-43 when he produced portraits of Mennonites later published in a book. He is now doing religious art work in connection with churches. His address is Michelstadt, Odenwald, Germany (p. 51-55).
EDWIN UNRUH, farmer, gave this address at the Seventy-fifth Anniversary of the Johannestal Mennonite Church, Hillsboro (p. 61).
ERVIN H. SCHMIDT, educator, formerly managing editor of *KANSAS TEACHER*, is now teaching elementary education at Bethel College and enjoys photography as a hobby (p. 58, 59).

ACKNOWLEDGMENTS

Drawing page 60 and map page 65, John Hiebert, Mennonite Press. "Low German Sayings" page 66, were collected by Bertha Fast Harder.

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The Oak and the Willows

By CORNELIUS KRAHN
Drawings by Heinz Hindorf

WHEN the Mennonites exchanged the Lowlands of the Vistula River for those of the Dnieper, more than a century and a half ago, it is reported that they found a "Thousand-Year-Old Oak" (see back cover) where they established their first settlement at Chortitza. This oak remained the landmark of the community throughout its history and was taken for granted like grandfather and grandmother, with this distinction, that grandfather and grandmother pass away but the "Thousand-Year-Old Oak" remained. Meanwhile the Mennonites have been removed from this settlement but it is likely that the oak is still there, having witnessed the hardships of the pioneer days of the settlement, the lean years and the fat years, the rule of the czars, the revolution, starvation, typhoid fever, the establishment of the Soviet government, the exile of many citizens into the Far East, the migration to Canada, the occupation of the Ukraine by the Germans (1941-43), and the final

evacuation of the whole settlement to Germany, as well as an occasional return of a pilgrim who nostalgically looks up the place where his cradle stood—the focus of happy and sad experiences; and the oak, the symbol of steadfastness and character.

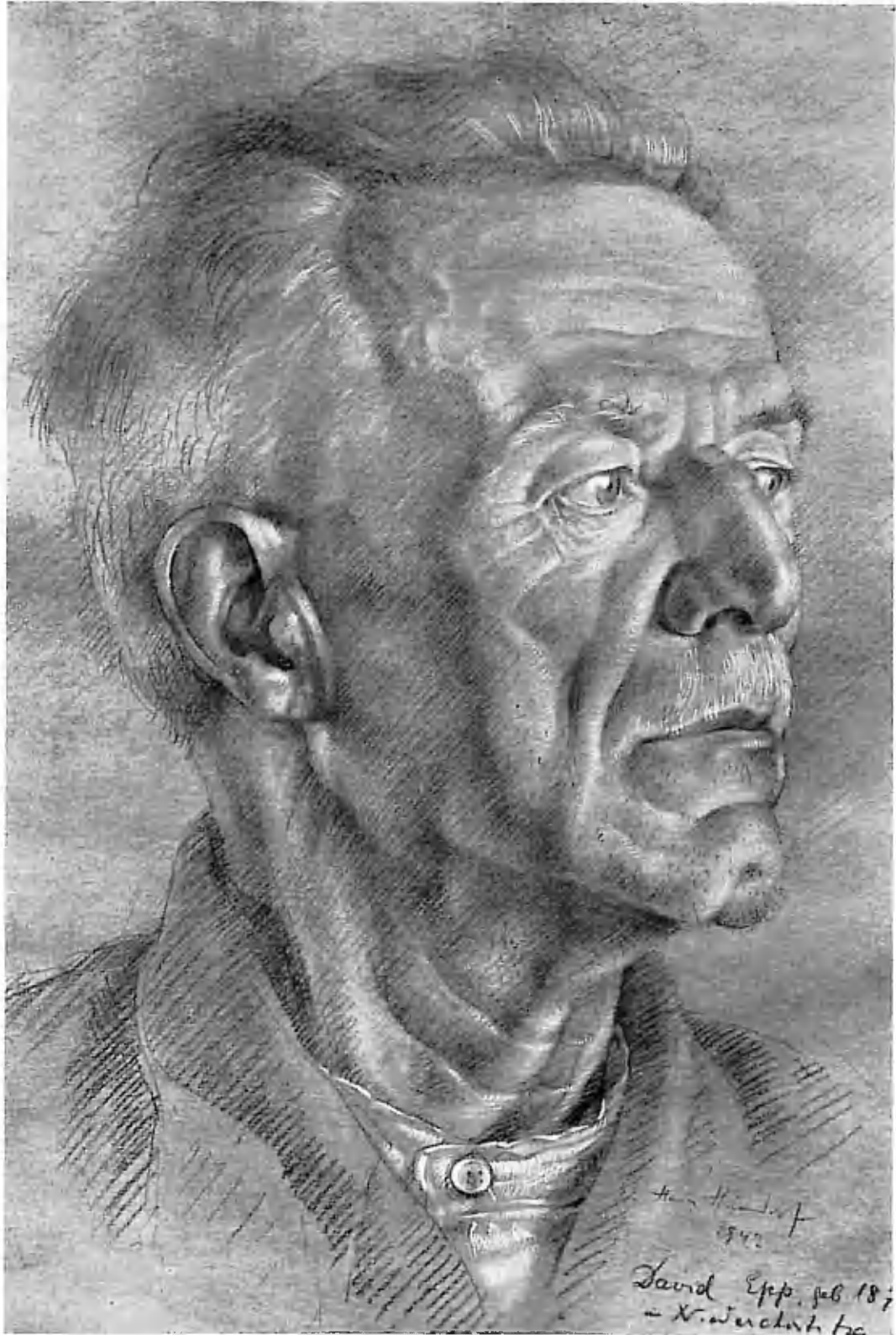
Another symbol of the Lowlands of the Dnieper were the willows, so beautifully sketched by Heinz Hindorf (see cover) which each season symbolically expressed the joys and the sorrows of this Mennonite settlement.

The following pages contain sketches by Heinz Hindorf, who spent some time with the German army in Chortitza, 1941-43. As the artist walked through the Lowlands of the Dnieper, stopped at the "Thousand-Year-Old Oak," scanned the doors of the pioneer buildings of the settlement, and watched the people moving about in the villages of Chortitza and Rosenthal, he was deeply impressed by what he saw and his artistic inclina-

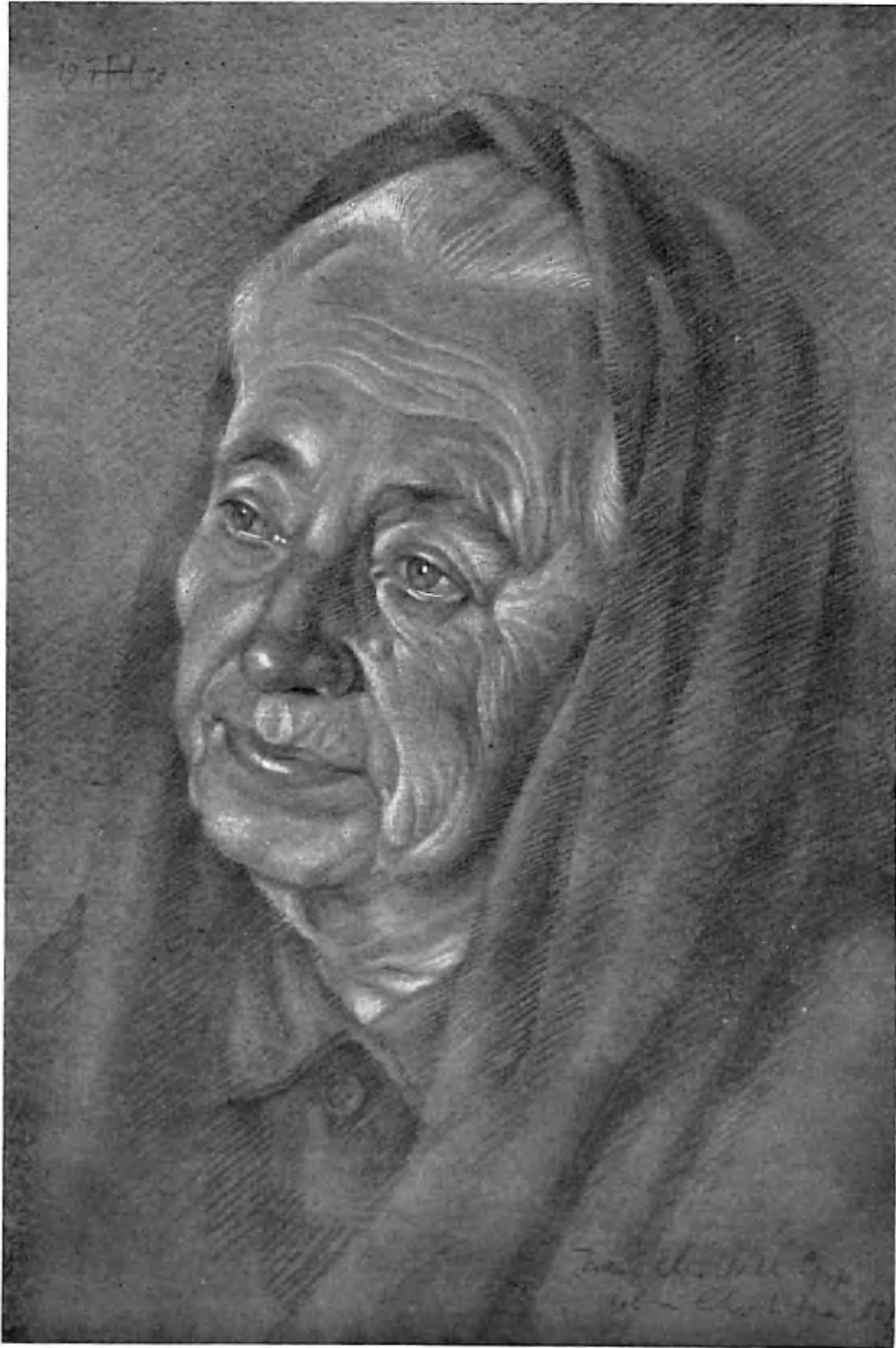
(Continued on page 55)

Mrs. Anna Wilms, nee Günther, Chortitza, 77 years o'd. Maria Dyck, Chortitza, fifteen years old. Both sketches by Heinz Hindorf, 1943.





David Epp, born Niederchorlitz 1873, sketched by Heinz Hindorf, 1943.



Mrs. Elisabeth Epp, born Charlitz, 1873. Sketched by Heinz Hindorf, 1943.



Anita Krüger, born Chortitz, 1928. Jacob Epp, born Chortitz, 1912. Both sketched by Heinz Hindorf, 1943.

Chortitz Mennoniten. Zeichnungen von Heinz Hindorf

Der Künstler Heinz Hindorf machte diese Charakterstudien im Jahre 1943 als er während der deutschen Besatzung in Chortitz weilte. Auf Seite 51 befinden sich die Bilder von Frau Anna Willms, 77 Jahre alt, und Maria Dyck, 15 Jahre alt. Auf Seite 52 und 53 finden wir David Epp aus Nieder-Chortitz, der 1873 geboren wurde, und Frau Elisabeth Epp, die 1873 in Chortitz geboren

wurde. Auf Seite 54 befinden sich Anita Krüger, geboren in Chortitz 1928, und Jacob Epp auch in Chortitz geboren in 1912. Die zwei alten Gehöfte auf dieser Seite sind auch aus Chortitz. Auf Seite 55 befinden sich Maria Dyck, die 1867 in Chortitz geboren wurde und Abram Dyck, der 1859 in Chortitz geboren wurde.

Old Farm Homes In Chortitz, Ukraine. Sketched by Heinz Hindorf in 1943.



(Continued from page 51)

tions and talent were stimulated to produce these works of art. As we watch the Epps and Dycks, whether they are young, dreamy, and forward-looking, whether they are middle-aged or old, their faces mirror varied experiences; they all express character, stability, endurance, and determination similar to the oak, the symbol of the settlement, although all of them have had many occasions to sit under the weeping willow and express their sorrows in the form of tears and lamenting.

These characters portrayed by the artist will remain a symbol of the Chortitza settlement and its inhabitants, even after the "Thousand-Year-Old Oak" will have withered away and generations of willows have come and gone. It is not significant who these people were, whether they stayed in Russia or went to Canada or South America, but what is significant is that they are the embodiment of generations of pioneers who settled on the Lowlands of the Dnieper River, who enjoyed the blessings of the good days and who bore hardships fearlessly. They symbolize those who were exiled and are now pioneering somewhere in Siberia, or those who came to Canada or the Chaco of Paraguay to continue the mission of subduing the earth, even where it is most difficult.

We wonder, nevertheless, what happened to the old

settlement, to the homes, to the industries, and the institutions of Chortitza, since the evacuation in 1943. Here is the account of a person who returned to his home community during the previous year. We do not know what his name is, nor what circumstances caused him to leave Chortitza and where he had been all the time; but here is his account of what he found when he returned.

"We arrived by train at Dnepropetrovsk and from there we proceeded to Chortitza by bus. At 10:00 o'clock in the morning we arrived at Chortitza, our dear old unforgettable home. We came to the bookstore, which formerly belonged to P. A. Ens. The store is still there, but the dwelling place is gone. The second house on the street, a large one, is still there. Every step reminded me of experiences which I had forgotten completely. Tears were running down my cheeks, heavy and bitter tears of sadness and longing for all the dear people who are no longer there. They are either far away or not living any more. For three days we made a pilgrimage through Chortitza and Rosenthal. Rosenthal is almost unchanged, except that new buildings have been added. In Chortitza, much is gone. The following homes are gone: P. A. Ens, P. Hildebrandt, P. Fast, J. M. Dyck, etc. The station is also gone. Of the Chortitza Mennonite Church, not a

(Continued on page 57)

Marie Dyck, daughter of Abram Dyck, born Chortitza, 1867.

Abraham Dyck, born Chortitza, 1859. Sketches by Heinz Hindorf,





The Dnieper River (painted by Jacob Sudermann). The ZENTRALSCHULE of Chortitza still standing.

Aus der alten Heimat

Oben sehen wir den Dnjepr-Fluss bei Chortitza nach einem Gemälde von Jakob Sudermann. Rechts befindet sich die Chortitza Zentralschule die heute noch steht

(siehe Artikel). Nach demselben Bericht ist von der Chortitza Kirche (unten nach einem Gemälde von Jakob Sudermann) nichts gelieben. An der Stelle wo die Kirche früher stand befindet sich heute ein Kino.

The Chortitza Menn. Church (painted by Jacob Sudermann). According to reports not a stone of this building has remained (see article).



stone is found. In its place there is a new, large movie. The *Burg*, the *Lehrerseminar*, the girls' school, and the *Zentralschule* are unchanged. From the tower of the latter, the clock has been removed and added to the Russian Church.

"We do not regret that we were there, but it was very, very sad. In front of the house of L., I stood for a long time, but no one waved from the window. The apothecary is still standing. Yes, even the water of the Dnieper River looks so different from the waters which I have seen since. Watching the waves, it feels like one is at home.

"We met many Russian people whom we knew from former days. All were very friendly, but for us it was no longer home. We received some information about people who were repatriated from Germany in 1945. A friend said that Mrs. Heese and Mrs. P. Niebuhr had stopped here, but they could not ask them anything because they were immediately taken and sent away." (*Bote*, Febr. 26, 1958, p. 7).

From this and other sources, we learn that a few Mennonite people who had intermarried with the native population and who have returned, are located in the Chortitza area, but only a few. The majority, if they could return, would not feel at home. The oak, the willows, and even some homes still stand; but the roots of the former inhabitants have grown into a foreign soil and only in nostalgic moments do they dream about their former home. Even after a short visit to the old home, they return to the new.



A photograph of the Thousand-Year-Old Oak of Chortitza of which a sketch is found on the back cover.

Die Wanderer

By WARREN KLIWER

THE pungent cedar, the bluegrass and I
Attend this plot of old stories
And silence. We are both cold,
Grandfather, for the northwest wind
Is tearing my eyes as I stand above
Your foreign grave in Minnesota.
I read the stone, "Gerhard Kliwer,
In 1864 geboren,
Gestorben in 1931;
Gott habe ihn selig."

God rest your soul.

Gerhard of the broken hand,
Gerhard the tenor *Vorsänger* chanting,
"Ich weiss einen Strom, dessen herrliche Fluth
Fliesst wunderbar stille durch's Land," Gerhard
Born where you saw the wheat of the steppes
Galloping through the German *darpa*
And where you heard the red-faced Cossacks
And leaving behind shrieks and fire.

God rest their souls, Gerhard's fathers
Who hammered together Molotschna and Crefeld
In Krim and Ukraine and plowed the Volga
And smelled the salt mist of Azov
And cursed *die schlauen Russen* who taught them
How to make borscht and who stole their horses.

God rest those souls in der *heiligen Flucht*,
Carrying along *de Muttasproak*
And German plows and Prussian chorales
From Graudenz and Danzig and the Vistula Delta;
God rest the grandsire who said, "Russland
Is unser Weg, nicht unsere Heimat."

God rest their fathers' souls in Friesland.
I scarcely see them in the fog
From Juist and Trischen and Jade Bay
And hardly hear their throaty Dutch
For the waves and the wind on the North Sea,
Ghosts of my bearded, black-garbed fathers
Who sit in council on a son
Smooth-chinned and worldly with English words.



(Right) Mumtje Wiebsche and Hoadasche gossip over the fence in "Aude." (Left) The boys in the Forestry Service Camp in Russia approach Wiebe, a sophisticated newcomer who has to be "broken in."



Wieb is being asked by Faust "Wo heetst Du?" Wiebe must "crow" like an old and a young rooster. (Below) The three newcomers play and sing "O du lieber Augustin" after which Wiebe is congratulated with a "Hoch soll er leben."





Some thousand people (top and bottom) came to see the play "De Opnoam" by Arnold Dyck presented in Memorial Hall, Feb. 21, 22.

Mennonite Folk Festival

Photography by Ervin H. Schmidt

THE Mennonite Folk Festival, presented annually on the Bethel College campus, North Newton, Kansas, features Low German, Swiss, and other cultural aspects of the Mennonites of the Great Plains. Last year a Low German and a Swiss play were presented and *Zwieback*, poppy seed roll, and coffee were served as refreshments. Some 900 people came out for the two evenings and enjoyed it very much.

This year on February 21 and 22 a similar program, consisting of a Low German skit, "Aude," and the play, "De Opnoam," by Arnold Dyck were presented. A thousand people came out to enjoy the program. To what extent it was enjoyed can be seen on the photograph above. The audience was completely unaware of the photographer's flash, intensely watching what was going on on the stage to avoid missing out on a single word or failing to get the full benefit of every laugh

provoking word or incident. And what was going on on the stage? For one thing, the two girls, Verda M. Bergen and Mathilda Klassen as Mumtje Wiebsche and Mumtje Hoadasche, gossip over the fence for a considerable time after they have told each other goodbye a number of times, while their potatoes burn.

The main feature was "De Opnoam" presenting the initiation of Mennonite young men into a forestry service camp in Russia prior to World War I. Wealthy and poor, educated and uneducated, humble and sophisticated fellows had to live together. The play presents the first lesson, the initiation of the new arrivals, in learning to get along together. It is particularly hard for Wiebe who is well-educated and the son of a rich manufacturer. It takes time and ribbing by the other boys before he is humble enough to become just one of the group. The

(Continued on page 90)

Diese Bilder stellen einen Teil des "Mennonite Folk Festival" dar, das in Memorial Hall, Bethel College, am 21 und 22 Februar gegeben wurde. Auf Seite 58 oben wird Arnold Dyck's "Aude" vorgeführt in dem zwei Frauen am Zaun plaudern. Die anderen Bilder beziehen sich auf Dyck's "De Opnoam," ein Spiel das sich mit dem mennonitischen Forsteileben in Russland befasst. Etwa tausend Menschen ergötzen sich an diesen Darstellungen in der plattdeutschen Sprache.



Occupation: Housewife

By RUTH BAUGHMAN UNRAU

not speaking to your husband during the length of the strawberry season.

Anyway, I made a biscuit shortcake the other day that he considered perfect. The ones I have made since have been "good" but have not reached that zenith of perfection that he carries around in his imagination. The fact that I didn't measure the biscuit mix, cream, and sugar will always remain one of the tragedies of my career.

This system of cooking by guesswork is one that has been handed down from generation to generation in my family, or at least from my mother to me. However, she had a great deal more success with the system than I do.

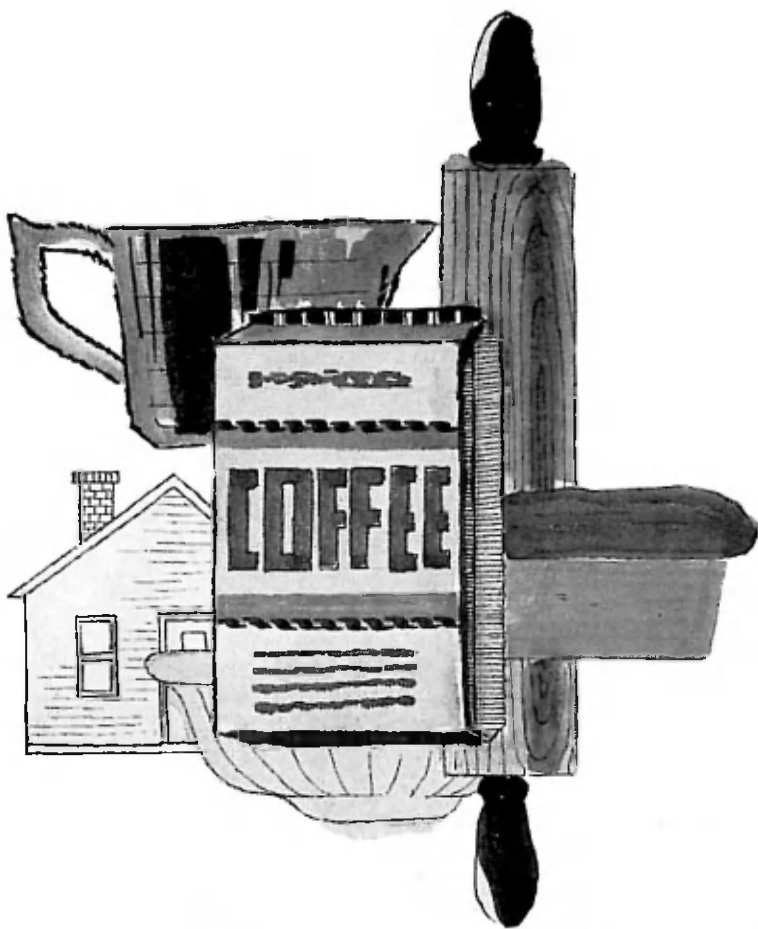
II

Our way of entertaining is certainly different from that of my parents. Sunday afternoon in my home community was the time for getting together to eat and socialize. We often either went someplace for dinner or had "company"; it was natural that in our rural community that farmers who worked as hard as we did thought they should go to bed evenings and do their visiting on Sunday.

There were women in our church who made it a policy to entertain every family in the church once a year. My mother did not keep accounts so conscientiously, but I think she always carried in the back of her mind a list of people to whom she owed a Sunday dinner.

In a way, I deplore the passing of this tradition from our own way of life. Everyone enjoyed these Sunday dinners, including, or perhaps I should say, most of all, the cooks. Difficult as it was for a young girl to understand, they enjoyed doing stacks of dishes while they visited over them.

In some communities this type of entertaining still goes on, I am sure, but not in the one in which we live. We rarely have guests for Sunday dinner. We don't cook a big Sunday dinner for ourselves, either. We strive, mostly without success, for a leisurely Sunday morning, an unhurried breakfast and a calm getting ready for church. My Pennsylvania Dutch ancestors would lie uneasy if they could see our simple, lonely Sunday dinners.



I

MY husband complimented me on a chocolate cake I had made. Since he is an accountant and interested in details, I told him how I made it.

For our family I often divide a cake mix and bake only half of it at a time. Yesterday I found this glass jar of unlabeled cake mix on the shelf. I couldn't remember whether this was the kind that took eggs and water or the kind that took only milk. I compromised and used an egg and milk. I poured in my unmeasured milk, getting a mixture something like thin cocoa. My practiced eye (I use mixes often) informed me that I should thicken it, so I added two very heaping tablespoons of flour. This mixture when baked and topped with frosting mix brought forth the treasured compliment. I am saddened by the thought that I shall never be able to duplicate it.

This same thing happened with my strawberry shortcake. Luckily, my husband likes biscuit shortcakes. I say *luckily* because I was raised on biscuit shortcakes. We never ate strawberries on sponge cake. Some people get quite eloquent on the subject of white cake vs. biscuit with strawberries. Wouldn't it be terrible to marry someone who didn't see eye to eye with you on this subject? Naturally, a woman can't compromise where such a principle is involved, and it might result in your

I like the custom described to me by a Whitewater friend. After they had had their Sunday naps, their friends came for *Vaspa*. A supper of *Zwieback*, cheese, and coffee would be served to several families, the children eating at the last table, of course. This food didn't appear without effort, I am sure; the women must have been busy baking on the Saturday before, but it was a simpler table than the seven sweets and seven sourd that my grandmother believed in. I wonder if this is the

custom still in the Whitewater community or in other communities.

We believe in entertaining friends in our home. We also believe in keeping the entertainment simple. I would like to hear how other housewives feel about this subject. Are we losing our neighborliness and the art of conversation? Are we limiting our friendships because we don't plan a place in our busy lives for getting together with people outside of the relative circle?

At an Anniversary of a Church

By EDWIN UNRUH

ANY group of people who migrate from one country to another experience the difficult task of adjustment. This was also true in the case of the early pioneers who comprised the membership of the early Johannestal Mennonite Church. The social and language problems seemed to be the most difficult to overcome. Farming was the principal occupation of this early group, and the children would almost without exception follow the occupation of their parents.

They eagerly sought the Gospel of salvation through Jesus Christ, in the teaching and preaching of the word. They subscribed to the general principles of the Mennonite church and stressed a simple, practical, nonresistant Christian life. We may want to think of these early years of the Johannestal church as a period of preservation of our faith, and while it seemed necessary because of our occupation and religious belief to socially segregate ourselves from the rest of the world, we must none the less give credit to the older generation for having preserved and strengthened this precious heritage which we still possess.

This brings to mind a statement that Moses made to the children of Israel before they entered the Promised Land when he said "And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you lie down, and when you rise." Moses well knew the problem and even temptations that would confront his people as they entered this new land. There were the temptations that prosperity always brings. The outside social pressure was tremendous. There was the problem of intermarriage with people of idolatry, so that a social barrier between the Jews and the Canaanites seemed to be a realistic policy.

Such problems were also ours in those early years. These could have made serious inroads in the lives of the following generation had it not been for the fact that

our fathers took a conservative attitude and disciplinary action to keep us from the social evils of the day. This period we might well regard a period of preservation of our heritage. But, there came a time in the life of our congregation when we took a new approach in promoting the Gospel of Jesus Christ. We began to spread out into other areas and communities. We could no longer be contained in one particular community or limit ourselves to one occupation until now our members have entered nearly every field of endeavor.

This has again created new problems, so that it has become necessary to rethink the application of faith in the light of these new endeavors. Some of us have with good reasons approached this new period with great apprehension. But, while our problems are increased we might do well to look at the great opportunity for good that we have in our hands.

We may smile at the parent who sends junior to school the first day with such encouraging words as "Be a good boy, study hard, and you may be the president some day." While we are not climbing to such a lofty ambition, there may be, nevertheless those in that group who will some day be charged to serve in county, township, or city offices, as school board members, or hold other civic positions, putting into those positions the honesty, integrity, and sound Christian principles that are so much needed today.

Among our future farmers there might be timber for a secretary of agriculture. But it is more probable that there will be those who will consider it their task to till the soil, not because their fathers did, but because by being good stewards of the soil, they would be a service to mankind, their church and community. There will be those who will feel called to go out as evangelists, ministers, and church workers, who may not appear in the limelight, but are nevertheless willing to serve in

remote and obscure places where the need is most urgent.

Among our members there are quite a few nurses and nurses aides who find this an avenue of Christian service. While there may be another Florence Nightingale in the young group, we would also hope that there will be many among them who will give themselves to the nursing profession, in order to serve the needs of the sick and afflicted in our hospitals and other places of need. A great avenue of similar service is still open through the I-W program. We hope that many young men will feel drawn to this important service.

It seems that if our witness to our faith is to be effective, we can no longer seclude ourselves in one community. For our faith is not applicable to only a few limited professions. It is a faith whose influence can penetrate every worthy occupation, every job, every human endeavor, any community, and various people. The doctrines of the Mennonite church may seem strange and peculiar to the world, which is bent in another direction. But, it is an outflow of the Gospel that is none the less needed. It is time we became enthusiastic in bringing this way of life to the world. We have a Gospel that fills the need of everyone. We ought to be enthusiastic about it. It is time we take our faith out of the toothpick holder concern and put it boldly on the variety shelf, if we want to be effective in our witness. For we can no longer preserve our faith unless we impart it. We can no longer keep it unless we share it. No longer can we be the quiet in the land.

One hears some of our members lament the fact that our people are leaving the community. But, if a few of our pews have become empty because there were those who

felt the call to teach and to preach in other places, to start churches and Sunday schools elsewhere, or have volunteered for reconstruction work, or the healing and teaching ministry through the Pax, Voluntary Service and I-W program, we need not be dismayed for that sort of an outreach is certainly an important function of the Mennonite church.

But, if on the other hand, our pews have become empty because we have lost the enthusiasm for the Gospel, or the burden to save people from a lost and confused condition, or have neglected to do our Christian duty to the stranger that is within our gates, then we ought to be uneasy indeed. For unless we become thoroughly unhappy with our sins and shortcomings, we will certainly lose the concern for others. If the Lord has laid upon us the task of preserving and the spreading of the Gospel every member must be a missionary in some capacity. There can be no short cut. The world cannot be brought to Christ by just passing a resolution of the church to evangelize. Of course, all would favor such a resolution. We could hardly imagine a dissenting vote. But things are not done that way. The part of Jesus in the plan of salvation was not easy, the church may have to sacrifice some of its best men and women, for God has no other plan than to use men for the proclamation of the Gospel. It demands something of everyone. The ministers and deacons cannot do it alone. We cannot elect church and Sunday school officers, and Sunday school teachers, then sit idly by and watch for the Lord, for in this great task there is no room for indifference. It is a serious business. We dare not permit ourselves to be absorbed in self-interest.

REMBRANDT: ANSLO AND HIS WIFE



The famous painter Rembrandt was in close contact with the Mennonites of Amsterdam. Among his friends was Cornelis Claesz. Anslo, a minister of a Mennonite church of that city. He produced paintings and etchings of Anslo. Among his best known is "Anslo and His Wife." This painting is located in a Berlin museum and has just been reproduced in full color (5 colors) at a size of 52 x 43 cm (21 x 17 inches) and is available at the low price of \$6.00 per copy through **Mennonite Life**.

This is an unusual opportunity to acquire an excellent reproduction of a classic painting by one of the greatest artists dealing with a Mennonite subject. It is fitting to be placed in homes, offices, libraries, educational wings of churches and in schools.

Send your order to **Mennonite Life**, North Newton, Kansas.

Saskatchewan Old Colony Mennonites

By LEO DRIEDGER

THE Mennonites have long been known for their strong family ties and community cleavage. The Old Colony family is still comparatively strong; divorce is almost unknown, families are large, and the father is the ruler of the house. Old Colony Mennonites have achieved and are achieving much community organization, especially in informal associations.

Mutual Aid and Social Life

Hog slaughtering bees are still quite common, although numerous families are beginning to have their meats processed by butchers and locker plants in the cities. Hog slaughtering is one of the finest festivities for young and old. A family may have three or even five large 300- to 400-pound hogs to slaughter which will give them a meat supply for most of the year. The family will invite four or five other families over to help with the work. At about five o'clock in the morning the families come to the designated place and eat breakfast. When dawn breaks the men go and shoot the hogs and dress them, while the women wash the dishes and prepare for the meat to come in. The children always try to stay home from school to see the many exciting things. By about four o'clock in the afternoon all is done, with lard, sausages, liverwurst, hams, ribs, cracklings, etc. all lined up in tubs and pans to be frozen outside in the storehouse. All of this allows for much visiting and social contact. In return for the help given, this family is invited to other places to help others with their butchering.

Building bees were very common in the early days when the Old Colony Mennonites settled in Saskatchewan. Labor in those early days was not counted in dollars and cents and time wasn't as scarce as it is today. In the slack seasons when ploughing, seeding and harvesting could not be done, farmers would get together to build barns and other buildings for those who needed them. The women too, would gather together to prepare the meals for the men.

Although the building bees are not so common any more, there are still occasions when a farmer is ill and cannot seed his land, when his neighbors will seed it for him. Up until the thirties it was customary to have large threshing crews go from farmer to farmer to do the threshing. This too, has vanished with the coming of the combine.

There are still many *Freundschaft* gatherings in the villages of the Old Colony Mennonites. Many families are large, and often the children and grandparents come together for visiting. Christmas, Easter and other holidays are popular times for this, but usually Sundays are visiting times too, for most of the relatives live in a nearby village.

Each village has a young people's group. Early in the evening the boys and the girls gather separately, and slowly as the evening wears on, they intermingle as groups and finally pair off into couples. Years ago these village groups were very loyal to their respective villages. This loyalty has been broken up by fellows who have cars going outside the villages to other villages and towns for entertainment.

Auction sales constitute another community social affair. Most men go to these even if they do not intend to buy anything. Others bring their entire families for a recreational time. Agricultural fairs are another form of social life, where an event might be a tractor-tug-of-war, with each group interested that a certain model or make might win. Many of these community occasions are times of fellowship, recreation and living together which create a sense of loyalty and community solidarity now being threatened in many ways, as by the modern means of travel, different work, etc. Most of these community affairs are held in common by the different Mennonite groups in the Hague-Osler area. It is in the formal associations, especially the church and the school, that the difference among Mennonites is apparent. Here again, special attention will be given to the Old Colony Mennonites.

Early Education

When the Canadian government first invited the Mennonites to Canada, they were promised religious and educational freedom. The Old Colony Mennonites built small German schools as soon as they came to Saskatchewan. Often the teacher was the village minister, who received his housing, some hay for his horse, fuel, and perhaps a few dollars a month. The curriculum consisted of reading, writing and arithmetic, with the Bible and *Fibel* as textbooks.

In 1922 the first school Act was passed by the government, stating that all children must attend English schools. The Old Colony people protested strongly, to



Old Colony Mennonite village school, Blumenthal, Saskatchewan.

the extent that many refused to send their children and paid a fine instead. The government had to build schools in the solid Mennonite area and place teachers there, with often not a single pupil in school. Some large families paid fines up to \$700 a year, which in those days was a fortune. Many became poor, and finally yielded to the demands of the government and sent their children; others emigrated in large numbers to Mexico. This left the poor people in the community, with the wealthier ones leaving, breaking up their whole community life, including the church, school and village.

Religious Life and Practices

In the early days religious services were usually held in the small German school houses. Later, large, simple, unpainted churches with blue shutters were built. Usually the cemetery was on the same lot, and long barns stretched along the back yard to shelter the horses during the services. The churches, today, about sixty years old, are still being used with the horse barns either empty or torn down.

The inside of the church is very simple, usually painted yellow or battleship grey, with a little sawdust on the floor, to absorb dirt and moisture. The women and girls sit on one side and the men on the other with racks as hangers above each seat for the men to hang their caps, before they sit down. The whole congregation faces the side of the church where the pulpit is located with about six ministers and deacons sitting on the right side, and about six *Vorsänger* on the left to lead out in the singing. Until a few years ago, the singing was very slow so that it took about three or four minutes to sing one stanza of a song. The singing is still slow, but has been speeded up somewhat in the Saskatchewan area, although the Mexico Mennonites still sing the original tempo. They have no musical instruments.

The ministers and deacons dress in black, with shiny black boots, read their German sermons which are copied from sermon books, many of which are very old. Each sermon must be written by hand, and must not be printed. There are no church offerings, but a box is placed in the rear where contributions are left to help defray expenses

such a fuel and janitor service. Until a few years ago, there were no Sunday schools. Church membership is attained by baptism after a period of catechetical instruction. They have no written constitution or statements of doctrine. Rules in the church are unwritten and interpreted by the church fathers, based upon tradition.

Several economic organizations have been instituted to preserve the brotherhood. Mutual aid organizations for hail and fire are still in operation, although these were more common in the early days. In the 1940's cooperative stores appeared in several of the Mennonite small towns, a credit union was established in 1944 but failed. Some patronize and are on the boards of the pool elevators which are large grain exchange systems; others attempted cooperative farming in several places but these too, failed.

Local Government

Besides the leadership roles of the deacons and the ministers in the church, there is the village *Schulze*. As had been the custom in Russia, when villages were established in Saskatchewan at the turn of the century, each village elected a head man to govern the village. When villages were large they used to have a *Brandschulze* who was in charge of the fires which might break out, which we today would call the fire chief. The *Herdschulze* was in charge of the cattle, the common pastures, and the regulation of cattle in the village, and the *Schulze* was the overall administrator of the village. Each villager could have a certain number of cattle in the large common pasture where a cattle herder was hired to take care of them. Each morning and each evening these were received and returned to the villager. As land was cultivated and roads built, fences were erected, so that for many years now these common pastures have been fenced in. At present in the village of Neuhorst, they have a fenced pasture of 320 acres with about 75 cattle herding in it. Most of the villages do not have a good village organization now, due to the migration of so many to Mexico in 1923. Parts of their pastures and village land were sold. During this time, a new immigration movement brought many Russian Mennonites to this area. They bought up much of the land, settled the out-

New government-built school of Blumenheim, Saskatchewan.





Old Colony Mennonite men with horse and buggy. Farmer on his way to work.

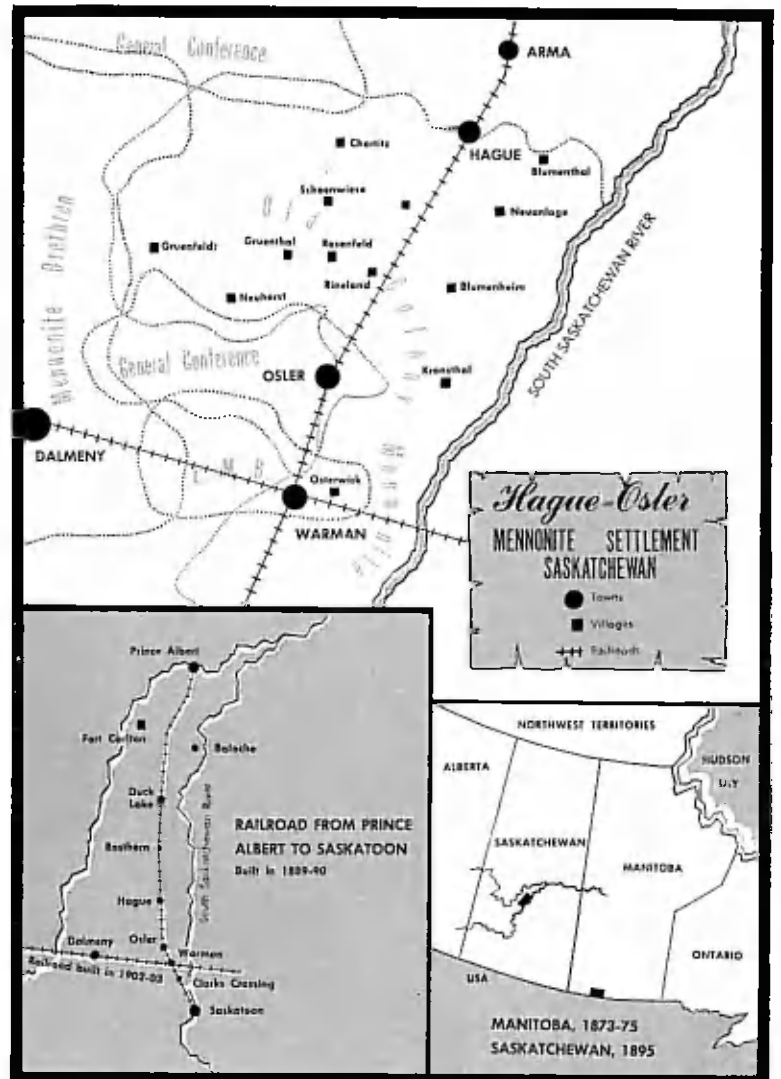
skirts of the villages, often also erecting their own churches. Many of the Mennonites who came to the Hague-Osler area from Russia during 1923-25 came from the same areas the Old Colony Mennonites came from in the 1870's, but the ones who stayed in Russia fifty years longer had progressed in customs, forms of architecture, clothing, education, so that these later ones were quite anxious to learn from the surrounding new world, while the Old Colony people were much more conservative. Thus we have today many Russian Mennonites of the inter-war migration period who have joined the General Conference Mennonite Church living among the Old Colony Mennonites which is causing many of the young people of the more conservative church to join General Conference churches. It is this depletion of the Old Colony church which is making it extremely hard for them to exist.

Village and church administrations have little connection with each other. The village has no constitution. When things need to be discussed, the *Schulze* calls the villagers together by letter, to discuss their affairs.

Common Culture

One of the things which all Mennonite branches in the Osler-Hague-Rosthern area have in common, is the German language. You can go into any store in these hamlets and villages and find that almost all of the people speak the Low German. In most Old Colony, General Conference, Mennonite Brethren and Summerfeld churches to this day church services are conducted in the German language. The General Conference and Mennonite Brethren churches however, are already teaching most of their Sunday school classes in English, and some have two services in the morning, one in English and another in German. It was relatively easy for the Old Colony people to keep their communities together when they had their own German schools with the children staying around to work on farms. Those who moved to Mexico and did not want to teach English in their schools because they thought they would lose some of the community cleavage, were partially right. It is

doubtful however, how long this can be maintained when the young people go into the cities to work, which they must because of lack of land to farm, when family ties and village ties are broken, and when interests other than the centrality of the church and community are creeping in. Many of the older people formerly, and some today, doubt whether it is possible for a Mennonite to be a Christian when he loses the German, and many





Old Colony Mennonite Church in Neuanlage, Saskatchewan.

are sure that he is no longer a Mennonite when he speaks the English to the exclusion of the German.

Dress is a powerful media to set people apart. The everyday dress of the Old Colony men is not too different, but it is in church where one sees the traditional apparel. There is a general trend to dark clothing. The men do not wear ties, usually dark shirts, and a dark suit on Sundays. The women and girls wear very long dresses, usually dark blue or black, with flowered aprons and black bonnets. Their hair is usually long. It is common for girls to wear braids and for women to wear their hair in buns or bobs. Everyone can see by these clothes that they are different.

There is considerable rebellion among the young people now to such styles and customs. Many of the fellows are beginning to wear ties, and especially the girls going to work in the cities, are beginning to wear regular modern dresses.

Education among these Mennonites is also increasing, and there is little resistance to children at least going through public school. The common mores—that in order to farm one does not need to go to high school—is still prevalent, although many are going into teaching. Most of the young men and women who have become teachers have broken with the Old Colony church, which again proves their thesis, that when the young people study beyond public school, they are lost to their group. Few people of Old Colony background go to college.

Conclusion

Two things have become increasingly clear. One is, that in order to stand up as an individual, having the conviction that Christ can make a difference, one must have at least a nucleus of other people who share these same convictions, or else in the long run one will not hold out. The other is, that this vision and Christian conviction must ever grow in spiritual crystalization and clarity, or else the group, in the fellowship of which the individual may stand, will become a hindrance, and likewise cause the individual's downfall. I fear that the Mennonite churches in general, and certain groups more so than others, are often failing in this crystalization of the vision. It is due to this inability to balance the worth of the individual with the sensitivity of the group that we have fallen and are falling, once into the cavern of the Münsterites, Klaas Epps, and individual tyranny, and the next time into the other pit of extreme group cleavage, language worship, clothing scruples, and apathy toward responsibility to our neighbor.

PLAUDIETSCH

J. H. JANZEN

Maunch eena kaun keen Plautdietsch me
en schämt sich nich emool.

Em Geagindeel: he meent sich sea
met siene hoage School,
red't hoogdietsch, englisch, rusch—so vâl,
daut eenim dieslich woat.

Weat es de gaunze Klätamâhl
nich eene Schinkeschwoat.

Auls eck noch kleen wea, saut eck oft
bi Mut're oppim Schoot,
en plautdietsch säd se, — o so oft; —
"Mien Jung, eck sie die goot."

Waut Mutta plautdietsch to mi säd,
daut klung so woarm en tru,
daut eck daut nimmamea vegät
bat to de latzte Ruh.

Low German Sayings

Aules haft een Enj,
Blos dee Worscht haft twee Enja.

* * * *

Daut es eeni Reaj,
Aus Klosses Keaj.

* * * *

Tjinja Froag
Met Tsocka beschtreit.

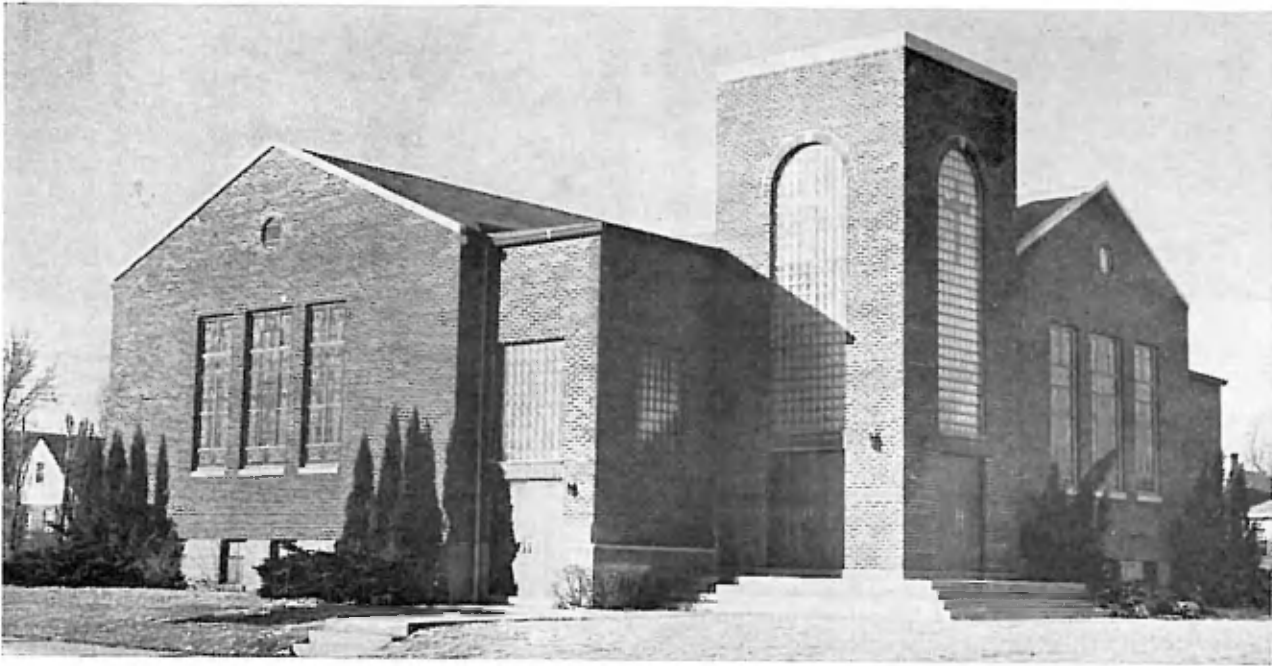
* * * *

Ao jeeni jao,
Wo jeit mi daut so nao!

* * * *

Mi hungat, mi schlungat,
Mi schlackat dee Buck.

(Continued on page 78)



First Mennonite Church, McPherson. The ground-breaking ceremonies were held May 15, 1946, and the dedication took place Oct. 30, 1949.

A Church Is Born in a City

First Mennonite Church, McPherson

By JOHN W. GOERING

THE history of the First Mennonite Church of McPherson goes back to surveys that were made under the direction of the Home Missions Committee of the Western District Conference. The first of these surveys was made about twenty years ago. The second survey was made by J. Winfield Fretz in 1943 for the Home Missions Committee and under the direction of Abram Warkentin who was then a member of the Committee. Later in the same year, E. J. Neuenschwander made another survey which was more complete than the other two. He made a list of all the families and their members in this community and spent considerable time visiting them and explaining what he was trying to do. The purpose of these surveys was to see if enough Mennonite families lived in the McPherson community to make a church here desirable and possible.

As a result of the last two surveys, the Home Missions Committee arranged a meeting at the Brethren Church in McPherson on November 21, 1943. All those who were interested in establishing a church in McPherson were asked to attend. At this meeting a committee was chosen to see if a place could be found to hold meetings, and to get the services started. This committee then met during the latter part of February and decided to have a

church service on Sunday, March 12, 1944, in the basement rooms of the Y.M.C.A. which was available and considered the most suitable. Letters were sent out to all who might be interested. As a result between thirty and forty people met on that Sunday morning. Those present divided into two groups for Sunday school. No minister had been secured. The hour following the Sunday school had been left open for a business meeting to decide if further meetings should be held.

At this business meeting it was decided to continue the services, and a temporary organization was formed. The Sunday school met each Sunday morning, and the ministers were usually secured through the Home Missions Committee and through Bethel College. However, before long, it was decided to choose a minister to serve regularly.

After the group had been meeting for about two months, this important decision was made. From a list of the available candidates for minister, Roland R. Goering, who was just finishing his studies at the Hartford Theological Seminary, was chosen. He not only looked after the spiritual welfare of the group but also gave much of his time and means in helping with the work of building the church.

Arrangements were made with McPherson College by



Ready for the pouring of concrete, June, 1946. Cornerstone laying of First Mennonite Church of McPherson.

which we were permitted to use the College Chapel during the summer months of 1944. After school started in the fall, we moved again to the large Community Building. The services were held in the Community Building until just before Christmas in 1946 when we moved into the basement of our own church building.

The church continued under the temporary organization until the summer of 1945. In the meantime, however, steps were taken toward a permanent organization. On June 11, 1944, a committee was chosen to draw up a church constitution in cooperation with the Home Missions Committee and to report back to the church group as soon as completed. On March 11, 1945, the first meeting was held for the adoption of the constitution, and this was completed a week later. On July 22, 1945, the church organized itself on a permanent basis according to the constitution that had been adopted. One of the stones at the entrance of the church, therefore, carries the information that the organization took place on July 22, 1945. The official name that was adopted was the First Mennonite Church of McPherson.

The question of securing our own place of worship was considered rather early. It was also at the meeting of June 11, 1944, that a committee was elected to find a suitable place for a building site and to report to the group as soon as possible. Various locations were considered. No really suitable place could be found until attention was focused on the two lots on East Kansas at Park Street. These lots were purchased for \$550 each, and this is where the church building now stands.

During the latter part of 1945, information reached us that, the war being over, some of the chapels at Camp Phillips near Salina would be offered for sale.

Construction of First Mennonite Church, McPherson, 1946.



In two months the job of moving the chapels was largely completed. It was done in so short a time because so many people outside of our church were willing to help. Some days as many as twenty and thirty men donated their time, efforts, cars and trucks to this cause.

An architect was engaged, and the plans for the church building were made. On May 15, 1946, the ground breaking ceremony was held. The basement was then dug, and the forms set. Just before harvest, on June 8, the foundation was poured. Progress on the church continued. After the structural steel arrived the work proceeded again. The shell of the building was set up, and the roof was laid. It was a fine Christmas present when we were able to move into the church basement just before Christmas in 1946. Bricklaying was started but had to stop for the winter months and was finished during the next summer. The sanctuary was wired, the wall board nailed, the plastering done, the ceiling put on, the finish lumber nailed and finished, floors were sanded and finished, and many other things were also done, including the installation of the new pews.

One of the biggest and most necessary jobs was that of raising the money to build the church. The building permit which is dated May 1, 1946, called for an expenditure of \$15,000. The opinion of many seemed to be that the cost should be somewhere between \$15,000 and \$20,000. If we would have known that it would cost as much as it did, we probably never would have dared to start such a building as this turned out to be.

Various methods were used to raise the money. One of these was to contact the people and ask for donations. The Mennonite communities south and east of McPherson and in and around Moundridge were canvassed quite thoroughly, and the response was very generous. Some worked in the Inman, Hutchinson and Pretty Prairie communities with good results. The business firms in McPherson were also canvassed.

Another means that was used to raise money was through a church building banquet which was held in the Community Building on April 25, 1947. Walter A. Huxman of Topeka was secured as the speaker. Tickets were sold at \$15 each. The total amount received as a result of the banquet was \$3,215.

The following is a summary of the money that was



Roland R. Goering served church 1944-54, and Henry W. Goossen is serving since 1955.

received as to source and amount up to the time of dedication.

Members of other Men. Churches in direct donations about	\$ 9,000
Local businessmen and friends	2,175
Building fund banquet	3,215
A gift from the Gen. Conf. Men. Church	3,000
Collections in other Men. churches	536
Sale of surplus material from the chapels, etc....	2,200
The Women's Organ. by serving banquets, etc. ..	2,130
C. E. Society as a result of some projects	800
Proceeds of 100 acres wheat farmed one year	1,128
Donations from church members	20,111
Estimated donated labor both inside and outside the church	6,500
Money borrowed:	
From West. Dist. Conf.	5,000
From a local bank	4,000
TOTAL	\$59,795

The cost would have been much more had it not been for the fact that some business firms permitted us to buy things at cost or near cost. The Elyria Lumber Company especially saved us much by permitting us to get the brick, the furnace, lumber that we needed, the ceiling board, and whatever else was necessary at cost.

Roland R. Goering served the church for more than ten years from June, 1944, to September, 1954. There are many nails in the church building which were driven by his hammer. He resigned to take the pastorate of the First Mennonite Church of Halstead, Kansas. Henry W. Goossen, our present pastor, assumed his duties in June, 1955. During the interim, the pulpit was filled for the most part by Abe Wiebe.

This congregation was admitted to membership in the Western District Conference in 1946 and to membership in the General Conference in 1947 and has always been active in Conference activities. In 1956 the Western District Sunday School Convention was held here and in 1957 a Sunday School Workshop. Whenever the MCC canner has been in the area, the church has done relief canning.

The congregation is well organized. There are two ladies' organizations, a men's brotherhood, Mennonite Youth Fellowship, several choirs, mid-week Bible study, and so on.

There were thirty-six charter members. The number as of February 1, 1958, stands at 145. Altogether, 192 persons have been members at one time or another—143 of whom came by transfer of membership from other churches. There have been 7 deaths, 1 member was dropped from the roll, and 39 transferred to other churches.

Five years after its organization, the congregation be-

Interior of First Mennonite Church, McPherson.



came self-supporting. The debt now stands at \$1,000, which is owed to the Western District Church Building Fund. In 1955, a parsonage was purchased on which we owe \$4,125.

It may seem that things always went smoothly for us. This was not the case. We have had some weighty problems from time to time which were difficult to solve. There was a time in 1945 when the young organization was rocked to its foundations, and the organization was hanging but by a thread. At different times the Home Missions Committee came to our assistance and together we solved the problems. Such was the beginning and such has been the progress of the First Mennonite Church of McPherson.

It would have been impossible for our group to organize and build this church. The Home Missions Committee, in addition to the groups already mentioned, supported our minister up to the time the congregation became self-supporting. We shall always be grateful to the many people who helped so much with financial contributions, with donated labor and in other ways. When we look back and see all the problems that confronted us during organization, in getting a place to worship, in buying the

chapels, and building the church, as well as other problems, and when we consider that most members of our own group did not have any experience in the church positions that they were required to fill, and when we consider that this group was made up of people from different areas, we get the feeling that there must have been a divine hand doing the leading or things could not have turned out as they did. We also get the feeling that there must have been many prayers going up to the throne of grace in our behalf.

Speaking as one who has been with this congregation from its very beginning, it is my firm belief that most people do not realize the many problems and difficulties that are encountered by a newly organized church. It is also my firm belief that our conferences and congregations should be more concerned about helping the newly organized congregations.

Visitors are always welcome in our church and people who move into this area are urged to make this congregation their spiritual home. May this church evermore be an "uplifting" factor in this community and in the world. May this church always be a means to bring about the salvation of souls and the glorification of God.

Early Leader of Dutch Anabaptists

Dirk Philips

By WILLIAM KEENEY

IN THE opening years of the turbulent sixteenth century a man was born who was to have considerable significance for the Mennonite movement. He was a close friend and colleague of Menno Simons. He was the only major figure in the movement who stood by and labored with Menno despite persecutions, the loss of Obbe Philips by defection, the heresy of co-laborers such as David Joris and Adam Pastor, and the moral failures of brethren such as Gillis van Aken. He entered the Anabaptist movement before Menno and labored in it for the remainder of his life, outliving Menno by seven years.

Dirk Philips, the brother of Obbe Philips, was the man. He was born in 1504 at Leeuwarden in the Netherlands. Not much is known about his family or his early training. Perhaps this was because he was the son of a priest named Philip. Although priests were not allowed to be married, according to the regulations of the Roman Catholic Church, it was a rather common thing in this northwestern corner of Europe. Such laxity



*Siet Die met pen en tong verduicht Godes eer.
En int geryde huys maer Christus kent voor Heer.
Die volgt syn Ireders wil. en t swaert tot ploegen smect.
Gedult voor wapen draagt. En hier geen ryand vriet.
C. Konink scrijft. et vordult.*

was only one indication of the church's corruption and weakness in general but especially in the northern Netherlands at that time.

This laxness in morals was one of the reasons for Dirk's departure from the Roman Church. He may already have been a serious seeker after true Christianity prior to the break, since he was connected with the Franciscans, a monastic order that had a large house in Leeuwarden. His association with the Franciscans may also account for his better than average education and his knowledge of Latin, and probably some acquaintance with Greek and Hebrew.

Conversion

Dirk never wrote about his own religious experiences as did Menno. For that reason we must rely on the reports of others. Fortunately Dirk's brother Obbe wrote a "Confession" many years after his break with Rome, in which he relates the rise of the Dutch Anabaptists, and includes a brief account of Dirk's baptism.

The Reformation had started in Germany with Martin Luther in 1517, when Dirk would have been only thirteen years old. There was much unrest and dissatisfaction in the Netherlands with the Roman Church during the twenties. Nevertheless, the first real break and organized movement did not appear until 1530, and later. Melchior Hoffman was the key figure in capturing the loyalties of the people. Through Hoffman and his followers an extreme form of Anabaptism spread rapidly across the Netherlands.

The future of the movement seemed to be in question when Hoffman was apprehended and imprisoned in Strasbourg in 1533. It gained new impetus when Jan Matthys, a former baker from Haarlem, gained control of the movement in Amsterdam. In order to further the organization, he appointed twelve apostles to go to various cities and to begin baptizing adult followers.

Two of the apostles, Bartholomeus de Boekbinder and Willem de Kuiper, traveled to Leeuwarden. Among those whom they baptized was Obbe Philips, a barber and, therefore, according to the custom of the day, a surgeon. Furthermore, Obbe and a fellow barber-surgeon, Hans Scheerder, were ordained and sent through the surrounding countryside to preach and baptize.

While Obbe and Hans were absent another of Matthys' apostles, Pieter de Houtzager, came to Leeuwarden. Among those whom he baptized was Dirk Philips, who then forsook the Catholic Church and became an ardent Anabaptist. This took place between Christmas of 1533 and January 2, 1534.

The Struggle with the Münsterites

Obbe and Dirk were disillusioned very early with the movement under Matthys' leadership. Pieter de Houtzager's visit to Leeuwarden ended in a disturbance when he quarreled with others in the city who wanted a reform. This aroused the attention of the authorities and resulted in a search for the Anabaptists. Shortly after-



Melchior Hoffman, founder of Anabaptist movement in Northern Europe, in prison, Strassburg (etching by van Sichein).

ward, in March 1534, the three leaders who had been in Leeuwarden demonstrated in Amsterdam by running through the streets, waving swords and calling for repentance. They were arrested without resistance and executed as a warning to others.

Obbe gradually separated from the group headed by Matthys. He also says that only Dirk helped him in

Fanatical Anabaptists demonstrate in Amsterdam.





MENNO SIMONS

Engraving by Abraham de Coege (around 1620)

opposing the group that abandoned nonresistance and eventually established a "kingdom" in the German city of Münster. These Münsterites compelled others to join them and resisted by armed force the attempts of the government to expell them.

Obbe became the leader of a group of saner, more Biblically inclined Anabaptists. He ordained Dirk as a bishop in Appingedam, David Joris as a bishop in Delft, and Menno Simons, whom he had baptized a short time before, as a bishop in Groningen. David Joris departed from a strictly Biblical view so that he was soon separated from Dirk and Menno, and gained some following of his own.

Later Obbe seemed to become further disillusioned, feeling that his baptism and ordination were not valid because of the men who had performed them. He was also influenced by certain spiritualistic teachings of Sebastian Franck. Obbe withdrew from the movement about 1540 and urged Menno and Dirk to do the same.

Reorganization and Disputations

When Obbe renounced his office of bishop or elder

and withdrew, Menno and Dirk became the natural leaders of the group. The following years were ones in which the movement was reorganized and purified by the addition of new leadership, and a series of debates during which the Anabaptist concepts and practices were hammered out by a constant comparison of individual views with the teachings of the Scriptures. The new leaders included two additional elders, Gillis van Aken and Adam Pastor, who were ordained in 1542, and Leenaert Bouwens, who was ordained sometime between 1551 and 1553.

Dirk did not participate in the debates that Menno had with the leaders of the Reformed Church in Emden in 1544 as far as we know. He did share in the debate with Nicolaas Meynertsz van Blesdijk, a former friend of Menno who became convinced that David Joris had received special revelations equal in authority to the Bible. This debate took place in Lübeck, Germany, in 1545.

Out of the debate with Nicolaas, it became apparent that Adam Pastor was inclined to anti-trinitarian views. A conference was arranged at Emden in 1547, where Menno and Dirk attempted to "blow out the spark," as an early account puts it.¹ This meeting was not conclusive in its results, so a further conference took place at Goch, near Cleve, Germany, in 1547. A number of followers of both groups were present. When it became obvious that Pastor had accepted anti-trinitarian views and denied the divinity of Christ, Dirk, with the ap-

David Joris, fanatical Anabaptist (etching by van Sichem).



proval of Menno, formally pronounced the ban against Pastor. Pastor continued to labor and acquired some following. Dirk then wrote a poem, or hymn, of twenty-two verses to counteract these teachings.

Internal disagreements also required conferences in 1547 and 1554 where Dirk undoubtedly took a leading part in helping to affirm the position of the church. At the meeting held in 1547, seven ministers arrived at a common understanding on the use of the ban and marrying outside of the church (*buitentrouw*). Menno and Dirk both referred to this decision many years later in their writings. Again in 1554 seven ministers gathered at Wismar to discuss many of the same issues, and additional ones. At the conclusion of this conference a set of nine articles was issued, covering such matters as the ban (the main item), marriage outside the church, the carrying of weapons, the use of courts, and the activities of unauthorized itinerant ministers.

Later in the same year Dirk, Menno and other leading elders gathered in a "secret meeting" in Mecklenburg. Gillis van Aken had been guilty of a serious moral breach. He repented and promised to improve, so the group decided not to ban him.

The Beginning of Divisions

The conference at Wismar represented a shift from largely personal disagreements and opinions, to a movement acting more or less as groups or organizations. This change was to bring much bitterness into the closing days of Menno and Dirk's labors.

The first major incident that led to a division occurred the year following the conference at Wismar. Leenaert Bouwens banned a man in Emden. No one seemed to question this action, but a disagreement arose when the man's wife, Swaan Rutgers, would not shun him. Though she was a pious woman otherwise, Leenaert Bouwens proceeded to ban her also. Certain men from Franeker and Emden opposed this action.

Menno traveled to Franeker and reached an understanding with the dissenters there. He proceeded to Harlingen for a meeting with Dirk and Bouwens, hoping to effect a reconciliation. Instead, he found that Dirk and Bouwens were in accord on a stricter position and were unwilling to change. Apparently to avoid a split with Dirk and Bouwens, Menno went along with their harsher decision. This action resulted in the withdrawal of the so-called Waterlanders, who were named after the marshy areas of North Holland from which most of them came.

This dispute had far-reaching consequences as word of it reached South Germany. Important conferences were held there at Strasbourg between 1554 and 1557, where attempts were made to unify the Mennonites of Europe. After the 1557 meeting, the South German brethren sent a delegation of two, Zylis and Lemke, to northern Germany to discuss the use of the ban. In response to this visit Menno and Dirk wrote treatises to state their

position. This was unacceptable to the South Germans, and it resulted in their being banned by the Dutch and North Germans, a split that lasted for another half century. Menno died shortly after this controversy.

Prussia and Utrecht

About this time, probably between 1555 and 1560, Dirk moved his major field of activity from the Emden-Hamburg district of Germany, to the Prussian area. He probably located in Schotland, a suburb of Danzig. Menno had traveled through this area as early as the summer of 1549. A large colony of Dutch Anabaptists had fled to this region as a result of the persecutions. A quarrel had arisen among them and Menno sought to bring peace. Some have suggested that Menno made additional trips in the fifties, and Dirk Philips may have accompanied him.

It is certain that Dirk was active in this area and it is likely that he produced his major written works in the relative peace and quiet of his Prussian haven. Dirk had already published writings in 1544 or 1545. In the period that may have coincided with his move to Prussia, 1556 to 1559, he wrote and published several short works.

After Menno's death in January of 1561, Dirk no doubt felt a greater burden of responsibility laid upon his shoulders. He also knew that he was aging rapidly. As a means of counteracting various threats to harmony and unity within the church, and to give a more systematic and comprehensive statement of the Anabaptist position, he re-edited all his major writings and added some new ones. This was issued in 1564 as an *Enchiridion of Hantboecxken van de Christelijke Leere* . . . It was widely used and reprinted in the sixteenth and seventeenth centuries. Even as recently as 1910 the Amish had it translated into English and published. This edition is still available. F. Pijper, a Dutch church historian, writing an introduction to Dirk Philips' writings in 1910, makes the following statements:

It was for the Mennonites (and the majority of the Anabaptists followed him as their true leader) what the *Loci Communes* of Melancthon were for the Lutherans; Calvin's *Institutes* and the *Confession of Beza*, for the Calvinists; and the *Leken wechwyser* ("The Layman's Guide") for the early Dutch Protestants.²

Dirk did not confine his labors to the Prussian area entirely during these years. As late as December, 1561, testimony found in court records shows that Dirk was as far south as Utrecht. He was present at a meeting of a small congregation gathered in the basement of Cornelis van Voordt's house. Dirk conducted a communion and baptismal service. In the spring of 1562 the group was discovered and several were arrested. The court records contain the only first-hand descriptions of Dirk's long stay in Germany that caused him to speak with an accent which Beatris mistook for a dialect spoken in the southern Netherlands. Another witness, Anna Emkens, de-

scribed him as "... an old man with a gray beard, with white hair, a medium built man..."⁴

The Frisian and Flemish

If Menno lived to regret the controversy over the ban and the Waterlander split, an episode that was even more painful awaited Dirk. About 1560 four congregations in Friesland, Franeker, Dokkum, Leeuwarden, and Harlingen, entered into a covenant among themselves. It was arranged by the church councils and ministers, and was kept a secret so that the exact details are not known. We do know that it contained nineteen articles covering areas of cooperation, such as the settlement of disputes which could not be handled locally, a financial aid program (needed for a large influx of refugees from the severe persecutions in Flanders,) and the service and choice of ministers.

In 1565 two events occurred which involved Dirk Philips, and were the prelude to a bitter division in the church. Jeroen Tinnegieter, a refugee from Flanders, was chosen as a minister at Franeker. Under the terms of the covenant Harlingen objected. A gathering of ministers, including Dirk, was called to discuss the matter. In the course of the controversy, the covenant became known. Dirk objected to it on the basis that it was a human addition to the Scriptures.

It seems, however, that a deeper cause of the conflict arose from a difference in disposition between the refugees from Flanders, known as the Flemish, and the local people, called Frisians. The Frisians were stiff, somewhat cool, and preferred to hide their feelings. They wore sober and simple clothing, paying little attention to the fashions. On the other hand, they were elaborate and decorative in their linen and household goods. On the contrary, the Flemish were boisterous and exuberant by nature, expressing their feelings quickly, easily upset, but shifting rapidly from one mood to another. They cared little about their household goods or their food, but did like stylish and fancy clothing. As a result, this incident might be settled temporarily but would bob up again.

Another event which contributed to the later division happened in Emden as Dirk was on his way back to Prussia. Leenaert Bouwens was at odds with his congregation there. They thought that he made too many trips to Friesland. He was also accused of being a drunkard. Seven ministers, including Dirk, sat in judgment on the case. It was decided to suspend Bouwens from the office as elder, but not to ban him. He accepted the judgment at that time, probably out of fear of the ban. He moved to a place near Harlingen. There was not complete agreement on the judgment since one minister abstained, and another later retracted his judgment.

After Dirk was back in Danzig, further events resulted in a growing antagonism between the Frisians and the Flemish. Various attempts were made to reconcile the groups, but even with outside assistance, the efforts only deepened the resentments. Word reached Dirk about the

events. He responded with a "Letter to the Four Cities" on September 19, 1566. An appendix on the appointment of ministers, which had been drawn up when Bouwens was suspended, was included. This leads one to believe that Dirk thought Bouwens to be involved in the difficulties.

Dirk's appeal was as futile as were the other attempts to heal the breach. The Frisians finally felt constrained to invite Dirk personally to assist as a last possible hope for unity. The letter of invitation was sent on April 17, 1567. Dirk, accompanied by two companions, proceeded to Emden. He requested the parties involved to appear there, and to air the grievances before him and in one another's presence. The Frisian ministers were reluctant to comply but did send a delegation. When Dirk remained adamant and refused to see anyone except the major disputants, and only in the presence of the other party, these leaders finally came to Emden. However, they still refused to do anything other than attempt to see Dirk alone.

It is not clear as to exactly who banned whom first, but it is known that both the earlier delegation and the later group of ministers from the Frisians met on July 8, 1567, and pronounced the ban against Dirk. Four days later they made it public by announcing it to the Groningen congregation. This was the final serious attempt to effect a reunion. The subsequent years were to see further splitting before a trend toward unity came about.

These events grieved Dirk deeply. He remained at Emden and wrote a defense of his actions in the controversy, and another tract on Christian matrimony. His strength was failing and he became ill during the last days. The writing on Christian matrimony was completed on March 7, 1568. Shortly thereafter in the same year, he died near Emden at a place called Het Falder, and was buried in the *Gasthuys Kerkhof* in Emden.

Dirk's Personality and Significance

Little has been written about Dirk Philips by himself or others from the period. What we do have points to a person who tended to be withdrawn and reserved in his relations with people. In the early days of the Anabaptist movement, he followed his brother Obbe, and only gradually emerged as a prominent leader. Even in later years we have practically no record of controversies that he may have had with those outside the Anabaptist group. This is in contrast with Menno who engaged in written and personal debates with Reformed leaders. Menno was often antagonistic in his written disputes, but Dirk reflects less of this characteristic of the times. He preferred to deal with ideas and issues rather than with personalities.

Dirk was noted also for steadfastness and tenacity in holding to an ideal. In his activities and his writings he insisted on a high standard of purity in the life of the Christian and the fellowship of the church, a characteristic that proved to be both a strength and a weakness.

Menno was apt to hesitate and vacillate under the pressure of forceful personalities, but Dirk was firm and sure of his position, and so gave Menno some needed stability. Without Dirk's aid, it is doubtful whether Menno would have been able to do as much as he did to gather, organize and establish the brotherhood that survived the crises of those early formative years.

When, however, Dirk was pushed into leadership, and more particularly into controversy, his firmness often became rigid and brittle. This tendency was heightened after Menno, with his greater warmth and moderate inclinations in the use of discipline, was no longer present. Dirk did attempt, even in the conflict between the Frisians and the Flemish, to rise above personal animosities by following the Scriptural pattern given by Paul under similar conditions. The weakness of the flesh rather than the failure of intent prevented him from achieving this detachment.

If this sketch is accurate, it is not difficult to understand why Menno is better known and considered more significant. Dirk was not the aggressive leader and organizer, but the one to give stability in the midst of stress. He was a man whom many could respect and admire,

but not one to win the affections of the people so that he became the embodiment of their hopes and ideals. Perhaps Dirk's writings and thought, in contrast to his leadership, had a more significant part to play in the continuing life of the church. Certainly he cannot be ignored if we are to understand the beginnings of the Mennonite church. There is also much in his writings that can aid us today in understanding and living a life of fuller Christian discipleship.

Footnotes and Literature

¹See "Successio Anabaptistica" in *Bibliotheca Reformatoria Neerlandica*, Vol. VII, p. 50.

²*Bibliotheca Reformatoria Neerlandica*, Vol. X, p. 4; Dosker, Henry Elias, *The Dutch Anabaptists*, 1921, p. 105. Pijper does not include Calvin's *Institutes*.

³See reprint of the court records in an article by Samuel Cramer, *Doopsgezinde Bijdragen*, 1903, p. 39.

⁴*Ibid.*, pp. 22, 42.

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Russian Elements in the "Plautdietsch" of Mennonites

Russian in Low German

By GERHARD WIENS

Background

WHEN, in the summer of 1918, we treated the soldiers of the German army of occupation to our delicious Ukrainian "Harbusi," we were at first surprised and then amused that they should call these wonderful spheres of sweetness "Wassermelonen." Watermelons! It seemed an insult to a noble fruit. We had "melons" too, of course—muskmelons, that is, and a "Harbus" was no watery muskmelon. Our Low German word was "Harbus" and in High German that had to be "Harbuse!"

We had quite a few good German words which we never found in a German book or dictionary. We did notice that these were the very words that the Russians seemed inclined to borrow from us. Could it be that we had borrowed them from the Russians? Being a future language teacher I concluded even before I had spelled my way through the Russian primer that we had indeed borrowed freely from the Russians. Some time ago I decided at last to investigate the subject. It came to me that I might be the last man ever to undertake this study, or perhaps even in position to undertake it. For the little Low German Mennonite world in which I grew up is smashed and gone and the memory of this linguistic phenomenon is surviving only in the minds of its bilingual members and will die with them.

My people were Mennonites of Dutch ancestry who had fled from Holland during the Reformation, had lived in the Danzig region for two hundred and fifty years, had left Germany just after finally deciding to drop Dutch and adopt German (High and Low), and had settled in the southern Ukraine at the end of the eighteenth and the beginning of the nineteenth century. My own settlement, the Molochnaya Colony (north of Melitopol), was the largest and second-oldest. Consisting of sixty farming villages with a total population of about thirty thousand, it was large enough to permit the preservation of our language and our way of life.

The Low German dialect of the Danzig region, more precisely of the Marienburger Werder, was our mother tongue. We learned High German and Russian in school, but the language of our homes remained *Plautdietsch*. High German was used so rarely—only in school, in religious service, and in our correspondence—that it exerted little influence on our Low German speech. It was, so to say, a "Sunday language." But Russian was very much a weekday language. We heard it every day from the inhabitants of the surrounding Russian villages and from our Russian laborers and maids, and we had to use it with them. We heard it and used it under

the conditions of a workaday world, with its problems, its needs, its emotional exigencies, that is with all its realism. The impact was sufficient to move even a stubborn Dutchman. Through five generations we assimilated a considerable amount of Russian. But I had no idea how extensive this assimilation was until I began this study. I had always been able to name offhand a dozen words of Russian origin and had assumed that there might altogether be several dozen. I can now say that there are several hundred. I have searched through the Ushakov Dictionary of the Russian Language (85,000 words) and compiled a list of Russian words which I know we used in Low German. I have analyzed the material to determine the shape and manner of our borrowings.

New "Things" Enter

Our Low German was altogether a spoken language. What little literature we had was but a fixation of the spoken language, consisting of a few short stories and plays on themes from our daily life. Our dialect was limited to the requirements of our simple life and never pretended to be anything more. It was natural, therefore, that our adoptions from Russian should have been of the same character. They were common, concrete words. It is understandable that the vast majority of them were nouns. The stock of verbs, for example, which we had brought with us to Russia was adequate for a life whose basic activities continued the same. But there were many new *things* all around us for which our language had no names or not quite the right names—"things" in the broad sense of physical objects, persons, animals, institutions, offices, conditions. For these we adopted the Russian names. We did, to be sure, go beyond that and adopt Russian names for things for which we had, or may be presumed to have had, Low German words. But in this we were rather cautious. When I came to America and landed among the Pennsylvania-Dutch farmers of Ontario, I was amazed at the extent to which their speech was "ufgemixt mit der englische langvich." Compared to the Pennsylvania-Dutch and most German-Americans we were die-hard conservatives. But our beloved Low German was not nearly so pure as we were proud to claim. This study of mine may indeed shock some of my people, but I wish to assure them that I still love our dear *Plantdietsch* as much as they do.

I have classified our borrowings as follows:

1. New words from the new environment
2. Russian neologisms
3. Replacements for Low German words
4. Parallelisms

Some Examples

First, Russian words for things new to the settlers for which they had no words of their own. Among them were, naturally, the Russian measures and monetary units:

versta	two-thirds of a mile
pood	36 pounds
desatina	2.7 acres
sootki	one day and night
kopeika	kopeck

There were also the Russian terms connected with administration:

uradnik	village policeman
pristav	overseer
volost	district
uyezd	county

And many other new things in their environment too tedious to classify:

samovar	tea urn
kvas	sourish drink made from bread and malt
khokhol	Ukrainian (derogatory)
plavni	flood plains
bashtan	vegetable plot outside village
bashlyk	Caucasian hood
mogila	ancient burial mound
pop	Russian priest

In the second category I have placed Russian neologisms which came into being with newly created things, like *benzine*, *bolshevik*, or entered our lives in more recent times, like *okopi* (trenches). For example:

drezinka	railway handcar
morozhenoye	ice cream
benzinka	cigarette lighter
samogon	homebrew
cheka	Cheka (secret police)
propoosk	(military) pass
prodnalog	tax in kind

In the third category I have put words which replaced existing Low German words, like

bulka	white bread
bazar	market
svinka	mumps
konoval	horse doctor
chesnok	garlic
saray	shed
gooskom	in single file

Here also belong those loanwords whose counterparts probably existed in Low German but were rarely or never used because our ancestors had little need for them until they came to Russia;

arbus	watermelon
bania	steam bath
baklazhan	eggplant (but in our region— <i>tomato</i>)
kazarma	barracks
taboon	drove of horses

In the fourth category I have listed words which were used parallelly with their Low German equivalents, but usually with some shading of meaning:

pulemot	machine gun
poyas	belt
baba	peasant woman
kavaler	gentleman
khutor	estate
kipatok	boiling water for making tea
puzo	stomach (derogatory)

Manner of Assimilation

Now let us analyze the manner of assimilation. What happened to the Russian words—grammatically, semantically, phonetically? Quite a lot. Most dramatic was the change in pronunciation. We low-germanized everything "ohne Ansehen der Person." (The second column below attempts to render the Low German pronunciation.)

bulka	bulltji	white bread
varenye	vrenj	jam
kanat	krout	rope
mogila	mihil	ancient burial mound
fortochka	fortochtji	small hinged portion of window
khutor	khuta	estate
dulia	dull	insulting gesture (fig)
velosiped	flitsipay	bicycle
bazar	bozoa	market
shchoty	shot	abacus
domkrat	dumikrouft	jack, screwjack

Low German *dumikrouft* means "thumb strength"

Russian proper names, too, were often given the Low German pronunciation. Indeed, this was the rule for much-used place names of the vicinity:

Molochnaya	Molosh
Dniepr	Nippa
Berdiansk	Birdiaunstji
Yekaterinoslav	Kitrinslouf
Bogdanovka	Bodownoftji

I might mention here that Mennonite children were rarely given Russian names, but the Russian diminutives of some names were very popular, such as *Anuta* (Anna), *Petia* (Peter), *Kolia* (Nicholas) *Katia* (Katherine). Our horses bore beautiful Russian names like *Solovey* (nightingale), *Iskra* (spark), and understood only Russian, and no more of that than they chose.

Since nearly all adopted words were nouns, the grammatical changes were largely limited to changes in gender. These were quite frequent and seem largely unpredictable. But not quite. Russian feminine diminutives ending in *-ka* were among the most commonly adopted nouns and nearly all of these became neuter, for the obvious reason that the suffix *-ka* became *-tji*, the Low German equivalent of the High German diminutive suffix *-chen* (*fortochka*—*fortochtji*), and in German all diminutives are neuter. An amusing phenomenon was the use of Russian plural nouns as singulars. For example: *pirozki* (*small pies*) and *vareniki* (filled dumplings), foods which were usually consumed in plural quantities, became *pirosbtji* and *varentji*, plurals,

but for the singular we used the same forms, giving them feminine gender for the Russian masculine. *Dukbi* (perfume) is only plural in Russian, but in Low German it was singular neuter. Some words taken from the Russian plural left us grammatically perplexed. When during the civil war we gave shelter to Russian refugees we called them *bezbensy*, but what were we to call a single refugee? *Bezbens* did not sound right, and the correct Russian singular *bezbenets*, sounded even more wrong, quite un-Low-German.

I have found only seven verb adoptions. They are: *govet* (prepare for the Sacrament by fasting), *gulat* (stroll), *borotsa* (wrestle), *sluzhit* (serve), *katatsa* (take a drive), *mesbat* (hinder), *staratsa* (endeavor). They were all given the Low German infinitive ending and conjugated regularly: *bivee-i*, *bily-i*, *birotsi*, *sluzhi*, *katy-i*, *mishy-i*, *stiry-i*. *Gulat* was narrowed in meaning to signify the strolling of lovers and hence courtship. *Borotsa* is interesting in this respect: it is a reflexive-reciprocal verb, but we did not feel it as such. Since, however, wrestling is reciprocal, we super-added the German reflexive pronoun: *He borotst sich met dem Broda* (He wrestles with his brother). *Sluzhit* was used only to refer to the sitting upright of dogs, as when begging for food.

Change in Meaning

The semantic analysis showed that in most cases the chief meaning of the Russian word was retained. In no case was the meaning changed completely, and only in a few cases was the word given a new shade of meaning which it did not have in Russian, as in *bezbensy*, which to us meant only *Russian* refugees; or *ingoosh*, member of a Caucasian tribe, which to us meant only the mounted policemen, a member of that tribe, whom we hired during the first World War. (An amusing sidelight here is that most of us mistook the first syllable for our indefinite article *en* and called the man a *goosh*.) Quite a few words, however, were used only in restricted meaning, which often happened not to be the main Russian meaning:

Russian	English	Low German Meaning
baraban	drum	revolving cylinder of threshing machine
vokzal	railway station	waiting room of station
lavka	bench	small store
paskha	Easter	Easter cake
prikaschik	clerk	overseer of estate
podkladka	lining	washer (on bolt)
kanat	cable	rope

It is significant that quite a few words were used only when emotionally charged, i.e. not in a cool report but uttered with feeling. *Molodets* may mean simply a fine young man, but we used it only in its Russian affective connotation, as an expression of approval. Other affective nouns were:

choodak!	you're a queer one!
chepookha!	it doesn't matter!

doodki! nuts to you!
durak! blockhead!

But in this field we let ourselves go and used not only nouns but adjectives, adverbs, pronouns, verbs, and even entire sentences:

nichevo! it doesn't matter
pora! it's time!
zhalko! too bad!
zharko! it's hot.
kooda! where do you think *you're* going!
khvatit! that's enough!
mozhno? may I?
poshiol von! get out of here!
ya tebe dam! I'll let you have it! (threat)
shtob ti izdokh! drop dead!
gorko! Means *bitter* and was shouted by
 crowd when during game at
 wedding boy got to kiss girl.

Other Influences

Our store of interjections was greatly enriched by Russian. In the midst of pure Low German one heard *Okb! ekb! ukb! oy! ey! ooy! noo! Oy-oy-oy!* expressed admiration and *ay-ay-ay!*—concern. Russian terms of abuse and oaths also were not unheard amongst us.

As might have been expected from the great dissimilarity of the two languages, the influences of Russian on Low German itself was extremely slight. I have discovered no etymological and only one case of syntactical influence, but it is fascinating. Indeed, it is strange that one of the oddest Russian constructions should have been the only one we adopted. A Russian can say: *Rabotat-to on rabotayet, da fso niknda ne goditsa*, meaning: He works all right, but it's all no good. The infinitive at the beginning is, as it were, a questioning response to a claim, and then the claim is granted but immediately whittled down. In Low German we said: *Obeidi obeit he, oba dout es oulis nusbt vayt*.

In this article I have confined myself to loanwords which were current in my settlement, the Molochnaya Colony. They were generally the same in the other Mennonite settlements, although in cases of closer relationships with the Russian environment the borrowing was heavier. Ukrainian too was frequently drawn upon whenever it was the main language of the neighborhood.

The Spread of Low German

In the 1870's and 80's thousands left our villages to go to the United States and Canada. Our dialect has survived among many of their descendants, and in it much Russian lives on. In Gretna, Manitoba, in 1925, I heard a tipsy young fellow moan, "Ejt fail fidollt prost" (I feel darned rotten). *To feel* without reflexive pronoun—that was already English, but *prost* was still good Slavic *Plattdentsch*, having been borrowed from Polish by our ancestors even before they left West Prussia.

Again, half a century later (1923-1929), some twenty thousand of us came to Canada. Many of these immigrants live in sufficiently compact settlements that Low German has continued to be their everyday speech. Unfortunately I have had very little contact with my fellow-immigrants for a quarter century. The present shape of our dear mother tongue would be a fascinating study for me.

Plautdietsch has even migrated to Mexico and South America (Paraguay, Uruguay, Brazil). In the tightly closed settlements there it stands a chance of living on even longer than in North America.

But the home of all of us is gone. There are no longer any Mennonite villages in South Russia. During the second World War their inhabitants were evacuated and dispersed. A few thousand of them have found new homes in Canada and South America.

Sources

I know of three major works on our dialect: 1. Jacob Quiring, *Die Mundart von Chortitza in Süd-Russland*. Dissertation, München, 1928. Its section on the Slavic influence was of particular value to my investigation because it lists several dozen loanwords from Polish and Lithuanian which our ancestors had brought with them from their West-Prussian home and of which many could easily be mistaken for Russian. 2. Walter Lehn, "Rosental Low German, Synchronic and Diachronic Phonology." Dissertation, Cornell University, 1957. 3. J. W. Görzen, "Low German in Canada, a Study of 'Plautdietsch' as Spoken by Mennonite Immigrants from Russia." Dissertation, University of Toronto, 1952 (m.s.). See also *Mennonite Life*: J. John Friesen, "Romance of the Low German." April '47, 22; J. W. Görzen, "Plautdietsch and English." April '47, 22.

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LOW GERMAN SAYINGS

(Continued from page 66)

Tjemmt Tit, tjemmt Raot,
Tjemmt Saodeltit, tjemmt Saot.

* * * *

So jeit 'it opa Welt-
Eena haft den Bidel,
Dee aundra haft daut Jelt.

* * * *

Mitsch, pitsch peepa Mehl
Dine Tjinja freete fehl!

Ontological Dimension of Anabaptism

By MAYNARD KAUFMAN

ONTOLOGY deals with the problem of being in general, and an existentialist ontology is concerned particularly with the being of existing individuals. Although this seems to be a rather abstract aspect of philosophy, it actually refers to the most concrete and ultimate concern for every existing individual, namely, his personal sense of being or non-being. The philosophical concepts of ontology are useful only to describe and point out this basic human problem.

Human existence differs qualitatively from being as such, which, of course, includes everything that is. That mode of being which we call human being is conscious of itself as becoming, as participating both in being and non-being. Human existence is a potentiality which is actualized only when it participates in being itself (God). The problem for the existentialists (and for all of us) is, therefore, how does one relate oneself to the power of being? In religious language the question is: What must I do to be saved? Everyone asks the question in one way or another, and there are many answers, some of which are less satisfactory than others. Atheistic existentialism, for example, says that since man is nothing, he must use his freedom to make himself. Thus man *is* his freedom, and it also is therefore nothing. So man must be God and create himself, but since this is impossible, he is in despair.¹ Although atheistic existentialism faces the problem honestly, it is in despair because it tries to solve the problem autonomously.

The answer of orthodox theology is, especially after Luther, faith. Although Luther probably didn't mean it that way, faith was usually equated with belief, and the whole process of salvation was therefore a theological affair, confined to the realm of the intellect and dependent upon the heteronomous acceptance of doctrine. However, Paul Peachy states that

in contrast to the emphasis which developed in both the Lutheran and in the Reformed traditions, Anabaptism was built on the new life in Christ rather than on (mere) justification by faith. At every juncture the accent fell on the believer's identification with Christ rather than on an objective forensic transaction which had little or no effect on the actual character of the believer.²

The Anabaptists grasped the Biblical understanding of faith as obedience, and as obedience faith is more than a prelude to knowledge; it implies a mode of existence, a "new life." The aim of the following remark is, therefore, to show how the Anabaptist answer coincides with that of Christian existentialism.

In the preceding part of this study an attempt was made to demonstrate the thesis that the Anabaptist epistemology was an existentialist epistemology, with the concept of obedience as its key category. In contrast to ordinary epistemology, where the subject is detached from the object of knowledge, existentialist epistemology may be characterized by understanding—one is existentially involved. Thus the line of distinction between epistemology and ontology becomes a very tenuous one here. For example, Kierkegaard's famous thesis, "truth is subjectivity," which was mentioned in the preceding (epistemological) part of this study, does not merely refer to a theory of knowledge. It is also an ontological concept which refers to a mode of existence, specifically that mode of existence in which the individual seeks to relate himself to what he believes is true instead of trying to prove its objective veracity. Such an individual, therefore, is a disciple of Christ, which is more than to have abstract thoughts about God, and not a theologian. He not only seeks knowledge about life, but life itself—in religious language "eternal life," and in existentialist terminology, "authentic existence." Again the question arises: How does one enter into the "kingdom"?

The Paradox of Obedience

Christians find their answer to the quest for salvation, their relation to the power of being, in the Gospel: "The Word became flesh and dwelt among us" (John 1:14a). Jesus as the Christ is the concrete embodiment of divine being within history. This event, which Tillich calls "the appearance of the New Being under the conditions of existence," is the paradox of the Christian message because it goes against the opinion of man who views it from within his own existential predicament.³ To man, caught in the limitations of finite existence, the "New Being" seems impossible. But when the individual inwardly appropriates the paradox, and identifies himself with it, instead of trying to comprehend it objectively, he "understands" it. Such understanding is possible only when one has entered into an obedience-relationship with Christ. As Smucker pointed out, it was by obedience that the Anabaptists pierced through the faith-works paradox. He quotes Menno Simons in this connection,⁴ and the quotation is significant because it illustrates the tension of the paradox.

If we would enter into life we must keep the commandments, Matthew 19:17, Mark 10:19, John 15:10, that in Christ neither circumcision nor uncircumcision avail; but the keeping of the commandments

of God, I Cor. 7:19, and that the love of God is that we keep the commandments; and his commandments are not grievous, I John 5:3. Therefore we are called by the preachers heaven-stormers and work-saints, and that we want to be saved by our own merits; although we have always confessed, and by the grace of God ever will, that we cannot be saved by any other means, of anything in heaven nor in earth other than the merits, intercession, death, and blood of Christ as has been amply demonstrated above, John 14:3, Acts 4:12, Phil. 2:10.

Rudolf Bultmann also insists that the Biblical understanding of faith is obedience, the surrender of self-sufficiency, and perhaps his explanation of the relationship of faith and works in obedience will shed light on what Menno Simons attempted to explain.

As true obedience, "faith" is freed from the suspicion of being an accomplishment, a "work." As an accomplishment it would not be obedience, since in an accomplishment the will does not surrender but asserts itself; in it, a merely formal renunciation takes place in that the will lets the content of its accomplishment be dictated by an authority lying outside of itself, but precisely in so doing thinks it has a right to be proud of its accomplishment. "Faith"—the radical renunciation of accomplishment, the obedient submission to the God-determined way of salvation, the taking over of the cross of Christ—is the free deed of obedience in which the new self constitutes itself in place of the old.⁵

Such obedience, "the taking over of the cross of Christ," describes the basic spirit of Anabaptism. Ethelbert Stauffer states that "the religious starting point of the Anabaptist position of defenselessness is the idea of what the Dutch Mennonites called '*lijdzzaamheid*' [willingness to suffer], and the German and Swiss brethren called '*Gelassenheit*' [resignation, yieldedness], an old idea of the 'Theology of Martyrdom'."⁶ This is the attitude basic to discipleship, an imitation, identification with, and willingness to suffer with Christ. Discipleship means the resignation of self-sufficiency.

Discipleship as Authentic Existence

The editor of the *Mennonite Quarterly Review*, in a preface to an interpretative article on Kierkegaard, speculates on his similarity to Anabaptism. He states that Kierkegaard's

fundamental critique of conventional Christianity and insistence upon personal fulfillment of Christian truth in life rather than only in intellectual or aesthetic experience—in other words true discipleship—is exactly what Anabaptism at its purest best proclaimed. Anabaptism went further than Kierkegaard in the practical application of this vision in the creation of an actual Christian brotherhood and in a full break with conventional Christianity, thus being even more "existential" than Kierkegaard.⁷

Kierkegaard distinguishes three stages in life, or three modes of existence, the aesthetic, the ethical, and the religious,⁸ and it is instructive to consider Anabaptism in

terms of this typology. Aesthetic existence is essentially enjoyment, a disinterested isolation from society, and a concern for individual edification as in types of mysticism, pietism, and quietistic fundamentalism which are content with a satisfying emotional experience. A comparison of Anabaptism and Pietism, such as Friedmann has made, shows that this does not describe Anabaptism. The ethical stage is characterized by an autonomous struggle and victory, a concern for others in which the individual is in a concrete, living interaction with the social order and attempts to realize himself in service to others. Since this sounds more like Anabaptism, and is more like it, many writers have interpreted Anabaptism as a form of ethical humanistic religion, like Erasmian Christianity. In the quotation above Menno Simons tried to write a defence against such an interpretation, which does not take account of the spirit of *yielding* obedience which characterized early Anabaptism.

The earmarks of the religious stage, which for Kierkegaard was authentic existence, correlate best with the distinctive Anabaptist emphasis. First of all, Kierkegaard asserted that religiosity was not a form of doctrine but a mode of life, which the Anabaptists realized when they insisted on discipleship and condemned intellectualism. Second, Kierkegaard, like the Anabaptists, insisted that religion was a personal and individual matter, that no one (priest or state church) was as capable of deciding in matters of faith as the individual involved. Each individual appropriated the Gospel message for himself. Third, Kierkegaard realized that the religious life possesses a degree of mystery which does not submit to intellectual analysis. The Anabaptists, like Kierkegaard, were often misunderstood, simply because the appropriation of the paradox is not a rational, but an existential process. Fourth, since the religious man's life is dominated by this God-relationship, he becomes a particular individual, whose life is a lonely understanding with God. The emphasis on individualism in Anabaptism has often been interpreted as an expression of mystic spiritualism, but perhaps Franklin Littell's discussion of the "Heroic Prototype" is more to the point. He quotes a pilgrim of the faith writing from prison:

I am cut loose from all the world, from wife, from father, and mother and sister according to the flesh, and from all men; but that is right; Christ was also cut loose from all men and from his disciples; it is enough that I should be as He was. . . .⁹

This is an expression of individualism, not in the autonomous Renaissance tradition, but of an individualism related to the divine power of being. At the same time, however, it is an expression of the estrangement experienced by those who are in the world but not of it.

Fifth, Kierkegaard emphasized that religious existence is essentially suffering. Surely the Anabaptists realized this, not only because of their historical situation as a persecuted minority, but because of their attitude toward the world, in which they regarded themselves as stran-

gers and pilgrims. When man exists authentically he is, in Heidegger's phrase, "*nicht zu Hause*" in the world; at the same time, however, his consciousness of being in the world is intensified. Hence religious existence is fraught with suffering and tension. In Anabaptism this idea was symbolically expressed in baptism. Stauffer explains that "the Anabaptists not only renewed the mode of baptism of the early Christians, but also renewed the old ideas of baptism as death [*Tauftod*] and death as baptism [*Todesstaufe*]." ¹⁰ Baptism symbolized a willingness to bear the cross as Christ did; this is what conversion meant to them. Bultmann explains that such conversion marks the transition to authentic existence.

. . . The redemptive significance of the Cross (and therefore of the resurrection also) can only become apparent to those who submit to being crucified with Christ, who accept Him as Lord in their daily lives. Adherence to the gospel message is called 'faith,' and faith involves a new existential understanding of Self. In it man realizes his creatureliness and guilt. It is an act of obedience in which man surrenders all his 'boasting,' all desire to live on his own resources, all adherence to tangible realities, and assents to the scandalous fact of a crucified Lord. Thus he is freed from the world by being freed from himself . . . freed *for* his authentic self by being freed from himself. . . . ¹¹

It is significant that Bultmann's efforts to recapture the essence of New Testament Christianity coincide in so many respects with the attitudes of early Anabaptism, especially when we note that his thinking is informed by the existentialism of Martin Heidegger.

Eschatological Existence and the Church

Existentialist ontology and the Bible are in substantial agreement in viewing the human reality as a potentiality participating both in being and non-being. Man is not yet what he is to become, he is a sinner who stands in need of salvation, an incomplete being who needs to be made whole. However, because most of us think in terms of our empirico-rational tradition we miss the existential significance of this central Gospel message. Because we view ourselves as we appear in the world, as an object, we see no real reason for salvation and no place for "spiritual realities." We therefore project such realities into another world, a mystical, transcendental sphere apart from this one, or we regard salvation as merely an ethical affair; we try to live by the "ethics of Jesus."

In contrast to this modern attitude, there is reason to believe that the Anabaptists, at least those we call "evangelical Anabaptists," grasped the existential significance of the central Gospel message. In his recent essay, "The Doctrine of Two Worlds," Robert Friedmann develops the idea that the Anabaptist theology was a "Kingdom theology," in which they grasped the proper line of distinction between the two worlds, both of which refer to present existential (no cosmological) realities.

The kingdom theology is concerned with the concrete, the life in the here and the now, although in a dimension other than the material. By no means does it teach that the kingdom is found in heaven only, and attainable only after death. This is a post-New Testament interpretation. Kingdom theology does not mean merely a glorious expectation of life after death to be reached by the pious and the ascetic; it means a radical turn in life itself, the breaking in of a new dimension into the physical existence of man. ¹²

This "new dimension" has been called the ontological dimension which is lacking in aesthetic existence ("other-worldly" mystical pietism and spiritualism, which thrives on private communion with the transcendent) and in ethical existence ("this-worldly" ethical humanism). Anabaptism was neither wholly transcendent nor wholly immanent in its orientation; it realized what Bultmann calls the "between-ness" of eschatological existence, "no longer" in the world, but "not yet" out of it. This is the paradox of Christian existence: the believer who lives in faith is lifted out of secular existence so that he is in the world but not of it. It is an eschatological existence because in it the future hope becomes a present reality, or, in other words, the present is conditioned by the future and not by the past. ¹³ And it was in this spirit that the Anabaptists were able to live by an impossible ethic, and in which they endured and even triumphed over persecution.

It is also in this orientation that the church is, as Bultmann puts it, "an eschatological congregation of those who are divorced from the world." ¹⁴ Various writers have shown that the gathering together of a pure, holy church, separated unto God, was the main concern of early Anabaptists. The reason why they insisted on separation (and thus incidentally introduced the "believer's" or the "free church" idea) harks back to the distinction between two worlds. They considered a state church as a fallen church, a worldly church, as Krahn and Littell point out, while they themselves emphasized the eschatological orientation of the early church. ¹⁵

It is in the introduction of a free church as a brotherhood of believers or community (*Gemeinde*) that the Anabaptists realized the full ontological dimensions of the Christian way of life. They regarded the church as the body of Christ, as an extension of the Incarnation, and as such it was the ontological community in which they lived and through which they related themselves to the power of being. As Friedmann pointed out, it was the *concrete* embodiment of the Kingdom of God.

The horizontal man-to-man relationship belongs to the Kingdom just as much as does the vertical God-man relationship. In fact, the belief prevails that one cannot come to God (that is, attain salvation) except as one comes to Him together with one's brother. The brethren, the body of believers, constitutes the realm; hence brotherly love, *agape*, is more than mere

ethics. It is one of the basic qualifications of the kingdom in the here and now.¹⁰

It is significant that Friedmann should write that "brotherly love, *agape*, is more than mere ethics." The emphasis on ethics in Anabaptism has been overstressed. Brotherly love, in this context, is the ontological dimension in the Anabaptist *Gemeinde*. Paul Tillich explains that "when individualization reaches the perfect form which we call a 'person,' participation reaches the perfect form which we call 'communion.' . . . No individual exists without participation, and no personal being exists without communal being."¹¹ This is the ontological corollary to the idea that no one can enter the kingdom except with the brother.

The Contemporary Relevance of Anabaptism

Because of the tendency of the human mind to "objectify" events, the sense of eschatological existence is a precariously difficult position to maintain. When it becomes solely a future hope instead of a present reality, i.e., when it is understood as a chronological instead of an existential event, the sense of the "betweenness" of eschatological existence ("no longer" but "not yet") is lost, and socially-disintegrative tendencies arise. On the one hand, when the future hope recedes too far into the future, it takes on chiliastic aspects. A utopia is expected—usually in another world—as in the peaceful chiliasm of the Melchiorites, and the individual's efforts are concentrated on his own personal salvation. In such cases, and also in spiritualistic movements, the "here and now" is sacrificed to "transcendental realities." When, on the other hand, the utopia is expected in this world, as in the revolutionary movement at Münster, the "otherness" of eschatological existence is lost. Here, as in ethical humanism, the future hope recedes entirely out of the picture and is identified with the present situation.

Such socially-disintegrative tendencies result when efforts are made to objectify the Kingdom in a chronological scheme. The Kingdom cannot be objectified (except in the church) because it is an ontological dimension of existence which is not limited to the spatio-temporal world, but belongs to "eternity." Although the early "evangelical" Anabaptists grasped the sense of this, it was lost again in various related movements within what is broadly called sixteenth century Anabaptism. Today various Christian existentialist thinkers, from Kierkegaard to Bultmann, seem to have rediscovered the theory of existential Christianity, namely, the theory that it is more than a theory. Some of the early Anabaptists, however, actually did put it into practice, and here lies the relevance of early Anabaptism: it is a sort of "case history." With the theological situation what it is today, the ex-

ample of existential Christianity set for us by our spiritual forefathers, the evangelical Anabaptists, is particularly relevant. And the mistakes made by related Anabaptists should be a warning to us.

Anabaptism discovered its genius by coming into direct contact with the message of the Bible. Very few of us, however, can approach the Bible in the same direct way, because between us and it stands our heritage of empiric-rational epistemology and its concomitant *Weltanschauung*. This heritage is an attitude alien to the spirit of the Bible, and before we can advance beyond it, we must conquer it. It is at this point that existentialism, which has made great progress toward its conquest, can help us.

In the meantime, efforts to grasp the original Anabaptist concepts (and a willingness to be grasped by them) must be continued and intensified. Such efforts have a significance far beyond just the Mennonite fellowship.

Footnotes

- ¹Jean-Paul Sartre, *Being and Nothingness* (New York: Philosophical Library, 1956), pp. 440 and 576.
- ²Paul Peachy, "The Modern Recovery of the Anabaptist Vision," in *The Recovery of the Anabaptist Vision*, edited by Guy F. Hershberger (Scottsdale: Mennonite Publishing House, 1957), p. 331.
- ³Paul Tillich, *Systematic Theology, II* (Chicago: University of Chicago Press, 1957), p. 92.
- ⁴Donovan E. Smucker, "The Theological Triumph of the Early Anabaptists: The Rediscovery of Biblical Theology in Paradox," *MQR*, XIX (January, 1945), pp. 12-13.
- ⁵Rudolf Bultmann, *Theology of the New Testament, Vol. I* (New York: Charles Scribner's Sons, 1951), pp. 315-316.
- ⁶Ethelbert Stauffer, "The Anabaptist Theology of Martyrdom," *MQR*, XIX (July, 1945), p. 212.
- ⁷"Editorial," *MQR*, (October, 1949), p. 202.
- ⁸Although Kierkegaard expounds on the "stages" in various of his works, particularly in *Stages on Life's Way*, a more concise account of them is given in Reidar Thomte, *Kierkegaard's Philosophy of Religion* (Princeton University Press, 1948), pp. 83-84.
- ⁹Franklin H. Littell, *The Anabaptist View of the Church* (American Society of Church History, 1952), p. 99.
- ¹⁰Stauffer, "The Anabaptist Theology of Martyrdom," *op. cit.*, p. 205.
- ¹¹Rudolf Bultmann, *Primitive Christianity in Its Contemporary Setting* (New York: Meridian Books, 1956), p. 202.
- ¹²Robert Friedmann, "The Doctrine of the Two Worlds," in *The Recovery of the Anabaptist Vision*, edited by Hershberger, pp. 113-114.
- ¹³Rudolf Bultmann, *Theology of the New Testament, Vol. II* (New York: Charles Scribner's Sons, 1956), pp. 78, 161, and 166.
- ¹⁴*Ibid.*, p. 95.
- ¹⁵Cornelius Krahn, *Menno Simons (1496-1561). Ein Beitrag zur Geschichte der Taufgesinnten* (Karlsruhe: Schneider, 1936), pp. 104 ff.; Littell, *The Anabaptist View of the Church*, pp. 50ff.
- ¹⁶Friedmann, "The Doctrine of the Two Worlds," *op. cit.*, p. 113.
- ¹⁷Paul Tillich, *Systematic Theology I* (Chicago: University of Chicago Press, 1951), p. 176.

NOTE—Two articles by Maynard Kaufman on "Anabaptism as an Existentialist Philosophy of Religion" appeared in the January, 1958, and the July, 1957, issues of Mennonite Life.



Cornelius Krahn, director of Bethel College Historical Library, inspects one of the treasures in fire-proof vault of library.

An Increasingly Popular Field of Research

Anabaptism- Mennonitism in Doctoral Dissertations

By CORNELIUS KRAHN

Introduction

RESEARCH in Anabaptism has never before been as popular and general as it is today. Particularly in America there is a noticeable increase along these lines. The books, research projects and articles dealing with some phase of Mennonitism are mounting from year to year. The Amish, Hutterites and other less known groups of Anabaptist background are of interest to scholars as well as popular writers.

Something similar can be said regarding the European scene. The confessional-orthodox representatives of the large Protestant churches continue to show interest in the *Schwärmer*. The fiction writers find a fertile field, particularly in the most radical wing of Anabaptism, and even Marxian-sponsored institutions find a legitimate field of research in this area. In new ways and with modern terminology, Anabaptists are still being hailed as pioneers of a new era or as the Devil's most eager assistants. Between these two ideological extremes, there is a growing group of sincere scholars who consider Anabaptism a legitimate wing of the Reformation and are treating it on this level. Men like Walther Koehler have done much to promote objective research.

The American Mennonites have also entered the field of scholarly research opened by European scholars like Samuel Cramer, Christian Neff and others. They have joined their European brethren in a sincere effort to find and present the facts regarding their history, basic beliefs, leaders, communities, cultural contributions, mission, etc.

The first American Mennonite to receive a Ph.D. degree by writing in the field of Anabaptism and devoting a lifetime to the study, teaching and writing in this field was C. Henry Smith ("The Mennonites of America," Ph.D., Chicago, 1907). Numerous Mennonite scholars followed his example particularly after World War I. The unprecedented interest in choosing a subject from the field of Anabaptist-Mennonite history for a doctoral dissertation is demonstrated in this presentation which starts with World War II.

Our observation in the field of Anabaptist research will be limited to the area of doctoral dissertations, published and unpublished, written during and after World War II. This excludes theses and research projects, published and unpublished, written for any other purpose. In other words, this is only a small selection of projects in the field. A complete list of all books published and research work done can be found under the titles, "Mennonite Research in Progress" and "Mennonite Bibliography," published annually in the April issue of *Mennonite Life* since 1947.

The question may be raised why so many students choose to write dissertations in the field of Anabaptism, and why they find approval by graduate schools. First, we would observe that today there is a greater number of young men and women among Mennonites working on dissertations for higher degrees in America than ever before. When they confront the question of choosing a topic or field for their dissertations, they may already have something in mind along these lines or they may have acquainted themselves with such a possibility in a Mennonite college. It can also be that the sponsoring professor of the graduate school inspires the candidate to work in this area. In any event, as a rule the candidate finds no difficulty in getting such a project approved. Once the decision has been made he finds whole-hearted cooperation by the staff of the Mennonite historical libraries from which he gets most of his information. These libraries, particularly in America, are better prepared today to encourage, guide, and assist in research in this field than they have been in the past. This does not mean that there is no room for growth or improvement, but rather that the foundation has been laid for an almost unlimited field of research. The best equipped libraries are those of the Mennonite Church of Amsterdam, the Bethel College Historical Library, North Newton, Kansas, and the Goshen College Library, Goshen, Indiana. In addition to these, there are numerous university and seminary libraries which have much basic information in this field.



John F. Schmidt, archivist of Bethel College Historical Library, reads old document by means of microfilm reader in Historical Library.

A summary of the dissertations written since World War II will show what areas of research have been covered and what possibilities and tasks lie ahead. The dissertations are grouped according to related subject matter.

List of Doctoral Dissertations

I. Origin of Anabaptism

1. Carlson, George John, "The Relationship between the Old Evangelical Parties and the Swiss Anabaptists." Th.D., Northern Baptist Theological Seminary, 1943. Unpubl. 279 pp.
2. Dirrim, Allen W., "A Social and Economic Background of the Anabaptist Movement in Hesse, Pfalz, and Thuringia." Ph.D., Indiana University. (In Progress).
3. Gratz, Delbert L., *Bernese Anabaptists and Their American Descendants*. Ph.D., University of Bern, 1950. Publ., Goshen, 1953. 219 pp.
4. Horst, Irvin B., *The Early Anabaptists in England ca. 1535-1558*." Ph.D., Amsterdam, 1957. (Being publ.).
5. Kuppelwieser, Karl, "Die Wiedertäufer im Eisacktal." Ph.D., Innsbruck, 1949. Unpubl. 441 pp.
6. Mellink, A.F., *De Wederdopers in de Noordelijke Nederlanden, 1531-1544*. Ph.D., Amsterdam, 1954. Publ., Groningen, 1954. 440 pp.
7. Peachey, Paul, *Die soziale Herkunft der Schweizer Täufer in der Reformationszeit. Eine religionssoziologische Untersuchung*. Ph.D., Zürich, 1953. Publ., Karlsruhe, 1954. 157 pp.
8. Sinzinger, Catharina, "Das Täuferium im Pustertal." Ph.D., Innsbruck, 1950. Unpubl. 602 pp.
9. Widmoser, Eduard, "Das Täuferium im Tiroler Unterland." Ph.D., Innsbruck, 1958. Unpubl. 324 pp.
10. De Wind, Henry A., "Relations between Italian Reformers and Anabaptists in the Mid-Sixteenth Century." Ph.D., Chicago, 1951. Unpubl. 335 pp.
11. Zeman, Jarold K., "The Bohemian Brethren and the Anabaptists in Sixteenth Century Moravia." Th.D., Zürich. (In Progress).
12. Zuck, Lowell H., "Anabaptist Revolution through the Covenant in Sixteenth Century Continental Protestantism." Ph.D., Yale, 1954. Unpubl. 298 pp.

II. Beliefs and Social Attitudes

1. Burkholder, J. Lawrence, "An Evaluation of the Mennonite Conception of Social Responsibility in the Light of Responsible Society." Th.D., Princeton Theological Seminary. (In Progress).
2. Dyck, Cornelius J., "Second Generation Dutch Anabaptism." Ph.D., Chicago. (In Progress).
3. Fretz, J. Winfield, "Mennonite Mutual Aid, a Contribution to the Development of the Christian Community." Ph.D., Chicago, 1941. Unpubl. 270 pp.
4. Groot, Renze Otto de, "The Faith of the Dutch Anabaptists." Th.D., Northern Baptist Theological Seminary, 1947. Unpubl. 136 pp.
5. Jenny, Beatrice, *Das Schleithheimer Täuferbekenntnis, 1527*, Th.D., Zürich, 1951. Publ. Thayngen. 81 pp.
6. Just, Roy, "Analysis of Social Distance among Mennonites." Ph.D., University of Southern California, 1951. Unpubl.
7. Keeney, William. "The Formative Period for Practice and Thought among the Dutch Anabaptists (1554-66)." Ph.D., Hartford. (In Progress).
8. Kerr, William Nigel, "Anabaptist Mysticism." Th.D., Northern Baptist Theological Seminary, 1953. Unpubl. 261 pp.
9. Littell, Franklin H., *The Anabaptist View of the Church*. Ph.D., Yale, 1946. Publ., American Society of Church History, 1952. 148 pp.
10. Nickel, J. W., "An Analytical Approach to Mennonite Ethics." Th.D., Iliff School of Theology. (In Progress).
11. Peters, Frank C., "A Comparison of Attitudes and Values Expressed by Mennonite and Non-Mennonite College Students." Ph.D., Lawrence, Kansas. (In Progress).
12. Redekop, Calvin, "The Relation of Cultural Assimilation to Changes in the Value System of the Sect." Ph.D., Chicago. (In Progress).
13. Wessel, J. H., *De leerstellige strijd tusschen Nederlandsche Gereformeerde en Doopsgezinden in de zestiende eeuw*. Th.D., University of Groningen, 1945. Publ., Assen, 1945. 383 pp.

14. Wray, Frank J., "History in the Eyes of the Sixteenth Century Anabaptists." Ph.D., Yale, 1953, Unpubl. 267 pp.
15. Zahn, Peter von, "Studien zur Entstehung der sozialen Ideen des Täuferturns in den ersten Jahren der Reformation." Ph.D., Freiburg, 1942. Unpubl. 135 pp.

III. Relation to State

1. Hillerbrand, Hans, "Die politische Ethik des oberdeutschen Täuferturns. Eine Untersuchung zur Religions- und Geistesgeschichte des 16. Jahrhunderts." Th.D., Erlangen. (In Progress).
2. Kreider, Robert S., "The Relation of the Anabaptists to the Civil Authorities in Switzerland and South Germany, ca. 1524-1555." Ph.D., Chicago 1953. Unpubl.
3. Rödel, Friedrich, "Die anarchischen Tendenzen bei den Wiedertäufern des Reformationszeitalters. Dargestellt auf Grund ihrer Obrigkeitsanschauung." Ph.D., Erlangen, 1950. Unpubl. 108 pp.
4. Waltner, Erland, "An Analysis of the Mennonite Views on the Christian's Relation to the State in the Light of the New Testament." Th.D., Eastern Baptist Theological Seminary, 1948. Unpubl. 273 pp.

IV. Disputations and Persecution

1. Fast, Reinold, *Heinrich Bullinger und die Täufer*. Th.D., Heidelberg, 1956. 313 pp. (Being publ.).
2. Oyer, John S., "The Writings of the Lutheran Reformers against the Anabaptists." Ph.D., Chicago. (In Progress).
3. Schraepfer, Horst W., *Die rechtliche Behandlung der Täufer in der deutschen Schweiz, Süddeutschland und Hessen, 1525 bis 1618*. Th. D., Tübingen, 1956. Publ. Tübingen, 1957, 128 pp.
4. Yoder, Jesse, "The Franckenthal Gespräch, 1571." Ph.D., Northwestern University, (In Progress).
5. Yoder, John Howard, *Die Gespräche zwischen Täufem und Reformatoren in der Schweiz, 1523-1538*. Th.D., Basel, 1957. (Being publ.).
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2. Goeters, J. F. Gerhard, *Ludwig Hätzer (ca. 1500 bis 1529) Spiritualist und Antitrinitarier. Eine Randfigur der frühen Täuferbewegung*. Th. D., Zürich, 1955. Publ. Grüttersloh, 1957, 162 pp.
3. Hege, Albrecht, "Hans Denk, 1495-1527." Th.D., Tübingen, 1942. Unpubl. 147 pp.
4. Kiwiet, Jan J., *Pilgram Marbeck. Leben und Wirken eines Täuferführers im 16. Jahrhundert*. Th.D., Zürich, 1955. Publ. Kassel, 1957. 176 pp.
5. Krajewski, Ekkehard, *Leben und Sterben des Zürcher Täuferführers Felix Mantz*. Ph.D., Zürich, 1956. Publ. Kassel, 1951. 162 pp.

VI. Bible and Missions

1. Beachy, Alvin, "The Use of the Scriptures by Pilgram Marbeck." Th.D., Harvard Divinity School. (In Progress, Wording not final).
2. Hostetler, John A., *The Sociology of Mennonite Evangelism*. Ph.D., Pennsylvania State University, 1953. Publ., Scottsdale, 1954. 287 pp.
3. Klassen, William, "The Relation of the Old and New Covenant in the Writings of Pilgram Marbeck." Th.D., Princeton Theological Seminary. (In Progress).
4. Lind, Ivan R., "The Problem of War in the Old Testament." Th.D., Southwestern Baptist Theological Seminary, 1956. Unpubl.
5. Peters, Gerhard W., *The Growth of Foreign Missions in the Mennonite Brethren Church*. Ph.D., Hartford, Publ., Hillsboro, 1952. 327 pp.
6. Poettcker, Henry, "Menno Simons' Hermeneutical Approach to the Scriptures." Th.D., Princeton Theological Seminary. (In Progress).

VII. Countries, Settlements, Economic Life,

1. Beckerath, Gerhard von, *Die wirtschaftliche Bedeutung der Krefelder Mennoniten und ihrer Vorfahren im 17. und 18. Jahrhundert*. Ph.D., Bonn, 1951. Mimeographed, 153 pp.
2. Galindo, Rodolfo Sotero, "Resultados de la colonizacion extranjera en Mexico; la colonizacion menonita en Chihuahua." Ph.D., Mexico City, 1956.
3. Krause, Annemarie Elisabeth, *Mennonite Settlement in the Paraguayan Chaco*. Ph.D., Chicago. Publ., Chicago, 1952. 143 pp.
4. Miller, D. Paul, "An Analysis of Community Adjustment: A Case Study of Jansen, Nebraska." Ph.D., Lincoln, 1953. Unpubl. 417 pp.
5. Pannabecker, S.F., "The Development of the General Conference of the Mennonite Church of North America in the American Environment." Ph.D., Yale, 1944. Unpubl. 673 pp.
6. Rempel, Hans, *Deutsche Bauernleistung am Schwarzem Meer*. Ph.D., Publ., Leipzig, 1940.
7. Thielman, George T., "The Canadian Mennonites. A Study of an Ethnic Group in Relation to the State and Community with Emphasis on Factors Contributing to Success or Failure of Its Adjustment to Canadian Ways of Living." Ph.D., Western Reserve, 1955. Unpubl.
8. Wiebe, Herbert, *Das Siedlungswerk niederländischer Mennoniten im Weichseltal zwischen Fordon und Weissenberg bis zum Ausgang des 18. Jahrhunderts*. Ph.D., Königsberg, 1942. Publ., Marburg, 1952. 108 pp.
9. Wiseley, W. C., "The German Settlement of the 'incorporated territory' of the Wartheland and Danzig-West Prussia, 1939-1945." Ph.D., London, 1955. Unpubl.

VIII. Family and Education

1. Froese, Leonhard, *Das pädagogische Kultursystem der mennonitischen Siedlungsgruppe in Russland.* Ph.D., Göttingen, 1949. Mimeographed, 181 pp., 23 pp.
2. Harder, M.S., "The Origin, Philosophy, and Development of Education among the Mennonites." Ph.D., University of Southern California, 1949. Unpubl. 590 pp.
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4. Lederach, Paul M., "History of Religious Education in the Mennonite Church." Th.D., Southwestern Baptist Theological Seminary, 1949. Unpubl. 285 pp.
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6. Mininger, Paul E., "Religious Progress in Selected Protestant Church-Related Colleges." Ph.D., University of Pennsylvania, 1949. Unpubl.
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8. Shelly, Paul Rickert, *Religious Education and Mennonite Piety among the Mennonites of Southeastern Pennsylvania: 1870-1943.* Ph.D., Columbia, 1944. Publ., Newton, Kansas, 1950. 193 pp.
9. Showalter, Mary Emma, "Developing a Plan For Better Acceptance of Home Economics at Eastern Mennonite College." Doctor of Ed., Pennsylvania State University, 1957. Unpubl.
10. Wedel, David C., "The Contribution of C. H. Wedel to the Mennonite Church through Education." Th.D. Iliff School of Theology, 1952. Unpubl. 213 pp.

IX. Literature, Language, Music

1. Bender, Mary Eleanor, "The Anabaptist Theme in the 20th Century German Literature." Ph.D., Indiana. (In Progress).
2. Burkhalter, Peter F., "Community Music in Berne, Indiana." Ph.D., Teachers College, New York, 1954. Unpubl.
3. Duerksen, Rosella Reimer, "Anabaptist Hymnody of the Sixteenth Century. A Study of Its Marked Individuality with a Dependence upon Contemporary Secular and Sacred Musical Style and Form." Ph.D., Union, 1956. Unpubl. 276 pp.
4. Dyck, Wilhelm, "The Problem of the Russo-Germans in the Later Works of Josef Ponten." Ph.D., Michigan, 1956. Unpubl. 243 pp.
5. Goerzen, Jakob W., "Low German in Canada. A Study of 'Ploutdits' as Spoken by Mennonite Immigrants from Russia." Ph.D., Toronto, 1952. Unpubl. 190 pp.

6. Hohmann, Rupert, "The Music of the Old Order Amish Church." Ph.D., Northwestern University. (In Progress).
7. Lehn, Walter, "Rosental Low German, Synchronic and Diachronic Phonology." Ph.D., Cornell, 1957. Unpubl. 167 pp.
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Summary

The list of doctoral dissertations, as far as we were able to locate them, consists of seventy-six. No doubt there are still quite a few unknown to us. These seventy-six dissertations, written from the days of World War II to the present, are distributed over the following areas. Origin of Anabaptism, 12; Beliefs and Attitudes, 14; Relation to State, 4; Disputations and Persecution, 6; Anabaptist Leaders, 5; Bible, Missions, Social Responsibility, 7; Countries, Settlements, Economic Life, 9; Family and Education, 10; Literature, Language and Music, 9. Forty-seven of these dissertations were written in the United States in twenty-four universities or theological seminaries. Eight of these were written at the University of Chicago, four at Yale and three each at Pennsylvania, Princeton, University of Southern California, and Northern Baptist Theological Seminary. Eleven dissertations originated in Germany, two each at Heidelberg, Tübingen and Erlangen. Eight were sponsored at Swiss universities of which six were produced at Zürich; four in Austria of which three originated in Innsbruck. Three were written in The Netherlands, while London, Toronto and Mexico City have one each. Looking at the list of the writers of these dissertations, we find that of the seventy-six, forty-eight were Mennonites.

In general it could be said that only a comparatively small number of dissertations are published. Of the seventy-six only twenty-three have thus far been printed or mimeographed. If this is not done immediately upon the completion of the research, it is not likely to be done at all. Leading Mennonite libraries of America are in possession of most of these dissertations, be that in print, typewritten or microfilm form. Some of the candidates continue their research in the field in which they wrote their dissertation, but many of them because of duties and a change of interest, produce little along the lines of their research after they have fulfilled their obligation toward their university. Nevertheless, the results of such a concentrated effort and study are helpful for the individual as well as the cause in general.

Much has been done in the realm of Anabaptist research during the post-war era. Does this mean that the

field of research has been exhausted? This is by no means the case. The recently published sources as well as the unpublished material scattered over many archives have not been fully utilized. In addition to this, every generation must investigate the foundation on which it builds anew and must solve the problems which it confronts in the light of its own time. It must find new ways and methods to express the old truth and make it applicable in its own day. The results of research in the past must be investigated and checked by each coming generation. It would be a sign of scholarly and spiritual decay if there were a generation in which no new treasures and results were brought forth by investigating our heritage. Theological liberalism saw in Anabaptism a forerunner of a new and better era. Even Marxism made this claim. Mennonite scholars have found that Anabaptists strongly emphasized the New Testament church concept and the discipleship of Christ. But we cannot stop here. Aware of the fact that Anabaptism never fully developed a theological system, some claim, following the most recent trend, that Anabaptism was basically an "existentialist" movement. It will not be surprising when our younger scholars will seriously investigate this question and try to substantiate this assertion. (See this issue of *Mennonite Life*).

Areas of Future Research

Looking over the major fields of research, particularly in America, we may be justified in claiming that in our research we have in a way lifted Anabaptism out of its total context and investigated it in this isolated position. That was necessary for a number of reasons. However now the question can be raised whether the time has

not come where Anabaptism should be investigated as an integral part of the Reformation in relation to the total economic and political problems of that day, including such phenomena as Humanism, Peasant Revolt, and other radical reform movements. Anabaptism was unique and at the same time a part of a greater entity. Mennonite scholars are objective enough to investigate these relationships without prejudice and fear. A great and true love and appreciation of the heritage of our fathers does not make us blind but able and willing to investigate all the aspects and to present the facts by using sound judgment.

Some of the areas of investigation of a later date that could be named are the relation of Mennonitism to Pietism, the devotional literature, hymnaries, etc. Some research has been done along these lines, but much is still to be done. The study of Mennonite settlements, the cultural and economic achievements, etc., are always open fields of research. Much recent material pertaining to the Mennonites of Russia and Prussia needs to be investigated. The body of literature, which is being produced pertaining to the countries under Soviet domination, is tremendous. To check this literature for information relevant to the Mennonites of Eastern Europe is a big task worth undertaking.

American Mennonite research will do well to devote much more time to Anabaptism in the Netherlands, its rich contributions during the sixteenth century, the Golden Age of cultural achievement, and its subsequent development. The information available in this field in the English language is lagging far behind that on Swiss-South German Anabaptism and the Russo-German aspect. Here is a wide and open field.

Mennonite Research in Progress

By MELVIN GINGERICH and CORNELIUS KRAHN

THIS issue of *Mennonite Life* contains an article entitled "Anabaptism-Mennonitism in Doctoral Dissertations" which lists all dissertations completed or in progress on this subject since World War II. Research in connection with doctoral dissertations in progress is therefore not mentioned in this article. Other research projects not reported about in April, 1957 will be treated in this article. For previous reports see April issues of *Mennonite Life* since 1947.

Charles Frantz (Portland State College) is doing research on the Doukhobors in Canada and is at present studying the relationship between the Mennonites and the Doukhobors. William D. Knill (Warner, Alberta) is studying some aspects pertaining to the Alberta Hutterian Brethren. Victor Peters (University of Manitoba)

has a fellowship to study the Canadian Hutterian Brethren. Edwin J. Pitt has written an M.A. thesis "Hutterian Brethren in Alberta" (University of Alberta). Alfred Siemens is writing an M.A. thesis on the Mennonites of the Frazer Valley in British Columbia (University of B. C.). Olin L. Yoder is writing an M.A. thesis on the subject "Handcrafts of the Amish and Mennonites" (Maryland Art Institute).

Frederick W. H. Wright is writing an M.A. thesis on "The Views on Baptism of the Biblical Anabaptists of Switzerland and the Netherlands" (Northern Baptist Theological Seminary). Herbert C. Klassen is doing research for an M.A. thesis on "The Relationship of the Anabaptist to the Civil Authorities in South Germany (1527-1571), (University of British Columbia). John

A. Hostetler has prepared a manuscript on the "History of the Mennonite Publishing House" at Scottdale which has been published. John P. Duerksen is doing research in the field of Mennonite church music (University of Mainz). Sol Yoder has written an M.A. thesis "The Dutch Anabaptist View of the State" (University of Pennsylvania).

Wendell P. Ropp is doing research on the Ropp family history and the early Mennonite settlements in La-Grange County, Indiana. Maurice A. Mook is studying the Old Order Amish family names (Pennsylvania State University). Ivan Nunemaker is collecting information on the Nunemaker family history. Fritz Braun (Kaiserslautern) is doing research on the migration of Mennonite families from the Palatinate to America. Silas Hertzler is doing some work pertaining to the attitude of the Mennonites to the oath. The Mennonite Research Foundation (Goshen) is making a survey on the use of audio-visual aids among the (Old) Mennonites and is conducting a study of income and giving for benevolent causes during 1956.

G. D. Pries, Winkler, Manitoba, is writing an M. A. thesis (U. of Wichita), on the basic beliefs of the Mennonite Brethren. Archie Penner, Steinbach, Manitoba, has begun research pertaining to the Dutch Mennonites toward a doctoral dissertation (Iowa State University).

The Menno Simons Lectures of Bethel College in 1957 were delivered by Jacob J. Enz entitled "The Only Warfare the Christian Knows," (The Biblical Basis of Pacifism). The numerous lectures presented at the

Mennonite World Conference in Karlsruhe in 1957 have been printed in the German language.

The papers presented at the eleventh Conference on Mennonite Educational and Cultural Problems at Bethel College, June, 1957, have been published and are devoted to various aspects of Mennonite culture including the fine arts.

Numerous lectures are being presented in 1958 in connection with the 275th anniversary of the founding of Germantown, the Gateway of the American Mennonites. The Centennial Committee of the General Conference Mennonite Church is preparing a book and a pageant in connection with the Centennial commemoration of the Conference which is to take place in 1959-60. George H. Williams has written a bibliographical survey of the radical Reformation which is being published in *Church History* (March and June). The author presents a detailed bibliographical and research report of the total Left Wing Reformation movement, including Anabaptism.

Work on the *Mennonite Encyclopedia* is continuing and is approaching its final stage. The third volume appeared before Christmas in 1957, thus, the letters from "A" to "N" have been covered, leaving the remainder for volume IV which is to appear in 1959. Melvin Gingerich, who spent some time in Japan, has again joined the staff working on the *Encyclopedia*.

For other projects and research done, see also the "Mennonite Bibliography."

Mennonite Bibliography, 1957

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. (See also "Anabaptism-Mennonitism in Doctoral Dissertations" p. 84).

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

Previous bibliographies published in *Mennonite Life* appeared annually in the April issues since 1947. Authors and publishers of books, pamphlets and magazines which should be included in our annual list are invited to send copies to *Mennonite Life* for listing and possible review.

Books—1956

Borntrager, Samuel R., Borntrager, Lizzie (Yoder); and Borntrager, Rudy S. *Family Record of Daniel J. Borntrager and the Descendants*. Curryville, Mo., 1956. 76 pp.
Christian Youth and War Pamphlets. (Scottdale, Pa.) Peace Problems Committee, 1956.

Series includes:

1. Paul Peachey, *Why Men Fight*. 15 pp.
2. Paul Peachey, *Why Be a Christian*. 16 pp.
3. Millard Lind, *Christ and War*. 19 pp.
4. C. Norman Kraus, *Christians and the State*. 15 pp.
5. Paul Peachey, *The Churches and War*. 19 pp.
6. Robert J. Baker, *Is There a Middle Road?* 15 pp.

Constitution of the General Conference Mennonite Church. Newton, Kansas: General Conference Mennonite Church, 1956. 33 pp.

Denck, Hans. *Schriften*. Gütersloh, C. Bertelsmann, 1955-56. 2 vols. (Quellen und Forschungen zur Reformationsgeschichte, Bd. XXIV; Quellen zur Geschichte der Täufer, VI.) 1. Teil—*Bibliographie*, von Georg Baring. 2. Teil—*Religiöse Schriften*, herausgegeben von Walter Fellmann.

General Conference Mennonite Church. Boys Work Committee of Mennonite Men. *Handbook of Mennonite Boys League of the General Conference Mennonite Church*. (Revised and enlarged, October 1956) Newton, Kan. (1956) 22 pp.

Gutsche, Waldemar. *Westliche Quellen Des Russischen Stundismus*. Kassel: J. G. Oncken Verlag, 1956. 144 pp.

- Kaplan, Bert and Plaut, Thomas, F. A. *Personality in a Communal Society. An Analysis of the Mental Health of the Hutterites*. Lawrence, Kansas: University of Kansas Publications, Social Science Studies, 1956. 166 pp.
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- Powell, R. Janet, and Coffman, Barbara, editors. *Lincoln County, 1836-1956*. St. Catharines, Ont.: Lincoln County Council, 1956. 152 pp.
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- Stein, Joseph, and Glickman, Will. *Plain and Fancy; A Musical Comedy*. New York: Samuel French (c. 1956) 122 pp. (French's Musical Library)
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- Garrett, James Leo. *The Nature of the Church According to the Radical Continental Reformation*. (Fort Worth, Tex., 1957) 23 pp.
- General Conference Mennonite Church. Board of Missions. Committee on Evangelism. *Emphases in Evangelism*. (Newton, Kan., 1957) 41 pp.
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- Harrics, Llewelyn. *Christians and War*. Bromdon, Bridgnorth, Shropshire, England, Plough Publishing House (1957) 12 pp. (Offprint from the Plough).
- Hershberger, Guy F., ed. *The Recovery of the Anabaptist Vision: A Sixtieth Anniversary Tribute to Harold S. Bender*. Scottsdale, Pa.: Herald Press (1957) 360 pp.
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- Hoover, Mrs. George E. *Family History of Phillip D. Miller and Fannie I Miller*. Goshen, Ind. 1957. 61 pp.
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FOLK FESTIVAL

(Continued from page 59)

pictures show the steps by which this is achieved. First, he must crow like a rooster. Then he and two other newly arrived fellows must make music by using the broom as a fiddle and a boot as a trombone, singing "O du lieber Augustin." Finally even the stubborn, stuck-up Wiebe passes the test and is set on a chair and thrown into the air while the fellows exclaim "Hoch soll er leben." Although his facial expression does not yet reveal it, the fellows tell him that they like him and that he will get along fine provided he does not forget this first lesson in humility and co-operation.

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In accordance with plans in the making, the Mennonite Folk Festival will, in the future, possibly include other aspects of culture such as cooking contests, baking contests, butchering contests, the sale of foods, serving of meals, exhibits, and numerous other attractions. It is planned that the annual Mennonite Folk Festival take place between the winter and spring quarters of the school year, which is around March 1. Announcements along these lines are made through the various community papers, the *Mennonite Weekly Review* and *Mennonite Life*. Suggestions which would help to make this event more significant and meaningful are solicited and should be addressed to *Mennonite Life* of The Mennonite Folk Festival, North Newton, Kansas.

Books in Review

New Book on Mennonite Brethren

Die Geschichte der Mennoniten-Brüdergemeinde 1860-1954, by A. H. Unruh. Winnipeg, Canada: The Christian Press, 1954. 847 pp. \$8.50.

The well-known minister and educator, A. H. Unruh, Winnipeg, Manitoba, Canada, has completed the gigantic task of compiling and writing a new history of the Mennonite Brethren in a book consisting of 847 pages. He received the assignment for this work from the Welfare Committee of the M. B. General Conference. The book reminds us of the volume of nearly 1,000 pages written 50 years ago on the same subject by P. M. Friesen in Russia. Part I deals with the Mennonite Brethren of Russia (pp. 11-410) and part II with Mennonite Brethren of North America (pp. 413-796), which is followed by a small third part dealing with the Mennonite Brethren in South America (pp. 799-840).

Briefly the author relates the migration of the Mennonites from Prussia to Russia, the historic background of the Mennonite Brethren, the teachings of Menno Simons, and the influences which the sermons of Ludwig Hofacker and Edward Wüst exerted on the Mennonites of Russia. In his presentation of the religious and moral conditions of the Mennonite brotherhood in Russia 100 years ago, he follows the pattern established by such writers as Franz Isaak and P. M. Friesen who emphasize the negative side more than the positive. An illustration is a statement made by B. B. Janz quoted by Unruh, "Before the founding of the Mennonite Brethren Church in 1860 in South Russia, an experience of forgiveness of sin, an assurance of salvation and the knowledge of being accepted as a child of God were unknown" (Unruh, p. 834).

The first baptism by immersion was administered at the Molotschna in 1860 and the first one at the Chortitza settlement on March 11, 1862. The author recognizes that the introduction of this form of baptism had something to do with this practice by the Baptist, but places great emphasis on an independent arrival at this conclusion through Bible study. He states that baptism among Mennonite Brethren is considered an act of obedience toward God, which interpretation later became somewhat legalistic. For him, also, baptism by immersion upon confession of faith is the "only Biblical form" (pp. 70-81).

He describes the struggle of the newly organized Mennonite Brethren Church in its attempt to obtain recognition by the local Mennonite church leaders, civil authorities, and the Russian government, with the result that they were granted this privilege and obtained the right in 1864 to settle separately on the Kuban River in the foothills of the Caucasian Mountains. This is one of the darkest chapters in Russian Mennonite history. Accusations were whirled from one camp to the other and un-Christian practices were used to suppress this movement within the brotherhood. The Mennonite civil authorities and the elders of the church co-operated in trying to prevent the separation of the Mennonite Brethren from the main body of Mennonites. These intentions are understandable, although the means which were used at times were not justifiable. A more general recognition of the fact that not everything was right in the brotherhood would have been more convincing for those who were dissatisfied than to try to keep them in the fold by force. On the other hand, there was some disorderly conduct among the revived and enthusiastic group, for which the civil and spiritual authority meant to be responsible. In addition to this, not to attend the public worship service, but to meet in private homes, to baptize and to observe the Lord's Supper and marry in an untraditional way without the presence of an elder was not to be tolerated. The revival which swept the Mennonite brotherhood and other groups of Russia at that time, which caused the withdrawal and the formation of a separate group, has as a whole, had a beneficial influence on the Mennonites of Europe as well as America.

It is unfortunate that the echoes of some of the tensions created in the Mennonite brotherhood 100 years ago are still heard at times. The descendants of the Russian Mennonite brotherhood cannot quite forget that they served as a mission field for

the Mennonite Brethren for decades, while the Mennonite Brethren cannot quite overcome a martyr complex from the days when they had to struggle for recognition and when they were oppressed and persecuted. Although the author aims to be objective, an unfortunate incident in the book shows how difficult it is to overcome this feeling which is rooted deeply in the subconscious mind.

P. M. Friesen in his story of the Mennonite Brethren reprints a document which was presented by the inspector of the German settlements of the Ukraine by the name of Chernavsky to Johann Wieler, a leader of the Mennonite Brethren. This document consists of 43 statements in which some typical 16th century accusations against the Anabaptists are listed. Chernavsky no doubt got a hold of these age-old accusations in some encyclopedia or compendium and used them as a guide for Johann Wieler to express his own beliefs and feelings for the newly organized Mennonite Brethren group. Wieler answered them. P. M. Friesen reprinted the Chernavsky statements under (a) and Wieler's answers under (b). A. H. Unruh reprinted the Chernavsky statements without Wieler's. In the 43 statements, we find six references to the "Anabaptists" and not a single reference to the Mennonite Brethren. The accusations are so typical of those launched against the 16th and 17th century Anabaptists, that there is no question as to their origin. P. M. Friesen (p. 281-90) stated clearly that this statement was presented to Wieler by Chernavsky, a representative of the Russian government, and does not state that it was written by representatives of the Mennonite brotherhood in Russia. A. H. Unruh, however, states that it was written and presented by the Mennonite authorities to Chernavsky in order to harm or defeat the Mennonite brotherhood movement (Unruh p. 87). It is completely out of the question that Mennonites wrote this document, and it is likely that they knew nothing about it. Johann Wieler wrote an admirable confession of faith on the basis of these statements. We see that the young Mennonite Brethren movement had some representatives who were well-versed in the Bible and could express themselves well. It is very regrettable that A. H. Unruh did not recognize the actual history of this document and that he, thus, helps to perpetuate age-old prejudices.

The years from 1885 to 1910 are described as typical of a general spread of the Mennonite Brethren. As a rule, the Mennonite Brethren followed the spread of the Mennonites in Russia when numerous daughter settlements were established. A better relationship between the two groups was introduced when the General Conference (*Allgemeine Bundeskonferenz*) invited the Mennonite Brethren to attend its conference sessions in 1910. This "semi-forced" co-operation, inaugurated because of the peculiar conditions in Russia, was reinforced under Communism, but unfortunately disintegrated when the immigrants, after World War I and World War II, found themselves in North and South America in an environment with complete religious freedom, which did not compel them to co-operate and to defend their rights on a united front. This is a sad chapter in Mennonite and Christian history. Unruh describes the development of the Mennonite Brethren of Russia up to World War II.

The second part of the book is devoted to the beginning and development of the Mennonite Brethren in North America. This includes the organization under the leadership of Abr. Schellenberg and others, and the founding of congregations in the Great Plains and their westward movement in the U.S.A. and Canada. Although the author relies heavily on J. F. Harms' *Geschichte der Mennoniten Brüdergemeinde*, he has added a considerable body of information pertaining to the last decades, particularly in Canada. In a number of chapters, he discusses the organizations of the congregations, the conferences, and doctrines and practices pertaining to the Lord's Supper, church discipline, relationship toward the state, marriage outside of the church and divorce, and outside influences noticeable within the Mennonite Brethren group. Welfare and educational efforts are treated.

Unruh favors co-operation among Mennonite groups in union

services, in which representatives of various Mennonite groups preach and when other Mennonite churches invite ministers of the Mennonite Brethren to serve in their churches and conferences (p. 415). Of course, one cannot help but ask the question whether the time has not come that the invitations of Mennonite Brethren ministers to serve in other Mennonite churches should not be reciprocated. He also favors that true children of God of other groups be admitted to Communion services of the Mennonite Brethren churches.

The book contains much valuable factual information pertaining to a very significant branch of the Mennonites. It furnishes an excellent source of information pertaining to the inner doctrinal and organizational setup of the Mennonite Brethren. It mirrors the various interpretations over a longer period of time concerning such practices as baptism, church discipline, Lord's Supper, separation from the world, etc. However, it lacks information regarding the cultural background of the Mennonite Brethren and the tracing of some of the basic ideas beyond the Wüst revival. This has been attempted by some of the younger Mennonite Brethren, such as Jacob J. Toews in his master's thesis at Toronto on the "Cultural Background of the Mennonite Brethren Church." The book is also somewhat weak in defining the position of the Mennonite Brethren regarding the social implications of the gospel and in presenting in detail all aspects of relief work and the co-operation with the M.C.C. It is true the contributions of a man like C. F. Klassen are related, but a discussion of the basic motives and principles and a challenge along these lines are lacking.

An additional word is in place regarding the sources, the method, and the basic underlying idea of the book, in which the author not only closely follows the pattern of P. M. Friesen, but he also relies heavily on him, quoting him at length, making comments and additions to the text. In his presentations of the American scene, he also reprints numerous contributions, without fully integrating them. Some of these are strongly colored by the prejudices of the individuals who wrote them (Brazil, Germany). On the other hand, through the reprinting of some material which is found only in the historical libraries, the author has made available some information which was not easily accessible to everyone. All in all, the book, with its strong and weaker points, will remain a very significant source of information pertaining to a large segment of the Mennonite brotherhood for generations to come. The author and the sponsors can be congratulated with the accomplishment of this big task.

Bethel College
Cornelius Krahn

Dictionaries, Encyclopedias, Yearbooks

The Oxford Dictionary of the Christian Church, edited by F. L. Cross, New York, London: Oxford University Press, 1957. 1492 pp. \$17.50.

This is a one-volume reference book of distinction. Compiled to bring together a large body of information on the Christian church, this dictionary presents well over 6,000 entries of varying length on nearly 1500 pages. It is designed for general use by the average layman but brings excellent scholarship by nearly 100 experts to the reader. It also has a number of articles pertaining to the Anabaptists and Mennonites, which in general are reliable and contain some basic information on the subject. Most articles have brief bibliographies which will be found useful. It will prove a most valuable addition to any churchman's library.

Bethel College
D. C. Wedel

Yearbook of American Churches. Information on all Faiths in the U.S.A., edited by Benson Y. Landis, New York: National Council of the Churches of Christ in the U.S.A., 1957. 322 pp. \$5.00.

The *Yearbook of American Churches* appears in the 26th issue. It is a directory of all the religious bodies in the United States and Canada, agencies having ecumenical connections, theological seminaries, church-related colleges and universities, religious periodicals and service agencies. One part of the book is devoted to the latest information on membership, recent church developments, and depositories of church history material. This is indeed a valuable, up-to-date source of information, useful for

all those who need information along these lines, ministers, educators and church officers.

Bethel College
Cornelius Krahn

Liberal Arts Dictionary in English, French, German, Spanish, edited by Mario A. Pei and Frank Gaynor, New York: Philosophical Library, 1952. 307 pp. \$6.00.

This unique dictionary presents some basic words in the realm of the liberal arts, describing each one briefly in the English and also giving the meaning of it in French, German, and Spanish. The terms are alphabetically arranged. In the back, the book has an alphabetical index in each language of all the words described. The book is a handy reference for those working in this field.

Bethel College
Cornelius Krahn

An Encyclopedia of Religion, edited by Vergilius Ferm, New York: Philosophical Library, 1949. 844 pp. \$10.00.

This dictionary aims to cover all religions, basic terms, movements, individuals, and other aspects in the field of religion. Naturally, such a vast area can be covered only in brief statements and definitions. Next to other more complete encyclopedias, this volume can serve as a handy reference.

Bethel College
Cornelius Krahn

Pictorial History of Protestantism. A Panoramic View of Western Europe and the United States, by Vergilius Ferm, New York: Philosophical Library, 1957. 368 pp. (Illustrated).

The well-known author-editor presents a pictorial account of Protestantism in Europe and America, including all major movements and even some of the smaller groups such as the Mennonites, the Quakers, and some of the many contemporary groups which have originated on the American scene. On the eight pages devoted to the Mennonites, the author manages to present a very fine selection of illustrations which was recently used in the *Mennonite Encyclopedia*, some of which came originally from the Bethel College Historical Library.

Bethel College
Cornelius Krahn

Dresden Art Gallery

Galerie de Dresde, 120 chefs-d'oeuvre XVe au XVIIIe siècle, by Wolfgang Balzer: E. A. Seemann, 1956.

The old art publishing enterprise of E. A. Seemann of Leipzig, although now in the hands of communist-dominated Eastern Germany, has done a splendid job in reproducing 120 masterpieces of the 15th to 18th centuries of the Dresden Art Gallery. This includes the great works of art of the Gothic, Renaissance, Baroque, Dutch and Italian artists. Many of them are reproduced in full colors. Among the artists, we find Jan van Eyck, Albert Dürer, Lucas Cranach, Raphael, Tintoret, Murillo, Rubens, van Dyck, Rembrandt (Saskia), Frans Hals, ter Borch, Jacob van Ruisdael, and many others. This volume is evidence that the works of art of the Dresden Art Gallery have been preserved, and that the printing industry of Leipzig is back to its old tradition in doing some excellent work.

Bethel College
Cornelius Krahn

Geschichte des Protestantismus in Österreich, by Grete Menceffly, Cologne: Hermann Bohlaus Nachf. 1956. 224 pp. DM 14.80.

In this study the author presents the origin and development of Protestantism in Austria. The first chapters deal with a religious situation and the introduction of the Reformation in the various parts of the country. One chapter is devoted to Anabaptism. The Counter Reformation and the results of the outcome of the Thirty Years War are featured in great detail. The last chapter deals with the present legal status of Protestantism in Austria. This book is based on very thorough study and can be recommended highly as a source of information pertaining to this significant chapter of Protestantism.

Bethel College
Cornelius Krahn

German Literature

Deutsche Literaturgeschichte in Grundzügen, edited by B. Boesch, Verlag: A Francke AG.; Bern, 1946. 363 pp.

Das Europäische Drama. Geist und Kultur im Spiegel des Theaters, by Paul Fechter, Mannheim: Bibliographisches Institut, 1956. Vol. 1, 511 pp. Vol. 2, 557 pp. each DM 19.80.

An Anthology of German Poetry, by Jethro Bitshell, New York: Rinehart and Co., Inc., 1946. Vol. 1, 211 pp. Vol. 2, 287 pp. \$3.00.

Die deutsche Sprache im Ausland, Vol. II, *Die Verbreitung der deutschen Sprache in der Welt*, by Franz Thierfelder, Hamburg-Berlin-Bonn: R.v. Decker's Verlag, 1957. 402 pp. DM 40.

The first book listed contains a unique approach to German literature. Each of the nine epochs is a separate chapter and written by a specialist in the field. The book is based on thorough research, but is meant to be used as a textbook for classroom teaching. Each chapter has a list of additional literature. Educators and interested laymen who are looking for a useful, up-to-date source of information pertaining to the German literature from its earliest beginnings to World War II will find this book very helpful.

The second book listed consists of two volumes and gives a unique presentation of European drama from Baroque to Expressionism. Although written in the German language, it covers the drama in all countries of Western civilization including Russia and America. The numerous full-page illustrations are photographs from actual presentations of dramas on the stage. As the subtitle indicates, the author has been guided to a large extent in the presentation of the European drama as it was mirrored on the stage of the theaters in Europe.

The third title, *An Anthology of German Poetry (1830-1940)* consisting of two volumes, was prepared for the American reader, although it has no vocabulary. The notes pertaining to the life and work of the authors, the bibliography and the introduction are helpful aids for teacher and student. This anthology is useful in schools, libraries and homes and wherever German poetry is enjoyed. The selection is good and the field from which it was chosen is a span during which German poetry was at its best.

This second volume of *Die deutsche Sprache im Ausland* deals with the spread of the German language in the world. The author treats the following continents: Europe, Australia, America, Africa, and Asia, presenting the spread and use of the German language in the various countries of these continents. Among other things, he presents the use of the German language by those who have migrated to the respective countries and continents, as well as in institutions of learning and publications. Of particular interest to our readers will be the chapter on North and South America. It is surprising how well the author masters such an abundance of material, although some of the periodicals published by Mennonites and others escaped his attention. This study, like volume I, will be a valuable source of information for all those interested in the spread and influence of the German culture in the world.

Bethel College

Cornelius Krahn

Deutsches Lesebuch, Vol. I and Vol. II, prepared by the Education Committee Consisting of Teachers, Ministers, and Superintendents of Schools of the Mennonites in Manitoba. Altona, Manitoba: D. W. Friesen and Sons, 1957. Vol. 1, 158 pp. Vol. 2, 244 pp. (illustrated).

As the subtitle indicates, this set of German textbooks, which is to consist of four volumes, is being prepared to meet the needs in teaching the German language to children from grades one to eight. The books are well prepared. They use both the German and the English type. To teach the beginners, the authors freely use English in parallel sentences. It is evident that the illustrations, as well as much of the material, were taken from other books, for which no sources are given. There is no question that these valuable aids should prove of great help to foster and retain the German language for some time to come. These books should also prove to be helpful in German-speaking homes in the United States, Mexico, and South America.

Bethel College

Cornelius Krahn

500 Jahre Plattdeutsch in Greifswald, by Hans-Friedrich Rosenfeld, Rostock: Carl Hinstorff Verlag, 1956. 103 pp.

This is an interesting little anthology of poetry and fiction in the Low German language, as it has been and is being spoken in the Greifswald area of Germany. It is a little closer related to the Low German of Fritz Reuter than to the Low German of the Mennonites from Prussia and Russia. The following lines illustrate this:

AN MIEN MODERSPRAK

O Modersprak, mien Nachtigall,
Isk hür di äwerall;
Ick hew di giern in Wisch un Feld,
Dī giern in Barg un Dal!
Allein am schönsten düchtst du mi
Doch in mein Vaterhus,
As tred en Engel tau mi rin
Un böd im sienen Gruss.

Alwine Wuthenow

Anybody interested in the Low German literature will be delighted to sample the fiction and poetry of this volume and get acquainted with some of the Low German writers represented in it.

Bethel College

Cornelius Krahn

Geschichte der landwirtschaftlichen Zusammenschlüsse der Sprachdeutschen in Übersee, by Dr. Heinz Kloss, Braunschweig: Georg Westermann Verlag, 1957. 153 pp.

Heinz Kloss, who has written numerous books pertaining to the German element in North America, summarizes, in this study, some of the organizations of the German communities in the various countries of Africa, Asia, and South and North America. The organizations treated are, primarily, of agricultural nature, such as co-operatives, credit unions, insurances, etc. The Mennonites of Manitoba, Kansas, and other settlements are also featured.

Bethel College

Cornelius Krahn

Sources for the Study of Soviet Russia

Guide to Research in Russian History, by Charles Morely. Syracuse: University Press, 1951. 227 pp.

Serial Publications of the Soviet Union, 1939-1951, compiled by Rudolph Smits. Washington: The Library of Congress, 1951. 316 pp. \$1.50.

A Digest of the Krasnyi Arkhiv—Red Archives, Vol. 31—106, compiled by Leona W. Eisele, Ann Arbor: University of Michigan Press, 1955. 251 pp. \$8.50.

Monthly List of Russian Accessions, Vol. 9, No. 12, March, 1957. Washington: Library of Congress. pp. 2659-2907. \$9.00 per year.

The book by Charles Morley is divided into the following chapters: Russian Collections in American Libraries; Basic Historical Aids; Encyclopedias, Dictionaries, etc.; Russian Bibliography; Russian Historical Sources; Periodicals and Newspapers; and Russian Historiography. This guide to source material in these areas should prove to be of great help for anybody who is doing some serious research pertaining to Russian history in general.

The Serial Publications published by the Library of Congress is more specialized in that it is limited to periodicals published in Soviet Russia during the years from 1939-1951. This impressive volume makes it clear how many periodicals appear in Soviet Russia in the various fields of endeavour.

The Digest presents, as the title indicates, a brief English summary of the contents of the various archives located in Russia based on *The Krasnyi Arkhiv* published by the Central Archive Department of the USSR. It is intended to serve as a guide to source materials.

This Monthly List presents all monographic works and periodicals published in Russia and other countries dealing with Russia, accessioned by the Library of Congress. The following are some of the fields from the table of contents: Philosophy, religion, history, social sciences, education, music, language, agriculture, etc. The Library of Congress is doing scholars a great service through this publication. The material is classified by subject and arranged alphabetically within each class. Russian entries are transliterated.

Bethel College

Cornelius Krahn

Anabaptism and Free Church

The Recovery of the Anabaptist Vision, edited by Guy F. Herschberger. Herald Press, Scottsdale, Penna., 1957, 360 pp. \$4.50.

This collection of scholarly articles on the Anabaptist movement written by twenty-two Swiss, German, Dutch, English and American authors reflects the extensive and revived interest in the left wing movement of the Reformation period not only by the church descending from that movement, but also the re-evaluation being made of it by the church in general. One might say here that history is once again making real for the church of our day the issues which gave birth to that movement more than four hundred years ago so that church and world, infant baptism, and biblical authority are all now subjects of discussion wherever theology is seriously studied.

In the light of this fact, such a compendium is most stimulating to read and ponder upon. And, the authors to be found in this list of twenty-two represent both variety and weight sufficient to make this a book of great value for pastors' conferences, classroom study, and concerned and informed churchmen. As one reads the book (compiled as a sixtieth anniversary tribute to Harold S. Bender), it becomes quickly obvious that each author has in common a deep appreciation for the Anabaptist movement. This may be the one thing held in common. There is obvious considerable variety as to the conclusion made concerning its significance and meaning for today.

This is a very valuable collection of essays. It should be read by every serious person concerned for the future course of our church. To this reader, Peachy's conclusion is significant when he says: "If our study of the Anabaptist vision can serve as a schoolmaster to lead us to Christ, if the Anabaptist heritage can decrease that Christ may increase, Harold S. Bender's noble labor of love can mean much to troubled man in a troubled world. If instead we transform the vision into a terminal cultural value we shall go down with the other Pharisaisms of history."

Hillsboro, Kansas

Esko Loewen

The Free Church, by Franklin H. Littell, Boston: Beacon Hill, 1957. 171 pp. \$6.00.

Von der Freiheit der Kirche, by Franklin H. Littell, Bad Nauheim: Christian-Verlag, 1957. 188 pp. \$4.00

The substance of this book, published in English and German, was delivered as the Menno Simons Lectures at Bethel College in 1954. Littell attempts to clarify the distinction between the free church and the established church, or the voluntary church as over against the state supported church.

The chapter headings best illustrate the contents of this instructive book. First he discusses "The Basic Issues" and what is meant by the free church. In subsequent chapters, he deals with: "How the Free Church Emerged," "The Free Churches and Political Self-Government," "The Free Churches Versus the 'American Religion,'" "The Free Church Versus Totalitarianism," "Churches and Ecumenism."

Mennonite ministers who are seriously interested in understanding the concept of the believer's church must read this book. It is good from beginning to end. It should be in every church library. It could be a major help to pastors when instructing catechetical classes. Franklin Littell, a Methodist, has done a great service to church leaders by his deep insight and his helpful analysis of what the free church is and its importance to the American religious tradition.

Bethel College

J. W. Fretz

Fiction

Cherokee Run, by Barbara Smucker, Scottsdale: Herald Press, 123 pp. \$2.50.

The Cherokee Strip Run of 1893 involved speculators, ex-convicts, and bonafide settlers, among whom were Mennonites. Extensive research into this event convinced Barbara Claassen Smucker that here was good background material for a Mennonite "Western" in which some of the qualities they preached would play a decisive role.

The story is told from a child's point of view, adults being introduced as necessary background. The author tells an interesting story and succeeds quite well in creating and sustaining an illusion of reality.

In fiction historical elements are used with a great deal of latitude. However, most readers would want these elements to remain in the realm of the probable. The element of probability is somewhat strained when the legendary twenty-mile furrow (originally a thirteen-mile furrow) seems still to be used after a span of twenty years.

The reference to the *Gesangbuch mit Noten* as having been used 'across the sea' could have been corrected as it was an American hymn book and was never used in Europe (p. 24, 63). The hymn, *Milde bin ich, geh zur Ruh* is an evening prayer and is intended to be used as such in the story. However, the translation given is of an entirely different song used with the same melody (p. 63).

The book is finding a ready sale. The illustrations are well done and suggestive, the printing and binding are excellent.

Bethel College

John F. Schmidt

Dostoevsky

Dostoevsky, by Nicholas Berdyaev. New York: Meridian Books, 1957. 227 pp. \$1.25.

The novels of Dostoevsky give tremendous insight into the inner turmoil and longings of the human soul. How can ministers, theologians, psychologists, philosophers ignore him? The story of the *Grand Inquisitor* alone brings such profound insight into the meaning of Christianity and freedom. It is the very pinnacle of his work and thought, and should be read and pondered again and again.

In 1934 the philosopher, Nicholas Berdyaev, wrote a penetrating book on Dostoevsky's spiritual view of man as reflected in the novels, "My Aim" he says, "Is to display Dostoevsky's spiritual side; I want to explore in all depth the way in which he apprehended the universe and intuitively to reconstruct out of these elements his whole 'world-visions!'"

This work has been republished in soft cover by Meridian Books, N. Y. 1957. It is a valuable and stimulating book to any student of Dostoevsky. Berdyaev distills from the novels the essence of Dostoevsky's philosophy, which has a rigorous dialectic of its own. Dostoevsky views man as a creature whose gift of freedom inevitably leads to the deification of man and ultimately tyranny over himself and his fellows, unless he freely chooses to follow and accept the God-man Jesus Christ. Left to his own devices, man destroys himself. The inner paradoxes and drives that plague the soul can only be reconciled in Christ.

Interwoven into this view, Berdyaev weaves Dostoevsky's concepts of freedom, evil, love, revolution and ends with a special examination of the meaning of *The Grand Inquisitor*. This book should lead one to the original sources, the novels themselves.

Bethel College

James Bixel

Jesus and Man

Jesus' Belief in Man, by Edwin McNeill Potent. New York: Nashville: Abingdom Press, 1956, 159 pp. \$2.50.

Quite as important as is Jesus' teaching about God is his teaching about man. Building the structure of his thought on the assumption that Jesus knew what was in man, the late Edwin McNeill Potent explores this subject by giving special consideration to the temptation experiences of Jesus, the Sermon on the Mount, his parables, his proverbs and his summary of the law. In setting forth his belief in man Potent is certainly critical of the pessimistic view of man which is characteristic of some current theology. One has to remember, however, that the subject under discussion is *Jesus' view of man and not Paul's*. At the same time the author does not interpret Jesus' view in naively optimistic terms either.

Yet, is it true in every case, as the author seems to imply, that love is motivated by the good it finds or hopes to evoke in the object of love? For instance, he says, "Jesus talked about turning the other cheek. Why? Because he believed it would have a restraining and perhaps redemptive effect on the striker.

But why did he believe that? Because he believed there was something in the spirit of man that would respond." Not to deny that love does have a redemptive effect on an evildoer, and that there is something within man that can respond, yet is that the greatest reason for turning the other cheek? Is it not rather that the divine love is spontaneous and uncaused, and that it does not depend on the response it may or may not find in the object of its love? This is only incidental to the main thesis of this book. It is still a stimulating discussion of an important subject.

Bethel College Church

Russell L. Mast

Communism

Communist Christian Encounter in East Europe. by Robert Tobias, Indianapolis: School of Religion Press, 1956. 567 pp. \$8.00.

This study of communism in eastern Europe is perhaps more fruitful than a study in Russia itself, at least from the standpoint of seeing what effect the communistic philosophy and administration have on countries that were previously capitalistic and Christian. This is a very comprehensive account of the struggle between Christianity and communism in eastern Europe. A great deal of space is devoted to documentary evidence, news reports, and other information of interest which gives the reader a firsthand account of the way communism operates.

Bethel College

J. W. Fretz

Ethics, Love, Responsibility

Making Ethical Decisions. by Howard Clark Kee. Philadelphia: Westminster Press, 1957. 96 pp. \$1.00.

A series of small books has been making its appearance, published under the general title, "Layman's Theological Library." A dozen books in the entire series, this particular one purports to summarize in very brief nontechnical language some of the fruits of present day theological thinking, as it has to do mainly with the question of ethics. Those who seek neat and simple solutions to ethical problems may be disappointed in the offering of this book. They may become impatient with what might appear to be vagueness. The more discerning readers will recognize that there is an honest, forthright grappling with the complexities of the moral life which issues in unmistakable illumination if not in pat answers. A book like this will make a real place for itself in church libraries.

Bethel College Church

Russell L. Mast

Love and Justice. Selection from the shorter writings of Reinhold Niebuhr, edited by D. B. Robertson, Philadelphia: The Westminster Press, 1957. 309 pp. \$6.00.

Those who are familiar with the writings of Reinhold Niebuhr will know that it is on these concepts that much of his theory depends. Robertson has done Christians, and especially pacifists, a great favor by bringing these thoughts of Niebuhr's into a single volume. Those who espouse the nonresistant or pacifist position will be able to read with ease the criticism of Niebuhr on the pacifist position and at the same time his defense of his own position which seems to hinge more on justice than on love.

Bethel College

J. W. Fretz

The Responsible Christian. by Victor Obenhaus, Chicago: The University of Chicago Press, 1957. 219 pp. \$4.00.

Obenhaus develops the thesis that a major need of our contemporary society is to apply the concept of responsibility to all areas of life. For Mennonites, the chapter on the matter of ethical responsibility and the formulation of agricultural policy will be especially worthwhile reading. He deals with chapters on the Christian faith and society's difficult problems, economic life, labor relations, race, communism, public welfare, health, church and state, civil rights, Christian vocation, and on agricultural policy.

Bethel College

J. W. Fretz

A Rauschenbusch Reader. by Benson Y. Landis, with introduction by Harry Emerson Fosdick, New York: Harper and Brothers Publishers, 1957. 167 pp. \$3.00.

Walter Rauschenbusch, a professor at the Colgate Rochester Baptist Seminary in Rochester, New York, was one of the early leaders in pointing out the need for the application of ethics to the social and economic life of the Christian. He wrote a great deal about the Kingdom of God and the social gospel. Landis' little volume discusses the major contributions of Rauschenbusch as expressed in the books, *Christianity and the Social Order*, and *Christianizing the Social Order*. Rauschenbusch has had a tremendous influence on American Christianity and ministers will find this a valuable source of inspiration and information for sermons dealing with social issues.

Bethel College

J. W. Fretz

Social Responsibilities of Organized Labor. by John A. Fitch, New York: Harper & Brothers Publishers, 1957. 237 pp. \$3.50.

This little book is highly important and badly needed since we have had so very little writing on the question of labor from a Christian point of view. The foreword to the book is written by Charles P. Taft, an influential lay leader in America. The book is one of the series on ethics and the economics of our society that is sponsored by the National Council of Churches. The nature of trade union is discussed as well as historical backgrounds, union objectives, collective bargains, strikes, and the demand for union security. A careful analysis is made of the non-bargaining functions of the unions and the inter-union relationships as well as a careful discussion on union policy and the relation of unions to management. Some attention is paid to the relation of organized labor and the public and to malpractices in unions. This book is highly recommended for ministers and lay leaders who want to see the question of labor not from the biased view of the headlines of the daily newspaper, but from the point of view of careful objective Christian study.

Bethel College

J. W. Fretz

Personality in a Communal Society. by Bert Kaplan and Thomas F. A. Plaut, Lawrence, Kansas: University of Kansas Publications, Social Science Studies, 1956. 116 pp.

This is in a sense a supplemental study of Eaton and Weil's *Culture and Mental Disorders*. The earlier study dealt with the question of mental health among the Hutterites. This deals more specifically with the problem of personality development in a communal society. It affords an excellent opportunity for the study of factors which make for personality development, because the Hutterites are a controlled group and many factors can be held constant in order to make a study. Such factors as guilt, fear, anxiety, love, sex, aggression, competition, self-esteem, dependence, autonomy, deviance, and acquisitiveness, are discussed in a meaningful way. It would seem to me that the residents in communities where Hutterians are settled, would be especially interested in informing themselves on the important question discussed in this book.

Bethel College

J. W. Fretz

Life in Europe

Life in Europe: The Netherlands. by W. de Groot van Embden. 160 pp. *Germany.* by Gerhart H. Seger. 160 pp. Grand Rapids, Mich.: The Fidelier Co., 1955. (Illustrated).

Life in Europe is a series of books dealing with the various European countries, prepared for use in schools, churches, libraries, and homes. The two books listed feature Germany and the Netherlands. Numerous other countries have been featured in this series. They are especially prepared to motivate children to think and to understand clearly the subject matter which is dealt with. The books have large print, beautiful full-page illustrations and maps, and can be highly recommended. Young and old alike will enjoy them.

Bethel College

Cornelius Krahn

I Must See Switzerland, by Ira D. Landis, Bareville: Pennsylvania, 1954. 219 pp.

This is a little travelogue that Landis wrote as a result of a trip to Europe in 1953 on his way to and from the Mennonite World Conference. The style of writing is strictly conversational and in a folksy vein. There is a tremendous amount of local history and considerable description of geography woven into the narrative along with a liberal introduction into individuals met along the way. Some excellent photographs increase interest in the book. Many older people will enjoy this informal narrative of an observing traveler.

Bethel College

J. W. Fretz

The Bible

The Book of Revelation, by Thomas S. Kepler, New York: Oxford University Press. 232 pp. \$4.50.

Thomas S. Kepler wrote this book in response to the request of many ministers that he explain the Book of Revelation in a tangible simple idiom so that our laymen also can understand it. The author, taking this seriously, has produced a book which laymen can understand and read with profit. In the introductory section he discusses problems relating to authorship, date, purpose of the book, characteristics of apocalyptic writings and various methods of interpretation. The author believes that in order to understand its great message for present-day living we must "first see it in its native setting with a message for the people of that time." The reader will find this book interesting and stimulating whether or not he agrees with the author.

Bethel College

H. A. Fast

An Introduction to the Apocrypha, by Bruce M. Metzger, New York: Oxford University Press. 274 pp. \$4.00.

Not many present-day Bible readers have a firsthand acquaintance with the Apocrypha. But mention of this group of writings fills them with a mysterious fascination.

This book by Bruce M. Metzger makes this group of writings accessible and meaningful. For the text of these writings the reader has to turn to the revised standard version, but the author retells the story or teaching in interesting and readable fashion. He makes clear the historical setting of each and so makes vivid its purpose.

The section on Apocrypha and the New Testament, followed by a chapter on "A Brief History of the Apocrypha in the Christian Church" and another on "The Pervasive Influence of the Apocrypha" are valuable contributions to the book. Two appendices: "Current English Translations of the Apocrypha" and "New Testament Apocrypha" complete the book.

Bethel College

H. A. Fast

The Gospel From the Mount, by John Wick Bowman and Roland W. Trapp, Philadelphia: The Westminster Press. 1957. 189 pp. \$3.75.

John Wick Bowman is a creative thinker and an interesting writer. The purpose of the book, he states, is "to popularize interpretations of the Sermon on the Mount that have been given over a period of some thirty years to students on three continents."

Many books have been written on the Sermon on the Mount but this has a freshness of treatment that challenges thought and interest. Contributing factors in this are his originality in translating the Greek text, his attempt to recapture the "intention" of Jesus in this teaching and his style of writing and his method of presenting his materials. He does not treat Jesus' message as conditioned by an early apocalyptic consummation of God's Kingdom purpose, but rather as a real gospel for his followers living in a world of tension. No one can read this book without being challenged to re-examine his own easily-held views.

Bethel College

H. A. Fast

A Survey of the Old and New Testaments, by Russell Bradley Jones, Grand Rapids, Mich.: Baker Book House. 372 pp. \$5.95.

Russell Bradley Jones tries to make Bible study more meaningful and valuable by emphasizing "the central theme" of the

Bible so as to "give an understanding of the whole." The chapter headings give a fairly clear picture of the author's point of view and his handling of the Biblical materials. They are: I. Redemption Revealed, II. Redemption Planned, III. Redemption Required, IV. Redemption Prepared For, V. Between the Testaments, VI. Redemption Effected, VII. Redemption Shared, VIII. Redemption Explained, IX. Redemption Realized. The author's central purpose in this book certainly is good and valid, but his scheme appears a little artificial as if he started with an idea and failed to finish it.

Bethel College

H. A. Fast

An Introduction to the Pauline Epistles, by D. Edmond Heibert, Th.D. Chicago: Moody Press. 383 pp. \$4.50.

The book contains valuable features, chief among which are the introductory sections to each epistle analyzing various significant factors of the historical background important for an understanding of the epistle. This book seeks to serve as a "guide for the systematic interpretation of Paul's epistles in the collegiate classroom, or for individual study." An unusually detailed outline of each epistle is supplied. While this will doubtless be valuable to some readers, it will probably be confusing to others and for some it may serve as a crutch.

The author states that he approaches this study as a "conservative" but he tries to evaluate, sympathetically, other divergent viewpoints. Sometimes, however, one gets the impression that he tries a little too hard to prove his point. The book-list appended to each epistle, while not exhaustive, is nevertheless a valuable resource for the serious student. The classroom will have more use for this book than the ordinary household.

Bethel College

H. A. Fast

The Study of the Bible in the Middle Ages, by Beryl Smalley, New York: Philosophical Library. 406 pp. \$7.50.

This book makes a valuable contribution to medieval historical studies (800 to 1300 A.D.). "Teachers in the middle ages regarded the Bible as a school book par excellence." This statement at once emphasizes the importance of this study and points out the focus of the book. Following largely a chronological scheme, the author analyzes the methods of master teachers of the time, their purpose in Bible studies, their techniques and organization. She relates this to the increased interest of the time in linguistics, particularly in a study of the Hebrew and the Greek.

The concluding chapter is especially valuable because here she tries to summarize in a co-ordinated fashion the chief results of a rather complex study. Miss Smalley writes as a historian. That perhaps helps her give a rather objective approach to this study. It explains probably also certain limitations of the book because a full-rounded evaluation of various aspects of this research requires a good understanding of the theology of the period of study. The student of church history will here find interesting data showing how various types of Biblical interpretation prevalent today have their roots in the Middle Ages and even beyond.

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H. A. Fast

English Versions of the Bible, by Rev. Hugh Pope, O. P. St. Louis: B. Herder Book Co. 787 pp.

This veteran Catholic teacher of the Dominican Order in this book offers a wealth of historic information about the background of the English Bible. Beginning with the earliest Anglo-Saxon versions, he tells the story of each succeeding version naming responsible leaders, characteristics of the version, brief evaluation of the work, and its reception by leaders and the public.

Any student interested in the story of English versions of the Bible will find here a wealth of information. Protestant readers, generally ill-informed about Catholic versions, will read with great interest the story of various Catholic English versions, notably the Rheims-Douay Version, the forerunner of other Catholic versions. The story of the authorized version and of subsequent authorized and private versions is told interestingly, sympathetically and with care.

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H. A. Fast

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