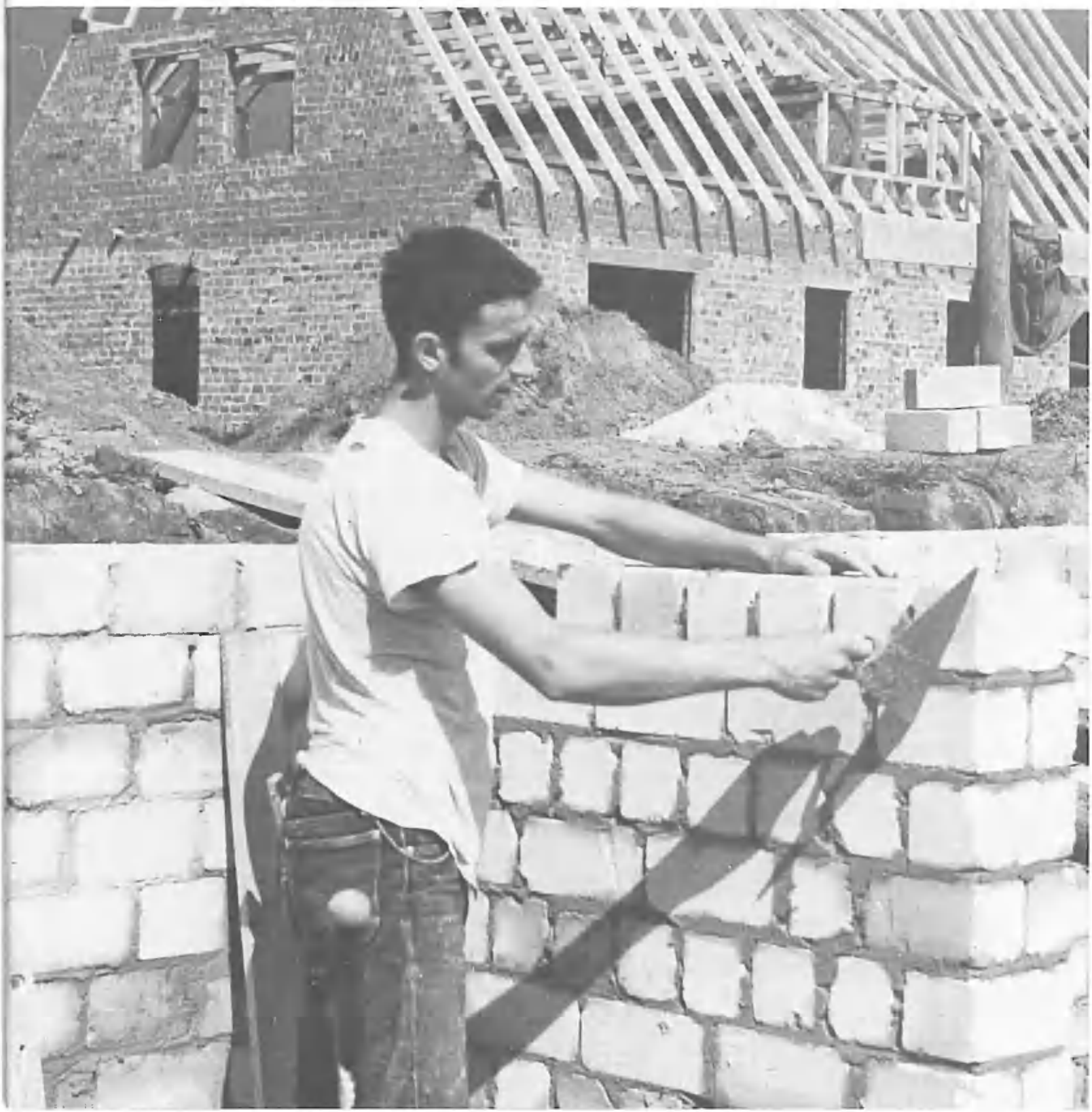
# MENNONITE LIFE

July, 1958



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

## PEACETIME ALTERNATIVE SERVICE

In this issue *Mennonite Life* presents a series of articles giving the background, operation, and philosophy of peacetime alternative service by the conscientious objector. Various Mennonite agencies have co-operated in the production of this issue.

Ministers, church youth leaders, and young people will find this a valuable issue for study and guidance. It can be used as resource material at camping sessions, study groups, Sunday evening programs, and 1-W orientation sessions.

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**A 1-W As a Member of a Surgical Team**

# MENNONITE LIFE

*An Illustrated Quarterly*



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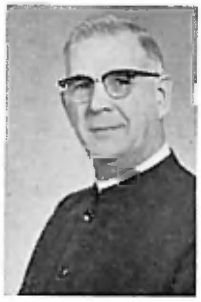
# Contributors in This Issue

(From left to right)





BOYD NELSON of the MRSC office, Elkhart, Indiana, is chairman of the MCC Co-ordinating Committee for 1-W services (p. 110).
ARLO KASPER, formerly with Pax services in Europe, is now in charge of 1-W services with office at Akron, Pennsylvania (p. 106).
VONNA HICKS ADRIAN, lecturer in English at Western Reserve, wrote "Mennonite Saga" published in MENNONITE LIFE, July, '57 (p. 115).
H. B. SCHMIDT, veteran 1-W counselor, is youth counselor and project leader of the Menn. Gen. Conf. Board of Christian Service (p. 101).
J. HAROLD SHERK is Executive Secretary of the MCC Peace Section with responsibilities in dealing with federal officials (p. 103).
JOHN E. LAPP, bishop and moderator of Franconia Mennonite Conference has written extensively on the Biblical peace position (p. 108).





MARTIN SCHRAG of Messiah College, has done considerable research on the background of the Swiss-Volhynian Mennonites (p. 142).
ESKO LOEWEN, minister of the Johannestal Mennonite Church, Hillsboro, spent two years in MCC service, Holland (p. 126).
LENA WALTNER, native of Freeman, South Dakota, has been instructor in art at Bethel College since 1934 (p. 136).
KENNETH LOEWEN of the Tabor College faculty was formerly an assistant in the 1-W and Peace Offices of MCC (p. 114).
PHYLLIS BIXEL, the wife of James W. Bixel of the Bethel Faculty, teaches occupational therapy at Prairie View Hospital (p. 131).

NOT SHOWN

CORNELIUS KRAHN, editor of MENNONITE LIFE, led a Mennonite Educational Tour to Europe in the summer of 1958 (p. 124).
VICTOR OLSEN is Chief, Administrative Division of National Selective Service. His office administers conscientious objector program (p. 99).
LAWRENCE F. BECKER, is chairman of the Church of God in Christ, Mennonite Christian Public Service Agency and instructor of their orientation school (p. 116).
GLENN MARTIN is chaplain of the Colorado University Medical Center, Denver, co-operating with 1-W men in Denver (picture p. 118).
JAMES W. BIXEL is head of the Music Department at Bethel College, North Newton, Kansas (p. 122).
FRITS KUIPER, one of the ministers of the Singel Kerk at Amsterdam, gave this address at the Mennonite World Conf., Karlsruhe (p. 138).


ACKNOWLEDGMENTS

Cuts, left page 104, left page 105, page 107, page 111, (bottom) Mennonite Publication Office. Cuts, page 127, 129, 130, 131, 132, 133, 134, 135 from THE ORGAN IN CHURCH DESIGN by Joseph E. Blanton.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## Report from Washington

# Selective Service Reviews the 1-W Program

By VICTOR OLSEN

THE Conscientious Objector Work Program had its beginning shortly after the outbreak of the Korean conflict when strong public sentiments developed that some form of service be required of those registrants who were opposed to both combatant and noncombatant service and who, at the time, were given statutory deferments.

Responding to public opinion, the Congress included in the 1951 amendments to the Selective Service Act a provision requiring that these registrants, in lieu of induction into the armed forces, should perform two years of civilian service in the national health, safety, or interest.

Having legislated the bare outlines of a plan for utilizing this manpower, the Congress promptly withdrew from the scene leaving to the Executive Branch the matter of carrying out its rather nebulous mandate.

When, after many unsuccessful attempts, it became evident that all of the federal agencies which could logically be expected to operate a civilian work program were not interested, it was decreed by the President that the Selective Service System add this sensitive assignment to its other responsibilities.

### Conserves Human Resources

The program today operates on a decentralized basis and deals almost exclusively with the conservation of human resources as opposed to the program of World War II which typified central control and a concern with the conservation of natural resources.

We are convinced that one of the reasons the work program is operating so effectively is the fact that most registrants and the general public can readily understand and appreciate the problems which concern the physically handicapped as well as those engendered by war, pestilence and diaster. Second, the Supreme Being Clause, as written into section 6 (j) of the law by the Congress, has served to limit the 1-O classification to those registrants whose conscientious objection to war is based on religious training and belief. Third, the co-operation and support from the outset by participating agencies has contributed immeasurably to our present well-co-ordinated operation.

The present work program is different than the World War II period in that we are now required to operate the work units at no cost to the Federal Government. This is a difficult assignment and responsibility. In fact, each month we operate it is costing our co-operating agencies approximately $1,000,000 per month.

A unique aspect of the program is the fact that all agencies have voluntarily entered into and are participating without signed agreements or contracts. It is significant to report that not one agency has withdrawn its support or violated the trust placed in it.

In the formative stage the first agencies to "come to our rescue" were the church-sponsored organizations with their foreign and domestic service units. Close behind these came the mental, tubercular and other hospitals that had past experience in the utilization of conscientious objector manpower.

Today, there are 1,700 agencies listed as appropriate for Class 1-O assignments; and we are operating in almost every state and territory, as well as in 41 foreign countries. At the present we have more jobs than there are conscientious objectors available to fill them.

In the past six years of operation there have been assigned and ordered to work more than 7,000 registrants. These registrants entered the civilian work program as follows:

85% volunteered before induction date.
13 ⅓% volunteered at induction date.
1⅔% were ordered to work by the authority of the director.

A breakdown project-wise would indicate the following percentages:

55% of 1-W registrants are employed in state, county, and municipal institutions, primarily hospitals.
32% are employed in religious and other hospitals.
8% are employed in foreign assignments.
5% are employed in Federal Government agencies.

The outstanding assignments (87%) have been to hospitals. This can be readily understood when you consider that a pacifist, not believing in violence, is ideal as a hospital worker, particularly as an attendant in mental hospitals. We all know some of the reasons why mental hospitals were handicapped in the past. At least now in some of these institutions real curative treatment is available.

Civilian work program statistics as of December, 1957, are as follows:

1,893 registrants at work
5,167 registrants have completed their assignments
4,225 registrants not examined

889 registrants examined and acceptable
1,637 registrants postponed (fathers)

13,811

Most Class 1-W registrants come from the states of Pennsylvania, Ohio, Indiana and Kansas, the so-called "Big Four"—still furnishing 50 per cent of the total number.

Represented in the operation are 76 religious denominations, or 102 fewer than we had during World War II. We have 45 registrants with no church affiliations as compared with 776 in this category in World War II.

It is interesting to note that in spite of what one may surmise in view of the liberal regulation and the new law, there are fewer conscientious objectors now per 1,000 registrants than there were in the World War II period. Comparable figures indicate one in every 3,000 of total registration now to one in every 1,263 then.

It is only proper to refer briefly to some of the unusual aspects of the work areas in which we are operating:

### Scientific Research

One unit which has received much publicity is the Medical Nutritional Laboratory, Fitzsimmons Army Hospital, Denver, Colorado. When the armed forces were unable to recruit or supply the volunteers needed for this project the Selective Service System was requested to secure volunteers among conscientious objectors. The project determines the effects ionized irradiated foods will have upon the human body. The test was among the first attempts by scientists to utilize the atom for peaceful purposes.

Of equal importance are the guinea pig projects at the National Institutes of Health, Bethesda, Maryland, and at the universities of Michigan and Minnesota. In terms of service to mankind I doubt if one could set up a program with more value to the nation than these scientific and medical research projects.

### Foreign Programs

A look at a world map would indicate that units sponsored for the most part by church agencies are engaged in projects located in 41 foreign countries throughout the world.

Visualize the great need for competent personnel to assist and administer the church and foundation-sponsored missionary, rehabilitation and disaster relief programs in these many lands. Since the establishment of these programs not one has been closed out.

Some projects have been out of business temporarily such as those in Jordan. These unfortunate setbacks are discouraging. But this is the price we pay. Sometimes it is not alone sufficient to walk an extra mile. There are times when we must crawl and creep to get there.

We at times must question whether the program is really benefiting the national health, safety, and interest. Perhaps the answer is in the following material. It is the opinion of those not associated with the cooperating agencies and churches.

The unofficial publication of the U.S. Armed Forces in Europe is known as the "Stars and Stripes." This newspaper, written and edited by the rank and file of the armed forces without censorship of the Army Command, has on several occasions devoted full pages to the C. O. work performed in Germany and elsewhere.

It especially mentioned in one article how people of the Historic Peace Churches, once persecuted and driven out of Germany, have now returned to help rebuild the ruins of World War II.

German and Austrian Newspapers have not only given prominent space in their news articles but have devoted whole pages to the relief, reconstruction and rehabilitation work of the Pax Program.

King Paul and Queen Frederica of Greece have voiced their approval of the agricultural program carried out in their country by several units of Mennonite 1-W men.

Newspapers, motion picture news reels, radio and the television newscasts have on many occasions favorably commented upon the C.O. program of this period.

The National Institutes of Health devoted one monthly issue of their publication exclusively to the voluntary service of the Brethren and Mennonite Service Units at Bethesda, Maryland.

The Peruvian Embassy in Washington has expressed its gratitude to the Selective Service System for the work performed by the LeTourneau Foundation, the Mennonite and other church missionaries working in the area south of Pucalpa, Peru.

It should be of great comfort for the church service units to know that not one of their projects or any of their constituents have been questioned by the State Department when our office inquired concerning the sending of C.O.'s into these many countries.

The Selective Service System records show that all registrants who were members of the churches represented by the National Service Board for Religious Objectors have served honorably without having one delinquent in five and one-half years of operation. This sets up an unheard-of ratio for efficiency of manpower utilization, concurrence of purpose, and outstanding human behavior.

We believe the present Conscientious Objector Work Program has proved to be a very workable approach to what is undoubtedly one of the more complex and controversial responsibilities of the Selective Service System. We were "drafted" and directed to venture and explore a field which, to say the least, was alien to the express purpose for which our agency had been established. From an uncertain beginning we have developed a program which has now come of age and to which there is little or no opposition.

(Continued on page 105)

*From the French and Indian War to the Days of the Atomic Bomb*

# Mennonites and Alternative Service

By H. B. SCHMIDT

THE story behind alternative service for conscientious objectors to war in the United States is an interesting one—a challenge to conscientious objectors today. The privilege of alternative service was not received quickly nor easily.

From various lands including Switzerland, Germany, the Netherlands and Russia immigrants first came to America to find refuge. The first Mennonites came from Crefeld, Germany. In 1683 they arrived via the little ship "Concord" and settled at Germantown, Pennsylvania, on land granted them by William Penn. This little group was the beginning of a migration which brought the thousands of Mennonites to America who have settled all the way from eastern Pennsylvania to the Pacific Coast.

The Mennonites came largely to find freedom to practice the nonresistant belief of religious objection to military service. But it was not long before they were faced with the French and Indian War. To help prepare young people for the dark days of war the church leaders printed the *Ausbund*, a hymnal of songs about Mennonites who died for their faith in Europe. They also translated the *Martyr's Mirror*, by Thieleman Janz van Braght, from the Dutch into the German language.

Mennonites suffered much in the French and Indian War. Several congregations were completely destroyed, but available records show no report of a Mennonite who ever treated an Indian with violence.

The outbreak of the Revolutionary War about twenty years later put Mennonites in a very difficult position. They were asked to sign an oath by which they would renounce all allegiance to George III, King of Great Britain, and promise to be faithful and bear true allegiance to the Commonwealth of Pennsylvania. They could not conscientiously sign this oath. The war continued. Soldiers asked for food and shelter at Mennonites homes. Following the teaching of Jesus "If thine enemy hunger, feed him; if he thirst, give him drink," the soldiers were given food and lodging. This service was provided for the British and American soldiers alike.

In the Civil War eighty years later neighbor was pitted against neighbor and brother against brother. Mennonites faced the first American draft law. Three choices offered to conscientious objectors of the North, however, provided a quite simple alternative to them. They could work in hospitals for sick and wounded soldiers. They could care for freed slaves, or they could pay a $300 fee for the care of sick and wounded soldiers. The last was the only alternative put into effect.

In the south Mennonites had a more difficult time, but there too, provisions were made for religious objectors. They were to pay a tax of $500 into the public treasury or furnish a substitute in the army.

Before the French and Indian War the church leaders had been alert and published nonresistant literature six years before war broke out, while in the 1860's two years of war passed before the first material was published. Probably because of lack of teaching many northern Mennonites joined the armed forces.

The work of John F. Funk initiated a great awakening. In 1863 he published his first pamphlet "Warfare, Its Evils, Our Duty" and one year later he started the Mennonite periodical, *The Herald of Truth*. Through his efforts the Mennonites were re-awakened to New Testament teachings.

Times of peace and prosperity followed. For half a century there was no war or conscription. By 1917 Mennonites had divided into seventeen different groups, but they all held to the doctrine of nonresistance. As early as 1915 they wrote to President Wilson stating their opposition to warfare, because as Christians they could not take up arms. When war was declared two years later the church was better prepared than previously to meet the test. The Publication Boards provided literature and

**When the Mennonites came to Kansas in the 1870's, they were privileged to sign a certificate establishing their claim as nonresistant and were excused from the bearing of arms in the state militia.**

## Affirmation of Non-Resistant.

*I do solemnly, sincerely and truly declare and affirm that I am a resident of Harvey county, State of Kansas, and a member of the Religious Society or Church known and called by the name Mennonites, and that according to the creed and discipline of said Society, the bearing arms is forbidden, and this I do under the pains and penalties of perjury.*

Peter A. Schmidt

*Subscribed and affirmed to before me on this* 25th *day of* April

*A. D.* 188.6

John L. Johnson

*County Clerk.*

A group of conscientious objectors meet with P. H. Richert on the banks of the Kaw River, June, 1918.

the Education Boards provided trained people for the churches.

The Selective Service Act of May 18, 1917, offered exemption from combatant service for conscientious objectors but required noncombatant service. Noncombatant service was not defined by the President until March 20, 1918, causing much confusion about the meaning of the law. Various Mennonite leaders tried to get an interpretation of the law until Secretary of War Newton D. Baker ruled on September 1, 1917, that when conscientious objectors were drafted they should report to the military camps where:

> (1) They would be segregated; (2) they would not be required to wear a military uniform nor engage in drill; (3) they would be offered a list of services considered noncombatant by the Department of War, but they need not accept any in violation of their conscience; (4) those who could not accept any service under the military arm of the government would be held in detention camps to await such disposition as the government should decide upon.

The many who were not willing to accept noncombatant service created much confusion in the camps. In March, 1918, because of a farm labor shortage, Congress passed a law authorizing furloughs for men in the army to engage in civil occupation and pursuits. The Secretary of War applied this law to conscientious objectors in June and opened the way for their release from camp for farm labor. Of the 2,000 conscientious objectors, 1,300 accepted farm service in the U. S. or reconstruction work in France.

Among Mennonites during those years there were various degrees of loyalty to the principle of nonresistance. The majority of the conscripted refused service of any kind under the military. Approximately ten per cent were court-martialed and sent to prison. Sentences ranged from one year to life until a few months after the war when they all received presidential pardon. Sixty per cent accepted alternative service, either farm or reconstruction work, and thirty per cent remained in the camps until the close of the war.

Those who were court-martialed and received prison sentences were frequently handled roughly by officers who had little sympathy for their scruples. In all camps conscientious objectors were subject to ridicule and abuse.

Those conscientious objectors who remained at home also suffered in various ways. Continually they faced the demands of buying war bonds and otherwise helping the war effort. In certain communities, citizens who could not understand the Mennonite position instituted mob attacks.

Those who stood these tests at home, in the courts and in prison did not suffer in vain. Much good has resulted. The suffering of World War I gave birth to more religious freedom. It was the experience of World War I that led to the alternative of Civilian Public Service (CPS) during the following world war.

It was also in World War I that the question of noncombatant service was cleared. Nonresistant Christians discovered that the entire military organization was organized for war and therefore they could not participate.

World War I created a need for foreign relief service in France, Austria, Germany, Poland and Russia. It was soon after this war that the Mennonite Central Committee was formed. Through this committee various branches of Mennonites pooled their resources for relief work which began in Russia.

World War I was to "end all war." It was not long before we learned the truth anew that war cannot end war and in the year 1940 we were engaged in a second world conflict. Mennonites, Brethren and Quakers combined efforts. In 1940 they sent representatives to President Franklin D. Roosevelt explaining the position of the historic peace churches and asking for consideration by the authorities.

Before this meeting with the President seevn branches of Mennonites met in Chicago, March 10, 1939, and organized the Mennonite Central Peace Committee which later became part of Mennonite Central Committee.

Congress passed a new draft law in 1940. The first form proposed had the same provisions for conscientious objectors as that of the first world war. Upon the efforts of the church this was changed to read "who, by reason of religious training and belief," were conscientiously opposed to all forms of military service should, if conscript-

ed for service, "be assigned to work of national importance under civilian direction."

An effort was made to obtain complete exemption for men with objection to all forms of service including civilian service under conscription. This effort failed.

Also at this time the National Service Board for Religious Objectors was organized, an agency through which the historic peace churches and others work together in dealing with the Selective Service System.

The first Civilian Public Service camp was opened at Grottoes, Virginia, in May 1941. Before CPS was closed in 1947 some 12,000 men had given more than 2,300,000 man days of work free of charge in service of national importance—forestry, land reclamation and other conservation of natural resources. The operation included more than sixty base camps and service units. The churches cooperating within the Mennonite Central Committee contributed more than three million dollars for the support of these men.

Thus in opposing war Mennonites have had opportunity to give positive demonstration of the way of love.

One of the most dramatic phases of CPS work during World War II was the service in the smoke jumpers unit.

Following the war, relief workers have served in many parts of the world to help alleviate suffering caused by the war. Workers have voluntarily lent a helping hand to many in need of both material and spiritual help. To God be all the glory, honor and praise.

# The Alternative Service Law and Its Operation

By J. HAROLD SHERK

THE Universal Military Training and Service Act of 1951, as amended, includes the following provision for persons who, by reason of religious training and belief, are conscientiously opposed to participation in war in any form, whether combatant or noncombabtant: "Any person . . . shall . . . in lieu of such induction be ordered by his Local Board, subject to such regulations as the President shall prescribe, to perform for a period equal to the period prescribed in Section 4 (b) such civilian work contributing to the national health, safety, or interest as the Local Board may deem appropriate. . . " The "period prescribed" under the present law is 24 consecutive months.

Under presidential regulations which were issued in February, 1952, this provision was brought into operation in the following July, so that it has now been in operation for six full years. Under these regulations, the types of employment which may be considered as appropriate

Service as pharmacy helpers and as office accountants in Indiana is typical of 1-W hospital work.

to be performed in lieu of induction into the armed forces are defined as follows:

"(1) Employment by the United States Government, or by a State, Territory, or possession of the United States or by a political subdivision thereof;

"(2) Employment by a nonprofit organization, association, or corporation which is primarily engaged either in a charitable activity conducted for the benefit of the general public or in carrying out a program for the improvement of the public health or welfare, including educational and scientific activities in support thereof, when such activity or program is not principally for the benefit of the members of such organization, association, or corporation, or for increasing the membership thereof."

Under this provision some 1,700 public and nonprofit private agencies have received approval for the employment of conscientious objectors. Many of these are hospitals (general hospitals, mental hospitals, TB institutions, etc.) but many other types of welfare services are included. The Mennonite Central Committee is one of a number of nonprofit private service agencies whose work both at home and abroad have been approved for the use of 1-W men. In approving specific projects, Selective Service has made a fairly sharp distinction between "evangelistic" work and educational and general welfare work. "Evangelistic" programs are not approved for the employment of conscientious objectors.

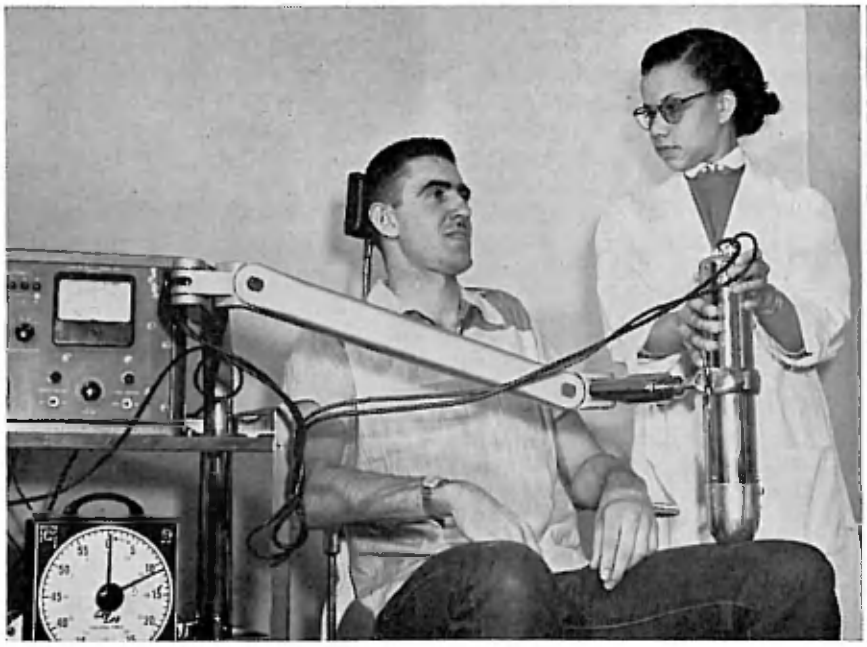
### Selective Service Responsibility

In the operation of this program each level of Selective Service operates within limits which are fairly sharply defined. No conscientious objector may be assigned to "work contributing to the maintenance of the national health, safety or interest" unless he has first been placed into class 1-O by his local board. After classification, the local board processes him for his civilian work assignment, putting him through a procedure which roughly—though not exactly—parallels the procedure by which men are drafted for military service, including an army physical examination. Persons who are found physically acceptable may be assigned by their local boards to projects which they have themselves selected from the list of approved projects, or—if they have not made a selection of their own—may be assigned to a project selected by the local board. By far the greatest number of men make their own selection, and their selection is usually honored unless it is in a location which is too near their homes. After the assignment has been made and the young man has reported to work his local board sends his file to the state Selective Service office of the state in which he is working or, if his service is abroad, to the national office of Selective Service.

All projects which are considered for the employment of conscientious objectors within continental limits of the United States are cleared through the state directors of the states in which the projects are located. State directors are in a general way responsible for the operation of this conscientious objector service program within their own states. The state office holds the files of all men serving within that state. In some cases they ask for periodic reports from the agencies where men are employed, though this is not the case in every state. If circumstances arise requiring the transfer or reassignment of a CO from one agency to another, these questions are taken up with the state office or offices concerned.

The national office of selective service maintains gen-

**Contributions by 1-W personnel include tests at the National Institutes of Health and assistance to severely handicapped children.**





These men are serving in institutions located in Nebraska, Illinois, and Puerto Rico. Service in general hospitals is a significant phase of 1-W work.

eral oversight of this operation. The director assumes direct responsibility for those registrants who are employed in foreign projects, holding their files in Washington during their period of service. The director has also reserved the authority to deal with questions of "early releases" whether on the grounds of hardship, physical condition, or other proper cause.

### Operation of MCC and NSBRO

On behalf of its constituent churches and their young men the Peace Section of the Mennonite Central Committee has established rapport with Selective Service at its three levels of operation. Any necessary representation at the national office is usually handled directly from Akron, Pennsylvania, MCC headquarters. Representation to the state offices is handled directly and/or through the chairmen of our state counseling committees. Representation to local boards is handled directly by correspondence and/or through local pastors and other counsellors as may be needed. While the operation of this program has not been without its problems for the churches and their young men, the rapport which has been established with Selective Service at these various levels has done much toward keeping real difficulties to a minimum.

The place of the National Service Board for Religious Objectors in the operation of this program should not be overlooked. In contrast with the Civilian Public Service plan during World War II, NSBRO has no direct administrative responsibility in the operation of the present program. However, it continues in its general function of representing conscientious objectors to government, including Selective Service, when and where this may be needed. It is always at hand to make this representation in any particular case when requested by the young man or the agency that might be particularly concerned. Through an arrangement made with Selective Service, NSBRO secures the names of all persons who are assigned to alternate service, secures information as to their denominational connection and forwards this information to the denominations concerned. This has been very helpful to the denominational groups in maintaining connections with their men while in service. General statistics and other information regarding CO services and CO interests is obtained through the channels established by the NSBRO.

As indicated above, we believe that our relationships with Selective Service in the operation of this program have been good. In general, the attitude toward the 1-W program is favorable. The usually good work, conscientiously performed by CO's, has contributed very materially toward this favorable attitude. We believe that this generally favorable attitude can be and will be maintained.

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## SELECTIVE SERVICE REVIEWS

(Continued from page 100)

We have today a program which is utilizing to the best advantage, and at little or no expense to the Federal Government, the resources of the Class I-O manpower pool and rendering for the most part what has proved to be an extremely worthwhile and much needed humanitarian service both here and abroad in the fields of institutional, welfare, and rehabilitation work.

If only as an effort symbolic of our belief in safeguarding the principles of religious freedom, we may all be justifiably proud of our accomplishments in which the representatives of the participating religious denominations have played a most significant and highly important role.

## Denver, Norristown, Jordan, Topeka
## Timor, Newfoundland, Greece, Algeria

# *The 1-W in Action*

By ARLO KASPER

A healthy young man from Ohio bathes and dresses an elderly patient at the large Norristown State Mental Hospital in Pennsylvania. A young Pennsylvania farmer chops through red sandstone in helping dig the basement for another new home in West Germany for refugees from east of the Iron Curtain. In the small school room of a tiny fishing village in icy Newfoundland, a young Minnesotan listens to one more of the children's seal hunting tales before calling the day's lesson in arithmetic. The South American sun beats down on a well-tanned Nebraska farmer and native Paraguayan beside him who is just learning to operate the huge road-building bull-dozer. Lined up to receive relief supplies from America, the shivering Korean children wait while a young man from Indiana helps select and fit new shoes and shirts for them.

What do these men scattered around the world have in common? They are all young Americans, in their early twenties, probably members of a Mennonite church and they are all conscientious objectors serving a two-year term of alternative service for their government and for their church.

There are others—serving in hospitals, rest homes, children's homes, schools, sanitariums and medical research projects in at least 35 of the 48 states . . . assisting material aid work in Jordan, Indonesia, Viet Nam, Korea and Europe . . . teaching better agriculture in impoverished Greece, Haiti, Timor Island and several countries of Africa . . . building homes for the homeless of Europe and Algeria, hospitals in Nepal, roads in Paraguay and Peru . . . serving refugee camps in Berlin and Vienna.

Of the some 1900 Americans now in alternative service (June 1958) about 1400 represent at least 14 Mennonite (including Brethren in Christ) conference groups.

Mennonite conscientious objectors serve primarily under one of the following three arrangements: Earning service (1-W work within the United States), Voluntary Service (non-earning church supported units across North America) or Pax Service (overseas church supported projects).

### 1-W Earning Service

The man going into earning service must personally seek employment among the many public and private non-profit agencies approved by Selective Service for civilian alternative assignments. Housing, transportation, meals and maintenance are the responsibility of each 1-W man except where the institution might provide it as part of the work arrangement.

The large majority of conscientious objectors in the United States are employed in mental or general hospitals. More 1-W men serve as general hospital orderlies or mental ward attendants than at other positions because of the great need for such workers across the country. In a large institution, however, 1-W men can be found in nearly all departments of hospital operation from kitchen, laundry, maintenance and print shop to work as bookkeepers, physical therapy assistants and laboratory, X-ray and operating room technicians. Many work in the large state hospital dairies and farms.

1-W men in Denver engage in nutritional tests for irradiated foods and serve in such capacities as central supply orderly.

Some obtain the more specialized positions by virtue of school training in the field. Others, although inexperienced, receive much on-the-job technical training. The hospital 1-W experience has influenced more than one young man toward beginning studies for a medical career following his service term.

The wide choice of openings has, of course, resulted in a scattering of lone 1-Ws, or two or three employed in smaller institutions across the country, as well as large concentrations in several major cities where six to ten different hospitals employ conscientious objectors.

## Voluntary Service

The 1-O registrant may join Voluntary Service programs of either the Mennonite Central Committee or one of the Mennonite conference groups which sponsor projects approved as alternative work by Selective Service.

Voluntary Service means an experience of close Christian group living—units of both men and women serving areas of need in North America.

The non-earning VS arrangement provides full maintenance, travel, orientation plus an allowance of $10 per month the first year and $20 per month the second year for incidental personal expenses.

Each Voluntary Service worker attends a two-week orientation course at the home offices of the sponsoring agency. He then receives his assignment to a unit anywhere from Newfoundland to Puerto Rico or Haiti to serve the needs of juvenile delinquents, the emotionally ill, dependent children, migrant laborers, hospitals, schools, medical research or underdeveloped farming areas.

There are also numerous opportunities for 1-W men in VS to directly serve the MCC or the other conference relief and service agencies on the office staff, as maintenance workers, truck drivers, writers, artists, printers, etc.

## Pax Services

The MCC program of overseas service for conscientious objectors, begun in 1951 with house building for refugees in Germany and given the name "Pax" (Latin for peace), has since reached around the globe. Pax Service now refers to the overseas rehabilitation, construction and mission assistance projects open for 1-O registrants under the MCC and the mission boards of the (Old) Mennonite Church, the General Conference Mennonite Church and the Eastern Mennonite Conference.

Pax crew begins pouring cement in hand-dug basement.

Pax is open only to single young men, both specially trained and untrained. The opportunities vary from sizable unit locations, especially with construction teams, to certain individual assignments in maintenance work, refugee camps and office work.

Each Pax man's support of $75 per month is provided either by himself and his family, his home church, his church conference or from a combination of these sources.

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Pax men sing a hymn during breakfast devotions. The unit matron receives help as Pax men do the supper dishes.

In the Far East Pax men give hope and encouragement to refugees.

Arab children in Algeria are finding a friend in a Pax man.

## *Mennonites Respond to the Twentieth Century Challenge*

# Expectations for the 1-W Program

By JOHN E. LAPP

EVERY emergency which arises and all of the changing circumstances of life leave their impression upon the church for either good or bad. The 1-W program is the result of many years of testimony to the faith during wars and in peace-time. The foundations were being laid by those who endured severe persecutions during World War I. The way was further being paved during World War II with its better provisions of a Civilian Public Service Program. Those who pioneered during these two global wars, by standing firm for the convictions of their faith, provided the focal point for the church leaders who expressed their concerns to the officials of our government. Principles can be maintained only if they are lived. They can be expanded into larger areas of life only when those who sustain them discuss and exchange their opinions of the same. They can be incorporated into the legislation of governments when the testimony is consistently lived and furthered by those who sincerely believe these principles. Our youth today stand upon the foundations of the past and upon the threshold of great opportunities for witness, service and expanding of the principle of nonresistance, love and goodwill toward men.

### Attitude Toward the State

We recognize certain obligations toward the state in a larger degree since the draft of our youth in peace-time. As a people we have always recognized that we have the obligation to obey the laws, to pay our taxes and to pray for the powers that be (Rom. 13: 1-7; I Tim. 2: 1, 2). We have believed that it is our obligation to live as "Die Stillen im Lande." We have appreciated our good neighbors and have tried to be the same in return to those who lived near us. We have expressed appreciation for our government by attempting to maintain ourselves and not become the wards of the state.

However, in this mid-twentieth century we are becoming more conscious of our obligations to the state through various avenues of service. Without even becoming involved in the political world we have learned that we must speak to our government. We have learned how to express ourselves to men in authority with meekness, and fear, yet with firm adherence to the Biblical faith.

We have learned more about our social responsibility towards other peoples in the state and the society in which we live and move. We are more ready to speak out for social justice. We are more ready to lend a helping hand in the movement for better care of the mentally ill, the mentally retarded, the unfortunate victims of disease or oppressive working conditions imposed by men in positions of power. We are learning more and more in our day by day experiences that we cannot be the priest, nor the Levite, but we must be the Good Samaritan who stoops down to lend a helping hand to the unfortunate victims of oppressive injustice. Even though we as a Mennonite people have always believed in helping others it is the contacts with the social order

Expert medical services are very much appreciated in Viet Nam.

Breaking ground for administration building of demonstration unit.

of the day through the 1-W program which has made us more aware of this as our responsibility.

### A Larger World Perspective

As our world becomes smaller through the increased speed of communication and transportation, our responsibility grows larger. Our horizons are constantly being enlarged with the increased contacts with other peoples and races. Our vision of their needs is increasing. We have learned of needs in countries outside of our own beloved United States of America. We know that needs exist in Newfoundland, in the Chaco, in Korea, in Viet-Nam, in Jordan, Algeria, Germany, Hungary and in all the world. We have learned in a small measure how to meet some of the needs of this world. We have learned to minister to the mentally ill, to feed the hungry, to clothe the needy, to help the alcoholics, to build, to give agricultural help to underprivileged peoples. Through the larger avenues provided by the 1-W program we have truly experienced that we are our "brothers' keeper."

When Uncle Sam takes our young men away from their home communities for a period of service which is intended to be in the interests of national health and safety, we become more aware that we can spare our youth from their home communities. Then we are more ready to give them to the Lord and for the service of the church, for a period of time and service. All of us should be willing to say: "For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (I Samuel 1: 27, 28).

Voluntary Service has always been a part of the life and purposes of the Mennonite church. Ministers have served in a voluntary service capacity without being paid a salary. Brethren have responded to the needs in their communities without any request for pay. But in this day of industrialization when all of life has been greatly commercialized, we need something as a symbol of our responsibility to serve others in a voluntary capacity. Possibly the Lord has overruled that we have a 1-W program today, to make us more and more aware of our responsibility to serve others in a voluntary service capacity.

"To serve the present age,
My calling to fulfill
O, may it all my powers engage
To do my Master's will."

### The Preparation of Our Youth

When youth are at a very young age thrown upon their own responsibility to meet the world about them, are placed into strange environments, are called upon to face new situations, and all without the help of parents and pastors, they must be prepared. We become more aware of our responsibility of indoctrinating our youth to meet the situations which they confront in today's world. We have been lax in catechizing our youth as we ought to have done. They must know what they believe and why they take the position as a conscientious objector. They must know more and more about the great doctrines of the Bible. They must believe in its inspiration and in the God who is the author. They must have faith in Christ as their Saviour and Lord and give their allegiance to Him in full dedication. It is up to the church to see that our youth is prepared.

One who believes the statement of Jesus when He said: "upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18) cannot be a pessimist. Because this statement does declare the glorious future for the church. However, knowing the cunning and the power of the enemy of our souls who "as a roaring lion walketh about, seeking whom he may devour" (I Peter 5:8), we simply dare not be blind optimists. We must look at the program in a realistic fashion with our eyes open, keeping our ears in tune with our God, and with a determination to do our best.

(Continued on page 117)

## Needs for Mature Youth and Varied Opportunities at Home and Abroad Emphasize

# The Responsibility of Pre-Draft Preparation

By BOYD NELSON

RECENTLY a college peace team confronted one of our congregations with a simulated Selective Service Board hearing. As volunteers to "face the board" were called for, the young men of the congregation sat quaking in their boots, each afraid that he would be chosen for this representation.

A few years ago a 1-W man at his orderly work was confronted in the hall of a large hospital by another young man who pressed him for his identity and for his reason for being there. The 1-W did not wish to answer the questions and hesitated to reveal himself in his true character. The other young man who confronted him then properly embarrassed him by introducing himself as a Mennonite medical student and a fellow nonresistant Christian.

### Away from Home

Another young man grew up in a strong Mennonite community where there are many young men going into 1-W. He heard about the many locations for service and the many kinds of work to be done a swell as the opportunity for off-hour recreation and pleasure. A group of his friends were in "City A" for their 1-W and were enjoying themselves to all appearances, at least so they told him, so he drifted there to "put in his two years." In "City A" after a year of service, he finds himself outside an adequate Christian fellowship which could help him to be the person he knows he is and that he wants to be. He has little opportunity for corporate Christian witness. He must struggle against the temptations and difficulties of his daily path more alone than he likes to be, since his apartment-sharing roommates work on different shifts and have different interests from his. He now feels that he would have liked to make his contribution in an area where he could also have contributed through a corporate Christian witness in his off hours.

Still another young man, who has the normal exuberance of youth, seeks to declare his independence. At nineteen he has always been at home and subject to his Mom and Pop, to the authorities in school, or to a general community restraint. Now as he goes into 1-W, he seeks for the freedom to try his wings and to establish his own identity. He feels that this is an opportunity to get out and to demonstrate to himself and others just who he is. So he enters "City B" where he will be "on his own." He makes arrangements for his job and for his living and then sets out to face the world. He does well for a time but the continual temptations of his situation begin to wear him down. He begins to smoke or to drink and to take part in questionable amusements. He finds himself dating a girl who has been unsuccessful in marriage and has been divorced, or a girl from another church whose doctrinal belief and pattern are completely different from his. He finds himself drifting into a new pattern without realizing where he is going. His Christian life is such that he is unable to meet the demands that this kind of situation put upon him. He may or may not be lost to the church. In any case, if he returns to the church, he will have many painful steps to retrace.

What is responsible for the experiences these young men are having? To whom shall the Mennonite church

Pax man with village priest and interpreter discussing local project, and a demonstration garden in Greece being taken care of by Pax men.

A Pax man is sealing the cornerstone of a new church in Germany and (right) houses built by Pax men now used by refugees.

look to establish the responsibility for this kind of situation? Shall we blame our government because it operates the draft? Shall we blame the local Selective Service Board because it assigns a man to a certain job situation? Shall we blame the National Selective Service office because it has established the regulations of the program? Shall we blame MCC for the pattern of the operation and for our inability to make a different pattern which would give us the opportunity to "control" our young men? Are our conference peace and service offices to blame ? No, none of these can be held responsible for the behavior of these young men.

The responsibility rests with us as Mennonite churches. It rests in our congregations, in the lives of our families, and in the work of our Christian educational institutions within our congregations. It rests with the youth groups with which these young men associate themselves during their growing-up years. It rests with the young man himself. And it all goes back to one basic factor in our experience as Christians. This factor we can best call orientation.

## Orientation for Service

By "orientation" we generally think of a special time, place, or period set aside to give people the specific data on any given situation. Webster, however, also defines the verb, "orient" to mean "to set right by adjusting to facts or principles; to put (especially oneself) into correct position or relation. . . . " By this definition you will see that "orientation" is the universal task of Christian nurture within the church. It begins before our birth and ends with our death as nearly as we can tell although it may continue even after our death. It has to do with the basic structure of our lives and the basic direction and planning for our living. As such, it is the universal task of Christian education. Too often we conceive of Christian education as the transmission of Biblical facts and religious ideas. We must broaden our concept to include the provision of growth experience also.

Heretofore many of our young people drifted off for jobs or to school. Through 1-W we now have them leaving Mennonite communities in an enforced departure during some of their most impressionable and chang-

A Pax man helps Greek farmers with newly-acquired American livestock. Pax men are partially supported by other 1-W men who work in earning projects such as agricultural research at Michigan State (right).

ing years—the years from 19 to 22. Apparently every young man will face this responsibility, for General Lewis Hershey, the director of Selective Service, has said that every young man can expect to face government service at some time.

To be sure, this may not be a bad thing. Many young men coming home from 1-W are stronger in their understanding of and appreciation for the church and all that it stands for. We must prepare consciously for this experience. We dare not play about with the task of Christian nurture. We must be ready to prepare our young men for the firing line before those days when they must move out in their service to humanity "in the national health, safety, and interest."

In the first place we must be sure that our young men have had a thorough-going Christian experience. By Christian experience we mean the experience of having forgiveness for their sins, having given themselves completely to Christ, having followed his leading for their lives, and having committed themselves in complete discipleship to him. This means that we will have to evaluate with each young person very carefully how genuine this experience is.

### Growing in Christian Conviction

In the second place we must be sure that our young people have adequate nurture and growth experience in their lives before they face 1-W. We cannot simply accept them into church membership and then forget about them. While we must give them the instruction and fellowship they need to grow in their Christian lives, we must give them the opportunity to be disciples on their own. Young people cannot grow if someone else does all the work and if they must sit idly by letting someone else carry them along in their church relationship. They must have work to do—genuine, meaningful work—not "made" work simply to keep them occupied and "out of mischief." They must share in the tasks of evangelism and service in the congregation and for the congregation. They must move out on the front lines of the congregational endeavor and face the needs of the world and the necessity for a clear Christian separation from the world in their living and the constrained Christian love in outreach toward the world. Only as they experience it in their home congregations and in their family living can they be ready to move out into 1-W.

Aiding a child in the school for severely handicapped, Iowa City.

Our parents and pastors must give these young men encouragement to express their Christian convictions in many ways before the time actually comes to leave home. Just as grade school and high school prepare our young men for college, so we must provide the "grade school" and "high school" experiences in Christian service before 1-W. We need a systematic approach to week-end work camps, summer service units, summer Bible school teaching within the congregation, rescue mission work in nearby rescue missions, assistance to our city missions' programs through a few days or a few weeks of voluntary service, assistance in other areas of the church's program.

In the third place we must continue to provide the literature that is needed to confront them with the needs of the world and the demands of Christ as their Lord and Master. Only as the young man sees these dual foci of his Christian experience can he respond in a way which makes his entire 1-W opportunity to serve meaningful.

In the fourth place, many of our conferences are attempting to carry on a mailing program which strengthens the hand of the pastor and the congregation as they work with their young people. Additional efforts are

A youth chorus of European Mennonites and Pax men in Germany.

Pax men introduce modern farming methods in Greece and prepare blocks for building purposes in Germany.

being put forth in conference offices and in the MCC office at Akron, Pennsylvania, to provide reporting of 1-W activities of a constructive nature and to make us all conscious of the positive contribution that this kind of activity carries. These efforts will need to continue. Young People's Union and Mennonite Youth Fellowship leadership must give itself to helping the young people to carry on their programs in a way which gives them experience also.

God scattered the churches of the first century through persecution. Today the Mennonite Church is being similarly dispersed through 1-W. While many people would say that 1-W's are not mature enough to carry out "the Great Commission," Topeka, Kansas City, Indianapolis, Denver, and Calling Lake all give the lie to this belief. Fifteen years ago the Mennonite church refused to believe that young people could be useful much below middle age. CPS shattered that concept. Today as hundreds of young people have moved out through VS and Pax, we are discovering anew the potential of the church in this age bracket.

Not all young men can enter VS or Pax, however, and although in some segments of the Mennonite church, as many as 30 per cent of the 1-W men are in such sacrificial church-related service, the largest man-power potential still lies in earning 1-W service (or sometimes called alternative service).

For some years, 1-W services workers have sought to establish short-term orientation to guide these young men. Periodic conferences, week-end institutes, inspirational meetings, retreats, and 1-O orientation programs have all been attempted and continue to be encouraged. Problems of schedule in relation to 1-W assignments and pre-I-W jobs, financial costs, and lack of understanding of the values of such orientation have all limited seriously the acceptance, and therefore the effectiveness, of such short-term orientation.

It is for this reason that our congregations must look within themselves for the goals and the resources for an adequate orientation to 1-W. Short term orientation, successful as it has been in some instances and to be encouraged as it should be, can hardly have the deep spiritual impact which a vital 1-W service experience demands. Whether or not we gain or lose through the 1-W program is largely dependent on "orientation" in the broad Christian educational sense. Whether or not we are effective in our orientation is dependent upon the grass roots life of the Mennonite church—its congregations.

The offset printer of the M.C.C. at Akron, operated by a 1-W.

Mennonite service personnel at Iowa City in a period of recreation.

## *How Ministers and Church Leaders Are Involved*

# The Draft Counselor System

By KENNETH LOEWEN

BEFORE the drafting of class 1-O men into the 1-W service began, a network of draft counselors had been set up across the country. This system of providing information, counsel and representation for 1-O registrants has contributed immeasurably to the 1-W service program.

As the 1-W program developed it became very clear that much work would be necessary on the state and local levels. This was apparent even before anyone was drafted into the 1-W program which began on July 1, 1952. In some states there was considerable negotiation with Selective Service headquarters regarding various aspects of the civilian work program for 1-O men. Much counseling was necessary on the local level to help draft-age youths obtain desired classifications and satisfactory civilian employment.

Most of this work fell into the hands of an already existing organization—a network of draft counselors. This system had been set up several years earlier by the Peace Section of the Mennonite Central Committee with the counsel, direction and cooperation of its constituent groups. Spearheaded by J. Harold Sherk, who in 1949 became the first full-time executive-secretary of the MCC Peace Section, the system was established to provide assistance in draft classification problems on the local and state levels. While it was recognized that much of the routine draft counseling would be done by pastors, it was thought wise to designate certain persons in each community and state who would be well informed of developments and ready to help as necessary in handling the problem draft cases. It was felt that representation to state Selective Service officials should be concentrated in the hands of one or two persons if the over-all effort was to be most effective.

This existing pattern seemed to fill the needs for the 1-W program also. There were already individuals in most of the states who had established rapport with the state Selective Service offices. Furthermore, the organization was small enough so that it would be possible to rapidly communicate information down to the local level. This avoided a very cumbersome arrangement of sending all information to each pastor.

### Organization and Activities

The detailed organization varied from state to state but the same general pattern was followed in all states. An attempt was made to have one or more designated counselors in each country which had any appreciable membership in one of the MCC constituent churches. These counsellors, or a smaller group selected from them, then formed the state counseling committee. One of these persons was designated as state chairman to coordinate contacts with the state Selective Service headquarters. In some states an assistant chairman helped with this work.

In states with large groups of 1-O men the counseling committees were active and held periodic meetings. In several such as Ohio, Kansas, Colorado and California the counseling committees surveyed employment possibilities. Their findings were very helpful in placing 1-O men. In each area the counselor became the clearing point for employment—especially meaningful in the early stages of the 1-W program.

Early in the program the counseling committees in some states organized orientation sessions for prospective 1-W men. Some were merely informative meetings in a centralized location. Other areas held longer sessions to provide more detailed orientation to the program and its witness opportunities.

Where there were large numbers of 1-W men at work as in Ohio, Kansas and Colorado, the state counseling committees sponsored or arranged pastoral visits to the men. In most areas, however, this responsibility was soon turned over to the various church conference groups.

Several states had various difficulties with the 1-W work program. In Kansas a ceiling was placed on wages for 1-W men, and it took several years to eliminate this discrimination. Other states were reluctant to assign men to certain places or certain types of work. In such situations the state counseling chairman made representation to state Selective Service headquarters together with representatives from the MCC headquarters, Akron, Pa.

### Peace Section Office Responsibilities

A basic tool of the Peace Section counselors across the country is *A Manual of Draft Information*. This *Manual* is a digest of Selective Service regulations, interpretations and procedures as related to conscientious objectors. It is a basic reference on all matters pertaining to the drafting of conscientious objectors. Prepared by J. Harold Sherk and his associates, it was made available to all ministers in the MCC constituent churches and to the designated Peace Section counselors. The *Manual* is ar-

ranged to fit into a loose-leaf binder so that it can be revised periodically to coincide with Selective Service changes.

In addition, all significant Selective Service developments are promptly shared with the Peace Section counselors through *Counselors' Bulletins*. These bulletins have also published information about 1-W work possibilities gathered by the Akron MCC 1-W office.

The MCC Peace Section is constantly alert to developments on the Washington Selective Service scene. Where draft cases must go to the national level, the Peace Section makes representation in their behalf.

The success of the draft-counselor system has been an interaction between the MCC Peace Section and the counselors scattered in Mennonite and Brethren in Christ churches and communities throughout the United States. The Peace Section has stimulated the counselors with its releases and information. The counselors, in turn, have stimulated the Peace Section office with their "problem cases." Being in touch with Washington and in touch with the state and local Selective Service offices through the state counselors, the Peace Section office has coordinated nation-wide representation to Selective Service.

The Peace Section's representation in Washington is chiefly through the National Service Board for Religious Objectors, the interchurch agency which deals with the government on conscientious object or affairs. This has included immigration matters where conscientious objection pertains to naturalization.

While working with and through the NSBRO the MCC Peace Section also makes direct representation in matters of vital concern to its constituency. All these contacts in Washington presuppose close touch with pertinent and current legislation, and the fostering of rapport with congressmen and other officials.

The Peace Section's mandate in a general way includes those matters which are directly related to the historic peace testimony of Mennonite churches. In the past this has related most directly to matters of conscription, but is not necessarily limited to these. For example, studies of the tensions in the present integration situation are under way.

This report would be incomplete without reference to the sacrificial service of the Peace Section counselors across the country. Thousands of miles have been driven, hundreds of phone calls made, innumerable letters written and many many appearances made before draft boards to represent the interests of our Christian witness for peace.

These numerous associations, in both Washington and in other offices, have provided countless opportunities to witness and speak words of testimony for Christ, the basis of the Mennonite peace witness. Young men who have been in "trouble" in conscription matters apparently have given a testimony about which they were unaware.

An example is the instance of an official in the Department of Justice who handled conscientious objector cases. She had been appreciated for her study and care in these cases, and often she took time to learn background information on objectors, Mennonites in particular. One day when Mr. Sherk and an NSBRO representative finished their business on a certain case, the officer began to relate to them that she had observed from her study of these files that religion seemed to be more personal "to you people than to us."

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# Tornado

By VONNA HICKS ADRIAN

I'd never seen a prairie morning
So bewitched—so breathless, still.
Our uncut wheatfield stood deadripe,
A golden block, as if a spell
  Forbade its stirring.

I'd put an ovenful of cherry
Pies to bake for next day's crew
Of harvest hands, but when I stepped
Outdoors again to breathe, I knew
  A shiver running

Through all the wheatfield's living amber.
You've seen the way the air before
A storm turns luminous? Our barn
Glowed weirdly red; the sycamore
  Shed green fluorescence.

Lime yellow lit the zenith; purple
Darkened all the west with wrath.
I saw black menace walk the sky,
Knew all we owned lay in its path.
  And yet elation

Swept me up, until I all but
Cried, "Apocalypse!" There's time
Ahead for fear—storm-cellared fear—
I thought, but first, one last sublime
  Look at enchantment!

How light I felt! I still remember
How glad I was no one could see
Me, hear me, lift my arms and sing
Against the wind, exulting, free,
  "Oh, *glory,* GLORY!"

*The Church of God in Christ, Mennonite Has an Orientation Program*

# Service Preparation of the Church

By LAWRENCE F. BECKER

Pre-draft preparation cannot be overemphasized. Neither can we expect that youth in general will realize the need for any special preparation. It must come from the older group.

While a 1-W may have an excellent area pastor or unit leader there are, nevertheless, questions and situations that he alone must meet. These may present themselves in a manner which does not allow time to reflect or ask for counsel. The way he meets the situation represents not only himself and his religious faith but also his home and the church from which he came. Someone has rightly said, "The youth are as windows by which others can look into the church."

## Before Classes Begin

When young people come to the Public Service Preparatory Center they are asked to bring with them their personal Bible, a pencil, several changes of clothes and a cooperative attitude.

The responsibility of enrolling and coordinating transportation for the young men to the Preparatory Center at Tucumcari, New Mexico, should be recognized here. The enrollment director's responsibility ceases only after learning that each one has safely arrived. For weeks there was the chore of coordinating transportation for each of the sixteen. There was the changing scene . . . one in a group writes or calls . . . his name taken off . . . placed on the November enrollment . . . almost filled already . . . others waiting to fill cancellations . . . not many days left . . . call the counselors . . . reroute transportation.

Thus the director takes the role of transportation coordinator. He is a typical Mennonite farmer and his everyday work will seem just a little lighter after he learns that all have come through safely.

The class instructor, besides serving both the March and November class sessions, is a widely used evangelist. He too is a farmer when at home and pastor of the local congregation.

## At the Center

The young men have spent their first night in the dormitory sleeping in double deck beds. They have never felt so "thrown together." Each one feels a bit strange inside. He may suppose he is the only one feeling that way as all the others seem to act normally.

Each realized also that he promised on the enrollment blank to confine himself to the grounds (to leave only with permission) and to submit himself wholly to the instructor. This is quite different than what the 18 or 20-year old farm boy or factory worker is accustomed to at home.

At 6:30 a.m. all are seated in a large circle in the dining room for morning devotions. With them is the farm staff of workers, their wives, the project superintendent and additional cooks. A I-W leads the group in song. The instructor reads from the scriptures and leads in prayer. Certain aspects of the routine resemble the C. P. S. camp type of arrangement.

After this first breakfast the instructor calls a short conference with the students to organize teams on a rotating schedule by which the class will do the routine household chores. Those who have a free period usually practice singing. They will learn who is able to furnish the best solo and quartet for the final program two weeks later.

Meals are served family style with an invitation to "serve yourself to all you want." Gaining a few pounds while at the Center is almost universal. The food is of typical Mennonite good taste as well as Mennonite economy. Any left-over edibles are usually served the next day in an even tastier appearance than the original—the combination known only to the staff of cooks.

One of the first lessons or assignments is for each student to write his personal experience of the new birth. The writing may include such details as when he announced his experience of conversion and salvation in public, any struggle he had while being urged by the Holy Spirit toward repentance or anything that is important to him personally in finding his Lord. These reports are individually read to the class and discussion follows. They all soon feel they have the greatest thing in common.

Another of the earlier lessons is a study of prayer—morning and evening devotions, mealtime prayer, public prayer and most important of all the personal prayer when the individual pours out his soul before God alone. Each is asked to write what he has experienced and what he believes or knows on the subject, referring to Bible passages that teach on methods, reasons for and results of prayer.

After these essays are read the instructor again leads discussion. Each student may be asked at any time to open a morning, afternoon or evening class period with prayer.

The two-week course of fifteen lessons includes such subjects as "I Am a Conscientious Objector," "Volun-

Pax boys furnish much of the manpower on the new Paraguayan road project. This is a co-operative project involving the Pax boys, the Mennonite colonies, and the governments of Paraguay and the United States.

tary Service," "Economics" (with emphasis placed on how I can, with the help of God, improve my financial future) "Courtesy-Manners-Etiquette" and "Mennonite History."

Modern text books may be used as reference material. The subjects are presented on a "down to earth" level. The slogan "true to life training" would well apply.

Most attention is given to the lesson on peace and objection to war. It is studied from the fundamental view as well as from a critical angle so that the young men may know why to believe what and be able to meet an unsympathetic inquisition. Scripture passages which appear contradictory to some are brought into focus such as I Sam. 15:8; Matt. 10:34; Luke 22:36-38.

In the studies of courtesy, manners and etiquette it is taught that only Christian character coupled with personal refinement will provide a true base for good manners and sincere courteousness—I Peter 3:8-12.

### How It Began

This preparatory program came into being with little or no advance planning. In 1951 before I-W service was mandatory and only volunteers were serving, a public relations problem arose in or near a Mennonite community over the fact that 1-O men were free to stay at home. In an effort to find a solution a member of the Christian Public Service Committee contacted the Mennonite Central Committee at Akron, Pennsylvania. Upon hearing by telephone of the difficulties and threats, and foreseeing no immediate solution, the MCC office suggested a class at Akron in the hope that service openings would turn up where the men would be away from their home community.

This idea was accepted, but since most of the people lived in the central and western states they felt it more convenient to send the young men to one of the mission stations in the West.

Within a few days an instructor was found willing to teach on peace and nonresistance, voluntary service and several other fundamentl Biblical subjects. Eight young men followed him to Tucumcari, New Mexico. They soon became part of a Voluntary Service unit in the Northwest.

From this first handful of boys and more than two hundred fifty who have followed through the years the testimonies are almost universally "I sure enjoyed it," "It helped me a lot," "I'd like to go again," and as one father said, "It did my boy a lot o' good!"

The released I-W can well testify, however, that the two weeks at Tucumcari were none too long.

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## EXPECTATIONS FOR THE 1-W PROGRAM

(Continued from page 109)

We expect our youth to contrast between the church and the world and in consequence; to be more positive and determined in their reactions towards the sins of today. We look to them to come through this program as the prophets of old did. These prophets not only denounced the social sins and injustices of their day, but they also proclaimed the righteousness of God and went up and down through the land as flaming evangels calling people back to God through repentance and faith.

We expect our youth to proclaim the doctrine of love and nonresistance to evil to all men in the world. We expect them to faithfully apply the doctrine of nonconformity to this world in every area of their lives and to overcome the general practice in the church today of "accommodating ourselves to the society about us." Through the service of youth we hope to have the distinctions between Christians and the world so sharpened that all of us may truly be characterized by the term "otherworldly." We look to our youth to develop the conscience needed to maintain and proclaim the avoidance of oaths, membership in secret orders and other organizations which involve the unequal yoke. We look to them to perpetuate the great Biblical principles of monogamous marriages and of trust in God instead of in the commercialized security systems of the world.

We believe that God has called us for today to demonstrate "The Love of God" in a world of hatred, bitterness, envy, suspicion and strife. We are making history today. What will be the record which future historians and archeologists may uncover of our civilization today? What will be the record of the Mennonite church which exists in America today? Will it be a record of stability, faith, standing for principle, maintaining brotherhood in the church and love to all men? It is up to us who are alive today, we are the makers of history.

The new Mennonite Brethren Church, Garden Park, Denver, and the choir of this group rehearsing for Sunday worship services.

## *One Phase of the Urbanization of the Mennonites*

# The 1-W and His Church

By GLENN MARTIN

THE faith and work of any man is intimately knit with a place of worship. The desire for worship, study, fellowship, among 1-W men has interpreted itself in the formation of new churches in many 1-W centers—such major cities as Denver, Colorado; Topeka, Kansas; Indianapolis, Indiana; Columbus, Ohio; Cleveland, Ohio; Kansas City and others.

The men who establish these new churches express their faith in terms of fellowship. They have met in private homes and apartments first as study groups building discussion around common problems of their work and religious responsibility. Occasions have afforded a visiting pastor to meet with them. Out of this type of meeting comes a need for larger quarters to accommodate a growing number and interest in witness and worship.

In his search for guidance in building a church fellowship away from home, the 1-W has found direction from the pattern of the New Testament Apostolic Church. These groups have been small. Meetings have been in homes, apartments, rented halls, Seventh-Day Adventist and Baptist church buildings. This has generated closer fellowship among the segments of Mennonite churches in

Chaplain Glenn W. Martin (right) and a 1-W sharing Bible with a patient.

The (Old) Menn. Church and pastor's home, Indianapolis, Indiana.

general. Traditional patterns known at home are discussed, sifted, re-evaluated and re-applied. Ecumenical church is more than a term among these men. They have found a vital and meaningful kinship in their new ventures for Christ even among individuals to whom Mennonites were previously unknown.

The Mennonite conscientious objector in Civilian Public Service during World War II gave his influence and help to small churches in or relatively near his camp assignment. When mental hospitals opened their employment to the conscientious objector, the transition toward a "city 1-W" began. Denver, Colorado, became the destination for six men who were employed by Colorado Psychopathic Hospital. These six fellows worshiped with a few Mennonite families who met regularly in an abandoned bakery building. Later these men established new homes and permanent jobs. The Mennonite community in Denver grew.

Labor was scarce during and following World War II. Jobs were plentiful and men were few in Colorado. Denver and Pueblo hospitals found it almost impossible to fill their need for oderlies, maintainence men and clerks. The work and testimony left by a few conscientious young Mennonites in Colorado Psychopathic Hospital was not forgotten. To Mr. Lail, Director of Colorado Selective Service the suggestion was made to negotiate with Washington toward opening the State of Colorado for employment of conscientious objectors from neighboring states. With clearance given, Colorado experienced a migration of young men from Nebraska, Kansas, Oklahoma, North and South Dakota—from all branches of the Mennonite church.

The First Mennonite Church of Denver, pastored by Bishop E. M. Yost, and the First Mennonite Church of Pueblo became centers for these Mennonites away from home. The Mennonite Central Committee assisted in directing the Colorado programs. The arrival of the 1-W created the necessity and the opportunity for building new churches. Energetic young men wanted activity on their days off from hospital work and gladly offered to assist in building new structures.

At Pueblo pastor Marcus Bishop dismantled an old school and erected a permanent building with the help of volunteers from the Pueblo 1-W unit. Limited facilities to accommodate the 1-W men had caused an overflow of the Sunday school into the Bib-and-Tucker Drive In, normally closed during Sunday morning. Class members sat on stools at the counter and seats in the booths. The room smelled stale from fryings, onions and fish of the previous night's business. Such experiences of the church fellowship and Sunday school strengthened interest for a new building to accommodate a growing congregation.

In Denver the First Mennonite Church soon became a center of 1-W activity. A unit leader was appointed. The church basement furnished residence and office space. Unit meetings were held in an unfinished assembly room. With ready hands and liberal offerings a way was made to finish the basement with plaster, wiring and floor tile. This project brought the unit and the congregation together with a new acceptance and appreciation for each other. A church choir was organized. Enthusiasm for music expressed itself in formation of quartets and special groups to sing in special church meetings and with other denominations throughout the Denver area. A men's chorus of 1-Ws presented programs weekly, strengthening their witness beyond the assigned hospital duty.

During January, 1954, the unit in Denver reached its peak, numbering nearly 160 men at work in twelve hospitals. The men working directly with patients realized the need for a spiritual ministry. Glenn Martin was called to serve as hospital chaplain and to contact patients referred to him by 1-W men. Further investigation with help from Denver Council of Churches revealed an opening for a fulltime chaplain at Colorado Medical Center. Cooperation between the 1-W unit and the Denver congregation made Martin's ministry possible—a service and

At the Welcome Club 1-W men at Topeka work with Negro boys.

The new Topeka, Kan., Mennonite church meets in this building.

witness within the Medical Center to approximately 475 patients, 1500 employees, and 1000 students.

Denver offered many more open doors for evangelism and church building. In a hospital boiler room a group of Mennonite Brethren fellows discussed the possibilities of a second Mennonite Church for Denver. They gathered for prayer, presented their concerns to their home pastors and pledged their support for the venture. The Mennonite Brethren Conference in 1955 assigned John J. Gerbrandt to Denver to shepherd a new church. Meetings for organization and fellowship were held in a Seventh-Day Adventist church near the center of the city. Through hard sacrificial labor, faithful tithing and prayer the fellowship grew and began to express a witness in building a church structure in the Garden Park Addition, Southwest Denver.

After one year and over 5000 man-hours of labor, the Garden Park congregation moved into its basement auditorium on September 30, 1957. This new congregation represents a fellowship of young families—many who found Denver not only a place for a 1-W witness but a desirable community in which to establish their new homes.

The Mennonite Brethren congregation after two years consists of twenty-three married couples, and seven single 1-Ws. There are no retired or older people in the fellowship. The men have found good positions with General Electric, Avis Car Rental Service, Conoco Oil Co., R.C.A. Victor Appliance, the refrigeration business, hospital laboratories, the poultry business, and the Denver school system. Both man and wife of many families are employed in professional or semi-professional capacities. The spiritual vigor of this young congregation shows in faithful attendance, generous offerings approximating one thousand dollars monthly and hundreds of hours of labor toward completion of their new structure.

The founding of a fellowship among representatives of General Conference Mennonites is the most recent development of 1-W church interests in the Denver area. Representing the G. C. Western District Home Missions Committee George Stoneback and Peter Dyck investigated interests of 1-W men for a church fellowship as early as 1956. Further studies were made following their reports. During the summer of 1957 steps were taken to purchase a parsonage and to appoint Donald and Patricia Wismer to Denver to assist in developing a church in a growing suburban community. They arrived in mid-September, 1957, and were installed in a special service September 29. Meetings have been held since that day in a rented Seventh-Day Adventist church building and in homes of fellowship members. This is a congregation still in its formative state. The 1-W again represents a sizable portion of the nucleus and is contributing substantially to its growth. With united efforts of General Conference 1-W men the new church is taking form with plans to locate and begin work toward a permanent ministry.

The potential 1-W looking toward Denver as a place for his peace testimony faces not only an eight hour-a-day-forty-hour-week experience but a full-time opportunity for his Lord and his church. Working in the church of his choice, the 1-W and his family finds fellowship and opportunities for developing talents and Christian maturity which the larger established congregations do not frequently offer.

Denver represents the challenge found in many cities throughout the United States. In every 1-W center, in every city this challenge is greater than the number of persons available to build the church. Accomplishments of the present are merely the first steps toward completion of the total responsibility of this generation.

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## THE 1-W IN ACTION

(Continued from page 107)

The man then receives room, board, and transportation to and from his assignment plus $10 per month for incidentals.

A fourth service arrangement undertaken by several 1-W men is called the "1-W Mission" plan. These men, earning regular wages in a stateside assignment, are systematically contributing all earnings above their living expenses toward support of a church service or mission project of their choice.

The foregoing resume' does not nearly exhaust the long list of needs now being met and only scans the need remaining to be filled near and far by conscientious young Christians. New doors are ever opening to those who in opposing the way of military might will take the positive step of love—service to their fellow man in the name of Christ.

J. Harold Shenk, Peace Section, MCC and John Martin, NSBRO, confer in Washington, D. C.

# *Helping Delinquent Boys*

## 1-W Men Serve in Boy's Village, Ohio

At Boys Village, Ohio, a miniature golf course has been built, and boys are assisted in building soap box racers.

Mennonite boys learn to appreciate the problems of institutional maintenance and livestock care at Boys Village.

Maintenance of a hospital lawn occupies a 1-W. During their time off we see men trimming trees at the Mennonite parsonage, Indianapolis.

"Sing unto the Lord a New Song"

## *Suggestions Which Will Add Reverence and Understanding to*

# Music in Worship

By JAMES W. BIXEL

THE worship of God demands the best we have to offer, not the worst. There are times when the music in our churches seems to be "the worst." We have all experienced the depressing effects of feeble hymn singing, the attempts of the choir to sound dramatic, or the mush that all too frequently oozes out of the organ while we try our best to part with a quarter, or perhaps a dollar. All of this occurs too frequently and it is an abomination because the hymn, the choir and the organ should be of some significance in the worship service. What can be done with these three elements of music? How can they be used more effectively in worship?

### The Hymn

The most significant musical aspect of Protestant worship is the hymn. Prior to the Reformation the Catholic congregation did not participate in singing. It was Luther who reintroduced congregational singing into the service in the form of the chorale. These great chorales are still in use today in some churches and form a significant section in our own hymnary. They are more difficult to sing, and many congregations avoid singing them. This is a mistake, because from a musical standpoint they are demanding, and if occasionally sung will do much to develop a good singing style. Learning to sing a chorale well develops musicianship. If a congregation wants to improve its singing, sing chorales. If the chorales are sung well, anything in the hymnary can be sung well.

With this brief general preface on hymn singing, I make the following specific suggestions:

First, stand for the singing of every hymn. This applies specifically to the ordinary church service. There may be occasions, such as communion and other services, when it is appropriate to sit, but under ordinary circumstances of morning worship it is best to stand. It is possible to sing sitting down, but it is easier to sing well standing because of better breath support. Standing is also a welcome respite from too much sitting, and discourages daydreaming. It does seem absurd to sing "Rise Up, O Men of God," or any of the great hymns of praise, while sitting lazily in a pew, as can often be observed.

Second, sing a different set of hymns every Sunday. Some congregations seem to have a repertory of about ten hymns, which they use over and over. This borders on laziness and seems inexcusable. One minister of my acquaintance regularly referred to bulletins of three months back to avoid repeating any hymn during each three-month period. This seems to be a sensible practice. Recently I attended a series of five consecutive Sunday evening meetings in which one particular hymn was sung at three of these meetings.

I do realize there are favorite hymns, and some naturally will be sung more than others. Nor would I eliminate the idea of a special hymn which may be used as the general theme of a series of meetings. My concern is that a congregation which meets Sunday after Sunday learn a variety of hymns. If it does so, the singing is much less likely to deteriorate.

Third, sing at least one relatively unfamiliar hymn every Sunday. This is important because it keeps a congregation alert. It is always a bit difficult to sing something new and this has a tendency to sharpen up and develop sight reading capacities. A congregation which sings well is also one that can read new hymns. Many congregations become lethargic as a result of the ease of singing the old familiar hymns. Don't let the ability to read die out. Nurture it by singing the unfamiliar as well as the familiar. Develop a musical curiosity—a love for learning new ways of singing the old truths.

### The Choir

The choir has had a very long history and has served in different capacities in the various worship traditions. In some churches, the choir forms an unobtrusive but integral part of the service; in others it may be a sort of obvious performance which takes place at one particular time in the service.

In many of our churches the choir far too often tends to be a visual as well as an audible performance or entertainment. This may in part be because of its location, which is generally in the front of the church and behind the minister, as well as the character of the music sung. This location necessitates great attention to appearance, because when the choir sings, everyone wants to see who is in the choir, what clothes and jewelry they are wearing and what goes on. This, I submit, is not conducive to a genuine worship experience, but tends toward distraction from meditation on things spiritual. Who is singing or conducting or playing is irrelevant in the contemplation of holy things. The choir is merely a vehicle, or medium, for expression of devotion through music. It is the message of the music, not the member-

ship of the choir, which should concern the soul of the worshiper.

In order to make the role of the choir more unobtrusive it might be desirable to place it in the balcony. From an historical standpoint this is its traditional position. If the design of the church necessitates a front position, it may be desirable to remind ourselves that the anthem is a meditation, not a performance. Listening with bowed heads or following the anthem text in the bulletin, might aid in making this part of the service more significant.

A second and equally important ingredient in the music meditation is the character of the music itself. The question is—what kind of music? For one thing, the music should conform to the general theme of the sermon. How often choirs sing anthems that are totally unrelated to the theme of the service. The entire service becomes much more significant if the hymns, the choir anthem, responsive readings and the sermon all center around one theme. This is ordinary common sense. How often the minister and choir director work totally independent of each other, not knowing from Sunday to Sunday what will come forth from the other party. The effect is sometimes startling and incongruous. One could observe, however, that a general anthem of praise is appropriate in most situations.

The type of music sung should always be of high quality. Here one gets into difficulty because quality means different things to different people. Aside from any specific discussion of quality certain general suggestions can be made. As in the case with hymns, the choir should constantly be working on new and unfamiliar music. Working year in and year out on the same old worn out anthems becomes demoralizing to the choir. A congregation sensitive to the music needs of the church will see to it that an adequate portion of the budget goes to purchase new music. The best assurance of getting high quality music is through a choir director who has had a thorough training in music and knows the potential and limitations of his choir. A choir must constantly work at new music in order to keep musical skills alive, in order to retain a growing edge and, consequently to experience new beauties in sound. This does not banish the favorite anthem from the repertory. A sensitive congregation, however, will understand the needs of the choir and try to enter sympathetically into the spirit of the music, particularly when the anthem sung is unfamiliar.

This leads me to make a point which may be controversial. Worship through music is at its best when the music is slightly unfamiliar. Over-familiar music tends toward nostalgia. Good unfamiliar music may be difficult and challenging. When listened to with an open heart it may lead to new and untrodden paths of beauty and spiritual ecstasy. That is why the great classics should form the backbone of the choir's repertory. They are always musically and spiritually challenging, never becoming cheap and over familiar. They can be frequently heard because they continually seem to reveal new and hidden facets of beauty.

Choir directors are often tempted in the direction of choosing an anthem with audience appeal. If the anthem is a popular pot-boiler with many theatrical effects—glib crescendos, sudden soft humming passages, lush lyrical themes—the director is sure of success and compliments. But this type of music, thrilling as it may be, is seldom worthy of true worship. The great masters never used effect for its own sake. Their work always reveals an integrity and honesty which scorns at theatricalism. True religious music is tough, direct and sincere. It lacks the fat padding so characteristic of many popular church anthems.

### The Organ

The place of instrumental music in the church service has been a bone of contention throughout church history. The one instrument most closely associated with worship is the organ. In fact, the great organ literature of the masters is almost exclusively religious in nature. It is also interesting to note that this great literature is almost exclusively Protestant. In the Catholic service the organ serves in an accompanying capacity and for that reason truly great organs are seldom found in Catholic churches. It was in the Protestant service that the organ became prominent and developed into the "King of Instruments."

In most of our churches the main function of the organ is to accompany the singing of hymns and the choir anthem. The real literature of the organ, however, can best be realized in the prelude, which begins the service, the offertory and the postlude. It is in these three areas that the organ can speak most eloquently and effectively. Here the organist can either present real sermons in abstract sound, in which case considerable skill and preparation is involved, or he can take the easy road by playing hazy, voluptuous transcriptions. I have often wondered why offertories, for example, sound like the music one hears in funeral parlors. Is it because it is so sad to part with money that we need funeral music to render the proper atmosphere? Would it not be more appropriate for the organ to peal forth in a joyous manner because we give willingly, not grudgingly? Too often organists play mournful or sentimental music even in preludes and postludes. The literature abounds in wonderful music which speaks of faith and courage and joy. But this music is demanding and to be played properly, if at all, necessitates well trained organists. If the organ music of the church is to speak properly, it needs good organists and good organs. And by good organs I do not mean electronic instruments.

An adequate organ is a pipe organ, part of which should be visible to the hearer and all of which should be in the room in which it is to be heard. With such an organ and a well-trained organist a church has the real possibility of developing a music program of high quality; one which can bring to its people the great

masterpieces of faith which have been a durable heritage of all Christianity through the centuries.

An acceptable substitute for a pipe organ might be a good reed organ. This small and humble instrument can approximate true organ tone much better than the *Ersatz* electronic interloper. A reed organ would sound best in a small church where great volume is not needed. I have genuine respect for this instrument and believe more can be done with it.

Many smaller churches use pianos in their services. This, I suppose, is unavoidable in some cases. The piano as such is not a desirable instrument for worship in the church sanctuary. Its literature is almost exclusively designed for the concert hall or the drawing room. It would seem to me to be more desirable to use a reed organ. However, where this is impractical, i.e., where the acoustics demand greater volume for congregational singing, a piano becomes a necessity. In that case, it seems to me the playing of hymns and chorales in a straight forward manner would be more appropriate than concert pieces or the rather showy hymn transcriptions which are frequently used.

It is conceivable that our churches, with the proper use of the three musical elements of the worship service and with trained personnel to guide, could once again (as in older days) bring the training of the musical talent back under the guidance of the church. This could act as a healthy deterrent to the inroads of secular musical smut that seems to be invading our public schools at the present time.

## Some Answers to Questions Frequently Asked

# The Organ in the Mennonite Church

By CORNELIUS KRAHN

THE use of musical instruments in Mennonite churches is of comparatively recent date, although their introduction is likely longer ago than is commonly assumed. One could first of all raise the question as to why there was a time in Mennonite history when musical instruments were not used in worship services. Even in Old Testament times Israel praised the Lord by making use of musical instruments. The early Christian church emphasized the use of music, both vocal and instrumental. The organ was in use before the Christian era and was soon accepted by the Christian church for worship purposes.

That the early Mennonites did not make use of musical instruments is due to their religious background. They originated within the Reformed Church around Ulrich Zwingli who banished singing and organ music from the worship service, basing his position on Amos 5:23. Although the Swiss Brethren separated from Zwingli and the Reformed Church and went their own way, they retained this tradition. This was a part of their radical reform movement. The Catholic Church overshadowed the essence of Christianity with outward formalism and did not worship God in spirit and in truth, which was the aim of Zwingli and the Swiss Brethren. As far as the latter were concerned, Zwingli did not even go far enough in breaking with the tradition of the Catholic Church not to speak of Luther and the Anglican Church. The Brethren wanted to cleanse the church of all idolatry and obstacles in their way to the heart of the Gospel and the true church. Crucifixes, altars, stained glass, pictures, and music in worship services were considered obstacles in their attempt to worship God in spirit and in truth. The preaching of the Word of God was to be central.

After a period of time some of the practices eliminated were introduced. Singing was one of the first. Gradually, the organ found its way into Mennonite churches. The first pipe organ that Mennonites used in worship services was likely the one installed by the Mennonite Church of Hamburg-Altona in 1764. The following year the Mennonite Church of Utrecht, the Netherlands, installed a pipe organ and the well-known M. Schagen wrote a book in which he attempted to demonstrate that the organ had a legitimate place in worship. The Mennonite churches of Haarlem (1771), Leiden (1774), Rotterdam (1775), Amsterdam (1777), Zaandam (1784) and others followed. During the nineteenth century, nearly all the remaining Dutch Mennonite congregations installed pipe organs, or sometimes a harmonium.

The Mennonites of Prussia introduced the first pipe organ in the Neugarten church in 1778. In 1806 the Danzig Mennonite Church installed one, although there was a "vigorous protest by a minority." Similar protests were made elsewhere. It was hard to break a two hundred-year tradition of worshipping without a musical instrument. Gradually, however, all congregations who could afford the purchase of a pipe organ, installed one.

The introduction of the organ made the traditional chorister or *Vorsänger* obsolete. Although in some churches the organ and *Vorsänger* competed for some time, the latter gradually disappeared. The Danzig Mennonite Church introducted a handwritten "Choral Buch" in 1806, specifically for the organist. It contains one

hundred and eleven different chorale titles of which eighty-six are Bach harmonizations. This copy was picked up by one of the boys who took cattle and horses to Poland immediately after World War II. He found it in the pillaged Danzig Mennonite Church. It is now a part of the Bethel College Historical Library.

The introduction of musical instruments in the Mennonite churches of Russia occurred considerably later. Here it was primarily the reed organ which was used in churches. Under the influence of the Mennonite Brethren some other instruments, such as guitars, were used in connection with the singing of the lighter gospel songs. For a short time in the early stage of the Mennonite Brethren movement, an extreme wing used various musical instruments such as drums, flutes, violins, etc., most of which were soon discarded.

Among the more conservative Mennonites of Russia and their descendants in Manitoba and Mexico, no musical instruments were tolerated in worship services. It was taken for granted that the musical instrument was associated with worldly entertainment and therefore unfit for use in worship services. With its introduction it was believed the church would open the gates to secular and sinful influences. This is also basically the attitude of the Amish, the Church of God in Christ, Mennonite, and the conservative Mennonites of Pennsylvania-German background in the United States. The "Old" Mennonites do not use musical instruments in worship services. Some also forbid the use in homes. However, most of the colleges of the "Old" Mennonites today use musical instruments for other than worship purposes.

The first pipe organ installed in an American Mennonite church was at West Swamp, Pennsylvania, in 1874. By 1890 most of the Eastern District Conference churches of the General Conference Mennonite Church were either using a pipe or a reed organ. The Berne Mennonite Church, Indiana, installed a reed organ in 1890 and a pipe organ in 1914. However, the instruments were only gradually accepted, since it was "sinful and not allowed." The Western District of the General Conference Mennonite Church passed a resolution in 1881 leaving the decision regarding the use of musical instruments in worship to the individual congregations.

An interesting chapter in the history of the organ is the story of the pipe organ found in the Kauffman Museum on the Bethel College campus. Jakob Gysbert van der Smissen of Hamburg married Hillegonda Jacoba Deknatel of Amsterdam in 1796. Her dowry contained a pipe organ which she took along to Hamburg where it was used in their home and later also in some churches. This organ was inherited by the son, Carl Justus van der Smissen, who was minister at Friedrichstadt, Holstein and accepted a call to become the teacher of the Wadsworth Mennonite School, Ohio. When the family moved from Germany to Wadsworth in 1868 it was used in school as well as in worship services. This is likely the first organ ever used in a Mennonite institution and church in America. Later when the van der Smissen family moved to Kansas, they again took the organ along where it was obtained by Bethel College.

The van der Smissen organ in the Kauffman Museum.

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The editors of *Mennonite Life* are happy to present in its pages some information pertaining to the history of the use of the organ in worship services in general, in Mennonite churches in particular and also regarding the construction and functions of a good pipe organ.

## Revival of Traditional Rules in the Building of

# The Good Organ

By ESKO LOEWEN

ONE evening several of us listened to fifteen different organs on high fidelity recordings. There was a Swedish, Danish, seven German, three Dutch, two English, and the Salt Lake City Tabernacle organ. All recordings were of the identical music, Bach's Tocatta and Fugue in D. There were in the group of organs an ancient fifteenth century organ, the Jacobikirche organ of Lübeck, Germany, and modern ones, the Flentrop organ in the Kruiskerk, Amstelveen, Netherlands, and the Harrison and Harrison instrument in the Royal Festival Hall, London. There were large organs of fifty and more stops; the Kruiskerk organ was the smallest with twenty stops and 27-31 ranks. The experience was a revelation in sound.

We had some distinct impressions of these instruments. For one thing, the Salt Lake City Tabernacle organ, which has long been considered a superior instrument, sounded dull and uninteresting. This was astonishing for we had always had a high regard for this great organ, yet tonally it was clearly inferior—even when compared with the very modest, much smaller-sized Flentrop organ in the Kruiskerk, Amstelveen, the Netherlands. How could this be?

### European Organs

During our stay in Europe, we made it a point to see and play and hear as many organs as we possibly could. This interest in organs was due to a wife who had made the organ her special center of study and interest in high school, college, and the university. We heard and played small hand-pumped instruments, we heard the magnificent St. Bavo Kerk organ in Haarlem, Netherlands, and the great 'Sweelinck' instrument in the Oude Kerk, Amsterdam. Some of these instruments were inferior in quality, many were not. They sounded, in general, richer, fuller, more alive than any organ we had heard in the United States.

And we had listened to a goodly number of American organs—from the huge six-manual Wannemaker organ in Philadelphia, the Rockefeller chapel organ at the University of Chicago, to hosts of church organs of greater or less size.

Yet, here was something new and different. So much so that an organ concert in the Oude Kerk in Amsterdam on a Saturday night would mean the church would be full and the people would listen in complete silence to that amazing instrument. The writer must confess that often organ concerts were things to endure rather than something to eagerly anticipate—as with that instrument. Why was it so?

This fact that some of these ancient instruments in the churches of Europe are a revelation in sound has a long history. The organ is an old instrument. In its long years of development, builders who were tonal artists learned ways and means of making it a glory to hear. But, to do this has meant that the builder must abide by certain quite clear rules. If he fails to do this, he will produce an inferior instrument. Organs have and are being built with varying degrees of success.

### Rules for a Good Organ

By what rules were these instruments built? There are several, some of them quite technical. Here are a few. (1) The placement of the organ was never in a chamber or room separate from the room or space in which it was to be heard. To place it in a chamber is about as sensible as placing a symphony orchestra, piano, or solist in a separate chamber or room from the one in which they would be heard. The moment this is done, the sound is inevitably muffled. This muffling of the sound comes about because of a simple law of physics. The high notes and the overtones which round out a note making it a pleasure to hear do not have the carrying quality of low notes. Particularly, high notes are incapable of going around corners and sustaining themselves—they tend to go straight out from their source. They dissipate very quickly. Therefore, when the organ is placed in a chamber, these high notes and overtones are lost and with the losing of them the organ sounds dull and dead. None of the organs we saw in Europe were in separate chambers for this simple reason. Just as the other instruments and ensembles are always played in the room where they are to be heard so the organ should be placed in the room where it is to be heard.

Putting the organ in a separate chamber is an innovation of the last fifty years. Perhaps the most decadent example of this kind of placement is the theater organ which must have had considerable influence on the American organ builders' concepts. Robert Hope-Jones at the turn of the century was the great advocate of dropping centuries of tradition in favor of such innovations as this one. The effect of these concepts and fads are still being felt.

(2) The rich, full tone of the organ was accomplished by using a low wind pressure. Wind pressure in or-

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Flentrop Organ in the Doopsgezinde Kerk, Rotterdam, Holland. →

gans is measured by the number of inches a column of water is pushed up by the organ's wind. Tradition was to have a very low pressure, usually around two inches. Anyone who has heard or played any instrument made according to the principles of the pipe will immediately understand the reason for this. The moment a flute, for instance, is blown sharply it blasts and looses its richness of tone. Why? Because when softly blown, it produces a rich variety of overtones, harmonics that give fullness to the basic tone. The so-called recorder, an ancient medieval wooden instrument making its sound by means of the whistle, as with the organ, has beauty of tone only when it is blown softly. So with the organ.

But, here again, the chambered theater-type of placement of the organ also was put under high wind pressure—four, six, ten and even more inches. Most of our contemporary American organs are treated in this manner.

(3) Along with low wind pressure, the languids—the metal or wooden plate as the case may be, which makes the narrow slot-like space through which the air must go before striking the lip of the organ pipe and producing sound—were never nicked. They were smooth, permitting a blanket of air to strike the pipe lip. This resulted in tonal origin which produced a great many enriching overtones. But, an unnicked pipe is an art to make—much more exacting than to nick the languids. When the languid is nicked, the blanket of air is dispersed more widely and the pipe speaks more easily—at the expense of richness of tone. The theater organ and most American organs are built with higher wind pressure and nicked pipes.

(4) The traditional organ followed certain rules in specifications or stop listings. The above-mentioned harmonics of a basic tone can be augmented with additional pipes of higher pitch—mixtures they are called—speaking along with the basic tone. For instance, if you strike middle C on the piano and add to it the C an octave above, middle C would be the fundamental tone, or first harmonic, the next octave would be the second harmonic. On the organ the third harmonic would be the twelfth note above middle C, the fourth harmonic the fifteenth, the fifth harmonic the seventeenth, the sixth harmonic the ninteenth, the seventh harmonic the flat twenty-first note, and the eighth harmonic the twenty-second note above the fundamental tone. Building the organ so that these mixtures can be used was an established procedure until some fifty years ago. Then, Robert Hope-Jones and others were busy trying to make the organ sound like an orchestra rather than like an organ. So, a host of additional stops were incorporated at the expense of the above-illustrated mixtures. This is the decadent period of organ building because basic rules were not observed.

Again, this concept of organ building, as introduced by Hope-Jones and others, reached its lowest and worst in the theater organ. They have harps, drums, traps, pianos, cymbals, and clap trap galore, but for them to sound like an organ of the classic and churchly type would be a major miracle. Yet, this conception of organ building has clearly affected church organs, too. The stop specifications have too often failed to be designed according to basic principles of organ tone and the augmenting of that tone.

(5) The placement of the organ in the room traditionally was high on the wall or in the balcony at the rear of the church. This placement was not accidental, but intentional. Being so located, the organ had the most advantageous location for speaking out so that it could be heard in all its rich variety and fullness. This made it possible for the organ to speak out freely. It endured no confinement, it was not muffled. Further, being so located, they had an additional advantage in that acoustical tile had not been invented. Thus, when it spoke, there was reverberation sufficient to fill the church with glorious sound.

### Acoustical Tile

It should be said at this point that acoustical tile has its place. But, it has been sadly misused. Its misuse has been to the advantage of builders of public address systems and its misuse has demanded thousands of additional dollars being spent on organs with sufficient volume to overcome the sound absorbed by the acoustical tile. Its misuse has also resulted in poorer congregational singing because everyone feels he is singing a solo in a sound-deadened church. One person, whose congregation had moved from a church with a hard wood ceiling to a new building with acoustical tiled ceiling, commented that his congregation used to sing so much better, but they must have lost the spirit because they do not sing nearly as well any more.

The above-cited five rules are some of the basic ones for the traditional church organ. There are others, but these are ones which characterize the organ which has stood up through centuries of use. Any violation of these rules, it must be said, represents an innovation.

### Schweitzer About Organs

It is of great interest to note what is taking place in today's organ world. In the first two decades of this century, Albert Schweitzer, the famous missionary-doctor in Africa, went up and down Germany trying to convince people to retain their old organs. Germany, at that time, was deeply influenced by the romantic conception of the organ and the old instruments were being destroyed. If you read his book *Out of My Life and Thought* you will find what Schweitzer has to say about the organ. He was trying to convince his people to retain organs with the above-cited principles of construction.

Particularly since the recent war, the voice of Schweitzer has been heard. Leading American organists have

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Flentrop Organ in the Kruiskerk, Amstelveen, Holland. →


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played and recorded on these ancient European instruments and are advocating the return to classic principles of organ design and construction. If you have a chance to hear the recording of E. Power Biggs, Helmut Walcha, a German organist who has recorded Bach's works on authentic Bach instruments, Robert Noehren of Michigan who has recorded on an American organ built according to traditional principles, and Carl Weinrich who has recorded on a Swedish instrument, you can hear some of the greatest organs in existence today. Perhaps you will understand the reason why among organists there is a great longing for a return to tradition.

## Trends in America

In America, there are certain pioneers in organ building that are heeding this longing. The first and foremost is Walter Holtkamp of Cleveland, Ohio, who has pioneered in seeking to introduce once again the organ of more classic principles. McManis of Kansas City, Kansas, has done significant work along this line. Otto Hoffman, a younger and lesser known person in Texas, has worked in this direction. Reuter of Lawrence, Kansas, has made ventures in the direction of the classic organ. In Europe, one of the foremost builders is Flentrop of Zaandam, the Netherlands whose work is of the highest taste, craftsmanship, and artistic sense.

Unfortunately, the present awakening in America to the pipe organ's potentialities has come during a period of much church building. Therefore, many churches have not been designed with the organ in mind. Furthermore, the church architects and organ builders have failed to be in communication with each other. Thus, the needs of the organ have not been taken into consideration when the church was being designed. Consequently the organ finally has to be stuffed in some out-of-the-way corner there to be doomed to speak its muffled voice to the glory of God.

Organ in the Oude Kerk, Amsterdam, built in 1726.

A further fact to take into consideration is that too often in our American churches the organ is used as mood music. It is supposed to establish a mood by playing sweet and soft music over which the minister intones a prayer. The organ is played before the service begins and after it ends when everyone is talking and really why it is being played becomes a good question. Perhaps it is being played to add to the noise so that worshippers can quickly return to thoughts of routine life and they won't be embarrassed by awkward silences. Because the organ is played and not especially listened to or heard, anything that may sound like an organ is suitable, especially if it does not cost much.

In spite of these problems we face in our day, first of all the lack of consideration for the organ by the church building committees and architects, and secondly a lack of the use of the organ as a genuine means of worship, it is this observer's conviction that the organ of tradition will be increasingly the instrument demanded by our churches. The change in thinking about the organ within the last decade has been very marked. The next decade will certainly see an even greater change.

A Book Review

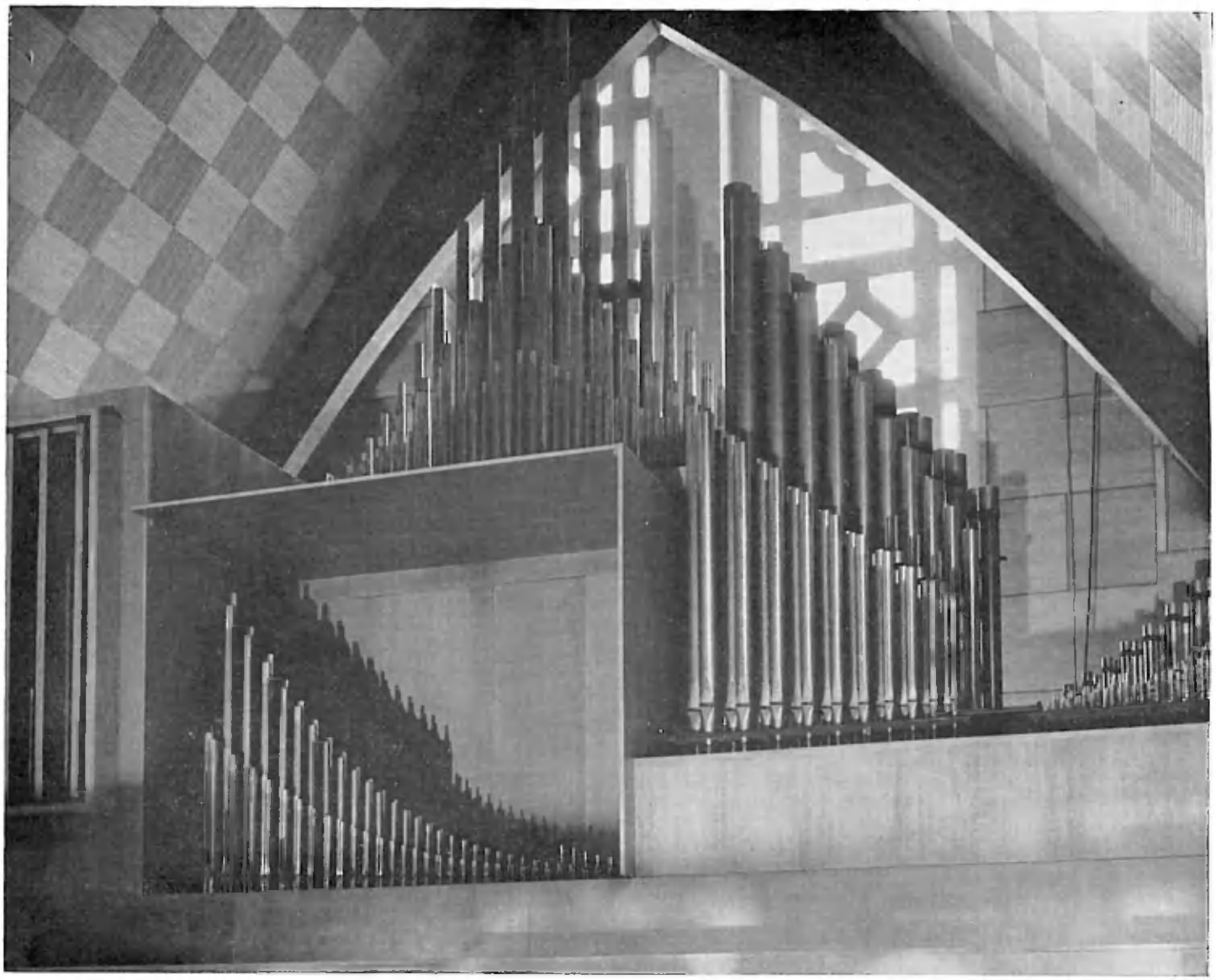
# *The Organ in Church Design*

By PHYLLIS BIXEL

ALTHOUGH the pipe organ was invented more than two and a half centuries before Christ, it has been the Christian Church which has nurtured it down through the centuries. The organ in its most artistic form has been a product of the Church. For the first 1300 years of the Church's history, the organ was primitive indeed but then music also was primitive. The development of the organ closely paralleled that of Church music, and when Church music became decadent, the organ also became decadent. . . .

"It has been the general rule during the last several decades for the architect to stifle the organ by burying it deep in an 'organ chamber,' to hide it with some inappropriate grille or a false front of dummy pipes which he mistakenly calls an "organ case,' and finally, as a crowning indignity, to muffle it by one or more sound-absorb-

Holtkamp Organ in Trinity Lutheran Church, Grand Island, Nebraska, showing exposed pipes.



ing materials ranging from carpets on the floor to acoustical materials on the ceiling."

### A Rediscovery

The above two paragraphs are from the introduction of *The Organ in Church Design* by Joseph Blanton, a church architect, who has written this book after years of study and extensive research, as his bibliography indicates.

The organ is introduced as a musical instrument with thorough yet clear explanations so those not familiar with the technicalities of organs can better understand the requirements of the organ and its relation to the church.

Blanton points out that the organ in America suffered a deterioration from the latter nineteenth century until about ten years ago when the classic methods of the seventeenth and eighteenth century organ builders were rediscovered and put back into practice by some companies. The author discusses mechanical and electrical actions, divisions, stops and pipe work. His explanations of pitch lend understanding to acoustics and the tonal qualities of the organ. About a third of the book is a history of case design from as early as 1300 until the present. Special chapters are devoted to contemporary organs and organs for small churches who feel that the only answer for them is an electronic instrument.

One facet of the tonal quality of the organ is the widespread tendency in America to place the organ in a chamber—or sepulchre—as Blanton so aptly says. He gives us one rule which should never be violated; the organ should always be within the space in which it is to be heard. When it is placed in a chamber the tone does not adequately get to the hearers. To compensate for this, higher wind pressures have been used. Such practice produces distorted, forced tones unpleasant to hear. To correct this the tone is softened by nicking the languids of organ pipes. The nicks disperse the air so that not only is the tone softened but the subtle moment of attack which provides accent and vitality to the tone is gone and the tone is dull and uninteresting. The heavy nicking in pipes of organs built in recent years has caused some churches to play the piano with the organs to give accent to the music. To improve our organs they must be built to perform in the open, with lower wind pressures and with pipes made with smooth rather than nicked languids.

Small Knoy and Bright Organ, built in 1957.

In connection with exposed organs Blanton specifies a second rule on the location of an organ. It should be situated so that it will speak above the heads of and toward the congregation. An adjunct to this rule would be that the organ be where the choir is located. Two possible places are suggested that conform to this rule. One is in the rear gallery; the other in the front of the church. In either placement any covering of pipes should be omitted.

A study of the pictures of pipes in ensemble will allay any fears that exposed pipes will not be pleasing to see. There are some five hundred pictures of organs in the book, some old, some new. All are exposed organs. It may be readily seen that pipes as arranged in a functional manner have great inherent beauty which could greatly enhance the interior of a church.

### Acoustics

In a chapter devoted to acoustics Blanton says, "The current extensive and indiscriminate use of sound-absorbing materials in churches is one of the most deplorable developments in contemporary church practice." He goes on to relate that many churches spend thousands of dollars in sound-absorbing materials then have to spend hundreds of dollars in amplifying equipment so the preacher can be heard and buy several more ranks of pipes for the organ so that it may be heard. The organ depends on the interior of the church for its resonance and such a "resonance chamber" cannot be good if it is filled with carpets, cushions and various other materials which absorb sound.

One major difficulty with acoustical materials is that the higher sounds are absorbed at a faster rate than are lower sounds, therefore the organ cannot be heard clearly in the popular padded-cell type of church. Each musical note has a series of higher pitches in its normal structure. When these higher pitches are lost the tone is noticeably altered. Therefore, an organ which may sound good in

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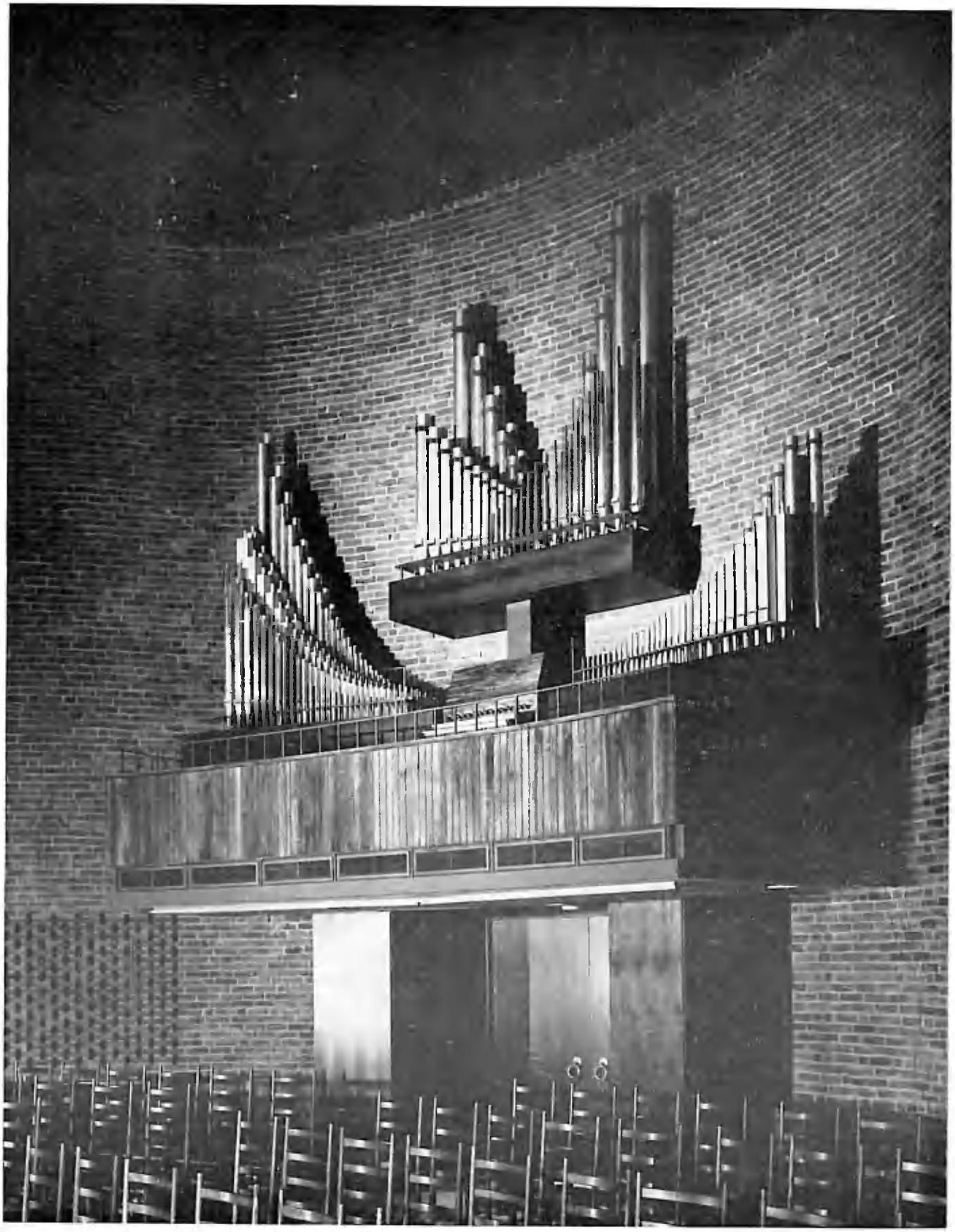
Chapel, Massachusetts Institute of Technology, Holtkamp Organ.→



a building not padded with acoustical materials will sound dull and uninteresting in one with excessive sound-absorbing materials. To be sure, a church may have too much reverberation but today that is seldom the case. A certain amount of reverberation is necessary in a building if the full potential of the organ is to be heard. One chart shown by the author suggests an optimum reverberation time of two seconds per 1000 cubic feet of space, a figure based on a church 75 per cent full. The author urges that churches become fully aware of the detrimental effects of popular acoustical treatments on the organ before building a church.

### The Design of Organs

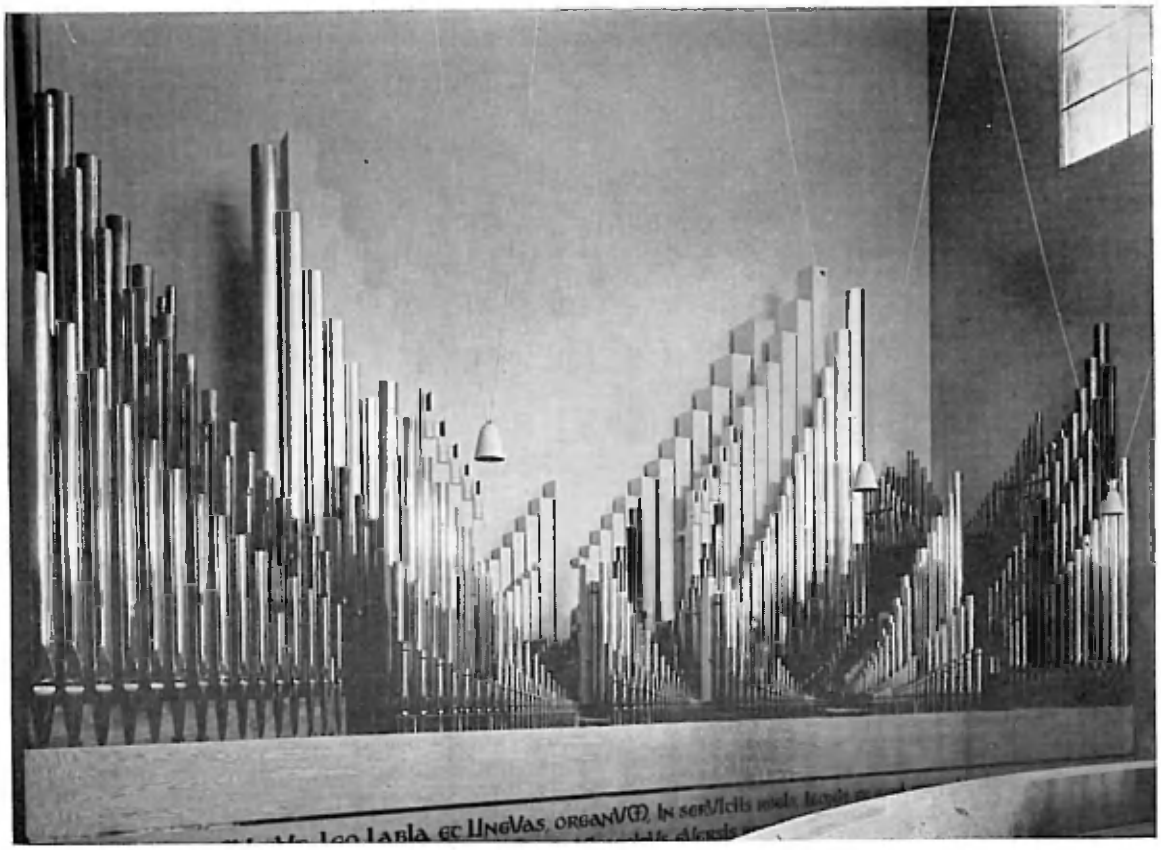
Blanton discusses case design from the earliest Gothic to the present. Perhaps of particular interest to the present-day church considering an organ would be the chapters on contemporary organs showing the handsome work done by today's best organ builders. The abundance of illustrations show organs built using the principles of the master organ builders of two and three hundred years ago.

In discussing the small contemporary organ Blanton says, "In the small church building of today—particularly those of the 'living-room' type with low roofs so popular in the contemporary style—many church building committees and architects take it for granted that a pipe organ is precluded; without investigating the possibilities, they rule out everything but an electronic organ. Available today are pipe organs small enough to go into any small church or chapel and inexpensive enough for any congregation that can afford an electronic instrument."

One small organ of 4 stops, 4 ranks and one manual is 8' 8" high, 2' 1" front to back at the floor level and 4' 4" wide at its widest part. Another organ of 5 stops is 5' wide, 4' deep and 7'6" high. They are designed to produce a wide variety of true organ tone. Some of these organs have one manual, some two; some have a pedal clavier. Even larger organs of eight or ten ranks may be only 12' high or less.

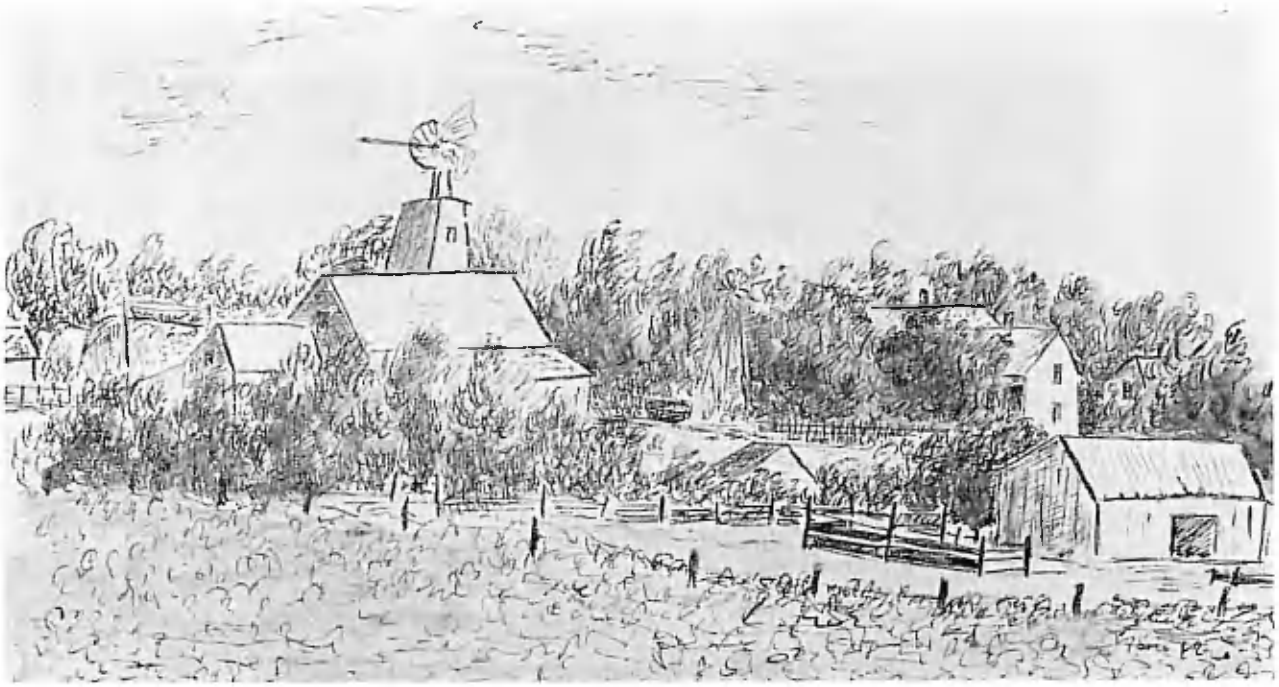
Many other things are given in the book. Excellent suggestions of recordings which may be heard demonstrating the best organs of today played by Biggs, Weinrich, Walcha and others are given. The pros and cons of the swell box are dealt with, a brief history of the organ is recounted, descriptions of consoles are included and space requirements discussed. Some of the ideas may be new and require some rethinking. But here is information for architects, organ builders, ministers, choir directors, organists, church committees or any others interested in the organ and its place in the church.

Klais Organ, St. Paulus Church, Düsseldorf, built by Johannes Klais of Bonn.



The von Beckerath Organ in the Erlöserkirche, Hamburg-Borgfelde, Germany.

(The book by Joseph E. Blanton *The Organ in Church Design* consisting of 492 pages and about 500 illustrations is available through the Venture Press, Albany, Texas. Price $20.00).



The farm of Jacob Waltner, southeast of Freeman, South Dakota, as sketched by Lena Waltner.

Getting the Cows — Gathering Flowers
A Chore Remembered in One Word

# *The Pasture*

By LENA WALTNER

MOST children on the farm have their little chores to do, which sometimes have their rewarding pleasures, bringing happy memories through the years. So it was when my older brother and I would go for the cows in our large pasture in South Dakota which had rolling hills and through the middle of it a deep ravine which was completely secluded by trees, mostly oak which to me surpassed the others because of their interesting leaves, and because under them could often be found the lovely acorns. Some also were covered with wild grapevines which yielded delectable bunches of juicy grapes.

Occasionally the cows could not be found in the one side of the pasture so it was necessary to search for them in the woods or cross over to the other side where they might be grazing. This was always a good excuse to linger on in the woods where we romped around on the smooth rocks, or sat on them cooling our feet in the water which often surrounded them, especially after a rain. The damp woods smelled so fresh and sweet, and here nature was so alluring with her tender little violets, white anemones, columbines, Dutchman's-breeches, and strawberries in bloom but which always proved disappointing as far as strawberries were concerned. Then there were the gooseberry bushes which were the occasion for a day's berrying when Aunt Katie and the girls from just a little ways off would join mother and grandmother and we would all trudge to the woods a good half mile distant with buckets and white muslin flower sacks. This venture resulted in grandmother and myself sitting for days under the big boxelder tree in front of the house stemming gooseberries—an ordeal which did not deepen my love for this fruit. Yet in those days there were big kettles of jam needed which was cooked in a long iron kettle reaching across the range. In order to keep the jam from scorching it has to be stirred with a long wooden ladle. When it finally turned a lovely deep red it was poured into neat brown gallon crocks with a lid on them, and was stored in the dark cool basement for the long winter months. The fresh pies tasted so good too, for sugar was not as expensive then as now.

Then there were also the wild plums and choke cherries which made delicious *Kuchen* and jam which had a flavor all its own. Again some of the cousins from up north hiked to the woods with us on a Sunday afternoon to pick and enjoy these fruits with us.

There was the temptation to linger on long after the cows had gone home by themselves, and the shadows of evening had grown long and deep in the woods. The eternal silence was on occasions broken by the cawing of a lone crow, or a song sparrow singing its evening song. Or we might be startled by a frightened cotton tail darting out from behind a bush reminding us to wend our way homeward, for while our youthful minds knew nothing of wicked witches to harm us like Hansel and Gretel, the cotton tail might as well have been a vicious coyote whose weird and uncanny call would often pierce the stillness of the night from the direction of the woods. At such times it was reassuring to know that we were tucked safely in bed.

However, fond as all these memories are they have not been surpassed by the pure and unalloyed joy that was mine while the chilly March winds were still sweeping over the hills, and the snow had not fully receded, when I would prevail upon one or the other of my grandparents to escort me to the hills to pick the first harbingers of spring the pasque or anemone, a lavender crocus-like flower popping out of the ground in clusters. What sheer joy to be permitted to pick all my little apron would hold and then to bring them home and to put them into a bowl. Their big yellow centers, and their delicately shaped petals put mother's geraniums in the window into the shade, and made the entire living room look shabby indeed in contrast to their unrivalled beauty. For a few

. . . we would all trudge to the woods . . .

days, at least, they were mine to smell and to enjoy.

Now that the years have rolled by there remains one desire above all others, and that is to once again roam the hills and experience that joy of picking anemones which preceded the real awakening of spring when once more winter had to relinquish its grip and the world was clad in glorious green, when shoes could be shed and we could wander into the woods to behold nature's beauty unmarred by human hands. God has been good indeed to place me into such fortunate surroundings.

## Jacob Wipf and the Hofer Brothers Were

# Pioneers in the Cause

Finally Wipf's physical strength became exhausted—and, as I write his story, he now lies in the prison hospital suffering the effects of the dungeon torments. I recall him as he spoke with me, patient and quiet—though staunch in an unassuming heroism, he held neither malice nor hate against his oppressors. There was a gentle forgiveness for them. All that remained of his concern about his persecutions was a wonderment that our present system could thrive and that the social conscience could remain callous to such coercive brutalities.

This is the spirit of the man, and the message of his story. It is sufficiently startling to quicken the conscience of every American to shame that he should be even a remote party to such oppression. And similar sufferings were meted out to all the objectors to war, though in many instances the coercion was not carried to such brutal extremes as in the case of the Hutterians. But all suffered much the same—Christian and Jew—Socialist and Moralist;—a thousand of them, and as clean cut and quietly brave group of Americans as I have ever seen teamed to a common cause.

You who are caught quietly in the comfort of your library arm chair or the calm of your own firesides! You worshipers who sit softly in church and call upon the name of the Father! You workers and men of trade who are free to go and come as you will and to relax in the joy of your families! To all of you—Americans!—comes the story of Jacob Wipf and the Hofers who would not let their conscience die.

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*From "Crucifixions in the Twentieth Century," telling the story of Jacob Wipf and the three Hofer Brothers. They served four months of a twenty-year sentence on the island of Alcatraz where they suffered various tortures which weakened them so much that two days after their transfer to Ft. Leavenworth two of the brothers died. The third brother was released soon after, but Jacob Wipf was held four months longer.*

*A Message from the Mennonite World Conference*

# The World's Challenge to the Church

By FRITS KUIPER

BESIDES numerous other forms of Christian fellowship, there also exist, for more than four hundred years, a number of rather loosely affiliated Mennonite churches. Each of these churches, wherever it comes into existence, represents God's cause. Its existence, as such, presents a challenge to the world. In reply to this challenge, in the course of the centuries, the world has repeatedly challenged the church in turn, in a variety of ways.

Our churches of the present century know that they are not the only representatives of God's cause in the world. They should be fully aware of this, and yet not try to evade their own responsibility. For every church, indeed every individual member, has his own responsibility. Our forefathers had to give account of their actions in their days, and we have to do so today. Because it is God's cause for which we are responsible, our existence as Mennonite churches in the whole world, means that we are in his presence. By separating ourselves from the world, we are subjecting ourselves to judgment. One day He will ask us how we have represented His cause here on earth during this time. Today our lives should be the answer to the world's challenge.

## What Is the World's Challenge?

To be able to answer it is necessary for us to understand what the world's challenge is. This isn't easy, because the world challenges us not only by deeds and actions directed at us, but especially by its silent "passing by." We are challenged by a world that is not fully aware of its own questions. Only then can we understand our environment when we see ourselves as being called by God right into the midst of it. Dogma is of limited value here, because dogma never completely encompasses truth. We always get bogged down with preliminaries. The history of God's covenant with His chosen people is not yet finished. Our own Mennonite history should be regarded in the light of the history of this covenant. Let me put it this way: it is up to us to see our existence as Mennonites as a continuation of our past. We of today should be able to link the 432 years of our Mennonite history with the history of God's covenant with his people. Therefore this paper has as its main theme the relationship between the story of salvation and history in general. The Gospel and the world meet in the history of God's covenant with His people, commencing with the fathers Abraham, Isaac and Jacob, continuing with Moses, David and the prophets, being renewed in Ezra and Nehemiah, completed in Jesus, the Messiah, and then spread by the disciples to all peoples, after they were commissioned to do so by their Lord, since when it has pursued its course in various forms throughout the world. We must see the Mennonite churches of this century as being one of these forms. The world's challenge is frequently directed to the Jews but also in a special way to the Christian denominations possibly including our Mennonite churches.

Let me remind you of the beginning of the twelfth chapter of Genesis: He spoke to Abraham: Go from your country, from your people, from your father's house into a land that I will show you. I will make you into a great nation, and will bless you, and will make your name grow. You shall be a blessing. I will bless those who bless you, but those who curse you I will curse. Through you all kindred on earth shall be blessed. (Free translation of a German quotation from the Buber-Rosenzweig Bible.)

Our Mennonite churches compose one of these blessed kindred peoples of the earth. This does not mean that we are now taken out of the world. That would be against God's purpose and will. We are constantly in danger of being not only in the world, but of the world, and becoming like the world. Then we are no longer being challenged by the world, but instead have become part of the challenging world. Is it possible that God would dismiss us from His calling? God's faithfulness stands firm, but we have retained the possibility of becoming unfaithful and changing into useless salt. Not all kindred of Israel have taken a lasting part in God's salvation. So it is also possible that Mennonitism, at any rate in part, is excluded for some time as being useless in God's covenant. But God's purpose of redemption remains the same, nevertheless.

The world in whose midst we as churches exist is God's creation, and as such He loves it forever. This is the attitude we as believers take. And yet, all around us we meet the world in its unredeemed state, as an unconscious, semiconscious and conscious world. The unconscious world, the world of rocks and plants, of microbes and bacteria, challenges conscious living man if he really knows how to be its lord and ruler. Is this a challenge to the church as well? I believe that this is actually the case. For in all areas where man is challenged as a conscious, living being, his faith is being challenged also. This not only as an individual, but also as a member of the church. The possibilities of human life depend on whether or not we are in a position to truly subdue the

earth and make it our servant. Otherwise the earth will not yield us food, and we cannot combat disease. In faith we know that this struggle with the natural world is not just forced upon us, but that God has called mankind to this task. Contrary to those who seem to doubt man's right to life itself, it is the church's duty to call not only its own members, but all men to labor in the service of humanity.

The world of the semiconscious can be found not only in the animal world around us, but within the sphere of man also. I am thinking particularly of the child's world; but even in the world of the adult many things occur in the half-conscious stage. How strong a role instinct plays in our existence! And how easily we are influenced or even completely conquered by it, without our noticing it. Here, again, the church must admonish not only its own members but all mankind to live a truly conscious life and not permit itself to sink below the human level into the animal world. In the midst of the animal world and animal instincts in man the church must be aware that man has been told: "Have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moves on earth! (Genesis 1:28)." The world challenges us to truly rule in the midst of it.

Incomparably more serious than these two forms of challenge is, however, the challenge to the church of the conscious environment. It demands not only that we work and lead humane lives, but above all, that our faith be genuine. The conscious, living, non-Christian world challenges us with two very simple questions. The first one is: "Do you really believe?" The second: "Is what you believe really true?"

### Do You Really Believe?

Do you really believe? What should our answer be? Words are cheap and not convincing if our whole lives are not in agreement with them. The world does not articulate this question very clearly. But we must nevertheless pay close attention to it. For then, I believe, we will find a number of interpretations for this question. I shall limit myself to the following three:

*First:* Do you really think—thus the world asks—that your life is to serve as a blessing to humanity? How can we accept this? We see no evidence of it whatsoever! To be sure, society will have to admit that Mennonites are not among the worst criminals in the world. But have there been any improvements in the world, thanks to us? Have the peoples of the world really seen our good works and been constrained to thank our Father in heaven for them? It seems clear to me that all our deeds are never completely straightforward, always somewhat ambiguous. But can we be even partially satisfied with the life of our churches?

*Secondly:* Do you really think—again the world inquires—that God has placed you into the world to reconcile nations, races, and parties? Are you serious? Or does this hold true only so long as your own existence is not hurt by it, and do your peace principles cease to function, when your own life is in danger? Do Mennonites really show understanding for others? Can we identify ourselves so completely with the emotions, thoughts, and desires of others, that they really can consider themselves as being understood by us? Do such contacts give birth to genuine friendships? It is not enough to point out that others often do not want that which is good. The main thing is that because of us others should feel the call to be reconciled with God.

*Thirdly:* Do you actually think—and this question is the most penetrating one—that God will let you succeed? Do you seriously believe that it is possible for man to live a life that is worthy of humanity? Are you so completely naive? The world will believe us when we Mennonites explain that we do not desire world power for ourselves. But when we maintain that God will bless us and our work, and use it in His kingdom—how can anyone believe that? It could so easily be an illusion that we are consciously fostering! The world has often resorted to conscious illusions itself. Therefore it readily believes that we could be doing the same. Do you really believe that your faith is as steadfast as a rock? Is it not much more likely to be an escape from the crudity and hardness of life, based on human fearfulness, which will not remain steadfast, once fear really becomes acute?

### Is What You Believe Really True?

And now to the other main question of the conscious living world: "Is what you believe really true?" The world will have to admit, that in the course of many centuries there have been people who were really sure of their faith. Martyrs came up repeatedly, and it is not likely that they consciously put on a mere pretence. The world would scarcely claim that all of them were hypocrites. But even if the world recognizes that there have been people in our midst, and still are today, who really believe, the question remains: "But is it really true?" Not only subjectively genuine, but objectively true?

We shall attempt to clarify this question also, with a few sentences. I think, we should *first* hear the world ask: "Is it true that life on earth is meaningful, and not meaningless?" Is it not too full of senseless things? Isn't it true, perhaps, that all life on earth is nothing more than a falling away from the truth, out of the realm of light into the darkness of lying? The world today asks with renewed urgency if it is true that the world is God's creation. There were times when the world was optimistic and reproached the church for being too pessimistic. Today, at least in the so-called western world, the world is more pessimistic than the church. The world is proud that it does not believe in God the creator; that it holds on to the possibility of the senselessness of our existence. Is the world really serious about this disbelief? No! But the world claims that there is no such thing as being wholly serious!

*Secondly,* I believe we should hear the world ask: "Is

it true that reconciliation through Jesus Christ has taken place?" This can naturally be true only if it is true also, that man is guilty, that he is a sinner. That man is a blundering, imperfect creature, a failure, he will readily admit. But that reconciliation has taken place for him that he, though a sinner, has been declared righteous, that is something completely unacceptable for the world, it simply cannot be true. The world does not deny that there was possibly a teacher, Jesus of Nazareth, in history who claimed many wonderful things. But how can it be true that he reconciled God and the world? The world wishes to maintain that it is irreconcilable, for it wants to show clearly again and again, that it is divided within itself and regards God with enmity. A world filled with hatred verifies its irreconcilableness.

Thereupon follows the *third* question: "Is there any sense in waiting for deliverance and redemption? Is it true, that we have somthing to hope for? Can we not far more readily ascertain that the development of man leads towards general destruction?" To be sure, they continue, humanity has been promised that there is a future in store for all. But is this more than mere talk? Is it not so, that all religions fade away, one after the other? For a while they make their followers happy, but then they are found to be illusions, and other religions replace them. Isn't it time for the biblical religion to come to an end and make room for other forms of religion? Hasn't at least the biblical waiting for the end of the world proved itself to be false? If people do not wish to live without illusions, well and good—let them create new ones as they need them to keep up their hopes. But a new religion will not bring the truth either, because in this respect there simply is no truth. The end is and remains dark, says the world. If the Christians wish to delude themselves, and continue to wait for final deliverance, let them do so, but they will not attain the truth thereby. How can they wish to maintain anything else?*

In answer to the first question, this is quite clear, if we are completely serious about our faith it can be evident in the very nature of our churches, whenever the members are assembled . . . or not assembled. The love which we are able to show one another, indeed which becomes self-evident, but which we cannot obtain by force, this love must simply be there, if we really believe. It must be characterized by faithfulness. We must be faithful and upright in our dealings with fellow-believers, for God's sake, but with all others as well, for we believe that God has destined them to be His children, along with ourselves. The world's challenge to the church calls us to be a living fellowship of believers in its midst. This cannot be achieved by technical dexterity. But just as little is accomplished if we remain passive; for mere passivity does not lead to new life nor will it preserve and increase life that is already present; therefore we must intercede for it with fervent prayers to our Father.

If we are dissatisfied with what has been accomplished —and woe unto us if we are too easily satisfied—then little corrections will not suffice. As Mennonites we must learn to pray Psalm 51:

> Let me hear delight and joy;
> the limbs that Thou hast crushed shall rejoice.
> Hide Thy face from my sins,
> erase all my mistakes.
> Create a clean heart in me, God,
> renew a right spirit within me.
> Never cast me away from Thy countenance,
> never take away from me the spirit of Thy holiness.
> Let the delight of Thy freedom turn to me,
> hold me with the spirit of willingness.
> I shall teach transgressors Thy ways,
> that the sinner turn back to Thee.
>
> (Ps. 51:8-15, tr. from Buber-Rosenzweig Bible)

That is how we must learn to pray in our churches, in the midst of the world that is challenging us, if we wish to prove that we are serious about our faith. We should desire to taste the fullness of life with God, to be completely happy in Him, coming from His creation, sure of salvation, waiting to be redeemed.

Does that leave the second question with which the world challenges us unanswered? The existence of God, the genuineness of our faith, one cannot find proof for these in the workshops of science, nor in the thoughts of the philosophers. God renders proof of His existence in the constantly contested existence of the partner of His covenant, God's people. That there is a God in heaven must be demonstrated by the body of believers on earth. If there are no sons, the existence of the Father remains unproved.

The final truth of God, the Father, in His covenant with mankind, will not be revealed until the end of the world has come. Only then will our faith be confirmed. But it must be able to stand the test now, so that it will be revealed as the truth not only to us but to all others as well.

### Do We Meet the Challenge of the World?

There have been times when the disbelieving world was very sure of itself. Then the world challenged the church differently than from the way it does now. At that time the world said: We don't need faith, so why do we have to have a God? Today people often know only too well that they need God and won't be able to manage without Him. There are many in the world today who would like to believe, but very few who are able to do so. Frequently they refuse to admit this openly, and seek to hide it instead. Many interpret their inability to believe as an unwillingness to believe. And not infrequently the one actually leads to the other. Such people then rationalize their inability to believe by claiming that they have no desire to have faith.

Even when the world's challenge to the church takes

the form of active persecution, one should, in my opinion, seek for the underlying reasons as I have attempted to do today. It is not the self-confidence of the world that gives us opposition today, but its insecurity. For this very reason it cannot quite tolerate the church's certainty in matters of faith.

Will we Mennonites in the fifth century of our history be able to meet the challenge of the world? Will we see a renewing of faith within our midst? We need not grow into a large fellowship. The world in its unbelief feels the need to have colossal things in its midst. But the cause of the church, though it may seem very small in the eyes of the world, can be blessed by God, nevertheless. But first of all it must be wholly and completely genuine. There must be no deceit in our midst, not towards the world, not among ourselves, and not in the heart of any individual Mennonite. For this reason we must constantly discipline one another as Moses once disciplined his people: "Hate not thy brother in thine heart, exhort, admonish thy fellowman, that thou mayest not bear sin on his account. Do not seek revenge, and have no grudge against the sons of thy people. Love thy fellowmen like thyself." (Leviticus 19:17-18, tr. from the Buber-Rosenzweig Bible).

The answer which we Mennonites should give the world, in reply to its challenge, can be none other than the building up of our church. Are we willing to give this answer? That is the decisive question which faces all of us here in Karlsruhe, but even more so at home: in the Netherlands, in Germany, in France, in Switzerland, in the Soviet Union, in North and South America, in Asia and Africa. Will we see to it that our churches awaken to new life, or will we let them decay in death? Each one of us must give his own answer. For we have no pope who can take the responsibility from our shoulders, and no church directors, who can speak or act in our name. The brethren and sisters are responsible, man for man, woman for woman, for the cause of the church. That we might know how to strengthen each other in this task, is our wish and hope.

God is our refuge and protection,
a ready helper when we are oppressed.
Therefore, we fear nothing!
(Ps. 46:2, tr. from the Buber-Rosenzweig Bible)

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* We have thus tried to listen to the questions with which the world is challenging us: "Do you really believe?" and "Is what you believe really true?" How shall we answer? Our existence as such is the answer.



# Why I Am a Mennonite

By ISAAC I. KLAASSEN

ONE obvious though superficial explanation, it would seem to be, is that I was born that way. That however, would not state the case conclusively. I profess to be a Christian and well realize the greater distinction of that name above those of all the denominations, I realize also how it will ultimately stand alone and supreme when the need for the denominational walls has ceased to be.

I am now more a Mennonite by choice, than because of having been born into a Mennonite home and environment. I am certain though, that the latter has been advantageous for me to find the Way, which is the Way of Jesus and to receive much further enlightenment. I have received direction for which I am very thankful and attribute it to the grace of God. Now I see 'the more excellent Way' as a reasoning adult who has painstakingly considered and chosen. The Mennonite church has helped me to understand the Holy Scriptures and to accept 'all the council of God.' I cannot help but realize how difficult it might have been for me under other circumstances!

With that I do not claim that others cannot know and keep all the Christian principles that Mennonites do, neither do I say that we are perfect. I do say, however, that we certainly need our Mennonite church. There we can worship as we think is right and especially our young people can be nurtured in a way that is conducive to reaching that state in which we are 'not conformed to this world,' but are transformed by the renewing of our mind that we may prove what is that good and acceptable, and perfect will of God.' Furthermore, we need the Mennonite church to guard against the various and spurious winds of doctrine that come at us from all sides. These are only too successful in seeking and gaining an entrance into our midst. No one can estimate how disintegrating these sinister forces from without have been among our Mennonite churches.

In a large measure, these foes came at us in the form of interdenominational movements. The denominational divisions should never have occurred in the Christian Church; but neither should the apostasy of the fourth century. That is the basic cause for the present deplorable condition. Surely too, a more uniform Christian standard should have emerged from the Reformation. I do hope it is not merely wishful thinking to assume that most of the denominations are striving upwards toward that standard established by Jesus Christ and the apostles. Only in that way will Christianity eventually reach that unity so badly needed to effect God's divine purpose with mankind.

(Continued on page 143)

## A Geographic Study Determines Location of

# Swiss-Volhynian Mennonite Villages, 1800-74

By MARTIN H. SCHRAG

WHEN the Swiss Mennonites began to record their recollections of life in Volhynia, Russia, some fifty years after their arrival in America, they were unable, because of the passage of time, to accurately locate the villages in which they had sojourned. Their approximate suggestions, however, did serve as the basis of further study and with the able assistance of J. A. Duerksen, Washington, D. C., Walter Kuhn, Germany, and a host of maps from the Library of Congress some progress has been made in the precise pin-pointing of the villages in Volhynia.

It is well to remember that two groups of Swiss Mennonites (ethnically Swiss, culturally German) journeyed eastward to Volhynia and in that west Russian province merged, forming one larger community. The one group came from the Galician Mennonites in 1796 having earlier trekked from South Germany (1774 - 1786) as part of the larger South German-Galician migration. The group that separated from the Galician Mennonites, after several unsuccessful settlement attempts, dropped anchor (1801) at Berezina, only to be relocated in a short time in the village of Vignanka. From Vignanka some probably moved to Futtor, known to have had Swiss Mennonite pilgrims.

The second group left Montbeliard, France in 1791 finding new homes in the Polish villages of Urszulin and Michelsdorf. The larger part of the Urszulin-Michelsdorf colony resettled (about 1807), moving to Volhynia and founding Eduardsdorf. Villages colonized from Eduardsdorf include Zahoriz, Hecker, Gorritt (Koryto) and possibly Futtor. In a matter of a year the Vignanka folk became a part of the Eduardsdorf complex, many moving to Eduardsdorf and all becoming related ecclesiastically to Eduardsdorf. The remaining Urszulin-Michelsdorf Mennonites moved (1837) to the Volhynian villages of Horodyszcze, Dosidorf (Zabara) and Waldheim. From Horodyszcze they spread to the neighboring village of Bereza, and possibly Alt-Kolowert. The larger part of the Eduardsdorf community proceeded to eastern Volhynia in 1861 coming to rest in the villages of Kutuzovka and Neumanovka.

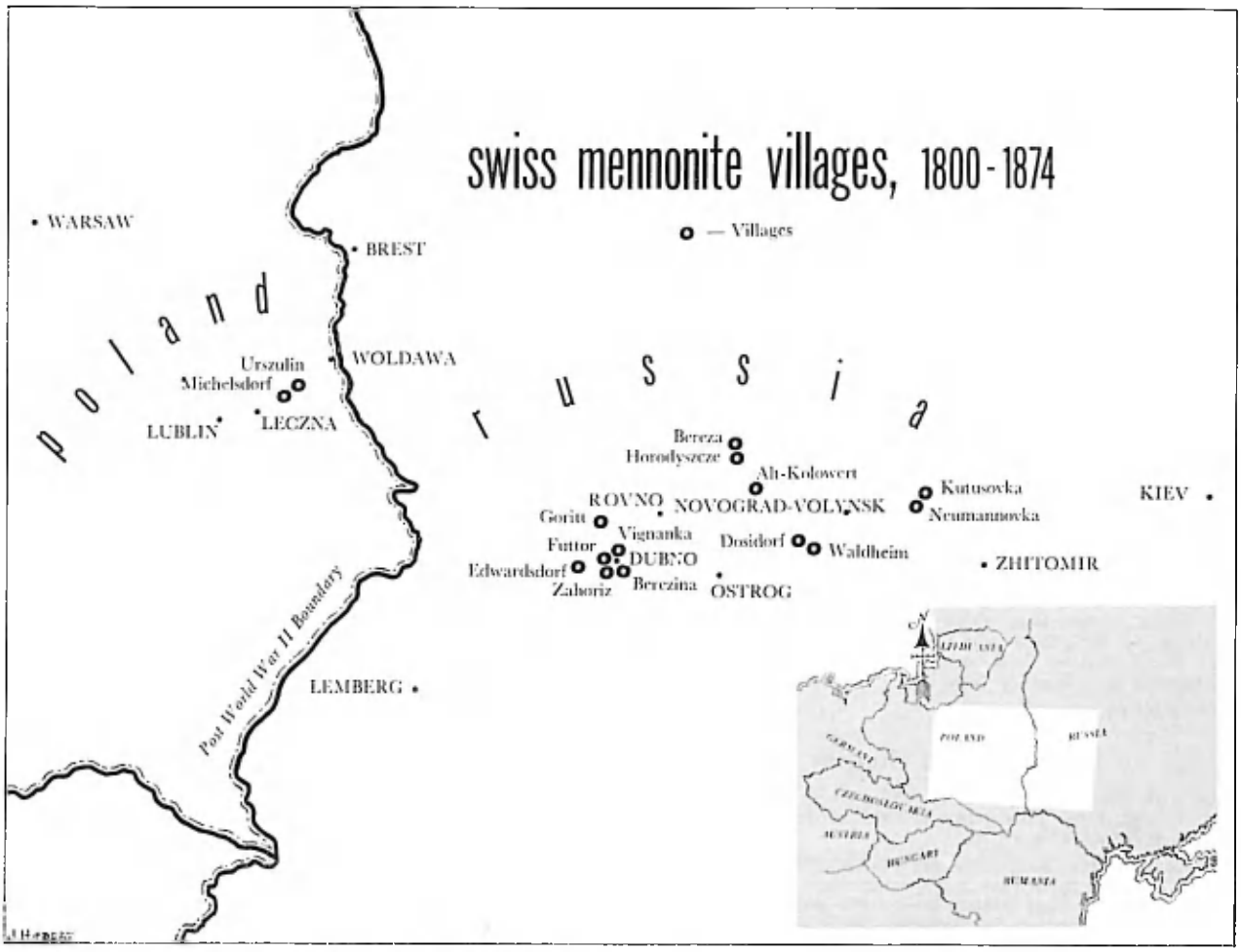
Proceeding now to indicate the findings, it should be stated that recorded tradition gave no location for Urszulin and Michelsdorf was thought to be located between Warsaw and Lublin or a few miles northeast of Warsaw. Further study revealed that Urszulin and Michelsdorf, situated a mile apart, are located fifteen miles northeast of the Polish town of Leczna. Leczna is approximately the same distance northeast of Lublin. There were several clues that aided in the search. Bachmann in his book, *Mennoniten in Kleinpolen* stated Mündlein, known to have been a Swiss-Volhynian, was a minister in the district of Lomazy, some twenty-five miles southwest of Brest. Rohrer, writing in 1804, makes mention of seven Swiss Mennonite families living near Wlodawa.[1] J. A. Duerksen stated he found three Urszulins listed in the Gazetter of Poland, one of which was listed as lat. 51° 24', lon. 23° 12', the same location noted in the two above sources. Lastly, birth certificates recorded in the Michelsdorf church book were notarized in the neighboring village of Andrzeyov.

Centering our attention on the Dubno area, a study of detailed maps secured from the Library of Congress indicates Vignanka is located one mile north of Dubno. Zahoriz can be found five miles southwest of Dubno and the major village, Eduardsdorf (or Edwardsovka or Poutschy) fifteen miles west, southwest of Dubno. Futtor is not to be found on the map but Kuhn on the basis of good evidence locates it about five miles west of Dubno. Goritt (Koryto) apparently is located a few miles north of Dubno.[2] There can not be full certainty but there are indications that the flooded out Berezina was located a mile or two south of Dubno.

As is the case with other village names there are several villages named Horodyszcze (Horodisch). On the basis of a personal visit in 1936, Kuhn is confident that the Horodyszcze in which the Swiss Mennonites lived is situated approximately thirty miles northeast of Rovno. During his visits he found considerable evidence that Swiss Mennonites had lived in the village prior to 1874. This would check with an article by Christian Mueller in which he states that Horodyszcze was in the district of Rovno.[3] Bereza is to be found two miles north of Horodyszcze and Kolowert or Alt-Kolowert, as it later was called, is ten miles southeast.

The best evidence indicates Dosidorf (Zabara) and Waldheim, separated by five miles, are both some twenty miles southwest of Novograd-Wolynsk. They can be seen on a detailed map.

Kutuzovka (Kotosufka) and Neumannovka (Neumanufka) are located approximately twenty-five miles northwest of Zhitomir or about the same distance east of Novograd Volynsk. They are three miles apart. These too can be seen on a detailed map. Duerksen




lists Kutuzovka at lat. 50° 36' lon. 28° 12' and Neumannovka, lat. 50° 36' lon. 28° 16'.

In conclusion it might be added that Volhynia ceased to exist as a province with the Russian Revolution of 1917. The area formerly a part of Volhynia is now a part of the Ukraine. The boundary lines given on the map are post-World War II.

## Footnotes

[1]Rohrer, Josef, *Versuch über die deutchen Bewohner der österreichischen Monarchie*, Kunst und Industrie Comptoirs, 1804.
[2]Kuhn, Walter, "Deutsche Täufersiedlungen im westukrainischen Raume," *Zeitschrift für Ostforschung* 4:4, 1955.
[3]Mueller, Chr., "Eine kurze Aufzeichung der Schweizer-Mennoniten in der Marion und Freeman, South Dakota Umgebung, wie sie nach Russland kamen und von Russland nach Amerika" (unpublished article, no date).

## WHY I AM A MENNONITE

(Continued from page 141)

There is no reason to believe that all Christians must eventually be won to the Mennonite faith or to some other denomination. I can best present a concerted action toward unity, with a minimum of jealousy and friction, by picturing the different groups, surrounded by their man-made walls, and in spite of them, 'looking unto Jesus the author and finisher of our faith,' and striving to attain His perfection. Failure of some to do this naturally calls forth the displeasure and judgment of God and places a greater burden of witnessing on the others. We as Mennonites have much need of improvement too, both collectively and individually. We should certainly not forfeit proven principles for the sake of union with a lower standard. We should try to extend the hand of brotherly love unto others, not under, but rather over the dividing walls, meeting them on a higher standard of the knowledge of Jesus Christ. Then we can eventually shed the walls.

The creed of Mennonite and similar churches sets us apart even among Christians as a peculiar people. That fact presents us with an even greater responsibility toward God and our fellow men. We have a valuable heritage of history and an understanding of the Bible which could enable us to present Christ to a needy world in an effective way. We should not allow our forces and resources to become disintegrated. We should, on the contrary, heed the teaching of Jesus in the Sermon on the Mount and be the salt of the earth and a light in the world.

# Books in Review

## Italian Heretics

Delio Cantimori, *Italienische Haeretiker der Spätrenaissance,* translated by W. Kaegi, Basel: Benno Schwabe and Co., 1949. pp. 509. Price Fr. 28.-

The question regarding the relationship of the various groups of Italian heresies during the Reformation has been studied by numerous individuals (Benrath, Wilbur, DeWind). This study, first published in the Italian language (*Eretici italiani del Cinquelento,* Florence, 1939), also contains a significant contribution regarding the status of the Anabaptists among these heresies. Chapter five is entitled "Anabaptismus and Antitrinitarismus," chapter seven deals with "Das Täufertum in Italien" and chapter twelve deals with David Joris, Borrhaus and S. Castellio. Numerous other references to this question can be found. It is however not the author's intention to clarify in great detail similarities and conflicts along these lines. He is more concerned about presenting a total picture of Italian heresies. The term "heresies," according to the author includes those groups which were stamped as such by Catholic and non-Catholic leaders of that day. The book was completed in 1939 and therefore the most recent studies along these lines were not taken into consideration by the author. Nevertheless, this volume will be of great significance to those studying the anti-Catholic and the Reformation movement of Italy.

Bethel College — Cornelius Krahn

## Helping the Student

*Say it in Russian* by N. C. Stepanoff and *Say it in German* by L. J. Cohen, New York: Dover Publications, 1950. 128 pp. $ .60 each, $1.49 with record.

Dover Publishers have come up with a series of vest pocket booklets that can be helpful in acquiring the basic elements of a foreign language. They contain over 1,000 phrases for clearing customs, getting around on the street, in hotels, shops, restaurants, in asking for general information regarding communications, travel, sightseeing, business and in carrying on casual conversation. All words and phrases are conveniently indexed, fully written or printed for copying as well as skillfully phonetized for speaking. Some are also accompanied by phonograph records to assist one in acquiring a listening knowledge of the language in question.

Bethel College — J. W. Nickel

*The Independent Study Program in the United States,* by Robert H. Bonthius, F. James Davis, and J. Garber Drushal. New York: Columbia University Press, 1957. 259 pp. $4.50.

This book is a report on an undergraduate instructional method designed to overcome the problem posed in this cynical couplet:

> Wenn alles schläft und Einer spricht,
> Den Zustand nennt mann Unterricht.

The authors chose twenty four-year college programs out of a possible 286 independent study programs in the United States. The range of institutions, covering both the University of Illinois and Bethel College, included ten voluntary and ten required programs. The program at the College of Wooster is described in greater detail since the authors were all at one time faculty members on that campus.

This plan of instruction does seem to improve the quality of individual learning and scholarship. It pays dividends in creativity; it is helpful in the program of the gifted student; and it can aid in the in-service education of the college faculty members.

This book is of most value to the college administrator; it is the first comprehensive analysis of independent study programs to be published.

Bethel College — Eldon W. Graber

*The Questioning Child and Religion,* by Edith F. Hunter. Boston: The Starr King Press, 1956. 209 pp. $3.00.

Mrs. Hunter, who is curriculum editor for the Universalist-Unitarian churches, states frankly that the religious education that "liberal" (meaning Universalist-Unitarian) religious parents plan for their children is radically different from the kind of religious education of their friends and the kind that the culture takes for granted. That being the case, their children are often confronted by traditional religious concepts which "confuse" them, according to Mrs. Hunter. This book is written for the religious parents whose children are asking questions brought about by this situation, as well as for those who are asking: "How can we help our children have not only a creative religious education but also some kind of education about traditional religion?"

The book will stimulate and challenge readers to think through their own beliefs on the concepts Mrs. Hunter discusses, and to give greater thought to the answers that are so often glibly given to children's questions about God, Jesus, Heaven, Hell, the Bible, and prayer.

Martha F. Graber

## Work of the Church

*The Church Redemptive,* by Howard Grimes. New York, N.Y.: Abingdon Press, 1958, 191 pp. $3.50.

Howard Grimes, professor of Christian education at Perkins School of Theology has tackled a subject which has been of particular interest to Mennonites in the recent past. Like many of Paul's letters the entire treatise is divided into two parts, the theological and the practical. He does not lose the focus of these two divisions when in speaking of the church he asserts at the beginning that "there is always a tension between what it is and what it may become."

There is a kind of mature balance which is quite satisfying in his treatment of the subject. For example he recognizes the importance of the work of the layman within the church but he still leaves a place for the authority of the minister by virtue of his ordination. He is well aware of the value of smaller groups within the church but is not unmindful of their besetting temptations. An excellent chapter is entitled "Nurturing Life Within the Christian Community." After reviewing a number of inadequate views regarding the purpose of Christian education, he finally defines it thus: "The purpose of Christian education briefly stated is to seek to lead persons into a living encounter with the God and Father of our Lord Jesus Christ and to illuminate and enlighten the meaning of this encounter for all of life."

Bethel College Church — Russell L. Mast

*Evangelism for Tomorrow,* by Charles B. Templeton, New York: Harper and Brothers, Publishers. (c. 1957.) 175 pp., $3.

Charles B. Templeton brings to his discussion of evangelism a considerable amount of experience, having preached in every major city of the United States, and having served under the auspices of Fundamentalist sects, The Presbyterian Church, U.S.A., as well as the National Council of Churches of Christ. Starting with an analysis of the religious situation in present day America, he proceeds to define the evangelistic task. This task, says Templeton, has as its goal "not to make converts; it is to produce mature Christians." He is frankly critical of the evangelism carried on by the Fundamentalist sects who may have had zeal, "but not according to knowledge." But, on the other hand, he is critical of that kind of preaching "which speaks of God and eternity with the same dispassionate voice one might use to dictate a laundry list."

This is a highly readable book, filled with stimulating insight, written by one who is obsessed by a passion to proclaim the whole gospel to the whole world. At a time when the church is rethinking evangelism, this book makes a worthy contribution.

Bethel College Church — Russell L. Mast

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