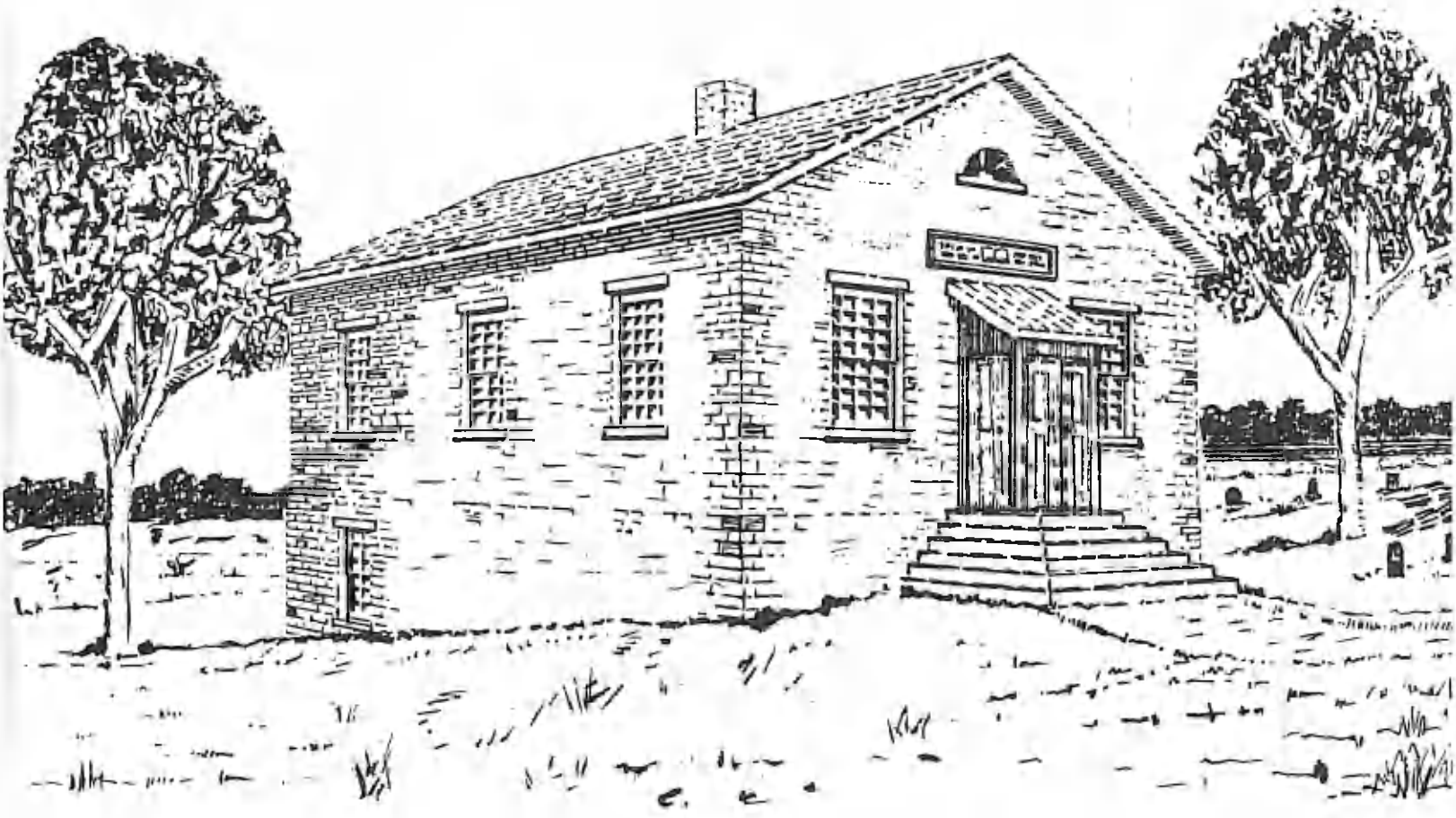
MENNONITE LIFE

April, 1960

COMMEMORATING THE FOUNDING OF THE GENERAL CONFERENCE MENNONITE CHURCH
1 Cor. 3:11



ZION MENNONITE CHURCH BUILDING
ERECTED 1854 — DONNELLSON, IOWA

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

Inscription on Marker

THE GENERAL CONFERENCE MENNONITE CHURCH WAS FOUNDED IN WEST POINT, IOWA, MAY 28-29, 1860, BY REPRESENTATIVES FROM IOWA AND PENNSYLVANIA TO UNIFY ALL MENNONITES AND STRENGTHEN THEIR EFFORTS IN MISSIONS, PUBLICATION, AND EDUCATION

IN THIS ISSUE

This issue is, to a large extent, devoted to the commemoration of the General Conference Mennonite Church which was founded in West Point, Iowa, May 28-29, 1860. The articles by Melvin Gingerich and Howard Raid deal specially with the Mennonites in Iowa, while those by Leo Driedger and George S. Stoneback deal with contemporary issues and problems of the Conference and American Christianity in general. In this Centennial year, many church groups will want to use these articles as resource material for worship programs and study sessions (see also the October, 1959, issue).

Order copies from MENNONITE LIFE, North Newton, Kansas.

COVER:

Drawing of first Zion Mennonite Church, Donnellson, Iowa, to be featured on the Centennial marker, Donnellson, Iowa.

MENNONITE LIFE

An Illustrated Quarterly

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TABLE OF CONTENTS

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(From left to right)






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FOR PICTURE SEE STORY

ALTA SCHROCK, formerly of the Goshen College faculty, is Executive Secretary of Penn Alps, Inc., Grantsville, Maryland (p. 71).
GLEN AND LUETTA HARDER, graduates of Bethel College, are residing in their home community, Mountain Lake, Minnesota (p. 72).

NOT SHOWN

JOHN C. KREHBIEL, immigrant from South Germany, was the first minister of the West Point Mennonite Church, Iowa (p. 53).

ACKNOWLEDGMENTS

Cover picture from "Articles of Incorporation, and By-Laws of Zion Mennonite Cemetery Association." Map of Iowa from THE PALIMPSEST, May, 1959.

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Printed by the Mennonite Press, North Newton, Kansas

Mennonites in Lee and Davis Counties, Iowa

By MELVIN GINGERICH

JOHN CARL KREHBIEL'S memoirs indicate that he arrived at Fort Madison, Iowa, on November 1, 1839. He and his family were the first Mennonites to settle in Iowa. The descendant of a Swiss Mennonite family, his ancestors had bought land in the Palatinate in 1709. John C., with his brother, came to America in 1833, but he returned to Germany two years later where he was married in 1837. From 1837 to 1839 he was engaged in the cooperage business with his brother in Butler County, Ohio, before moving on to Iowa Territory by wagon with his young bride and their one-year-old son. Their second child, Johanna Maria, born November 27, 1839, was the first Mennonite child to be born in Iowa. She became the wife of Daniel Hertzler and the mother of Arthur E. Hertzler, Halstead, Kansas, the author of the popular *Horse and Buggy Doctor*. Krehbiel bought the northeast quarter of section 19 in West Point Township, Lee County, where he lived until he moved to West Point in 1857.

The West Point Mennonite Church

By 1845 enough Mennonites had bought land between West Point and Franklin to make possible the organization of a church, but the murder of their minister, Johann Müller, in May postponed this action. In 1849 families by the name of Bergthold, Gram, Roth, Krehbiel, Schmitt, Deutsch, Tierstein, Blum, Risser and Goebel organized a church and selected pioneer John C. Krehbiel as their minister. After meeting in homes for a few years, the congregation erected a log church one and one-half miles east of Franklin in 1850, the first Mennonite church in Iowa. Because it was located in the woods, it was known as the "Busch Church." In 1863 a new church was dedicated in West Point. When members began to move to Kansas and other places, the membership declined and eventually the church became extinct. Krehbiel was the last minister, preaching up to his death in 1886.

The Zion Mennonite Church

In the meantime Mennonite families from the Palatinate, Germany, settled in Franklin Township, Lee County, about eight miles from West Point, in the spring of 1851. Among the family names of those who organized a church that fall were Ellenberger, Krehbiel, Galle, Eyman, and Weber. Other Mennonite families joining them in 1852 included those by the name of Rings, Kaegy, Schowalter, Loewenberg, Hirschler, Schnebele, Ruth, and Krehbiel. The 1852 migration came from various points in Germany by way of New York, Albany, Buffalo, Toledo, Chicago, Peoria, and Burlington. Their first church, two miles northwest of Donnellson, was dedicated in 1855, a second church was built in 1880, and the present Zion Mennonite Church in Donnellson was dedicated in 1909. For more than forty years (1861-1905) Christian Schowalter served as the pastor of the church and largely determined the character of the congregation.

In 1868 the Mennonites living in the vicinity of Franklin decided that the Zion and West Point churches were too far away for convenience and, therefore, built the Franklin Mennonite Church in the town of Franklin. Several decades later the members began to move away, and the church became extinct in the 1890's.

The Evangelical Mennonite Salem Church

Between 1861 and 1875, over a dozen Mennonite families from Lee County, including Steiners, Desters, Rupps, Galles, Webers, Krehbiels, and Schmitts, settled in northwestern Washington County, Iowa, near the present town of Wellman, where they organized the Evangelical Mennonite Salem Church, perhaps in 1865. The largest membership was attained in 1876 when thirty-one participated in the communion service. At about that time the Kansas wheat lands attracted the members of the community. The last business meeting of the church was held in November, 1880, and after that the congregation became extinct.

The two Mennonite churches of Lee County, Zion and West Point, had held a joint conference in 1853 in which they agreed to work together in harmony. In a second conference held in 1859, they agreed to invite other Mennonite churches to join their union in a conference to be held the following year. The purpose of the union was to promote united missionary endeavors. Daniel Krehbiel, who was born in the Palatinate and moved to Iowa in 1856, was the chief leader in this union movement. This led to the founding of the General Conference Mennonite Church in 1860.

At the same time that the Mennonites were settling in Lee County, members of the Amish brotherhood located in the West Point-Franklin-Charleston area. When they first settled here is not definitely known, but it may have been as early as 1840.

Among the early Amish settlers were families by the name of Rogie, Kinsinger, Werey, Hauder, Raber, Schwarzentruber, Reese, Augspurger, Fordemwalt, and Goldsmith. Among the very earliest was Christian Raber,

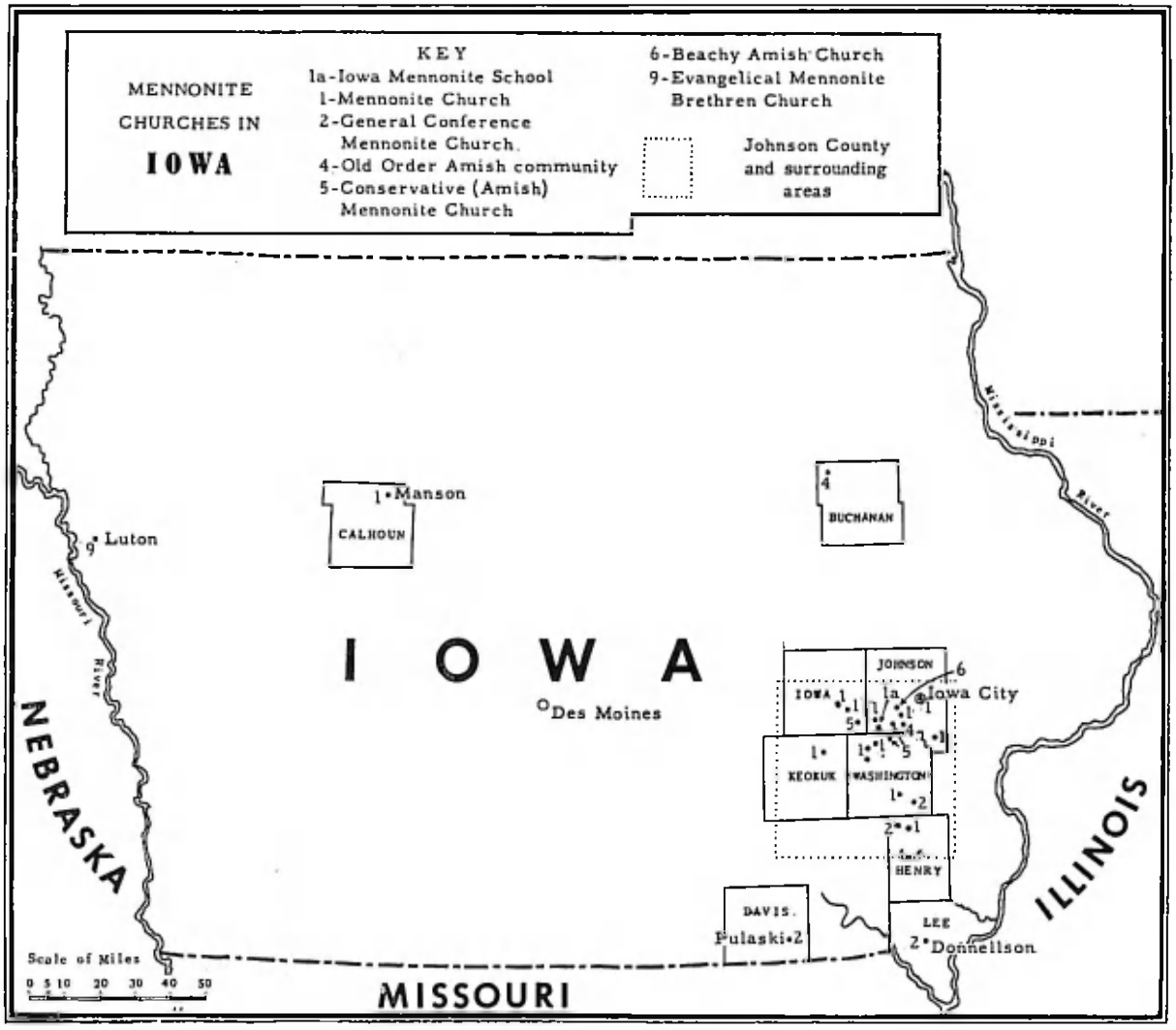
an Amish preacher some of whose descendants were living in Lee County a century later. The most influential member of the Amish colony was Joseph Goldsmith who brought his family to Iowa from Butler County, Ohio, in 1846, and immediately became the leader of their church, a position he held until his migration to Henry County in 1855. The largest membership was fifty, the figure reached by 1855, at which time the family names of Haundrick, Wagler, Schantz, Lehman, Schrock, Musser, Schlatter, Klopfenstein, Miller, King, Bechler, and Roth were represented in the community. Questionable land titles held by those Amish living in the Lee County Half-breed Tract helped to bring about the dissolution of the settlement. Their church became extinct before 1870.

Pulaski

Many of the Amish who left Lee County settled two counties west, in Davis County, where government land was to be had for $2.50 an acre. The first of the Amish to settle there was the Peter Miller family of Ontario, Canada. Miller purchased land in Bloomfield Township in 1854. Jephthah J. Plank of Lee County, considered to be the founder of Pulaski, purchased land in the vicinity of the present town of Pulaski a month later. By 1860 nearly fifty Amish families had purchased land in Davis County. Among them were these families: Augspurgers, Tschantz, Dieffenbachs, Fordemwalts, Kings, Waglers, Kinsingers, Schlatters, Conrads, Baughmans, Kropfs, Bloughs, and Swartzendruvers. Some had come from Davis County but others had come from Indiana and Wayne County, Ohio.

Although religious meetings were held occasionally, no church was organized in the early years of the settlement because of the absence of a minister. Visiting ministers affected an organization in 1861 at which time two preachers were chosen, Christ Kropf and Christ Sharp, who, however, withdrew with about half their members to organize an Apostolic Christian Church in 1866. At about that time Christian Brenneman was called to preach which he did until 1869 when Philip Roulet of Butler County, Ohio, became their preacher, a position which he held for twenty-eight years, molding the character of the church in an unusual manner. Although the church was Amish, it was more progressive than most churches

(Continued on page 56)



The Founding of the General Conference Mennonite Church

Early Years at West Point, Iowa

By JOHN C. KREHBIEL
Translated by John Umble

IN autumn, 1839, the first Mennonites arrived in West Point Township, Lee County, Iowa, and settled in this township in the hope that others would join them. So it also came about that from year to year the number of Mennonites increased. Then they soon felt very strongly the need for mutual edification in the Word of God. Hence we were very glad when, in the spring of 1845, an elder (ein volldienstiger Prediger) from the Palatinate, by the name of Johannes Müller, intended to settle with us. But in the night before Pentecost, on which day he was to preach for the first time, he was attacked and killed by a stab in the heart by a marauding band of Mormons, who had their capital at the little town of Nauvoo nine or ten miles away.

Herewith, then, all hope in this respect was lost again for a good while, till in December, 1849, when a meeting of all resident Mennonites was appointed by several brethren to consider seriously what could be done for our spiritual welfare. This summons found hearty approval everywhere, and so we assembled on the first Advent Sunday and after prayer we counseled what we could do. Perhaps few meetings have ever been held in which people stood there so helpless as at this one. Almost everyone already for a long time had kept aloof from all organized congregations. Without a single person who could be helpful to us with advice and counsel in our organization, everyone felt nevertheless that something must be done if the Mennonite principles were not to be entirely lost here. But even this strong feeling of our helplessness impelled us to cast ourselves entirely on the help of the Lord and to seek from him the necessary light, wisdom and strength of which one can never receive enough otherwise.

Accordingly it was decided that we would organize according to the *Formularbuch* used in the Bavarian Palatinate and the chief details of the organization practiced there and hold an election for preachers and trustees to elect two ministers and three trustees. The brethren present were earnestly requested to prepare themselves by prayer for these important undertakings.

Election of Ministers

The election was held on the second Advent-Sunday and Jacob Ellenberger and John C. Krehbiel were chosen ministers and Jacob Risser, Isaak Bergthold, and Christian Krehbiel, trustees. (Present at this election were: Isaak Bergthold, Jacob Bergthold, Ch. Gram, John Roth, Christ. Schmitt, Jacob Risser, Jacob Ellenberger, J. C. Krehbiel, Ch. Krehbiel, Abrah. Deutsch, David Tierstein, Mich. Roth, Jacob Roth, Jacob Blum, J. Goebel.)

As well as it could go, we now held church services every Sunday here and there in the dwellings of members, but soon found that this kind of worship service would not turn out to be a blessing. For this reason we decided to build a house for this sole purpose as soon as possible. Although, in our circumstances at that time and because of the great scarcity of money, this was a very heavy undertaking, yet here also the saying was true, "Where there is a will, there is a way." Indeed among us there could be no thought of expenditure of money, but we decided to lay the matter before our rich heavenly Father and to do as much by working and supplying materials as our strength permitted. So the building of a block house of the required size for our fellowship went joyfully forward and we experienced the joy of holding divine service for the first time on Pentecost Day in 1850, in commemoration of the founding and establishing of the first Christian church by the outpouring of the Holy Spirit as well as the anniversary of the sad day of the death of the murdered Mennonite minister, Johannes Müller, since through the donation of a half acre of land by the daughter of the said J. Müller, Elizabeth and her husband, Christoph Schenk, the meetinghouse was built on the same piece of land on which he was murdered.

Meanwhile, the need was felt very keenly for an ordained minister authorized to administer communion for which the entire congregation longed with genuine hunger. Therefore, after mature consideration, we applied to our acquaintance, Brother and Elder John Risser, living in Ashland County, Ohio (May 5, 1850), to show us the loving service and come to us to administer the communion, to take up the ordination of ministers and to bring order into our somewhat incomplete organization. He declined, for various reasons, and made us the proposition to invite Jacob Krehbiel, living in Clarence Center, Erie County, New York, which we did in all simplicity (July, 1850). But on account of his advanced age (which on October 11, 1850, was already seventy years) and the resulting weakness, he did not consider it advisable. Therefore he advised us to care for these matters ourselves and gave us advice and direc-

tion on how we might proceed so that it would be right before God and appear worthy to the people. We should have followed his advice, too, if it had not become unnecessary through the immigration of a very worthy and highly respected Mennonite minister, Heinrich Ellenberger, from Germany (in autumn 1850), who agreed with us. (Marginal note: "Ordained by David Ruth.") So, then, we had the joy of partaking of the communion in far western America on Pentecost 1851, for the first time.

In the year 1850 and for several years following, the immigration of Mennonites from Germany exceeded all expectations. The majority, however, settled in Franklin Township about eight or nine miles from West Point and were therefore obliged to found their own congregation. This was rather easy, too, for several ministers were among them. In order that the two congregations should not separate, but always stand beside each other in a brotherly manner, they decided to hold a conference of the two congregations on November 5, 1853, to draw up church rules which might serve as foundation rules for each congregation. These regulations, still in effect, were confirmed and signed separately by each congregation.

The West Point Church

Many of our members lived in and around West Point and since our meetinghouse was about four miles distant from the town, the desire arose that meetings might be held in the town sometimes, especially on account of the women, who because of the distance were not able to attend services as often as they wished. On that account it was decided that every fourteen days worship services would be held once in West Point and the other time in the woods. So then in autumn 1855, we conducted services in West Point in the district school building for the first time and from then on, regularly every other Sunday or holiday. But the school building did not suit us very well for our purpose on account of its interior arrangement. For this reason we occupied an old log cabin (*Blockhaus*) at the edge of town for holding church and German school. We kept possession of this house for these two purposes for several years. Then there came to us a Mennonite named Daniel Hege, trained for the ministry, and took over the school. But the congregation was still very small and was in straitened financial circumstances; hence the very necessary and desirable German school could not be continued and to our great sorrow had to be given up. Meanwhile the old log cabin had become rather tumbledown and no longer served our purpose right. Therefore a lively wish began to stir to possess our own meetinghouse in West Point, but on account of our straitened circumstances we did not quite dare to express it, until at length, with a fearful heart we decided to build one. But we did not yet know how to go about it. Yet we hoped that if we once wished it with genuine earnestness, the Lord would not desert us. This He obviously did not do. But, since much time would be required for it, we accepted the brotherly offer of the German Methodists to use their house meanwhile and then held our services there for several years. (Was still standing in 1960.)

The West Point Mennonite Church in Lee County, built in 1863.

The building of the church would not go forward right, until on Pentecost in the year 1860 a general conference of Mennonites in the United States of North America and Canada was held in West Point and attended by Pennsylvania ministers who promised to help us in the building of our church. And this they also did. When Brother Jacob Krehbiel, minister of the Zion congregation at Franklin and delegate for the two congregations, Franklin and West Point, to the Mennonite general conference at Wadsworth, Medina County, Ohio, in the year 1861, returned from there, we received through the good offices of J. H. Oberholtzer from his congregations in Pennsylvania the nice sum of one hundred and twenty-five dollars and five cents ($125.05); from two collections held at the conference in Ohio, twenty-three dollars ($23.00); and through the good offices of Jacob Risser of Ashland County, Ohio, eleven dollars and seventy-five cents ($11.75) from the Mennonite congregation there. Earlier we had received from the Krehbiel congregation, at Clarence Centre, Erie County, New York, a considerable sum which can no longer be reported exactly (I think it was forty dollars—$40.00). So, we were then in position, by God's blessing, to purchase a lot for a building site and to provide the necessary building materials. Now the new building went swiftly to completion and we experienced the joy of dedicating it to the Lord on July 26, 1863. The following ministers were present at this joyous celebration: our old minister, Heinrich Ellenberger, who, however, on account of advanced age and great lack of eyesight, did not preach; Christian Schowalter, minister of the Zion congregation; the Evangelical minister from Franklin, named

Braschler; the Methodist minister of the German congregation in West Point who, on account of chest pains, also could not preach; and the English Presbyterian minister, Stewart, from West Point. So this happy day was celebrated in the pleasantest, most elevating manner with three worship services, morning, afternoon, and evening. The chorus from the Zion congregation at Franklin brought a beautiful addition to the occasion with their inspiring singing.

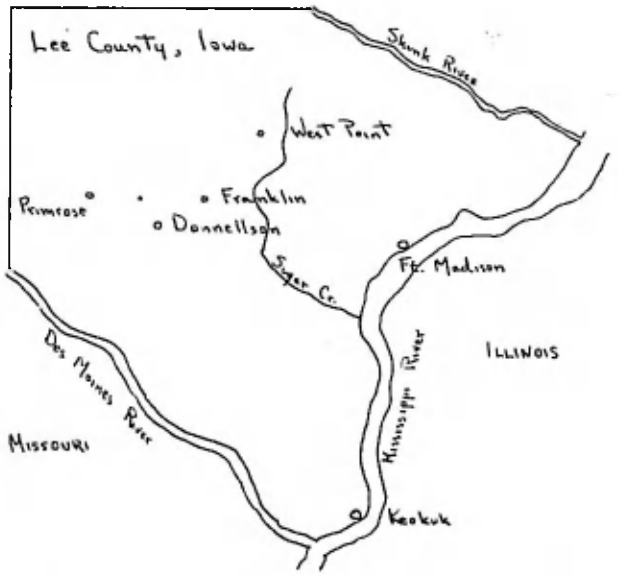
We now possess in West Point an acceptable house of God without having harmed the congregation in its temporal advancement, or causing excessive effort, and it is now also free of debt. And because this has come about in this way, we cannot do otherwise than to give God the honor, Who has obviously helped us in it. To Him be honor, praise and thanks and as He has helped us up to now so may He let us and very many more people experience His great grace and rich blessing to the honor, praise and glory of His holy name. (Used as granary during the last years and sold to be removed in 1960.)

This now, would be the history of our congregation up to the beginning of the year 1864, so far as it can be reported with complete trustworthiness, for a period of fourteen years. The reader might be led to think that this congregation went on its quiet, peaceful way without temptation, without danger, without vexation. But no, conformable to the truth we must publicly admit that from the beginning until now crosses have not yet been lacking, but we have seen our way through all kinds of opposition and vexation from within and without, so that it very often was necessary to cry out of the depth of our heart, "Help, Lord; we are perishing!" when the congregational ship with its inexperienced seamen was tossed to and fro by the storms, and the waves threatened to engulf it. But to the honor of God we must admit that it was He in His great kindness and favor Who has helepd us hitherto. And out of gratitude to the Lord we wish to erect a memorial for His help, an Ebenezer in our hearts, to the glory of His holy name.

The Founding of the General Conference

Although the history of the (local) conferences belongs more to the general (Mennonite) history, yet the history of the West Point Mennonite congregation would have a big gap if we would not mention it at all; for the congregation took a big part in these conferences and still is inclined to do so. It is not the intention or the object to present a detailed history of the district conferences here, but merely a brief over-view as it offers itself to our glance without a deeper scrutiny of the origins.

Already at the meeting of the two congregations, West Point and Zion, held in the year 1853, when the congregational regulations were drawn up and accepted by the congregations, people felt the rich blessing which



Sketch showing Mennonite settlements in Lee County.

rested in brotherly unity and sought to maintain and strengthen this brotherly relationship by frequently interchanging ministers.

Then there occurred in the year 1859 repeated meetings of the two congregations in the newly-built Zion meetinghouse with the object of uniting in still more brotherly love and since this meeting was blessed beyond all expectation the question of necessity arose: (in the consciousness of the many divisions of Mennonites) Could not the various divisions of Mennonites be induced by such a peaceful, brotherly meeting to unite and own each other as brethren? According to our feeling at that time it seemed that it could be done. We believed that we dared make the attempt and no one could raise an objection to it.

We agreed, therefore, to appoint a general conference of all Mennonites to meet at West Point, Lee County,

The former German Methodist Church, West Point, now a garage.

Iowa, to consider the welfare of the entire fellowship. We did not set our hopes so high as that, to be sure, but still we believed that if this matter was once begun in earnest and with constant prayer and followed through in love and forbearance, a great blessing must rest upon it.

This was now announced generally in the *Volksblatt* and by letter privately so far as we were acquainted. When the time arrived, there came from Pennsylvania two ministers, John H. Oberholtzer and Enos Loux, also a minister named Joseph Schroeder, from Polk County, Iowa. We had not been entirely disappointed in our expectations and could at least make a beginning and work in faith and hope.

On May 28-29, 1860, this glorious conference was held. Preceding the actual conference several worship services served as an introduction to the blessed feast and created a reverent and God-pleasing mood among the people, for the deliberations of the conference.

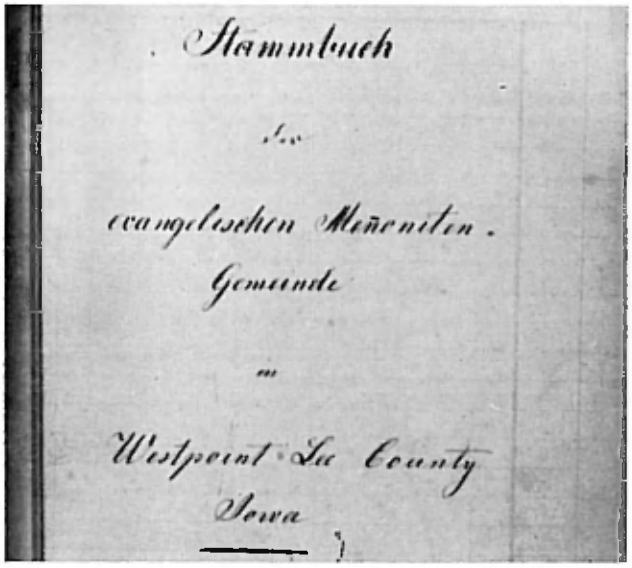
During the discussions, the great aim constantly kept in mind was the uniting of all Mennonites and this was proposed as central in all our deliberations. The serious question then arose: How could this be possible among all the differing practices? We now came to the decision that we must exercise care on account of the many nonessential differences and not consider them as hindrances to unity, especially as they seldom are of such a nature that the salvation of men would be affected by them.

So then we left these questions out of the conference without either advocating or scorning them and authorized each one to judge them as he considered was best and as he was willing to answer to God. We are to consider each other as a brother and as brethren to labor at the great battle of the kingdom of light and the kingdom of darkness; for only by firmly holding together can we hope to be victorious. But then the question soon arose as to how we were to co-operate in the great enterprise of home and foreign missions. In these two branches of Christian activity, however, it is necessary above all that we work together.

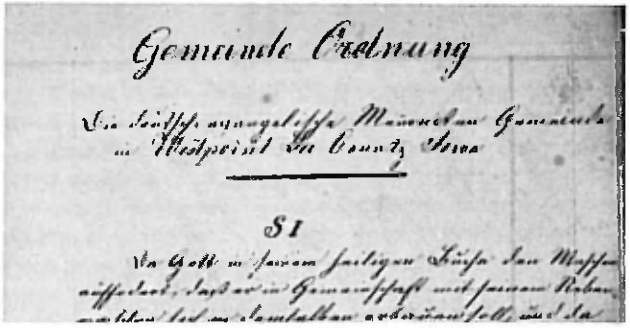
But because this conference was held at a remote corner of Mennonitism, it was not to be expected that many would take part, so we considered the transactions more as propositions and groundwork for a second conference held in a more central location, to be taken up there for validation. So it was decided that on May 2, 1861, a general conference was to be held in Wadsworth, Medina County, Ohio, which was to be announced sufficiently. For us western brethren, these were days of inspiration, days of the nearness of God. Long will the days remain a blessed memory.

Translated from the "Stammbuch der evangelischen Mennoniten-Gemeinde in West Point Lee County Iowa" (Bethel College Historical Library) by John Umble and slightly edited by Melvin Gingerich.

Title page of original record book of the Evangelical Mennonite Church, West Point, Lee County, Iowa (now in Bethel College Historical Library).



Manuscript constitution of the West Point church contained in the record book of the church.



MENNONITES IN LEE COUNTY

(Continued from page 52)

of that brotherhood and under the leadership of Roulet followed an independent course but eventually joined the General Conference Mennonite Church in 1893. Earlier many of the Amish practices had been dropped and a strong Sunday school and missionary program were emphasized. During the ministry of Roulet, the word "Amish" had been dropped from the name.

For more than three-quarters of a century the Schwartzendruver family has been prominent in the life of the Pulaski Mennonite Church. Other well-known names in the church community are Baughman, Bachman, Ramseyer, Augspurger, and Dieffenbach. One of four General Conference Mennonite churches in southeastern Iowa, it met annually with the other three in fellowship occasion.

A Mennonite Pioneer in Iowa

John Carl Krehbiel (1811-1886)

By MELVIN GINGERICH

As far as this writer has been able to determine, the first Mennonites to settle permanently west of the Mississippi River were John Carl Krehbiel and family, who arrived in Lee County, Iowa Territory, November 1, 1839. Krehbiel was also one of the pioneer western Mennonite ministers, being chosen to that position in Lee County in 1849 and serving until the time of his death in 1886. When the two Lee County Mennonite congregations held a conference in March 1859 with the purpose of devising plans for the unification of Mennonite churches, John C. Krehbiel served as chairman of the meeting. In the following year when the first session of the General Conference Mennonite Church was held, the host church was the congregation at West Point, Iowa, where Krehbiel was leading minister. Although Krehbiel was not the chief leader in the conference movement, he nevertheless played an important role in the early history of the General Conference Mennonite Church.

European Background

John Carl Krehbiel was a sixth generation descendant of Jost Krehbiel who left the Emmental, in Switzerland, to settle in the German Palatinate in the early years of the eighteenth century, dying there in 1722. John C.'s parents were Jacob and Marie (Jotter) Krehbiel. Jacob died in the Palatinate in 1824. Their fourth child John Carl was born June 8, 1811. Much of the family history was recorded by John C.'s great uncle, Jacob Krehbiel who came to America in 1831 and settled at Clarence Center, New York, where he was active as a Mennonite minister and leader. John C.'s grandson W. J. Krehbiel, who lived until the time of his death at McPherson, Kansas, brought together the family record in *History of One Branch of the Krehbiel Family* (McPherson, 1950), to which the writer is greatly indebted. John Carl, too, had a sense of the importance of history and of records as it is demonstrated in the above book as well as in the excellent record book of the West Point Mennonite Church.

In his memoirs John C. reported that his father had possession of the family farm of approximately 300 acres at Lohmühl, or the Sattelhof congregation, Alsenbrück, Canton Winnweiler, district Kaiserslautern, Germany. Here the large family lived in comparative security, with two full time farm hands and a maid. At harvest time often as many as twenty sat at their dinner table. Young John C. attended public school from his seventh to fourteenth year, and when not in school helped herd sheep, train the oxen, and performed other common farm tasks. The Krehbiel family were members of the Sembach Mennonite Church. John C. well remembered the prominent ministers of the church, including Heinrich Würtz and Peter Eymann. Usually half of the Krehbiel household attended services one Sunday and the other half the following Sunday, sometimes walking the five miles to church. Concerning the religious life of his home, John C. wrote,

> At home prayer and song to praise God was conscientiously cultivated. . . . Our parents did not forget daily prayers, morning and evening, for themselves and others. When we children were brought to bed there arose the tones of those beautiful hymns mother learned by heart at the school and they continued until we were asleep. Then came the time when we could understand some things and she would pray over us until we were asleep. . . . When the meal was ready the entire household stood around the table and we children had to recite the table prayers we had learned, after which all partook of the goodness of God.

When John C. was sixteen and one-half years old, he was apprenticed to Friedrich Eymann, his brother-in-law, to learn the milling trade, an occupation he was to follow years later in West Point, Iowa. During his apprenticeship at the mill, he also learned the associated skill of woodworking. After two and one half years at the Alsenbrück mill, he did his travel apprenticeship for at least a year and a half. His Journeyman's Travel Book is in the possession of his descendants in Kansas.

Romance in Pioneer Days

Exactly why John C. and his older brother Christian decided to migrate to America is not known. There is some reason to believe that their fear of Germany becoming involved in war may have influenced them to leave in order to escape military service. At any rate, they left Le Havre, France, May 1, 1833, on the American ship *Lokan* and arrived in New York on June 20.

From New York, the Krehbiel brothers went to Buffalo by way of Albany, then crossed Ohio, and finally landed in St. Louis, where John C. found work in a mill. In December, however, they went back to Ohio, where John C. again found employment in a mill, about two miles from Hamilton, on the Miami River. Some time later he was working in a flour mill at Hinkson Mills, Indiana.

In early winter 1835 John C. returned to Germany where he remained until the spring of 1837, at which time he came back to America, with his bride, settling at Hamilton, Ohio. At a party given in his honor on the evening of April 11, the day before his intended departure from his home in Germany, everyone was giving him farewell and the young women in jest were saying, "Take me along, John." According to tradition, when John C. noticed that Anna Wohlgemuth had joined in the request, he pointed his finger at her and said, "Do you mean it?" When she smiled her assent, the marriage arrangements were soon concluded and on the following day they were married by John Risser of the Sembach church. Later that day they left for their new home in America.

Beginning in Iowa

When they arrived at Hamilton, Ohio, is not clear, but John C.'s letter from there, in December 1837, indicated he was working as a cooper. Later they moved to Rossville in southern Butler County, where their first child John Jacob was born on May 3, 1838. In the autumn of 1839 John C. and family along with the Henry Graesers left for Iowa by wagon, on what proved to be a discouraging journey. Progress was extremely slow through the rain-soaked fields of Indiana. When one of his two horses broke his leg and had to be killed, his cow was hitched alongside the remaining horse and trained to pull her share of the wagon. Eventually they crossed the Mississippi by ferry and landed in Fort Madison, Lee County, Iowa Territory, on November 1, 1839. A history of Lee County, Iowa, published by the S. J. Clarke Publishing company in 1914, declares that Krehbiel had visited Lee County earlier and "being pleased with the country, resolved to return." The writer has, however, not been able to verify this reference to an earlier Iowa visit in any of the family records and doubts its authenticity.

The family history states that soon after John Carl arrived in Iowa, trees were felled and a two-room log cabin was erected to serve as the Krehbiel home. The exact location of this home is not clear to the writer. John C. and Christian Krehbiel entered their deed for the south one-half of the southwest one-fourth of Section 28 in West Point Township on May 29, 1841, but they may well have lived on this land during the previous year. This eighty-acre plot was located four miles due south of West Point. According to the family account, he also owned land in Section 19, about three miles northwest.

On January 26, 1840, their second child Johanna Maria was born, very likely the first Mennonite child to be born in Iowa and probably the first west of the Mississippi. Years later Johanna became the bride of Daniel Hertzler. These two were the parents of Dr. Arthur E. Hertzler, of *The Horse and Buggy Doctor* fame. John Carl's wife had not been well when they moved to Iowa and died of tuberculosis on April 1, 1840, several months after the birth of her daughter. The husband built a coffin of choice walnut and buried her on the easterly half of his land in Section 28. Years later he wrote that both his wives "lie in our family burial ground on the farm on which we lived at the beginning, beside each other, marked with a four-corner marble stone. I yearn to rest with them until the joyous resurrection morn." Likely his brother Christian's wife, Anna (Kendig) Krehbiel, took care of the two little children for the next six years.

In 1846, John C. married Katherina Raber, a daughter of the Amish preacher, Christian Raber, who with his family early moved to Lee County from Butler County, Ohio, and settled on a farm between Franklin and Charleston, thus living perhaps five miles southwest of the Krehbiel farm. To John C. and Katherina were born ten children. Katherina died on July 17, 1870, at the age of 44 years. Likely there were neighborly relationships between Mennonites and the Amish settlers in the West Point area, particularly because their customs did not differ as much then as do the customs of Amish and Mennonites now. John C., for instance, always wore a full beard but never a mustache. As long as he lived on the farm, he wore broad-fall trousers like those of his Amish neighbors.

Minister and Philanthropist

John C. and family moved to West Point in March 1857, where he had half interest in and operated a sawmill. Around 1880 the sawmill burned to the ground and it was never rebuilt. Although he had inherited a substantial estate, John C. never became wealthy. His grandson wrote that his grandfather was excessively industrious but "always poor yet benevolent to a fault." His near pauperism was "due to his generosity to neighbors whose selfishness virtually robbed the kindly preacher of the food and clothing sorely needed by himself and family . . . So many pioneers had such appealing hard luck stories that John could not resist their pleas for help. When his older children argued against his excessive generosity he pinched his big lips tightly in a wrinkled curve, his eyes blazed a few seconds and then he calmly quoted some appropriate Scripture on helping the poor."

Because there were no Mennonite ministers in the community, the Lee County Mennonites had no church in the early years of the settlement. When the Mennonite minister Johann Miller arrived in the community in 1845, plans were made for the organization of a

congregation, but on the night preceding the Sunday on which he was to preach his first sermon, he was murdered along with his son-in-law Henry Leisy by robbers who thought the family had brought much money along to Iowa. This discouraging blow delayed the establishing of a congregation until 1849, when the settlers without outside assistance met on the second Sunday in Advent and elected from their number of twelve men two to serve as ministers. The ones selected were Jacob Ellenberger and John C. Krehbiel. Later plans were made to call in a Mennonite elder to hold communion services and to ordain the two preachers. The official church records do not indicate when they were ordained but likely it was after Elder Henry Ellenberger arrived in Lee County in the autumn of 1850. Their first communion service was conducted on Pentecost 1851 and according to the county history of 1879, Jacob Ellenberger and John C. Krehbiel were ordained on that Sunday. What division of labor there was between these two preachers is not clear. Evidently after Ellenberger's sight began to fail, Krehbiel became the leading minister. The county history of 1879 speaks of Krehbiel as the present pastor of the fifty-nine members. After thirty-seven years in the ministry, Krehbiel died at 9 o'clock in the morning, February 27, 1886. Five ministers participated in his funeral services and he was buried in the West Point cemetery, where a tall, marble column still marks his grave. The obituary, by Christian Schowalter, pastor of the nearby Zion Mennonite Church, spoke of him as "The dear brother and well-known collegue, John Carl Krehbiel."

John C.'s writings show him to have been a devout and humble man. His description of the first General Conference session of 1860, in which he participated, illustrates his spirit:

> I must confess that the pentecostal days which our heavenly Father permitted us to enjoy will remain as an especially bright place in my memory of the past. For seemingly we were taken by the unifying spirit of God and together lifted to Tabor's height. Who would censure us for being filled with the wish to stay the flow of time, saying with the disciples: 'Lord it is good for us to be here'.

He remained deeply interested in the cause of Mennonite unity and expressed his concern that the movement begun in Iowa should go on to a successful conclusion. At the third General Conference session, Krehbiel was named to the committee assigned the task of drawing up a constitution for the conference school. His name appears among the signers. He was a member of the committee of three to select teachers for the new school and helped carry the vote to locate it in Wadsworth, Ohio. One of the sermons at the dedication of the Wadsworth school in 1866 was delivered by J. C. Krehbiel. In what the records describe as "an excellent sermon," he declared that the school "is to form the center of union for all Mennonites. From it are to shine forth beams of light to remotest places." Three years later Krehbiel attended the fifth General Conference session at Wadsworth, as a delegate. Likely the last General Conference he attended was the one at Wadsworth in 1872.

His grandson W. J. Krehbiel described his preaching in these words:

> His preaching was of the helpful, practical type almost entirely devoid of dogma and never given to disputatious theories so popular with almost all preachers of that day. His was a simple everyday religion which could be lived to the letter. He was most interested in helping his parishoners to meet the pressing problems of pioneer life on the prairies. His unrecorded sermons and the few writings he left show his deep interest in universal education and in a simple religious doctrine based on thankfulness, strict honesty, truthfulness, humility, concern for the less fortunate and the duty of parents to see that their children not only had opportunities for betterment but that they also learned to live the sort of life that could contribute to the greatest happiness for themselves and the world.

By 1896 the church at West Point which Krehbiel had helped to establish had dwindled in membership to twenty-five and eventually the organization ceased to exist. The reasons for its disappearance can not be explained easily. It was said that the Kansas fever broke up the church when its members began to move away. There was no pastor following Krehbiel's death in 1886, although for perhaps ten years more a deacon of the church, Henry Weber, read sermons to the congregation.

Nevertheless the character of John C. Krehbiel had made its impact upon the community. In many ways John C. was an unusual personality. W. J. Krehbiel desribed him in these words:

> — adventurous, inquisitive beyond common, logical in thought . . . always philosophical and a dreamer of dreams with an intense solicitude for the welfare of all mankind. In physique he was tall and spare—six feet and muscular with the overdeveloped hands and the gnarled fingers of the woodsman. He had the usual long nose of the Krehbiels, high cheek bones and deep set widely spaced eyes which varied from calm penetration to almost fanatical blaze as his variable moods demanded. His full-lipped firmly controlled mouth together with his eyes bespoke the man deep within whose life ranged the full gamut of human experience.

Farm Succession at Donnellson, Iowa

By HOWARD RAID

THE Zion Mennonite Church of Donnellson, Iowa, is the subject of this report. This church was established in 1851. In 1859 this church held a conference with the neighboring West Point Mennonite Church at which time it was decided to invite all Mennonites to a conference in 1860. The purpose of this conference was to seek the union of all Mennonites of North America. Out of this meeting grew the present General Conference Mennonite Church.

In June a special study conference is to be held in Iowa. This conference is to deal with what is happening to the Mennonite church in transition. It is therefore fitting and proper that a study be reported of what has happened to the church which was a part of the conference from the very first.

This was, and to a large extent remains, an agricultural community. Almost all of the early settlers were farmers, the only exception being the first minister, Henry Ellenberger. Even the preacher-teacher, Christian Schowalter, who served as secretary of the General Conference for many years, also operated an eight-acre farm. Many of the farms in this community have been handed down through a number of generations, some of them being held in the same family for a hundred years.

This study was an attempt to determine how it was possible for these farmers to pass on the land from one generation to the next. Here is what was found in the study: 85 per cent of the farms in the group were being operated by at least the second generation of the same family; 70 per cent by at least the third generation and 54 per cent by the fourth generation. There are several reasons why a farm passes from generation to generation of the same family in this Mennonite community. The family ties in these families are strong. They also place a high value on farming as a way of life. But the key reason lies in enabling the boys to develop their interest in farming. Oftentimes the young man gets a share in the management and profit of the farm business as soon as he is out of school. Sometimes the son borrows his father's machinery to farm nearby rented land. Only 15 per cent of the boys have used other means than these two to start farming during the past 35 years.

Naturally by these two methods, the boys develop an early interest in farming, they become well-trained, they start to earn, to save capital at an early age.

There is always the problem of who gets the home farm, if there is more than one boy. These Mennonites often solve this by having the youngest son, or one of the younger ones, eventually take over the farming unit. This has certain advantages. The father is more nearly ready and able to retire by the time the youngest son is ready to take over.

The older boy who waits for ownership has to operate another farm during the prime of his father's career. That means he must be a tenant for a long time. He may not want to move back to the home farm later. If he does return, he or his father usually must sell all or a part of their livestock and machinery.

In the group of farms we studied, most family farms were finally turned over to the son as a "going concern." The machinery and livestock were sold right along with the farm and buildings. That cuts out the need for breaking up established breeding herds, selling off machinery and similar tie-breaking transactions. The new owner has hope of an immediate income without big capital outlays. Time and money are saved because he does not have to select and organize the livestock and machinery all at once.

Often these Mennonites transfer the farm to the son during the period of the father's retirement and before he dies. This is important. The son can begin putting his long-range plans for organization and improvement into effect immediately. Society benefits because this encourages conservation of resources.

In some communities when a boy rents the farm until his father dies, he hesitates to invest funds in repair or land improvement. He not only stands to lose his original investment but must turn around and pay for it all over again when the estate is settled. In such cases the buildings are often allowed to run down and the land to erode until the shares of the other heirs can be bought. Such a practice is wasteful for society.

When the farm was transferred before the death of the parents, retirement income was provided in various ways. Some sold the farm to the son and left the money in the farm or invested the funds in other business. Others used the cash from the sale of the farm as a means of livelihood.

Another method was to deed the farm to the new family operator with the proviso that the parents retain a life interest in the unit and receive the normal going rent. Others turn the title over to one of the children while taking a mortgage which bears interest until the parents' death.

A few farms were transferred as gifts to the sons. These transfers, however, took place only after the sons were married and had operated the farms successfully.

Wills were used to transfer some farms. But the most

satisfactory wills were those which permitted the heirs to decide which one was to take over the home place.

Many of the farms were transferred through the laws of descent. In actual practice this meant that the surviving parent had control of the farm until his or her death. However, if a married son wanted to buy it, he usually could. The home place was kept until the parent's death only where there were a number of single children.

In several cases we found that the farm had been sold to a son for less than the going price. The remaining heirs were taken care of by other means. In still another case, the heirs themselves sold their interest in the farm to one of the sons at a price lower than the market price. They wanted to make sure that he got the home place.

Whether the farm be transferred within the family by will or gift, the plans should provide for several things. It should encourage the improvement and conservation of the farm by the family member who takes over. It should guarantee adequate care for the parents during the period of retirement. And it must provide for satisfactory settlement with other family members. The agreement should be written so that all members of the family understand it.

The study of this Mennonite community shows that proper forethought and family planning can do much to cut tenancy and to improve soil conservation and build a strong community life.

The above are the methods that have been used to pass the farm from one generation to the other, not only in this community, but in many other Mennonite communities. The following questions, however, may well be asked: Will these methods continue to be used? Will the pressure of our culture force present owners to continue working and accumulating wealth long after the farm should have been turned over to their children? Will children develop the interest and concern in and about agriculture so that they will be motivated and willing to farm in order to earn their living from the soil? Will the church place high enough values upon the Christian community so that young people will feel that they too can serve God here in their home communities?

As Mennonites we have had 400 years of experience in building rural communities. We cannot and dare not throw away this experience in one wild bold move to urban areas. On the other hand, we cannot deny the movement into the cities. However, we must work from a strong rural base if in the future we are to do that which we can best do for our urban churches. We have yet to conquer the problem of maintaining the strong Christian witness in the city. Nor have we been able to develop a strong urban Mennonite church that is able not only to support itself but able to spread the gospel to others.

The rural base cannot, therefore, be abandoned until such time as the urban churches have been able to develop themselves to the work of the conference. It hardly seems likely that this will occur in the very near future. Since many of our churches will continue to be rurally based, it behooves the conference to carefully consider the ways and means in which it may build in the rural community. Out of the rural community must come many of the succeeding generations of leaders and much of its support.

We may well ask ourselves whether we are building the cultural values that will enable our people to survive in the cultural maelstrom of today. The Christian cultural values must, of course, come from the deep spiritual values of our Mennonite church. Thus our people are beginning to realize that our spiritual values must permeate and dominate our social and economic activities as never before if secular society of our day is to be overcome.

We must not confuse our relatively isolated rural communities with the Kingdom of God. On the other hand, we cannot ignore the fact that these communities were more conducive to the development of Christianity than the bustling urban centers. For this reason it is well for our people to consider carefully the possibilities of making use of the above farm succession methods. The results can aid us to build church-centered communities.

Farm scenes in southeastern Iowa. Home of Harry Krebill and typical field of corn.

The Migration from a Rural Community

Donnellson Migrations Analyzed

By HOWARD RAID

MENNONITES have traditionally been a people on the move since the very first days of their establishment in Holland and in Switzerland. In the past, many of their migrations have been due to their nonconformity. The development of Swiss Anabaptism in the great cities of Switzerland led to rapid and violent opposition. Within a few years their educated leaders were killed and the masses of members that remained were driven far up into the Alps. Later on persecutions were to drive these same people out of Switzerland, down the Rhine and into the Palatinate. During the eighteenth century and into the next century, they were to migrate to the great new land of America.

The Background

Thus it was that in 1839 John C. Krehbiel became the first known Mennonite migrant into the state of Iowa. Crossing the then unbridged Mississippi, he found refuge in the wooded hill country of Lee County in the southeast corner of Iowa. This land reminded him of South Germany with its rolling tree-covered hills. After a few years of life here, others from South Germany were persuaded to follow. This was not difficult because of the persecution that continued in Germany in addition to the pressure for land.

So in the succeeding years a number of Mennonites from Friedelsheim, Weierhof, Alsheim, and many other small villages responded to the westward call. Thus it was that by 1850 a congregation was officially organized with an ordained minister, Henry Ellenberger, in West Point, Iowa. The following year Henry Ellenberger also aided in the organization of the Zion Mennonite Church near Donnellson, Iowa. These two churches were to develop the first meeting of the General Conference Mennonite Church. Christian Schowalter, writing in an early history of the Zion Mennonite Church, points up the need for the movement of Mennonites from the Palatinate.

The Westward Move

While this congregation was founded by the migrants from Palatinate, it in turn became the base from which its members were to migrate to many corners of the United States. The principle of migration in the early days was largely in groups—as groups of settlers moved from Donnellson to other areas. The first migration from the Donnellson area seems to have been directly westward into Kansas where the Krehbiels, Leisys, and Ruths settled principally in the Moundridge area. Another group migrated on westward into the settlement at Pratum, Oregon. With the opening of Oklahoma territory, settlers moved to Deer Creek, Oklahoma. Somewhat later a number of them migrated to Reedley, California. These early migrations, however, were principally prompted by seeking cheaper land, usually going as a group into an area where there was a Mennonite church or they proceeded to establish a church.

The Zion congregation at Donnellson, however, continued to grow, reaching about two hundred members by 1890. Nevertheless, families continued to migrate from this church. In 1950 a study was made to determine something of the nature and characteristic of the migration that was taking place. It should be noted that in most cases this recent migration was caused not by nonconformity but by the "economic pull" of jobs or business opportunity.

In the ten-year period before 1900, forty-three people migrated from this church. From 1900 to 1924 seventy-eight people and from 1925-1950 130 people migrated. A study was made of the ages of people at the time of their migration. This revealed that 68 per cent of the migrants were between the ages of 18 and 25, fifteen per cent between the ages of 26 and 35 and six per cent between the ages of 36 and 60, while 9 per cent migrated as children and 2 per cent as retired people. Comparing the two periods before 1925 and after 1925, about the only significance of changes that had taken place were that no retired people left the church community before 1925. After 1925 4 per cent of those that had migrated were to retire in some other community. There was also a decrease from 20 per cent in the 1900-1924 period to 10 per cent in the latter period of those from the ages of 26 to 35. Apparently in the latter period they made up their minds to migrate somewhat earlier, probably at the end of high school, and as a result there were fewer migrating after the age of 26.

The study of the migrants by sex reveals an interesting bit of information. In the period before 1925, 43 per cent of the migrants were women and 57 per cent men. The period after 1925 59 per cent were women and 41 per cent men. This would indicate that the changing mores of the community now permitted more women to leave the community to secure work. Before 1925 there were very few high school graduates, the local high school class graduating its first class in 1915. By 1925 all of the young people of the community were securing a high school education and a number of them going on to college.

Marked changes occurred in the places to which these people migrated. For the total sixty-year period of time, 56 per cent migrated to the urban areas and 44 per cent to the rural areas. However, when this is broken down into the period before 1925 and the period after 1925, some very interesting changes are revealed. Before 1925, 36 per cent of those migrating went into the urban areas. After 1925, 75 per cent went into the urban areas. Not only was there a tremendous change in the number going into urban areas, but the location of these urban areas also changed. In the period before 1925, 59 per cent of the migrants to urban areas located outside of the state of Iowa, 23 per cent outside of Lee County and 18 per cent within Lee County. From 1925 to 1950, 39 per cent of the urban migrants located outside the state of Iowa, 33 per cent outside of Lee County and 28 per cent in Lee County. The rural migrants show a somewhat similar pattern. Before 1925, 53 per cent of them settled outside of the state, 10 per cent outside of Lee County and 37 per cent within Lee County. After 1925, 36 per cent migrated to the rural areas outside of the state, 9 per cent within the state but outside of Lee County and 55 per cent within Lee County. This data would indicate that more of the migrants are settling within the state of Iowa and more of them within Lee County than within the earlier period of time.

Family and Education

The size of the family is sometimes considered to be a contributory factor causing some of the children to migrate. The study revealed that there was a considerable change in the size of the family and perhaps also this contributed something to migration.

In the period before 1925, 65 per cent of those who migrated were from families with seven or more children. After 1925, only 27 per cent were from families of that size. Conversely, before 1925 only 16 per cent were from families of five to six members. After 1925, 32 per cent were from families of that size. In the later period, 28 per cent were from families with three to four children and only 16 per cent in the earlier period while 13 per cent of all the migrants came from families with only one to two children in the later period and only 3 per cent in the earlier period. This data would seem to indicate that not only is the size of the family decreasing, but also that children migrate from even the small families.

Education is also considered to be an important factor in determining one's ability to move and secure a position. Of the 121 who migrated before 1925, 74 per cent had only grade school education and only six per cent had graduated from high school. This compares with 37 per cent who had a high school education in the period after 1925 and only 26 per cent who migrated after 1925 with just a grade school education. Business college was attended by 8 per cent before 1925 and 6 per cent afterwards with only 5 per cent attending college before and 11 per cent afterward. Only 2 per cent graduated from college before 1925 and 7 per cent afterward. Nurses' training was secured by 3 per cent before 1925 and 9 per cent afterward. Two per cent had postgraduate work before 1925 and 4 per cent afterward. So there has been a marked increase in the upgrading of the educational level of the migrants from the Zion Mennonite Church. This upgrading definitely opened new doors of opportunity for the job seekers of the Zion Church.

Occupations

A study of the occupations chosen by the migrants reveals the following information. Of those who migrated before 1925 seeking work, 50 per cent became farmers. After 1925, only 19 per cent of them were farmers. On the other hand, before 1925 only 14 per cent went into the professions; after 1925 28 per cent did so. Showing perhaps somewhat the difficulty at present of establishing a business of one's own is the following: Before 1925, 20 per cent of those who migrated became proprietors. After 1925 only 4 per cent became proprietors. Clerical workers increased from 7 per cent to 16 per cent and operatives from 1 per cent to 12 per cent, indicating the change in economy from an agrarian to an industrial type. Craftsmen likewise increased from 4 per cent to 8 per cent, and service from nothing to 2 per cent. Just straight labor represented only 1 per cent of those who migrated after 1925 and none in the period before.

There is an interesting aspect to the percentage who migrated as domestics. Before 1925, actually very few of the young single women left the community, as only 4 per cent are reported to have gone as domestics. In the period immediately after 1925 and through the depression, this represented 10 per cent of the labor migrants that left the community.

The labor force migrating from this community was compared with the average as reported in the United States Census Classification of Occupations for 1910-1940 with the result that several interesting variations appeared. In the first place, 32 per cent of all of these migrants were farmers, whereas in the United States in that period, only 13 per cent were farmers. On the other hand, 21 per cent were professional people, mostly teachers, while in the United States they represented only 5 per cent; eleven per cent were proprietors while the United States Census reported 8 per cent; clerical workers number 12 per cent and the United States Census showed 14 per cent; operatives were 8 per cent of the Mennonite migrants and 18 per cent of the United States Census, while 8 per cent of the Mennonite migrants were domestics compared to 7 per cent over the United States as a whole; craftsmen numbered only 7 per cent for the Mennonites and 13 per cent for the United States indicating the rural background of these people; labor and services—22 per cent of all the labor force of

(Continued on page 91)

A Center of Mennonite Businesses

Newton, Kansas

II

By ROBERT SCHRAG

BERNHARD WARKENTIN, pioneer Mennonite miller of Newton and Halstead, deserves much of the credit for promoting Turkey wheat and introducing it to Kansas farmers on a large scale. The success of his efforts is shown by the fact that he has become probably the best known of all Mennonite pioneers to the prairie states. Almost anything written on wheat or milling in Kansas gives prominent recognition to his work.

The importance of Bernhard Warkentin in Kansas agricultural history is due to his role as chief business leader in what is considered the most significant early economic contribution of Mennonites in Kansas—the introduction of Red Turkey wheat from South Russia. Gradually, the Turkey variety of hard winter wheat proved superior to varieties previously grown in Kansas because it was better adapted to climatic conditions in the central and southern plains. Varieties developed from Red Turkey remain dominant in this region today.

Although Turkey wheat was grown successfully from the mid-1870's on in Kansas, it was more than twenty years before it became the dominant variety in the state. In the 1880's softer varieties of winter wheat accounted for the major portion of the crop. To speed up the transition to Turkey wheat, Warkentin imported several thousand bushels directly from the Crimea in 1885 and 1886. This was a great addition to the small quantity of seed wheat then available. At the same time, he laid the foundation for a flour milling industry adapted to the unique characteristics of the new hard wheat.

The son of a successful miller, Warkentin was born in 1847 in the Molotschna colony of South Russia. As a youth he became thoroughly acquainted with grains and milling. In 1872, as a young man of 25, he made an adventure trip to America with two friends, Philip Wiebe and Peter Dick. They visited the Great Plains region from Manitoba to Texas, often at the expense of land agents and railroad officials who were eager to please prospective buyers, especially young men from a group of several thousand Europeans who were considering immigration to America.

Although his two companions went back to Russia never to return, Warkentin became enthusiastic about the opportunities in the new land. Since Manitoba seemed too cold for settlement, he for a time considered Dakota and Minnesota. Later he switched his preference to Texas, but finally decided on Harvey County, Kansas, where he settled in 1873.

First Mill in Harvey County

Bernhard Warkentin's promotion of hard winter wheat began almost as soon as he established himself at Halstead where in 1873 he built a water-powered grist mill, the first in this area. At that time mills in Kansas used the burr process, suited only for soft wheat varieties. But the Warkentin mill was equipped with rollers for grinding the hard Red Turkey wheat. At first it was necessary to ship in grain from widely-scattered areas in order to have enough to keep the plant operating. As hard wheat gained acceptance, the mill prospered. In connection with the Department of Agriculture, he helped establish a station at Halstead especially for wheat experimentation.

Moving to Newton in 1886, he founded the Newton Milling and Elevator Company by purchasing an established mill, then remodeling and enlarging it. From his office in Newton, Warkentin carried on his wheat promotion efforts, arranging for the importation of several thousand bushels of seed wheat which he then distributed to Kansas farmers. Some of the seed was obtained with the help of Mark A. Carleton, a Department of Agriculture grain expert who made a special trip to Russia for that purpose. Warkentin corresponded with him, giving advice concerning the details of selection and transportation. An excerpt from his letter to Carleton of May 5, 1900, reads:

> If you should find in either the Crimea or the German colonies a lot of strictly clean hard winter wheat (Turkey), the same variety we are raising in Kansas and you can arrange to have it shipped so it would reach here by September 1, I could dispose of four to five hundred bushels, providing it would not cost over $1.50 to $1.75 per bu. at New York. If you go there in June and select the wheat and have it shipped through a reliable forwarding agent at Odessa, in strong double sacks, it would get here in time, but would have to be shipped by rail to Hamburg. . . . I will send you letters of introduction to some of my people.

In 1899, Warkentin and his associates in Newton and Halstead companies organized the Blackwell Milling and Elevator Company and built a plant at Blackwell, Oklahoma. That year he also asked the Newton City Council for permission to build a rye flour mill, but the request was not granted. However, the extensive milling industry in Newton today is largely a monument to his pioneer efforts in that field.

Holding extensive commercial relations besides his milling interests, he was one of the founders of the Kansas State Bank of Newton, serving as its president until his death. He was a director of the Halstead State Bank, the Millers National Insurance Co. of Chicago, the Terminal Warehouse Co. of Kansas City, and the Western States Portland Cement Co. of Independence, Kansas, and a stockholder on other corporations. An ambitious and tireless worker, he was conservative in his business methods and at his death in 1908 left one of the large estates of Kansas.

Although many of his varied business activities have long since been forgotten, today the name Bernhard Warkentin is still linked with Red Turkey wheat. In 1942 when the city of Newton erected a memorial in commemoration of the bringing of Turkey wheat to Kansas, his part in the epic story was by no means forgotten. The dedication was threefold:

> First, to Bernhard Warkentin for bringing hard winter wheat to the United States from the Crimea, Russia, and establishing the home of hard winter wheat in Harvey County; second, to the Santa Fe Railroad for the important part played in transporting the wheat overland and the development of the great plains area by settling the pioneers here; third, to the Mennonite people, who settled this section and toiled to turn a prairie into the richest wheat land in America and to the many thousands of people of all national births who have made the production of wheat what it is today.

Financial Institutions

Soon after Mennonites arrived on the grassy Kansas plains, they formed a mutual fire insurance company, especially for protection against the frequent prairie fires. They incorporated in 1880 under the name Mennonite Mutual Fire Insurance Co. Some of the meetings to complete the organization were held in the Alexanderwohl immigrant house fifteen miles north of Newton.

Bernhard Warkentin, leader in business and benevolent institutions.

The German National Bank, Newton, in 1890.

David Goerz was a main force in founding the company and served as its secretary for seventeen years. Besides Goerz, the first directors were Herman Suderman, Peter Harms, John Siemens and Jacob W. Regier. In 1893 the general offices were moved from Halstead where they had been located for the first twelve years and established permanently in Newton. The company grew steadily and losses were very low during the first years. In 1881, with $312,820 insurance in force, it paid only $149 in losses. Now operating under the name Midland Mutual Fire Insurance Co., the organization continues to do business throughout the state.

Cornelius F. Claassen in 1888 founded a finance company in Newton—now known as Regier Loan and Abstract Co. The city's first private financial organization begun by a Mennonite, the firm engaged in negotiating loans, handling securities, writing fire and tornado insur-

ance, making abstracts and selling steamship tickets to Europe. Due to an increasing volume of business, J. G. Regier joined the firm in 1896. When Claassen switched his interests to the newly-formed Kansas State Bank, he sold the finance company to Regier in 1904.

The Kansas State Bank was incorporated in 1902 with Bernhard Warkentin as president and C. F. Claassen as vice-president. In charge of the bank's operation during its early years, Claassen became cashier in 1906 and president in 1908 upon the death of Warkentin. As a youth, he came to Kansas from Prussia in 1878, first working as a carpenter, then as a clerk and implement assembler. He received his banking experience when he entered the employ of the Newton National Bank in 1885 and three years later started his own finance company.

The banking career of Herman E. Suderman, former president of the Midland National Bank, began one year after his family came to Newton from Berdyansk, South Russia, in 1885. Although his English vocabulary was limited, he found employment as a messenger boy and janitor with the German National Bank of Newton. There he received $10 a month, a great aid for the struggling family. He gradually advanced to assistant bookkeeper, but the bank failed in 1892. The next year he obtained a position as utility clerk with the National Bank of Commerce in Kansas City, his first real opportunity.

Returning to Newton in 1902, Suderman became vice-president of the Midland National Bank. He became cashier in 1916 and president in 1919. He has served as a director of Midland (former "Mennonite") Mutual Fire Insurance Co. and as vice-president of the Newton Finance and Investment Co. Active in church work, Suderman has been Sunday school superintendent in both the First Mennonite Church and Bethel College Mennonite Church, a member of the General Conference Board of Trustees and a director of the Bethel Deaconess Home and Hospital Society.

German and English Publications

Mennonite publication work in Newton began in 1897 when W. J. Krehbiel purchased the *Republican*, one of the city's two newspapers, and became associated with David Goerz in publishing *Das Kansas Volksblatt*, a regional weekly paper for Mennonite readers. In 1899 both publications were sold to the *Daily Kansan*. The *Republican* and *Kansan* were then consolidated, with the Kansan Co. continuing to print the *Volksblatt* under the editorship of D. R. Krehbiel.

A year later, in December, 1900, H. P. Krehbiel, then a minister at Canton, Ohio, founded the Western Book and Publishing Co. and purchased *Das Kansas Volksblatt* from the Kansan Co. together with the German portion of the printing plant. With his brother, C. E. Krehbiel, he continued publishing the *Volksblatt* in connection with a bookstore. Soon the company began publishing the *Bethesda Herold*, another German paper, as well as doing other Mennonite job printing. Later the company bought the German *Hillsboro Post*, merging it with *Das Kansas Volksblatt* to form the *Post-Volksblatt*.

In 1909 the firm was incorporated under the name Herold Book and Publishing Co. and the paper's name changed to *Der Herold*. The organization's purpose was to distribute Christian literature and be of general service to Mennonites. Plant facilities were enlarged with the purchase of the company's first type-setting machine.

About 3 a.m. on the morning of August 4, 1914, the three-story Herold building at 508 Main, including bookstore and print shop, was totally destroyed by fire, resulting in a loss to the company of about $40,000. For a time, it was not certain whether the business would continue. But since it was felt that *Der Herold* still had a significant place in the lives of its German-speaking constituency, the firm decided to resume operations. After five months, during which time the paper was published through the courtesy of other Newton printers, the business moved into its newly erected building at 724-726 Main.

During the next several years it was difficult to find workers to staff the plant, and C. E. Krehbiel, the *Herold* editor, also had to set type for the paper. During the World War I period, work was further hampered by strict censorship of German-language publications. The editor was required to supply the post office a complete English translation of each issue, which was sent to Washington for approval.

To put publication work on a sounder basis, the Herold Book and Publishing Co., a private stock company, was dissolved in February, 1919, and a new non-profit organization, Herald Publishing Co., was set up to replace it. Incorporated April 7, 1920, the new company secured capital funds through sale of $25 "memberships" to cover 300 General Conference Mennonites, mostly from central Kansas. Books, office and printing equipment—plus *Der Herold*—were purchased from the old company for about $8,500. With its stated purpose of supplying "such specialized literature as will meet the needs of the Mennonites of the Central West," the new Herald Publishing Co. was expressly designated as a non-profit-sharing corporation of which only Mennonites could be members.

Mainly under the editorship of H. P. Krehbiel, *Der Herold* was published continuously until December, 1941, when it was discontinued due to difficulties brought about by World War II.

In 1923 an English publication, *Mennonite Weekly Review*, was established. The first complete issue was dated September 18 of that year. The company moved in 1938 to its present location on West Sixth Street. In 1946, book stock and a portion of printing equipment were sold to a newly organized private concern, the Herald Book and Printing Co. Activity of the Herald Publishing Co. now centers mainly on publishing the

Mennonite Weekly Review, circulated nationally among most branches of Mennonites.

The Move to Town

It is well known that the percentage of Americans living in urban areas has, for many years, been rapidly increasing. Mennonites also have become part of the migration from farm to city. Such a move to Newton has been under way for several decades. It has become increasingly apparent in the last twenty years, with the Mennonite population of Newton and North Newton increasing about 75 per cent in the period from 1936 to 1956.

The general reason for the move to town is the increasing difficulty of earning an adequate living on the average family-sized farm. A high percentage thus leave the farm not because they dislike farming or country life but for economic reasons. With Newton making rapid strides in business and industrial development, many rural people are taking full-time city employment and others are holding seasonal or part-time jobs to supplement their farm income.

Mennonite movement to Newton since 1936 can be visualized by comparing the number of Mennonites (including non-baptized children) living within the city limits of Newton and North Newton at ten-year intervals. The following statistics were compiled from yearbooks of several congregations of the General Conference Mennonite Church, which group accounts for nearly all the Mennonites residing in the two towns.

Mennonite Population of Newton and North Newton

1936	
Congregation	*No. of Persons*
First Mennonite	406
Bethel College	267
Alexanderwohl	114
Other congregations	297
Total	1,084
1946	
First Mennonite	512
Bethel College	325
Alexanderwohl	105
Other congregations	380
Total	1,322
1956	
First Mennonite	669
Bethel College	519
Alexanderwohl	120
Other congregations	500
Total	1,808

One thing Mennonites can learn from their history is the need for an acute awareness of the effect that urban life has upon their membership. If present trends continue and Mennonite strength shifts increasingly to towns and cities, the future of Mennonitism may depend to a large degree upon how successfully the church meets the problems arising from the urban situation.

Newton in MENNONITE LIFE

Other Articles Dealing with Mennonites in Newton.

"First Mennonite Church in Newton (1878-1953)" by J. E. Entz. Oct., 1953, p. 153.
"Herald Book and Printing Co.," January, 1951, p. 40.
"Sixty Years in the Banking Business" by H. E. Suderman, January, 1948, p. 38.
"The Deaconess and Her Ministry," January, 1948, p. 30.
"Contributions of Pioneer David Goerz" by D. C. Wedel, Oct., 1952, p. 170.
"Henry Peter Krehbiel (1862-1940) by Elva Krehbiel Leisy, Oct., 1954, p. 162.
"The Story of a Mennonite Millionaire, Jacob A. Schowalter," Robert Schrag, April, 1957, p. 64.

Church school taught by Abraham Sudermann, about 1886. First house of worship dedicated in 1881.

A True Story of Green Adventure

My First Days in America

By GERHARD WIENS

WE had never seen anything so green as the lawns which flashed by our train windows as we were travelling up the Saint Lawrence Valley on that brilliant morning of July 18, 1924. We were a trainload of Mennonites from Soviet Russia, a happy, exhilarated trainload. For we had, quite miraculously, been allowed to leave the Red Paradise and were, at long last, actually entering our Promised Land, the land of "decadent capitalism." No capitalists we—the liquidators had made sure of that. I arrived in America with seven dollars and a British twopence in my pocket, and twenty-eight dollars for my passage. But we would have been glad to repay them tenfold for helping us out of Russia, for giving us a new life in which there was hope and liberty once more. No wonder the grass looked greener to us than we had seen it for many a year. We had forgotten how beautiful the world can be when there is joy in the heart instead of grief and never-ending fear.

I was nineteen, but we were all young, exuberantly young. During those first days and months we drank American life in tremendous drafts and opened our eyes wide to encompass all that we possibly could of the broad, astounding American panorama. Impressions crowded in upon us in overwhelming profusion. There is nothing like coming to America as a nineteen-year-old newborn babe.

My First Mistake

At one of the stations where we had stopped, a reporter was running alongside the train, calling, "Anybody speak English?" I was glad that his only response from the windows was a shaking of heads, and as soon as I could, without appearing too forward for an immigrant boy, I shouted to him shyly, "*I* speak English!" And now I had my first conversation with a native! I was proud enough to burst, I was thrilled beyond English words that the man understood me and that I was able to piece his meaning together. The train was starting when he fired a last question at me, "When did you leave Russia?"—"We leaved on June twenty-third," I shot back. But as he was waving me a receding goodbye, something horrible dawned on me. I waved and called to him to come back. He dashed up alongside and I cried, "We *left* Russia on June twenty-third!" He stopped in his tracks. He looked puzzled. Perhaps he was angry. It grieved me to think that I might have offended the first native I talked to, yet surely he would understand that I could not let a mistake go uncorrected which I knew was a mistake. I smiled my broadest and shouted, 'Bad English. We *left* Russia." Whether he heard me or not, he smiled back. But when I sank back in my seat I had a lot of explaining to do to my fellow-immigrants—why all that shouting? And I blushed when I had to admit that I had made a mistake in English.

I went on making mistakes, and not only in English. You natives do not realize how hard most of us immigrants try to please you and how embarrassed we are when we become aware of our monumental awkwardness. You may think that anybody can learn your simple, natural ways in a few months, but you do not know how intricate they are and how slow and arduous the task of adaptation is.

A Man Milks A Cow!

I arrived at Waterloo, Ontario, the next day and went to work for a Pennsylvania-Dutch Mennonite farmer. My boss and his wife, a handsome, well-dressed young couple, brought me home in their shining, black Model-T coupe. I could hardly believe it. How could a farmer afford a distinguished vehicle like that? My boss must be richer than the average farmer. At twenty-five miles per hour we flew through the beautiful countryside, on magnificent gravel roads. I had ridden in a car only once in Russia, on a dirt road. It seemed mighty decent of my boss to let me, his laborer, ride in his car right beside him and his wife. In Russia he might have arranged to have another laborer fetch me in the farm wagon. This was but the first of countless situations in which I have seen American democracy in all its decency and vitality. And though I have also seen it abused and twisted into caricature, to me it is still the rock foundation of life in America.

After we arrived at the farm and I had unpacked my few belongings I went outside to explore the yard. I saw no laborers, no maids, and wondered where they might all be this evening. I strolled into the barn and there, beside a long row of Holsteins, I saw a man milking. I was startled. I had never seen a man milk. At home, milking was a woman's job and a disgrace to a man. Perhaps there was a shortage of maids here this evening and this kindhearted laborer had swallowed his pride and jumped in to help. I was about to ask him where the boss might be, when this man addressed me by my name and I recognized my boss. That smartly dressed gentleman of the Model-T sat there on a dirty stool in soiled overalls and a battered straw hat, *milking!* Some-

thing must be seriously wrong with him. Or with America? No, no, that could not be! He asked me if I knew how to milk, and I laughed. The next evening *he* was laughing—at a desperate greenhorn and a puzzled bossy.

Coming in from the barn that first evening I asked my farmer how in the world he kept all that beautiful grass around the house so nice and even. He showed me the lawn mower beside the garage and demonstrated it on the walk. I was fascinated and asked him to let me push it. Then I completely lost my senses. I pushed the whirling marvel onto the grass and before he could stop me I had cut a wondrously even, velvety path halfway across his lawn. I thought he was going to have a fit, and you can't imagine how a young immigrant feels when he faces his first fit in the new country. But when he saw my apologetic bewilderment he gave a hearty laugh and told me that now I'd have to mow the whole lawn tomorrow. Nothing could have pleased me better. I loved that lawn mower.

These ingenious Americans! One of the few things we had all known about the Americans was that they were tops in practical ingenuity! How the evidence was borne in upon us those first days! I was amazed to learn that my boss had been working his 160-acre farm mostly by himself. In Russia we would have needed three good men to do it. I was fascinated by all the machines and laborsaving devices. The first day we used a contrivance which hoisted half a load of hay away up under the roof of the barn. The windmill (for me to this day a very dear symbol of America) pumped water into a tank and gave him running water in house and barn. He handled team and binder alone from a seat on the binder whereas we had always needed two men for this job. His hayrack was constructed so that the pitcher could build the load himself, while we had always had somebody on top to build it. He even had a kind of elevated gondola to cart the manure out of the stable.

Beautiful Ontario

The farm was beautiful. Those fields! All this Ontario country had formerly been primeval forest and some of the mightiest trees had been left standing in the fields. Coming from the Steppes of Russia where every tree was planted, and at a spot where it would not be in the way, I thought this one of the oddest yet most beautiful things about the American landscape: a broad, majestic maple in the middle of a field.

The cows looked so contented resting in the cool shade of those trees. *We* never rested there. I was overwhelmed by the pace of work in America. We had worked hard in Russia too, but we had always had time for a nap in the middle of the day and frequent short rests between work. We had heard that in America time was money and we soon concluded that time was too much money here. I still think it is. When a man sees silver dollars slipping through his fingers every time he folds his hands in his lap he has voluntarily surrendered part of his sacred liberty. Because in America time is worth so much money, many Americans rarely take time to live. It puzzles me that Thoreau is so popular when nobody gives any serious thought to following his teaching. Is Walden Pond a dream to which we escape from inwardly admitted slavery? There is slavery everywhere in the world, to be sure, but in America so much of it seems self-imposed.

But work is joy, too. In America any work can be joy because all work is respected. In the old country work with his hands put a man in a lower class, and if it got his hands dirty it degraded him. In America a white-collar worker can don overalls and not lose caste. A professor gains respect if he knows how to do things around house and yard. In Europe he is not supposed to know which end of the spade is pushed into the ground; at least it makes him more professional if he doesn't.

Overalls, an American invention and instituiton! With overalls enveloping your body smoothly yet roomily, with no coat-tails to flap about, you slip into work, lithe as a lizard. Overalls always made me feel I could tackle any man's job. And the sturdiness of them, and of all work clothes! Work shoes and boots may not be quite as brutally tough as they look in the mail order catalogs, but they are nearly so. When they are on your feet they are a positive challenge to seek out the rockiest, thorniest, muddiest parts in the country.

Mail Order Catalogs

Those mail-order catalogs—we gaped at them in disbelief. You can get all *that,* for *money?* And that is when the American mania for work first took hold of us. We had never seen so many things we wanted. Now we must make money! Let's see now, I'm getting twenty dollars a month, room and board free. Of course, first there's that debt to pay off. Maybe I could go somewhere else, find a job at twenty-*five* dollars a month. Oh boy!

With all these marvelous goods to tempt the customer from catalog page and store window, we could not understand why manufacturers and merchants kept urging, begging, imploring people to buy them. We had seen merchants in Russia going after trade in a reserved sort of way, but we had never been sufficiently aware of advertising even to give it a name. Advertising hit us as a perplexing oddity of American behavior. I was quite proud when I reasoned out that the calendars in every room were not just gifts of friendship from the merchants, but a sly way to keep their names and products constantly before our eyes. My farmer had a hard time making me comprehend what a "sale" was, and why there might be sense even in a "sacrifice sale."

Time being money and advertisers telling me in thinly veiled terms that I was a fool not to buy, I also began to understand why Americans did not spend much time patching worn overalls, but rather threw them away. I was aghast at American wastefulness. "It doesn't pay"—I had never heard such words at home. In America, I

soon learned, those words are often undeniably true. But out of habit you all too often waste a thing which would be well worth saving even at your price on time. Having suffered great want in the old country I still go through agonies of indecision whenever the time comes to throw something away that could still be used or might come in handy some year. You may guess that whenever I meet a native pack rat I salute him warmly. I began hoarding usable things even before I landed. I saved the orange wrappers on board ship and wrote my first letters home on them. If you had been starved for paper for years the way I was you would also understand why to this day my heart leaps up when I behold a clean sheet of your magnificent, rag-content bond paper; and also why I never use a new sheet of it unless circumstances beyond my control require it. I write all my first drafts on scrap paper.

The abundance of goods may explain in part why there is so little stealing in this country, but general integrity, I believe, is the main reason. My boss had to keep at me to break me of my habit of putting every hoe and fork in the shed for the night. I thought him irresponsible for not locking the barn overnight. When we all went away one day we even left the house unlocked! Once when I ran out of postage stamps he told me to put a quarter in the mailbox and the mailman would stamp my letters and leave the change in stamps. I told him I might be green, but I wasn't a fool.

Sand Scrapers, Corncobs, and Lemonade

Occupation - Housewife

By RUTH UNRAU

I DON'T consider myself old and I won't admit that I am middle-aged. But there are occasions when I can reminisce. Twenty-five years ago I did things to pass the time that my children will never do. I was familiar with machines that they will see only in antique collections.

We lived on a farm in northern Indiana. It was good, black soil for the most part, but back of the barn was a large lot with a sand hill in the middle. From time to time, my father attempted to fill our enormous muddy barnyard with sand from this hill. My children will never ride a sand scraper.

When the sun came out after a hard rain, my father hitched the horses to the scraper. This was a contrivance not unlike a sugar scoop. It had two handles between which my father stood. The horses were hitched to the front so that they could pull the scraper full of wet sand. We children took turns riding on the load, sliding through the mud toward the barnyard puddles. The girl whose turn it was to walk enjoyed following along behind in the smooth path of mud left by the scraper. My father, of course, wore tall rubber boots, but we girls let the mud squeeze through our toes like toothpaste. When we reached the puddle, I jumped off and Father lifted the handles of the scraper, turning it completely over and dumping the sand in the puddle. I don't know when my father accomplished his objective, but there are no puddles in our barnyard today.

Do people still shell corn with a hand sheller? One person could operate this machine by turning the handle with his right hand and sticking an ear of corn into the hole with his left. Then would come a rattling explosion. The shelled corn dropped into the bucket and the red corncob popped out at the end. These cobs were taken to the kitchen in a bushel basket and used in the kitchen range. They made a fast, hot fire. I used to think that my father decided to shell corn on the basis of whether or not we needed corncobs.

Then there was the grindstone. My father sat on the seat, pedaling as though he were riding a bicycle. He held the blade of the scythe against the turning stone; or he would have me hold one end of the long sickle blade from the mower.

Now I come to a contraption that is not a machine, but it can be classed as an invention, I would think. Families in our neighborhood believed in heating by stovepipe. They placed their stoves on the opposite side of the room from the chimney so that the stovepipe would travel the length of the room, thus utilizing every bit of heat from the stove. I suppose this was sound engineering. In the schoolhouse, where we also went to church, thirty feet of stovepipe extended the length of the room. No heat went up that chimney, and I wonder if any smoke did.

In summer we put our butter, milk, and gelatin dessert in a big can and put it in the milktank. Our neighbors lowered theirs down into the well. When my mother finally got a refrigerator, she planned to use it only during the summer; but once she plugged it in, she never could bring herself to unplug it for the winter, economical-minded as she was.

We made lemonade by mashing lemon rings into sugar with a wooden potato masher. Then we would pump two hundred strokes at the kitchen pump. The water was not ice cold, but it was cold. I can't make lemonade that is as good as that was, and I think it is more than nostalgia that makes me think so.

Unique Mennonite Project Initiated

By ALTA SCHROCK

UNIQUE in the history of American Mennonitism is a new movement which has taken root in the Allegheny Highlands of Pennsylvania, Maryland and West Virginia, the center of the project being the Springs-Grantsville community straddling the Mason and Dixon's Line and fringing Route 40. The present headquarters of the project, known as Penn Alps on the Casselman, is located approximately half a mile east of the historic village of Grantsville, Maryland.

Penn Alps, Inc., a benevolent non-profit corporation of business and professional men and women, was organized in August, 1958, in the Springs community. The organization, whose sole purpose is Christian service to people of the tri-state Alleghenies, is operated by a fifteen-man board of the Beachy Amish, Conservative Mennonite, (Old) Mennonite, and General Conference Mennonite faiths. According to the constitution, the organization aims to serve people in all areas of life—physical, social, mental and spiritual.

One phase of the work of Penn Alps is the operation of a Christian restaurant with a Pennsylvania Dutch atmosphere. This facility opened its doors to the public on December 17, just six months after the former proprietor removed the last beer can from this recently-operated tavern. The restaurant has the double function of providing a much-needed service in the area as means of income for the ongoing benevolent program of Penn Alps.

As a means of implementing its program of Christian benevolence, Penn Alps has initiated what promises to become a vast program of aid to the needy of the Allegheny Highlands. Already some hundred producers, scattered from Harmon, West Virginia, to Bedford, Pennsylvania, are making in their homes objects of beauty and usefulness which are offered for sale in the Penn Alps Crafts Shoppe on Route 40. Almost every conceivable medium is being employed by these producers, many of whom are widowed, handicapped, retired, artistic souls in need of self-expression, youth in need of a challenge. The large volume of crafts and home produce sold by Penn Alps Crafts Shoppe during the Folk Festival at Springs, Pennsylvania, is some indication of the demand there is for products of the Highlands and of the real potential for sale of crafts to tourists and guests from nearby cities.

Dr. Alta Schrock showing some products of mountain craftsmen.

The production and sale of crafts among these poor people is conceived not only as a means of income for them, but also as a means of effectively reaching them for social and spiritual work. The Casselman Valley Mission Board of the Allegheny Mennonite Conference has recently made available to Penn Alps two abandoned schoolhouses which formerly served as mission points but have been closed for some time. The aim of Penn Alps is to lay the groundwork for reopening Sunday schools here in the near future, and the board is indeed grateful to God for the very evident way in which he has been opening doors for this work. Through the medium of several mountain folk much interest is being built up among their neighbors, and it is anticipated that the opening of Sunday schools will soon follow classes in handicrafts and homemaking which are being planned for these school buildings.

Other educational and religio-cultural phases of the work are anticipated for the future, both at headquarters and in mountain areas where it is hoped that Christian community centers can be established in the near future.

The Mennonite tourist is cordially invited to pay a visit to Penn Alps on the Casselman, not only to buy mountain handicrafts and enjoy Pennsylvania Dutch cooking in an atmosphere of the Early American tradition, but also to put up for the night in one of the several guest rooms in the old inn.

Voluntary Service in Newfoundland

The Ocean at Our Door

By GLEN and LUETTA HARDER

NEWFOUNDLAND, the "watchdog of the Atlantic," lying at the mouth of the St. Lawrence River, is often spoken of with pride by the Newfoundlanders as Britain's oldest colony and Canada's newest province. Wild Cove, a typical isolated fishing village, is located in the northern part of the island on the east shore of White Bay. This scenic cove of twenty families (approximately 100 people) is nestled against a bank of beautiful fir and birch-covered mountain sides on the one side and a body of water resembling a Norwegian fiord on the other.

The closest settlement is Seal Cove seven miles further "up the bay." There is no road to Wild Cove—only an overland trail used in winter when boat travel is impossible. These hardy independent fishermen settled in Wild Cove to pursue their livelihood when fishing banks in surrounding settlements failed to produce sufficient income for the large families.

The water not only furnished their livelihood, but their weather as well. "A great big sae (sea) hove in. . ." aptly describes much of Newfoundland's typical weather, for gale-force winds are common. The northern part of the island is also influenced by the cold Labrador current which flows into White Bay. In our two years as Newfoundlanders, we experienced two extremes in weather. Our first winter was one of the coldest in the past fifty years, with snow covering all five-foot fences and White Bay really living up to its name. The second winter was too mild for much snow to accumulate at a time. But, as a rule, Newfoundland, being surrounded by water, has an insular climate so that the extremes in temperature common on the mainland are not known. Average winter weather is seldom below zero, while summer "heat waves" are likely to hover in the 70's.

A Fisherman's Paradise

Newfoundland has always been famous for its Grand Banks whose waters are teeming with fish. This also is true of the northern part of the Island where the cold Labrador current provides the bait for fish. Since the people live at the water's edge, it is only natural that fishing constitutes the main livelihood of these people. The length of the fishing season is influenced by two factors: 1) the amount of ice in the bay in spring and 2) the appearance of bait. Cod is the most important fish caught and provides the main income. A few salmon, mackerel and herring are also caught, which the people salt for their own use in winter.

The trap is the most important type of equipment used in catching fish (cod). The trap consists of twine knit into four-inch meshes called linet. The traps are usually ten fathoms deep and seventy-five fathoms in circumference. They are placed about twenty fathoms from shore and with a leader running from the doorway of the trap to the shore line.

A trap involves an investment of approximately two thousand dollars and requires a crew of at least three men. Trawls are a less expensive way of catching fish.

A trawl consists of a line three hundred fathoms long with hooks placed every foot along this line. The hooks are baited with caplin, squid or herring, depending on the time of year. The trawl is handled by one man who "shoots" the trawl early in the morning and hauls it in in the afternoon, unhooks the fish and rebaits the trawl for the next day.

Early in spring fishing is done on hook and line. A line with a "jigger" is thrown into the water and jerked back and forth until a fish has been hooked. A cod is often hooked in the back this way and is pulled in hand over hand.

A Day with the Fishermen

The life of a fisherman is a hard life, but a life which the true Newfoundlander loves. The day begins around four in the morning during the busy fishing season with a "brakefast" of fish, bread, and tea. While eating breakfast, the sound of two-cylinder engines breaks the still morning air as others are going out to haul their traps. We go down to the wharf, pick up our oilcloths and capan and jump into the boat. The air is a bit "nippy" as we head out of the cove, but a slight breeze is blowing down from the "sou'west" promising a fair day. The trap is about an hour's run, six miles, from the cove.

Upon reaching the trap, the bobber with the span line is caught with the gaff and placed over the stem of the boat. The capans are put in place and the doorway of the trap is closed. The crew pulls on the span line until the linet begins to appear. The linet, covered with seaweeds and slime, is grasped and pulled over the gunwale of the boat. When about five fathoms of linet are in the boat, the linet is cut off. Soon fish begin to appear as they have become "meshed" in the linet, promising a good haul. Before the trap has been completely hauled, the catch is estimated at twenty barrels (seventy large fish per barrel).

When the cod are buoyed out on the water, the linet

Fishing boat in the process of being built. Approaching an iceberg in the waters of Newfoundland.

is tied on the toe pins and dip nets swing into action. Soon the flapping of cod and the salt water is heard against the oil clothes. When the trap has been "dried up," the water has been dipped out of the boat with a wooden bucket, and the span line has been thrown back into the water, we are ready to head home. . . . We sit back for a "spell" as the wind starts "breezin' up" and the salt spray begins to hit our faces.

Back in the cove a two-pronged fish fork is used to throw the fish from the boat into the stage on the wharf where it will be cleaned. After the boat has been washed out, nine-o'clock-lunch time has arrived. After lunch the fish is put away.

The children help by throwing the fish on the table for the throat cutters, usually the women. Then in one motion, a header will take out the entrails, twist the cod's head off and throw it back out into the salt water. Two splitters are busy cutting out the backbone of the fish. The fish is then dropped into a tub of water and washed.

The skipper and his wife usually take care of the salting of the cod. The cod fish are dipped into a wooden wheelbarrow and wheeled into the stage where there are long salt pounds. The fish is spread in these pounds and a handful or two of coarse salt is placed on each fish. The cod stays here until the schooner comes and buys it "green," or until it is washed out and dried on the flake (rack).

Around two o'clock the twenty barrels of fish have been put away and dinner time is at hand. We have cod fish for our dinner, after which we "take a spell." Yarns are told by the old-timers and pieces of linet are mended while we wait for the next haul.

At four o'clock it is time to go out for another haul. Perhaps this time part of the trap has been snagged on a rock. If so, it must be mended before the trap is again lowered into the water. Arriving home about eight o'clock, we are in the stage until two o'clock putting all the fish away.

In August the fish are taken out of the stages and washed individually by hand. They are then spread on the flakes. The whole family helps in spreading the fish each morning and taking it up each evening. With four days of sunshine, the fish are dry. They are then taken into the "stores" (storehouses) and packed away until a schooner arrives to buy the fish.

The fish is sold by the "quantle" (112 pounds), which brings about $10. A draft is equal to two quantles of dried fish. A good "voyage" for the year is around five to six hundred drafts. This money is divided between the owners of the equipment and the sharemen. The share-

Spreading codfish on the flakes to dry. A close-up of herring, which with cod, provide the source of livelihood in Newfoundland.

men receive their meals and lodging during the fishing and one quantle out of every four caught as their years' wages. The people earn from five hundred to fifteen hundred dollars a year from fishing. This, in most cases, constitutes their total year's earnings.

The fisherman's winter is taken up largely with preparation for the next fishing season. Every winter there is twine to be knit for replacing worn-out linet. Besides repairing equipment, the men often build a boat, which is a full winter's job.

Aside from the family fishing enterprise, each family has about a one-acre garden plot. These gardens are located around the hill in a sheltered valley behind the cove. Each garden is surrounded by a four or five foot picket fence which is placed there to keep roaming domestic horses and sheep, as well as some wild animals, from destroying the crops.

The greatest proportion of the garden is given over to potatoes, with small beds of cabbage, carrots, and turnips. All crops must be the earliest varieties for the frost-free period is approximately from June 10 to September 1. Despite the frost, potatoes are not dug, nor is cabbage cut, until the first week in October.

Home and Kitchen

The lot of the women is not an easy one; marriage is for expediency or necessity and not necessarily for love. Large families are common. Some of the heavy household chores include carrying firewood, carrying water, and some wash-board washing. Some women have lightened their load by buying gasoline washing machines. Ironing is done primarily with flat irons, using the kitchen table as an ironing board.

Cleanliness is a must in all the homes, but no care is given to the yard outside. The kitchen floor is washed daily and the entire kitchen, from floor to ceiling, is scrubbed down once a month.

The kitchen is also a living room, as there is no central heating. All heat comes from a wood-burning range on which all meals are also prepared. A daybed is also a must in every kitchen. Meal preparation, with a lack of conveniences, must of necessity be simple. The main meal, dinner, is served about one o'clock. Tea is at five or six, and a heavier lunch (comparable to our supper) is served about 10:00 p.m.

In any well-run outport home, Tuesday, Thursday and Sunday are considered "cook days" or "pot days." This means that on those days pots of salt beef, turnip, carrots, cabbage and potatoes are cooked together for several hours and served hot. On alternate days, Monday, Wednesday and Friday, salt or fresh fish, potatoes and warmed-over vegetables is the menu. Saturday is pea soup or baked bean day. On Sunday, in addition to the boiled dinner, fresh meat (moose, seal, mutton, or beef) is often served. This is called simply "fresh."

Often a peas pudding (dried peas in a cloth bag) is boiled with the dinner. For dessert a "duff pudding" (steamed pudding) is cooked on top of the dinner and served with a sauce. Breakfasts and tea consist mainly of homemade bread and strong tea.

Every housewife bakes bread at least once or twice a week, using commercial dry yeast. Newfoundlanders eat much bread, as an average family will use up 15 to 20 hundred-pound sacks of white flour a year. Sweet-bread, containing molasses and raisins, is a special treat.

Since navigation is closed during the winter months and since the bulk of the income is earned from the summer's catch of fish, food supplies are purchased in the fall on a twelve-month basis. These supplies, consisting mostly of salt pork and salt beef, margarine, sugar and flour, are brought in by schooner or coastal steamer.

In addition to these staples, it is customary to eat what is in season. The common summer meat is cod, called simply "fish." Salmon, herring or mackerel are considered more of a treat. Fresh-water trout from nearby ponds and streams are a special Sunday breakfast treat. Moose, obtained in the December hunting season or any time out of season, furnishes a good supply of "fresh." Caribou, once plentiful, are now extinct on this peninsula of the island.

Salt-water birds, especially the Arctic tern ("tur"), are available in large numbers each fall as they head south. They and the seal, which does not come around these waters until the cold winter season, are both rather strong and fishy-tasting, but are enjoyed by one and all. Seal flipper pie is a delicacy unique to this island.

Berries abound in the woods in late summer and early fall. Among the types commonly found are whorts (blueberries), dogberries, red and black currants, raspberries, bakeapples, partridgeberries (lignonberries), and squashberries. Berry jam is consumed in large quantities whenever available.

Transportation

The transportation system is the curse of Newfoundland. While political promises have done much to extend the mileage of one-way dirt roads, the water still remains the main and often only means of transportation.

A kitchen scene in a typical Newfoundland home.

This is the case of Wild Cove, which is six miles distant from the nearest settlement—a one-hour boat ride. Short jaunts like this require only an open fishing boat, while a longer summer trip such as going to St. John's, St. Anthony, or any other farther settlement, would entail waiting for a Canadian National Railways coastal steamer. These furnish comfortable but irregular service, due to frequent high winds and ice conditions.

Summer mail service is by the coastal steamers which arrive about every ten days when the weather is not stormy. The steamers provide freight service as well as accommodating passengers and mail. At first the interval between mails seemed extremely long, but later we began to look forward to mail day as a special day when there would be a whole mail bag full of letters and parcels to be opened.

In addition to mail service, the government also provides medical service. There is a doctor and a Voluntary Service nurse located at the clinic at Baie Verte. This service is adequate for Baie Verte but for outlying settlements such as Wild Cove and the rest of the large area to be covered, emergency sickness or accidents make their isolation seem a tragedy. Bad weather may make it hard or even impossible to reach a doctor for days, possibly weeks at a time. Periodically, averaging about once every six weeks, the doctor travels to the outposts and holds a clinic in one of the homes for anyone wishing to see him.

The Christmas Seal, a good-sized boat, gives free chest X-rays to all outport people, but, unfortunately, does not get around the coast oftener than once every four years. This is inadequate, especially since the rate of tuberculosis is so high.

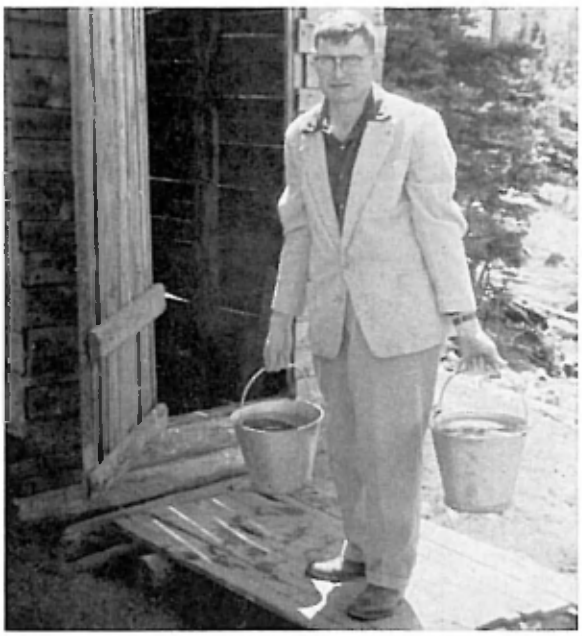
Social Life

Social life, at least to outward appearances, seems greatly lacking in Wild Cove. Visiting is the main way of passing away winter evenings. Such occasions are never planned in advance; anyone may pay a call on someone else in the cove unexpectedly and without so much as a knock on the door. Even we had abandoned that civilized practice.

In winter when it becomes dark early, callers begin appearing between six and seven o'clock, as soon as tea is cleared away. Talking is the only means of entertainment, although women frequently bring knitting.

During the evening everyone is quiet for half an hour when the battery radio brings the Gerald S. Doyle news from all over Newfoundland. Part of this news includes latest reports on the coastal steamers, weather reports and individual telegrams read as a service to places where mail is infrequent. Main topics of conversation are the weather, politics, perverted world news, hunting stories, and recent cove happenings.

It is impolite to go home without a large evening lunch at 10:00 or 11:00. Likewise, no hostess would be so rude as to let someone depart without "a cup of tea." Even



Glen Harder, author of article, carries drinking water.

though conversation may drag or even be lacking completely in the late evening hours, seldom do guests depart before midnight.

Our house was usually a favorite for visitors because we had magazines to see, slides to show, and a few varied topics of conversation from the "outside world." All conversation, however, had to be geared to their vocabulary and mental concepts.

The Newfoundlander's speech (English) is interesting and colorful. Their unique and original expressions have been developed by isolation and pertain to their work and life. "Some good" denotes something exceptionally fine, and "dear" means expensive. They never pronounce the consonant "h" at the beginning of a word, causing the emergence of words like "ill" for hill, "ouse" for house, etc. All words beginning with vowels are preceded by an "h" making "heggs" for eggs, "heat" for eat, etc. "'ow much hoil does you burn in dat stove? His hit very dear?" was asked us several times.

Because of their isolation and lack of education, these people are exceedingly superstitious. Whenever someone becomes seriously ill, he will be "charmed" by one of the old men. They have a set of signs which they watch closely, denoting good and bad luck. The direction which the wind blows when the sun "crosses the line" (equinox) will be the prevailing wind for the next six months.

The moon is believed to control all things. The men will not cut their wood for a new boat unless it is the full of the moon, because the wood will dry up too much. Animals are also killed at the full of the moon, for at any other time the meat will shrink much more when frying.

Religious Life

The church and its activities in Newfoundland outports is more of a social body than a spiritual concern. The main church service (called "Prayers") is held for an hour or more starting at 7:00 p.m. on Sundays. Sunday morning services beginning at 11:00 a.m. are poorly attended. A good number of regular church members are still sleeping, while the majority of the women are fixing Sunday dinner.

The order of the church service in the United Church is similar to that with which we are familiar, but it tends to become ritualistic. Congregational singing is very poor. Even though accompanied by an organ, it has degenerated into a slow, loud dirge, often off key.

The Sunday school has been traditionally linked with the church in Newfoundland, but it is always held in the middle of the afternoon. The children attend almost 100 per cent, for they enjoy singing, Bible stories (especially when illustrated with flannelgraph), and story papers.

In Wild Cove there are two churches—the United Church and the Pentecostal Church—which attempt to meet the spiritual needs of the people. Glen served as the United Church minister, and both of us were in charge of the United Church Sunday school.

Christmas is a very special event which means that on the night designated by the teachers, all the people in the cove bring their presents to the school for the "Christmas Tree." Santa, chosen in secret by the teachers beforehand, makes his appearance to pass out all the presents under the huge gaily-decorated tree. Everyone talks and laughs, and the mothers serve a lunch.

During the traditional twelve days of Christmas, the children dress up in disguising clothes and go around the cove "Jannying." They knock on doors with pieces of wood. When they are invited in, they sing, dance or perform in some manner. The members of the household are then supposed to guess who they are. When they are guessed, they put up their false faces and expect some sort of a treat before they leave.

A school Christmas program is also part of the Christmas festivities, even though it is sometimes held before Christmas. No other celebration precedes Christmas however, not even the decorating of the Christmas tree in the home. That is done on Christmas Eve together with the firing of guns heralding the Christmas season. Guns are also fired on Christmas Day just before the dinner is served. This is called "shooting the puddin' out of the pot."

Education

The children lack playthings and have nothing constructive to occupy their time. Children are to be seen and not heard. The only way to receive recognition in the family is to help with the chores such as bringing water and "cleaving up splits" to start the fire and bringing in the wood after school.

With that type of upbringing, these children create quite a problem in the classroom. This concerned us directly, for teaching was our main assignment as Voluntary Service workers in the community of Wild Cove.

The Newfoundland school system is unique in the Canadian educational system in that it is administered by the churches and financed by the government. Newfoundland has four denominations—Roman Catholic, United Church, Anglican, and Salvation Army. A small percentage of Pentecostal groups is also growing rapidly, but they are as yet not in charge of education. It is unfortunate that the parochial school exists in Newfoundland, because one frequently sees four separate schoolhouses in a settlement of 200 people. This results in low educational standards, since the four schools are all one-roomed with each teacher teaching grades one to eleven, causing much unneeded repetition. In these circumstances, one four-room school would meet the needs much more satisfactorily. Progress is being made in the larger settlements; amalgamated schools are now being introduced there.

Since there was no local school board in Wild Cove, we were directly responsible to the department of education. The department of education gives a $100 grant per year for each schoolroom to take care of school supplies and equipment. The incidentals are paid by the local people. The schoolbooks are purchased by the pupils each year. The school tax is paid in the form of daily wood junks which are brought by the children. The bigger boys light the fires every morning while the girls sweep after school.

During the summer between our two-year term, a new schoolroom was built in the cove. The department granted $2,000 toward the construction of the new room, while the people supplied the logs for the framing of the school.

Our United Church school was located on the top of a very steep hill with nothing but rocks on all sides, ruling out all playground space. When completed, ours was a two-room school. The school windows looked out over picturesque White Bay. We divided the teaching responsibilities with Luetta teaching grades one through four (24 children) and Glen teaching grades five through nine (18 children).

The problems of teaching stemmed basically from environmental factors. Because of their complete isolation, even the most basic concepts must be taught and not implied. We gave the children IQ tests, which revealed their ability to understand school concepts.

In the typical Newfoundland outport school, there are no reference books and very few teacher's texts. One would also find no maps, no pictures, and little blackboard space.

Because the children lack home discipline, they often create a problem in the classroom. We introduced strict discipline by backing up our words with action. We

Voluntary Service workers helped conduct church services and taught school in isolated Newfoundland communities.

also met the problem by introducing character traits, behavior, and attitude on the grade cards.

There are no home educational opportunities for the children because of uneducated and often illiterate parents. There are no books, magazines, or newspapers in their homes. The radio is spared to be used only for the Newfoundland news.

Our two years of Voluntary Service in Newfoundland left a profound impression upon our lives. We came to a new appreciation of the privileges most Americans enjoy and the needs of others who are also a part of our Anglo-American culture.

Low German Proverbs

By WARREN KLIEWER

ONE of the most common forms of oral folklore still flourishing among Low German speaking Mennonites is the proverb, the traditional phrase or sentence which is usually expressed in a metaphorical form thus conveying an emotion and a meaning quite different from its literal meaning, and which is spoken in a particular social situation. For example, one proverb in this collection, "Stelle Wotasch ranne deep," (Still waters run deep), is not a statement about water or rivers but a taciturn person. And in a society in which proverbs of this kind are used, the actual meaning is clearly understood by the speaker and the listener.

I have collected a small group of these Low German sayings from Mountain Lake, Minnesota, and surrounding area. These proverbs, all of which are still in the oral tradition and which still occur from time to time in Low German conversations, are here presented in four groups, classified according to their form. References to previous published collections are Heinrich Schröder, *Russlanddeutsche Friesen* (Döllstädt-Langenfalza, 1936), pp. 101-104; and Bertha Fast Harder, "Low German Sayings," *Mennonite Life,* XIII, 2 (April, 1958), pp. 66 and 78. In addition, analogues and variants are cited from unpublished sources and some miscellaneous works.

Most of these proverbs have been translated literally. Since a proverb is a figurative statement, this word for word translation will often not convey the metaphorical significance. The proverbs are presented in this way with the hope that readers will be reminded of variant forms as well as of other proverbs which are not listed. It would be of great value if readers would send these variant forms, other proverbs, or corrections of the translation to the author or the editors of *Mennonite Life.*

I. COMPLETE SENTENCES

1. Aultoofäl es unjesund. (Too much is unhealthy.)
2. Dee Aupel fällt nijh wiet vom Staum. (The apple doesn't fall far from the trunk.)
3. Nie Basems fäaje rein. (New brooms sweep clean.)
4. Dee haft den Bock em Rock. (He has a goat in his coat.)
5. Brot (*or* Buttabrot) schleit den Hunga dot. (Bread kills hunger.)
6. Daut es toom em Buck biete. (That's enough to give you a bellyache; Arnold Dyck, *De Opnoam,* p. 22.)
7. Daut es soon Bumstjeedel. (He's a husky fellow; Schröder no. 27: "Daut es 'n aichta Bumskedel.")
8. Morje es uck noch een Dach. (Tomorrow is another day; Schröder no. 41; he includes a variant from Ostfriesland.)
9. Een Dach en Gaust,
   Tweede Dach 'ne Laust: (One day a guest, the second day a burden.)

10. Aunschtaut Dank tjrijht maun Schtank. (Instead of thanks you get stink.)
11. a. Aule Dinje habe 'n Enj. (All things have an end.) Certain variants make this proverb humorous by adding one or more of the following lines:
    b. Bloss de Worscht haft twee Enje (enn dee binje see toop). [Only sausage has two ends (and they tie them together.)]
    c. Bloss de Worscht nijh. (Only sausage doesn't.)
    (The High German "Alle guten Dingen haben eine Ende" also common in the area; Schröder no. 40, "Aules haft'n Enj, blos de Worscht haft twee Enja," and from Ostfriesland, "De langste Dag het ok'n Enn"; Harder, p. 66.)
12. Dee es met'm Dommbiedel bekloppt. (He's been hit with a club; Schröder no. 29.)
13. Daut Ella tjemmt nijh met Jemack. (Age doesn't come with comfort.)
14. Eenmol es et easchte Mol. (One time is the first time.)
15. Schmatjt goot; tjeep di uck. (Tastes good; buy some for yourself too.)
16. Doa es tjeen Groope woa nijh 'n Datjsel toopausst. (There is no kettle to which no cover fits.) (Also, Daut jeft tjeen schibbeljet Groope, etc.; There is no crooked kettle, etc.)
17. Harschoft een Schwien woare hinje jefäat. (Nobility and pigs are hauled in the back.)
18. Waut Haunstje nijh leat, leat Hauns nimmama. (What Johnnie doesn't learn, John will never learn.)
19. Hee bistat. (He's a raving; Schröder no. 31.)
20. Daut (Dem) sull uck dee Hohn hacke. (Let the rooster pick it. Below nos. 37, 50, and 54, variants of this proverb.)
21. Dee haft nijh dem Hund ut den Owe too locke, enn wann he ver'm Loch set. (He hasn't enough to entice the dog out of the oven, even if he's sitting in front of the door.)
22. Ewerm Hund senn wi, ewerm zoagel mott wi. (We're over the dog; we have to get over the tail; Schröder no. 37: "Ewerm Hund senn wi, ewerm Zogel kom wi.")
23. Mi frisst aus een junge Hund. (I'm shivering like a pup.)
24. Een ole Hund es schwoa balle leare. (It's hard to teach an old dog to bark.)
25. Frintelje Hunjtjes biete sea. (Friendly dogs bite hard; Schröder no. 66: "Frindlije Hunjtjes biete uck.")
26. Waut, Schisjat! Waut ha de Hunj hia fea? (What the devil! What are the dogs doing here?)
27. Veel Jast
    Moakt 'n ladjet Nast. (Many guests Make an empty nest.)
28. He haft Jelt aus Mest. (He has money like manure; Schröder no. 18.)
29. Jemietlichkeit es et haulwe Leewe. (Complacency is the half of life.)
30. Du moakst en Jesecht aus 'n seewendoagschet Rejenwada. (You're making a face like seven days rainy weather.) (Schröder no. 17: "He mokt e Jesecht os seven Dog Rejewade"; from Ostfriesland, "He kickt ut as dree Dagen Regenweer.")
31. Een groota Jeevel ziat den Hoff. (A big gable beautifies the yard; Schröder no. 51: "En grota Jevel berickat dem Hoff.")
32. Dee es uck aul nijh von jistre. (He wasn't born yesterday; Schröder No. 21.)
33. Aule seewen Joa pausst en Fletj. (Every seven years a patch will fit; Schröder no. 74.)
34. Dee Klock es nejen; daut es Tiet em Bad too fäajen.
    Dee Klock es tijen; daut es Tiet em Bad too stiehen.
    (It's nine o'clock; it's time to sweep into bed.
    It's ten o'clock; it's time to get into bed.
    Schröder no. 43: "De Klock es nejen, 't es Tit ent Bad to fejen.")
35. Eene woat olt aus'ne Koh
    Enn leat emma mea doatoo.
    (One gets as old as a cow
    And thereby always learns more.)
    (Schröder no. 38; also a Swiss German proverb, "Mer werd alt wie e Kuh Un lernt immer zu," given to me by Henry J. Goering.)
36. Dee weet so vel aus dee ole Koh vom Sindach. (He knows as much as the old cow about Sunday. (Schröder no. 10: He vesteiht so veel, os de ole Ko vom Sündach.)
37. Daut sull uck dem Kuckuck holle. (Let the cuckoo get it; Arnold Dyck, *De Opnaom*, p. 22.)
38. Waut de Maun met dem Ladawoage innen bringe kann, daut kaun de Fru met dem Schaldoak erut droage. (What the husband can bring in with the wagon, the wife can carry out with her apron.)
39. Straume Lied habe straume Sache. (Pretty people have pretty things.)
40. Lenne, komm renne, ditje Maltj schlaubbere. (Lenne, come running to drink thick milk.) (Schröder no. 61: "Henne (Hendrick), komm renne, Dickmaltj schlebbere.")
41. Tjinja Moot enn Tjalwa Moot, motte ole Lied weete. (Children's capacity and calves' capacity must old people know.)
42. Daut es soon tjleenet Musdratj. (That is such small mouse dung.) (Schröder no. 70: Kleen os Musdratj.")
43. Betta dem Mund
    Es dem Hoat jesund.

(Bitter in the mouth
Is healthy for the heart.)
(I was also given two High German variants: "Bitter im Mund/Ist dem Herzen gesund." "Bittere Erfahrung/Ist dem Herzen gesund." Pennsylvania German proverb, "Was bitter dem Mund, ist dem Magen gesund," given to me by Earl Headings.)

44. a. Spoa en'e Not;
Wann du hast, dann frat goot.
(Save in poverty;
When you have, then eat well.)
A rather hedonistic variant of this prudent proverb changes the emotional tone by reversing the order of the clauses:
b. Wann du hast, dann leew goot:
Spoare kaunst du en'e Noot.
(When you have, then live well;
You can save in poverty.)

45. Hee haft et hinja de Oare sette. (He's got it behind his ears; Schröder no. 22: "He havt it fustdick hinja de Ort sette.")

46. Wo daut Oos es, doa saummle sitj de Odlasch. (Where the carrion is, there the eagles gather.)

47. Dee weet nijh vel; dee es bloss hinja dem Owa opjewosse. (He doesn't know much; he grew up behind the oven.)

48. Owent rot, es morje goot. (Evening red, it will be good tomorrow; Schröder no. 42: "Vondog rot, morje dot.")

49. Du kaunnst goone wo dee Peepa waust. (You can go where the pepper grows.)

50. Daut sull uck dee Pelzmetz holle. (Let it go to the fur cap.)

51. Hee es met'e Pelzmetz jeschoote. (He's been shot by a fur cap.)

52. Freaje Morje Reajen enn ole Wiewadaunz, dee hellt nijh lang aun. (Early morning rain and old women's dancing, they don't last long.)

53. Krank enn onjesund
Enn frete aus een Scheepahund.
(Sick and unhealthy
And eat like a sheep dog; Schröder no. 76.)

54. Daut sull uck dee Schisjat (Schinda) holle. (Let it go to the devil.)

55. Scheen Schmack
Moak't Battelsack (Prachasack).
(Good taste
Makes a beggar's sack. The Pennsylvania German proverb, "Wohlgeschmack bringt Bettelsack.")

56. Wann doa uck Schnee op'm Dak es, daut sajht nijh daut daut Fia ut es. (Even if there is snow on the roof, that doesn't mean that the fire is out.)

57. Wann daut heet, "Komm, doo mi waut,"
Dann statjt mi daut em Schullablaut.
(When they say, "Come, do something for me,"
Then I have a pain in the shoulderblade.)

58. Wann aul de Streng plautze, dann do wi daut so. (When all the ropes break then we'll do it so.)

59. Letj Sollt; dann darscht di. (Lick salt; then you'll be thirsty.) (Spoken by a parent when a child said that he was hungry.)

60. Tjemmt Tiet, tjemmt Roat;
Tjemmt Soadeltiet, tjemmt Soat (or tjemmt uck daut Soat.) (Comes the time, comes the solution; Comes the seeding time, comes the seed. Also in Harder, p. 78.)

61. Du hast Tint jesope. (You've been drinking ink. Schröder no. 11.)

62. a. Tjleene Tjinje, tjleene Sorje:
Groote Tjinje, groote Sorje.
(Small children, small sorrows;
Big children, big sorrows.)
b. Tjleene Tjinje, tjleene Ploag;
Groote Tjinje, groote Ploag.
c. Tjleene Tjinje klunje (padle) op'e Schoot;
Groot Tjinje klunje (padle) op'et Hoat.
(Small children step on your lap;
Big children step on your heart.)

63. Tjinje, schriet! Tjnals rannt sitj doot. (Children scream. Cornelius is running himself to death. Spoken when children were playing too strenuously.)

64. Daut tjemmt mi nijh 'emol bat aun dee kolde Tjleeda. (That doesn't even reach to my cold clothes.)

65. Etj woa di uck loove en aule Tjoatje woa tjeene Mensche koome. (I will praise you in all the churches where no people go.)

66. Du kaunnst mi tjrits enn d'dwäa. (You can do it criss-cross. Obscene variants.)

67. Hiel, Trien; zippel, Soa.
Goone toop en eene Foa.
(Cry, Kate; sob, Sarah.
Go together in one carriage.)
(My informant said, "You could add anything you wanted to the first line." Schröder no. 53: "Hiltrien, Zippelzoa, satt de Zippeln enne Foa.")

68. Wäa et mau vesteit, de weet wo et jeit. (He who understands, he knows how it goes.)

69. Wäa et tjleene nijh eat
Es et groote nijh weat. (He who doesn't honor that which is small Is not worth that which is large. The Pennsylvania German proverb, "We das kleine nicht begehrt/Ist das nicht wert.")
wert.")

70. a. Wann daut "Wann" nijh wea, wea maunchelei aundash. (If it were not for "if" then many things would be different.)
b. Wann daut "Wann" nijh wea, wea maunch een Pracha een Adelmaun. (If it were not

for "if" many a beggar would be a nobelman. There is another variant which is obscene.)

71. Stelle Wotasch ranne deep. (Still waters run deep.)

II. PROVERBS WITH A VERB

72. 'n Bisworm habe. (To have a worm.)
73. Twee Fleage op eenen Schlag schlone. (To kill two flies in one stroke.)
74. Aus de Fust op'm Oag paust. (To fit like a fist on an eye.)
75. Hoa op'e Teene habe. (To have hair on the teeth.)
76. Op'm Holtwajh seene. (To be on the wrong trail.)
77. So langet Jesecht trajtje. (To draw such a long face.)
78. Wo maun de Metz set. (How one's cap is sitting.)
79. Grod so aus Auntje too'ne Metz enn Trintje toom Schaldoak (*or* Joop) pausse. (To fit like Annie to her cap and Kate to her apron.)
80. 'Ne goode Mien toom böse Spel moake. (To make a good face for bad luck.)
81. Aus de Mood em Schmäa (*or* Spoltj) leewe. (To live like a worm in bacon.)
82. Dee lat sitj nijh op'e Näs speele. (He doesn't let you play on his nose.)
83. Aus'e Schinda op'e Wees foare. (To drive like a devil in the field.)
84. Tappalatinsch rede. (To speak pidgin Latin. Schröder no. 5: "He tjikt striepich, ret tappaltinsch.")
85. Sij tjreeplij lache. (To laugh oneself crippled.)
86. De Welt bi de Oare habe. (To have the world by the ears.)

III. PROVERBIAL COMPARISONS

87. Aufjebräahjt. (Scalded.)
88. a. Biefall aus aunda Lied's Bocksfall. (Crazy ideas like other people's goat skin.)
    b. Mea Biefall aus Bocksfall. (More crazy ideas than goat skin.)
89. Dootmeed. (Dead tired.)
90. Aus 'n Drascha eete. (To eat like a thresher. Schröder no. 19: "He frat aus een Drascha.")
91. Händijh aus 'ne Fupp em Hamd. (Handy as a pocket in the shirt.)
92. Glummskopp. (Brains of cottage cheese. Schröder no 24: "He es 'n Glomsbiedel.")
93. Aus een doodja Hund no balle. (As a dead dog wants to bark. Schröder no. 49: "Ons es no sinje, os dem dodjen Hund no balle.")
94. Hundmeed. (Dog tired.)
95. Verschwunge aus de Jud en'e lange Nacht. (Disappeared like the Jew in the long night. Schröder no. 44.)
96. Schwoat aus de Nacht. (Black as night.)
97. Utjestratjt aus een Rejenworm. (Stretched out like an angleworm.)
98. Diesta aus em Sack. (As dark as in a sack.)
99. Witt aus Schnee. (White as snow.)
100. Ful aus een Schwien. (Lazy as a pig.)
101. Schwiensoarijh. (Having ears like a pig. Schröder no 26.)
102. Steenolt. (Stone old.)
103. Oam aus 'ne Tjoatjemus. (Poor as a churchmouse. Schröder no. 3.)
104. Tjrieselrund. (Like a spinning top.)
105. Doll aus 'ne Tjriezspann. (Mad as a spider. Schröder no. 2.)

IV. INTERJECTIONS

106. Tjleen oba Diewelhauft. (Small but devilish.)
107. Waut de Deitje. (What the devil.)
108. Hauntje met Mauntje. (Schröder no. 32: "De fore wajch met Hauntje en Mauntje.")
109. Haunsworscht (von Schliesendaum). (Fool.)
110. Onjewande Kost. (Unfamiliar diet.)
111. Aula en'e Reaj.
    Aus Klosses Tjeaj.
    (All in a row
    Like Klassen's cows. Harder, p. 66; Schröder no. 57: "Daut es ne Rej aus Kloosses Kej, dobi haude so mau eene.")
112. Toom Schinda han. (To the devil.)
113. Schwien jeschlacht
    Enn Worscht jemacht.
    (Pigs butchered
    And sausage made.)
114. Op'e Somma Sindach, wann et Plume enn Tjiltje rejent. (On a summer Sunday when it rains plums and noodles. Schröder No. 33: "Oppe Somma, oppe Sündach, wan't Plume on Tjiltje rejent, kom wi wada.")
115. Tjinjafroage (Tjinjafroag) met Zocka bestreit. (Children's questions covered with sugar. Schröder no 45; Harder, p. 66.)
116. Aules waut et unja de Son jeft. (Everything under the sun.)
117. Wann aul, dann aul. (If it must, it must. Arnold Dyck, *De Opnoam*, p. 22.)

Christian Witness in Race Relations

By LEO DRIEDGER

GERMANTOWN Mennonites and Quakers were among the first groups to make an Anti-Slavery protest in 1688. The entire statement was printed in the October, 1958, issue of *Mennonite Life*. Since that time, until the General Conference Mennonite Church was founded in 1860, very little Mennonite involvement in the race question can be found even though the Civil War was fought in the same decade that the Conference was founded.

Trends to Involvement

The General Conference Mennonite Church has never had a church constituency in what was considered the South. In 1959, of the some 280 churches, none are in the southern states. Except for a few urban areas, we have not been exposed to direct experiences with other races, including the American Negro. This does not excuse us for not having established churches in racial tension areas, but it does mean that our community centers were not located in such places. In this way we may have both lost an opportunity for witness, and also escaped much exposure to fanatical racial hatred.

Our church has been a rural church. During the past twenty years, however, hundreds have moved to cities. Had we lived more in cities sooner, we would have been exposed to different racial and cultural groups. Although later than many other denominations, our church is now confronted in a much more profound way with the question of race relations. The real test as to whether those of our churches who have been in white neighborhoods, but where Negroes are now moving in, will be up to the situation is just now in progress. Many other denominations have had to face up to this test years ago.

Gordon Dyck has made a very revealing study of *The Mennonite* to determine trends of Mennonite thinking.[1] He sampled every fifth volume from 1903 to 1930 which were mostly reprints from news items and articles. Only two of these early articles were written by Mennonites. In the 1935 and 1940 volumes (about 100 issues), four were in the form of program helps and news items. In 1945, however, the tide turned. In the 1947-49 volumes, thirteen items were written, all by Mennonite authors.

> From 1952 until the present (seven years), there have been 72 items in *The Mennonite* on race. Twenty were motivated by experience at Gulfport, 15 came from the Woodlawn Mennonite Church in Chicago, seven from VS experiences other than the above two places, and four from General-Conference-sponsored tours to the South. Sixty-five of the seventy-two were written by Mennonites, and thirty-three of these by persons involved with the Seminary while it was located on the South side Chicago Negro community. In 1957 *The Mennonite* printed over three times as many articles on race than during any previous year.

This study of *The Mennonite*, our official church paper, is evidence of the process by which Christian men and women become concerned. It is obvious that we were viewing the race question at arm's length, and were little concerned or involved, until in 1945 God led us into situations where we had to grapple with the question.

Our very witness and mission is so vitally tied up with the problem of race relations and brotherhood that we have too long been ineffective in our tasks of bringing the gospel to men and evangelizing the world.

It is worthy to note that the three larger areas of focus upon which our Conference has centered all have a history of contact with the questions of race and those factors which are related to it. These areas are Missions, Christian Service, and Education. To more clearly see past trends and the task ahead, I shall relate the history of the General Conference Mennonite Church under these thrusts of witness.

Missionary Witness

One of the main purposes of the organization of the General Conference was to unite for mission work. By 1880, twenty years after the founding of the Conference, the first missionaries went to work among the Arapahoe Indians in Oklahoma. Work with the Cheyenne Indians was begun in Oklahoma in 1884 and in Montana in 1904, and work among the Hopis in Arizona was begun in 1883[a] This was the first experience of the new Conference with missions and other races. At present, the Busby, Lame Deer, Birney and Ashland churches of Montana with 198 members in 1959 are members of the Conference and send delegates to sessions. A Hopi couple is serving in Birney as missionaries.

Mission work of the Conference beyond the American continent was first begun in India in 1901. The Indian Christians have since formed their own Conference in India. Numerous Indian Mennonite leaders are serving in all capacities of the church. Mission work in China was begun in 1914. This was the first time the General Conference Mennonite Church worked with people of the Mongolian race. Shortly after World War

II, all missionaries had to leave China when the country was overrun by the Communists. In the 1940's missionaries were sent to Japan, and in the early 1950's to Formosa.

In the 1930's the Mission Board of the General Conference became a partner with the Congo Inland Mission for missionary work in Congo, Africa. In 1957 the Mission Board took over from the M.C.C. the Negro work in Gulfport, Mississippi, and in 1958 after the Seminary moved from Chicago to Elkhart, Indiana, the Board assumed responsibility for the work of the Woodlawn Church in Chicago. Work in Colombia, South America, begun in 1948, involves people of mixed color. Many of the people with whom we work have Spanish, Indian and Negro ancestry. Some are more Indian, others more Caucasian and still others more Negroid. Work in South America has given us experience with people who have long histories of mixed racial marriages.

Several observations should be made. One is that as a Conference we had direct contact with the Indian American early in our history, but did not work with the American Negro before we had entered numerous foreign countries. Only after one hundred years of history have we begun to see the challenge of witness to and brotherhood with the American Negro. This may have been due to the fact that we have not thought of the American Negro as heathen, and, therefore, did not consider this in the realm of missions just as we have not won too many neighbors around us. It could also be that, with our beliefs of withdrawal and nonresistance, we have hesitated entering territory of strife and tension, although in China we were driven out, and in Colombia and the Congo we are now in dangerous tension areas.

It is fair to say, I believe, that upon coming back to America our missionaries have described the habits and church life of the people they serve, but have really not helped our congregations to struggle with the cultural and racial problems involved in missions. Very few of the articles on race were written by missionaries. It is only recently, after work in Gulfport and Chicago, that we have been led by those working in such situations, to the challenge and task before us.

It is clear that a continual topic of conversation within our missionary groups on the field is the means by which the cultural and racial barriers between them and the nationals may be overcome.

> Yet, missionaries do not have too good a record when it comes to the actual display of essential equality in their church activity. This is one of the criticisms of missionaries and probably justified, but even if they have been slow to think of their work as involving "natives" as equals they probably have been ahead of the church people at home. Any history of the missionary movement in the twentieth century will abound with references to missionary attitudes toward the question of race and social problems related to it. The assumption of white superiority has been pretty generally attacked among missionaries and perhaps mortally wounded but its remnants can still be found.[4]

Mission work has been one of the frontiers to the race question. Missionaries have had many prejudices to overcome, but they have also made great strides in overcoming barriers to bring the gospel to those who need Christ.

> Because of the fact that missions has involved white people with other races from the beginning, probably no movement of the Christian church has been as intimately tied up with the problems of race as missions. The missionaries have usually reflected the common attitude toward race which was characteristic of the people from which they came.[5]

It is all important that our home congregations send out missionaries who have learned at home what it means to love a person of another race. Our success in missions depends on it.

Service Outreach

The second most distinctive way in which the General Conference Mennonite Church became involved in questions relating to race was service under the Mennonite Central Committee. The Mennonite Central Committee, organized in 1920, for some twenty years ministered mostly to Caucasians in Russia and Europe, and mostly to Mennonites. Only occasional relief in the form of food and clothing was sent to other peoples, and this mostly to people of our mission fields. World War II changed this pattern.

In 1943 a commission was sent to the Middle East to study relief needs. Work was begun in co-operation with the UNRRA in Egypt and Ethiopia helping the refugees. In 1942 supplies for relief were sent to India, in 1943 to China, in 1946 to the Philippines, in 1947 to Java and Sumatra, in 1948 to Japan, and in 1950 to Hong Kong.[6] In a matter of seven years, Mennonite workers served in eight countries of the Middle and Far East. Whereas our church people had opportunities of serving as missionaries (usually a life commitment), now fifty years later numerous workers were serving for terms of from one to five years. After their terms of service, they went back to their home communities to work at their respective jobs, telling of their experiences with other peoples, many of them of a different race. Thus literally hundreds of young and older Christians were poured back into our home communities who had a burden for others, many of them from other races, and shared this burden with their home constituencies.

The CPS, CO and later 1-W programs which started in World War II may have seemed like a curse to many; however, there are many evidences that God led and guided in preparing us for further and greater witness ahead. Whereas we first sent out committed missionaries and then also relief workers, now in the alternative service program all men were required to render service, and most of this was done outside of the tradi-

A future minister works in a migrant camp where he demonstrates how children should be treated.

tional Mennonite communities. Many of our men were, for the first time, exposed to conditions in the deep South by working in projects there, others worked near Indian reservations, and still others worked in cities where they came into contact with racial and cultural groups of many kinds. Few people have in such a wholesome fashion been exposed to such a variety of conditions in so short a time.

Out of the Civilian Public Service program grew what now is the General Conference Mission and Voluntary Service work at Gulfport. CPS men in Gulfport started work with the Negro children, and when the CPS closed, MCC Voluntary Service began with year-round projects in Gulfport and Bartow, Florida. The General Conference started its own VS program in 1957 and now has projects working with different races in Gulfport, Mexico, Montana, Philadelphia, and Chicago.

In 1949 our Conference co-operated with East Harlem Protestant Parish to help bring the Gospel into one of the most thickly populated and needy areas in New York City. This area is a melting pot of all races with Negro population predominant. Summer volunteers were also sent, but in 1956 our work there was terminated. This brought to a close co-operation with eight other denominations and also left us without a witness to the Negro people of the city.

The MCC Pax program which began in 1952 gave further opportunity for men to serve in countries where contact with other races was part of the work. At present Pax men are working in Hong Kong, Indonesia, Korea, Paraguay, etc. In 1955 the Board of Christian Service of the Conference sent men to the Congo so that now men serve in the Congo, India, Formosa and Japan under the Missions Pax program.

Summer Service begun by MCC in 1944 and by the General Conference in 1946 created another new dimension where women could also participate. For several years now both Indian and Negro General Conference

Mennonite young people have served in the Summer Service program together with white volunteers. They may never be missionaries or relief workers, but in this way they have had a personal experience with other races. Of the approximately 1700 General Conference young people who have served in Summer Service during the past 16 years, about 400 have worked in situations with other races.

Gulfport should receive special treatment here, since it is apparent that the first real intimate experience that lay people of our Conference got with race was in Gulfport. Twenty-five articles, or twenty percent of all the articles, that have appeared in *The Mennonite* on race were motivated by experiences at Gulfport. Gulfport seems to have been a great influence in turning us from observers to participators. In 1957 Gulfport was transferred from MCC to the General Conference Mennonite Church. Gulfport in 1959 is still the only church work that the General Conference Mennonite Church has in the deep South. It is a gem which gives us access, as northerners, to a witness and a sharing of true Christian brotherhood in the South.

Education and Schools

The first buildings of the Mennonite Biblical Seminary were bought on the 4600 block of Woodlawn Avenue, Chicago, Illinois, 1946. The Seminary stayed there for twelve years, until it moved to Elkhart, Indiana, in 1958. Although the community was predominantly white when the Seminary moved there, the ratio of Negroes increased rapidly until about eight years later the community was about 95 percent Negro. In 1948 the seminary group started a Sunday school with some of the children in the community, and in 1951 the Woodlawn Mennonite Church officially and formally came into being with nineteen members and sixty associate members.

As the community became predominantly Negro, the seminary church invited adults and children to Sunday school and church. By the time the Seminary moved, from one to two hundred children, mostly Negroes, came to Sunday school. To most of the seminary students who came from rural homes to Chicago to study, this was a challenge and an opportunity. Many received convictions on the problems pertaining to the questions of race, and today many pastors stand in the pulpits of our churches with a better understanding of these problems.

As Indian and Negro young people in Gulfport, Montana, Arizona, Oklahoma, and in foreign countries became Christians, they began to attend Mennonite schools. Bethel has had numerous students from Oklahoma, Gulfport, and foreign countries which has, on some occasions, caused some tensions. Gulfport young people and foreign students have attended Bluffton College, and in 1955 the school adopted a statement on "Attitude of Bluffton College on Relationships Between Races on the Campus." This is the first statement made by General Conference Mennonite related schools. Although it is short, it speaks to the biblical basis of race relations and also to marriage between races, roommates, sports, etc. Freeman College has had a number of Cheyenne Mennonite Indian students. The Bethel Deaconess Hospital School of Nursing at Newton, Kansas, graduated the first Mennonite Indian nurse just recently.

Mennonite Churches

The Woodlawn Mennonite Church in Chicago is really our only integrated Conference Church in America. An interracial ministry began in 1957 when Vincent Harding joined Delton Franz to work as associate pastor. The Seminary left Chicago in 1958 and the church, with a membership of 62 in 1959, continued. The membership is about half Negro and half white, and the average church attendance is about 75. Three long-term Voluntary Service workers are assisting with the church and community work. We are convinced that God led us, and the Woodlawn Church, to an example of what true brotherhood between races can mean.

The First Mennonite Church in Chicago, considerably farther south of the Woodlawn Church, is facing transition from a white to a Negro community as Woodlawn did. It is quite likely that within ten years the situation will be much as the Woodlawn situation. First Mennonite, however, has not had the groundbreaking of a Seminary to help in this transition. Most of the members do not yet see the challenge ahead. A decision, however, must be made, and the sooner the better.

First Mennonite Church in Philadelphia and the Germantown Mennonite Church are facing a similar situation. At present only about half of their members live in the church areas, and many are moving to the suburbs. As yet, Negroes who are fast moving into these areas have not been welcomed in to the churches. Curtis Bedsworth, the pastor at Philadelphia, has been doing work with Negro children in the community from a Gospel Bus and Fellowship House outside of the church context. A long-term Voluntary Service couple completed one year of service there, working from Fellowship House, ministering to the community people; however, this work has terminated. The present congregation of First Mennonite is in the process of buying another church in the suburbs. So centrally located in the fast-growing Negro community, it could render a very challenging and rewarding ministry.

Other churches are involved in the race question. Several churches in South Dakota and Kansas have had Negro children from Chicago in their homes, and a community in Iowa hired a Negro teacher in their public school. Several of our Indian young people have come to our colleges and married white Mennonite girls. Some families have adopted Korean children as their own.

Members of the Woodlawn Mennonite Church, Chicago, showing associate ministers, Delton Franz (left) and Vincent Harding (right).

Action and Planning

At the latest General Conference at Bluffton, Ohio, in 1959, the churches adopted the first race statement encouraging local churches and institutions to adopt the following:

> As a congregation under the Lordship of Christ and by the grace of God, we declare that "In every nation he that feareth him and worketh righteousness is accepted by him" (Acts 10:35). Such a person of whatever color or national origin is therefore welcome to us as brother and member, co-worker and leader.
>
> As an institution under the Lordship of Christ and by the grace of God we declare that we will in our personnel and admission policies and in our programs of service give consideration to all persons without regard to color or national origin.

A race seminar sponsored by the MCC was held in 1959 with the different Mennonite groups present of which thirteen were General Conference Mennonites. Guy F. Hershberger writes of the seminar, "The Seminar on Christ, the Mennonite Church and Race was a meeting of uneasy Mennonites who throughout their history have been opposed to slavery, but who in more recent times have not raised their voices as they should against the injustices which minority racial groups continue to

suffer."[6] A similar race conference was held in Pennsylvania, sponsored by the Eastern District Conference in 1959. These are attempts at discussing questions of race, Negro and whites together, trying to arrive at a better understanding of the Christian faith to this question.

During these past several years at least three tours to the South have been sponsored. One from the East by MCC, another by the General Conference Board of Christian Service, and a third by five individuals from the Woodlawn Mennonite Church. Plans are now being made by the Board of Christian Service and the Seminary at Elkhart to send a group of students to the South in 1960. These are further attempts to learn about the South, and also to try to make contacts with Southern leaders and students.

A series of factors and circumstances seemed to unfold at once during the early forties which have led the General Conference Mennonite congregations to new paths of opportunity on the question of race. World War II led to an organized CPS program where hundreds of our men went to other communities, many of them other-racial. The first commissions of the MCC to the Middle and Far East started in 1942. Voluntary Service was begun in 1946 and summer service in 1944 which involved both men and women. Gulfport became a real experience and challenge to many of our people beginning in 1945. The Seminary moved to Chicago in 1946 and soon found itself and the ministers it trained in the midst of an interracial community, out of which grew the Woodlawn Mennonite Church. Numerous Christians, beginning in 1947, were inspired and began writing of their own experiences in our church papers informing the rest.

The 1940's could be designated as the decade when our Conference faced new challenges in the area of race and its cultural related aspects, and moved forward on numerous fronts. This is a new age, and may the Lord find us faithful.

Our church is now in the midst of involvement. The effect that God will be able to make upon history through us will depend to a large extent on how well we will be able to keep our balance between cultivating a strong, deeply biblical, theological and evangelical faith, and reaching out far into the world and society to help the brother who is in need. We must together suffer with and lead each other to the same saving faith within the brotherhood that holds and sustains us. Our task has only begun.

Footnotes

[1]Dyck, Gordon, "The Mennonite and Race," A study for Bethany Biblical Seminary.

[2]Dyck, Gordon, "Growing Involvement," *The Mennonite*, January 20, 1959, pp. 39,40.

[3]Kaufman, E. G., *The Development of the Missionary and Philanthropic Interest Among Mennonites of North America* (1932), pp. 135, 138, 139.

[4]Pannabecker, S. F., Personal letter, October 13, 1959.

[5]Pannabecker, Ibid.

[6]Unruh, John D., *In the Name of Christ*, pp. 65-101.

[7]"A Christian Declaration on Race Relations," General Conference Mennonite Church, 1959.

[8]*Christ, The Mennonite Church and Race.*

Race relations present no difficult problem for children.

Meditations on Crime and Capital Punishment

When Society Plays God

By GEORGE S. STONEBACK

IT is Sunday morning. Several boys are ready for church. While waiting for the church bells to call them to worship, the boys wander out to the edge of the small village. Some of the boys pull slingshots from their pockets and proceed to take shots at the birds feeding in the fields or singing in the bushes along the fence rows. One of the boys has no slingshot. He is a sensitive lad who cannot stand to see even a worm trampled upon. Before his friends can get a good shot, he rushes out among the birds, shouting and waving his arms to frighten them away from danger. The church bells ring, and the boys go back into the village toward the church. Most of them are unhappy because they did not get a good shot at the birds; but melodies, brighter and sweeter than the song of the bells rang in the soul of the sensitive lad, because he had saved those birds from danger.

You are not surprised to have me tell you that the name of the sensitive lad was Albert, and that many years later, after long searching and much thought, that lad, now a man serving God's children in the Congo, came upon one principle which comes close to binding all life principles into one—reverence for life.

I tell this story because it strikes a responsive chord in our souls. Albert Schweitzer has a more sensitive nature than most of us, but in nearly all of us there is a kindred spirit, an inherent feeling of the sacredness of life, especially of human life. The reason why this feeling is deep inside of us is that God put it there. That is the way He made us. That is the way He wants us. Let me tell you another story.

The First Stone

Some men dragged a guilty woman before Jesus. She had committed a sin for which the Old Testament decreed capital punishment (stoning until dead). Jesus did not deny her guilt. He did not say she did not deserve punishment. He did not say the Old Testament was wrong; but he introduced a new dimension of the problem. He said that only the guiltless had the right to do the killing. "He that is without sin among you, let him cast the first stone," he said. They all dropped their stones and went home! They knew that in Jesus' view no human being is qualified to take the life of another for any reason.

On another occasion Jesus said that the people should not call him good—that there was none good but one—the Father in Heaven. Even Jesus did not take up one of the dropped stones to kill the guilty woman. Instead, he said, "Neither do I condemn thee, go and sin no more." Only the guiltless have the right to take the life of one worthy of death. Even Jesus would not take this prerogative. Evidently, then, according to this, the only Gospel passage dealing directly with capital punishment, when society takes a life, society is playing God!

With these two stories in the back of our minds, let us take a look at the arguments for and against capital punishment.

I. Arguments for Capital Punishment

Some say we need capital punishment to deter crime. For example, if I know that should I get caught doing this crime, I would likely be given a death sentence; I will therefore, not likely commit this crime. That is the reasoning. It sounds fine, but does it work that way? Let us see. Let us ask a few questions and look at a few statistics.

If convicts are executed to frighten other people from crime, why are executions no longer public as they were formerly? In this country they are all private except in a few cases where a Negro man is executed for raping a white woman.

If capital punishment is a deterrent to crime, why the following facts? Between 1919 and 1928 the homicide rate in the states having capital punishment was 8.3 per 100,000 population. In the states not having capital punishment, the rate was 3.6 per 100,000 population. The southern states have a much higher homicide rate than any other part of the country. They also have by far the most executions. This includes both Negroes and Whites. Neighboring states, with similar conditions, but with one state using capital punishment and the other not having it, indicate that the state which does not have it does not have a higher homicide rate; in fact, it is usually lower. Examples:

Homicide per 100,000 population

	1931-35	1936-40	1941-48
Rhode Island*	1.8	1.5	1.0
Connecticut	2.4	2.0	1.9
Michigan*	5.0	3.6	3.4
Indiana	6.2	4.3	3.2
Illinois	9.6	5.7	4.4
Wisconsin*	2.4	1.7	1.5

States marked with (*) have no death penalty. All others listed above have the death penalty. According to the very latest figures, one state with no capital punishment had reduced the homicide rate to .3 per 100,000 in 1958.

A chaplain in England said that he has ministered to

167 men preparing them for the ordeal of capital punishment by hanging. Of these 161 had viewed public hangings. The deterrent rate on those fellows was mighty low! And they were there! How much less deterrent power has an execution read about over the breakfast bacon?

They tell me that the first counterfeit note ever to appear in the Bank of England appeared a few days after counterfeiting was made a capital offense.

Back in the old days in England pickpocketing was a capital crime. Did this reduce the number of pickpockets? On the contrary, one of the places where they occurred most was at public hangings, while people were looking up at the gallows. And that is not all. One of the worst cases of pickpocket activity on record was on the occasion when a pick-pocket was being hanged!

In California three out of every five murders are the result of armed robbery. The robber is surprised as he is making his getaway, and in his excitement he pulls the trigger. If he is caught with the money, he will likely get five years. If he shoots it out and somebody gets killed (assuming he gets caught), he will get the gas chamber. But he pulls the trigger and gets the gas chamber. Does he weigh the penalites against each other before he pulls the trigger? If he does, then according to California statistics, fear of the death penalty does not deter him. If he does not weigh the penalties before pulling the trigger, the penalty obviously cannot deter him.

Instead of being a deterrent, some people feel that the death penalty in effect permits many murderers to go free. The feeling is that there would be more convictions if a verdict of guilty did not carry mandatory death sentence with it. For it is suspected that sometimes when a jury says "Not guilty" what it really means is—"Likely guilty, but we hate to kill the poor fellow." Do you remember our first story about the inherent revulsion against killing which lies deep in most humans?

Protecting Society

The second argument for capital punishment is that it is necessary to protect society against men whom we know are criminally inclined. Early society took the lives of criminals, but it did not consider this act punishment. Society thought of it as eliminating one who would contaminate it in a ceremonial way. The criminal had offended the gods, and unless the society would eliminate him, the gods would be angry at society.

Do you remember once Israel lost a battle which it thought it could have won easily? Immediately it was asked, "Who did wrong that Jehovah is angry at us?" Do you remember the time Jonah, the reluctant evangelist, was running away from God? In the midst of the storm the sailors felt that God was angry with them because of some wicked fellow in their midst. So they prayed and then threw dice to see who the sinner was. The lot fell to Jonah. To eliminate Jonah from the little society on that boat, they threw him overboard. That is how he got into the way of the whale.

Now modern man no longer thinks this way, but he still feels that he must kill some offenders to protect society!

We have already noted how a mandatory death penalty often sets criminals free. If there were no death penalty, human emotions on the jury being what they are, many more real murderers would be segregated from society by being kept in jail. But the death penalty, from which we tend to shrink, causes many known murderers to be set free in society. Where is the protection for society in that?

Now let us see what happens to first degree murderers who are sent to prison instead of being killed. In California between 1945 and 1954 three hundred and forty-two murderers were paroled from prison. They had spent an average of 12½ years in prison. Of these, only 37 violated their parole in any way and only nine were recommitted to prison. Those 37 who violated parole represented 11.9 per cent of the group paroled.

On the other side of the continent in New Jersey, 117 murderers were paroled between 1949 and 1959, all under life sentences, some of them having had the death penalty commuted to life imprisonment. After having served an average of 19 years in prison, only ten violated their parole in any way, and none were subsequently charged with murder. Only the very best risks among those imprisoned for first degree murder are paroled. People involved with the handling of crime and criminals feel that we have a clear alternative to the death penalty for murderers, namely, life imprisonment with the possibility of parole.

According to statistics, in California and New Jersey, for example, murderers show up well in contrast to other offenders. The California percentage of murderers who violated parole in any way was 11.9 per cent. The percentages for other offenders were as follows: Robbery—29 per cent, Forgery—40 per cent, Auto Theft—46 per cent. According to statistics, murderers are clearly the best parole risks of any type of offenders!

Another argument for capital punishment is that it is cheaper to kill off murderers than to keep them in jail from 20 to 50 years. They figure that it costs at least $8,500 more to keep a murderer in jail than to kill and bury him. For the economy-minded this may go a long way. Among Christians it has no place. And from a purely practical standpoint, the saving is minute. At the end of 1957 there were 151 people in death rows in the United States. To effect any sizable saving, we would have to go farther than just death row. Yet no one dares suggest such large-scale execution to save money. Hitler did. You know what we think of him.

"Biblical" Reasons

The argument in favor of capital punishment that weighs most in some religious circles is a supposed Biblical argument which says that we need capital punishment to maintain the justice of God. It is based on several Scripture passages.

Genesis 9:6 says, "Whoso sheddeth man's blood, by man shall his blood be shed." This "A life for a life," however is part of a larger system we call *Lex Talionis.* It says, "an eye for an eye, and a tooth for a tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Ex. 21:24; Lev. 24:20; Deut. 19:21). Jesus repeats this in Matthew 5:38, and then says, "but that is not Christian!" Do you think any court would hire someone to gouge out the eye of the fellow who gouged out yours? Silly, you say? Well, of course! But at the top of the list is this same Old Testament principle—the life for a life which we still retain, and the state hires a man to do it for you! We have no trained footchoppers, eye gougers, or tooth knockers, but we have professional executioners. Well, so much for *Lex Talionis,* about which Jesus said, "But I say. . . ."

In trying to understand the meaning of Genesis 9:6, let me tell you in what direction some "theological" thinking is moving in this area of the justice and wrath of God. It suggests that when we speak of the wrath of God, we are not so much talking of a particular action of God as we are of an established order of cause and effect according to which sin brings its own punishment upon itself by the interplay of egoism upon egoism. Thus, when we think of passages like Genesis 9:6, we understand that we are dealing not so much with a definite expression of God's highest intent, but simply with a description of what actually happens in a sinful world. It is like the statement of Jesus—"They that take the sword shall surely perish by the sword" (Matt. 26:52).

In trying to understand the meaning of Genesis 9:6, remember what we said about the ancient use of killing a sacrificial, ceremonial offering to God to win or retain his favor.

Genesis 9:6 was fine for the people of Noah's day, but it does not apply for Christians. As Christians we believe that expiation for the sins of the world was achieved by Jesus Christ.

That is what we mean by "Being under the blood." If we believe in that, then to insist on capital punishment is to suggest that here is one sin not covered by the blood of Jesus Christ; here every man must expiate for his own sin. That makes Christ of none effect, to use the expression of Paul; that makes Jesus irrelevant in this case, and if in this case, why not in all history?

In Romans 13:1-4 Paul says: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . If thou do that which is evil, be afraid, for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

That sounds as though Paul were saying that any government is in power by the power of God. Does Paul mean to say: "God gave the government a sword to execute the people"? But Paul does not say that at all.

Paul said, "If you do that which is evil, be afraid, for the government bears not the sword in vain." Now obviously the Christian church in Rome did not have half of their members living in death row. Certainly not many of its members would ever be charged with a crime worthy of the death penalty—except the offense of being a Christian! And could anyone say that the power that killed Christians for being Christians was ordained of God? The sword is the symbol of *all* judicial and executive power, and does not imply the right to kill with God's blessing!

Further, in Romans 12:19 Paul says, "Vengeance is mine, saith the Lord, I will repay." If in Romans 13:4, "sword" means the right to inflict capital punishment, then Paul contradicts himself within the space of eight verses!

Well, those seem to be the best arguments one can find in the Bible in behalf of capital punishment. However, they break down completely in that they do not fit into the shadow of the cross. There is a meeting of colossal opposites in the heart of the eternal; the holy wrath which must condemn sin and the Father-love which yearns for the sinner's pardon and restoration. Both are there. You cannot escape them! God's wrath must move in its ordained direction—to condemn. God's love must move in its ordained direction—to forgive. They must intersect. Where they intersect you find the cross of Christ, not a gallows for sinners.

II. Arguments Against Capital Punishment

Remember our first story? In line with man's inherent revulsion against killing, capital punishment is steadily on the decline. In nine states there is no death penalty. In the states where it is still on the books, it is being used less and less. I have seen officers of the court going from door to door trying to find a dozen people willing to serve on a jury in a murder case—experiencing extreme difficulty finding enough people who would be willing to inflict the death penalty if they found the accused guilty! A number of states are right now considering its abolition. It may be debated soon in Kansas. It is being considered in some foreign countries. The Bonn government threw out capital punishment with Hitler. So did Austria.

When we do use capital punishment, we should not be partial in its use. At one time in Sing Sing prison there were three men, each charged with the murder of his wife. One got the chair; one got twenty years; the third got five years. All three women were equally dead and buried. The mitigating circumstances were identical. But there were three different juries, judges, and attorneys.

In 1958 there were only 48 executions in the United States—the lowest on record to date. Twenty-seven of these were Negroes. The Negro population is about one-tenth of the population. Does this mean that over half of our murders are committed by people from one-tenth of the population? As a matter of fact, seven of the Negroes who were executed were not murderers;

they were accused of rape. No white man goes to the gallows for that!

Death Penalty Arbitrary

Several years ago a committee of congressmen studied the matter of the abolition of capital punishment in the District of Columbia. This is what they said:

> As it is now applied, the death penalty is nothing but an arbitrary discrimination against an occasional victim. It cannot even be said that it is reserved as a weapon of retributive justice for the most atrocious criminals. For it is not necessarily the most guilty who suffer it. Almost any criminal with wealth or influence can escape it, but the poor and friendless convict, without means or power to fight his case from court to court or to exert pressure upon the pardoning executive, is the one singled out as a sacrifice to what is little more than a tradition.

Remember, these were not tenderhearted preachers, but hard-boiled congressmen who spoke thus!

Not only is capital punishment declining in use, not only are we partial in its application, but capital punishment is too irreparable a thing to be used by humans who do make mistakes. As far back as 1811 a committee of the English Parliament pointed to cases where guiltless people had been executed. In 1845 a New York legislative committee reported similar findings.

John Rexinger of San Francisco "practically had the pellets dropping under him in the gas chamber," said a police officer working on a torture-rape case in which Rexinger was under suspicion. The ex-convict could not account for his whereabouts at the time of the crime. He had been twice positively identified by the victim. Several days later another man confessed the crime. He was fully eight inches shorter than Rexinger! Except for the confession, a guiltless man would have been sent to the gas chamber. How many other identifications and convictions are similarly wrong but never proven so? If the innocent person is still alive when the mistake is discovered, some of the injustice can be corrected. But if the victim is dead, killed by the hand of society, nothing can be done. Playing God, society can kill. But society is not God. Society can make mistakes, and society, though it plays God, is not God and cannot bring back life!

The late Judge Jerome Frank of the Second District Court of Appeals has stated: "No one knows how many innocent men, erroneously convicted of murder, have been put to death by American governments. For once a convicted man is dead, all interest in vindicating him usually evaporates." In his book, "Not Guilty," Judge Frank documents 36 cases in which a man was convicted of a crime he did not commit.

Among the nine states no longer using capital punishment is Maine. Do you know why she no longer uses it? Over 60 years ago she executed a man later found to be innocent. The state felt so badly about this that it abolished capital punishment. Another state in this same group is Rhode Island. More than 100 years ago Rhode Island executed a man convicted of murder he did not commit. With the same sense of guilt as Maine, Rhode Island abolished capital punishment. It has not hurt the state, either, for Rhode Island, after more than a century of no capital punishment has a murder rate of .3 per 100,000. That is the third lowest in the whole United States.

". . . Not to Destroy Souls"

But the strongest argument against capital punishment comes from Jesus. He who within a few days would go to the cross to expiate for man's sin, would not take up a stone to condemn to death a woman taken in a capital (according to Jewish law) crime.

Listen to Menno Simons:

> For this reason, if the transgressor should truly repent before his God and be reborn of Him, he would then also be a chosen saint and child of God, a fellow partaker of grace, a spiritual member of the Lord's body, sprinkled with His precious blood and anointed with His Holy Ghost, a living grain of the Bread of Christ and an heir to eternal life; and for such an one to be hanged on the gallows, put on the wheel, placed on the stake, or in any manner be hurt, in body or goods by another Christian, who is of one heart, spirit, and soul with him, would look somewhat strange and unbecoming in the light of the compassionate, merciful, kind nature, disposition, spirit, and example of Christ, the meek Lamb—which example He has commanded all His chosen children to follow.
>
> Again, if he remain impenitent, and his life be taken, one would unmercifully rob him of the time of repentance of which in case his life were spared, he might yet avail himself. It would be unmerciful to tyrannically offer his poor soul which was purchased with such precious treasure to the devil of hell, under the unbearable judgment, punishment, and wrath of God, so that he would forever have to suffer and bear the tortures of the unquenchable burning, the consuming fire, eternal pain, woe, and death. Never observing that the Son of man says: Learn of me, I have given you an example, Follow me, I am not come to destroy souls, but to save them. (*The Complete Writings of Menno Simons,* 1956, pp. 920-21).

For more than four hundred years, Mennonites have objected to killing. They have worked hard to keep aloof from any killing system, such as army service. They have circled the globe—leaving homes and property rather than become involved in killing. However, we do not raise our voices against killing by the state. It is my opinion that as long as we fail to raise our voices on this matter, we have no right to ask for exemption from military duty. As members of society, we do take part every time someone dies in the gas chamber. We cannot escape our part in society—not even by saying we do not vote! Every time there is an execution, society plays

God, and every time a state in which I live plays God, I am playing God also!

Why do we not raise our voices on this score? Illinois, where many Mennonites live, has been considering the abolition of capital punishment this past year. It is felt that it may come up in Kansas where we have a large concentration of Mennonites. As far as I know, we Mennonites have never had one of our people executed in the United States. We have nothing to gain personally on this score. But we have too long been interested only in our own conscience. When threatened by military service, we went trooping down to Washington to cry on the shoulders of senators and congressmen, but we have not yet done much to witness for our Gospel in reference to the poor fellow men in death row. It is about time we did!

What to Do About It

Thinking that we should do something about this, the Peace and Social Concerns Committee, a Committee of the General Conference Board of Christian Service, decided to present to the General Conference this past summer a statement stating that we felt capital punishment is wrong.

After several versions were considered, the following was presented to the General Conference in session at Bluffton, Ohio (1959).

> In various governments, both in Europe and on our own continent, a new consideration of capital punishment and its validity has been taking place. We as a Christian church, under the Lordship of Christ, concerned for the salvation of souls, and having experienced the redeeming grace of God, are prompted to give testimony on this matter.
>
> We believe that the taking of human life is contrary to the will of God as we have seen it in our Lord, and, therefore, we cannot condone capital punishment.
>
> We call upon our churches and conferences to prayerfully study this matter laying their concerns before their governments.

This was not accepted!

Do you remember the true story of the Ohio case of the murder of an Amishman by a man outside the Amish-Mennonite group? The slayer was sentenced to the electric chair, but the Amish friends and relatives of the murdered man sent such a flood of telegrams, letters, and visitors to the governor that the slayer's sentence was commuted to life imprisonment. That was not the end. The Amish people sent letters to the slayer and visited him in prison. He was converted and now is an active witnessing Christian worker in that prison! The chair might have been justice, but this is something better. This is redemptive. A murderer witnessing for Christ in prison is of far more value to society than a dead murderer lying in his grave! Certainly he is a much better witness for the love of God in Christ!

Personally, I would rather be involved in that kind of thing—living like Jesus—rather than in the society trying to play God!

The Christian and War

Jesus and Human Conflict by H. A. Fast. Scottdale, Pennsylvania: Herald Press, 1959, 209 pp., $3.75.

In spite of the fact that Mennonites have a long tradition of pacifism and Biblical nonresistance, very few scholarly works have been written by Mennonites on this general subject. H. A. Fast's recent book, *Jesus and Human Conflict*, is a serious, scholarly study on a profound subject which should be of great interest to Mennonites everywhere. The book is not popular reading, but it is instructive reading. Ministers especially would find a careful study of this book helpful in preparing peace sermons which many Mennonites attempt to preach at least once a year.

The scope of the work is indicated in the words of the author, "The investigation begins with a study of the primary passage from which the term 'nonresistance' gets its name, namely, Matthew 5:38-42 and the parallels in Luke 6:29, 30. Ultimately, however, the study must include the whole of the life and teachings of Jesus in order that one may get a clear understanding of this principle by seeing it in its true perspective." A valuable part of the study deals with difficult and controversial issues of Scripture on the question of peace. Fast has treated these passages in a forthright and helpful way. We are indebted to the author for this addition to Mennonite scholarship in the field of Christian ethics and Biblical nonresistance.

Bethel College — J. W. Fretz

DONNELLSON MIGRATIONS . . .

(Continued from page 63)

the United States whereas only one and one-half per cent from the Mennonite community were in this category.

The occupation study reveals that for these Mennonites the "agricultural way of life" has lost its former significance. Education has enabled a large number of people to achieve professional status. Generally, however, the Mennonites had fewer people in the industrial, commercial and service jobs than for the country as a whole. This is probably due to their rural background and their religious service motivations.

In making this study of occupations, the question was often asked, "Why did so many of the early members become farmers?" The answer uniformly was, "This was expected of them." Today there appears to be no particular vocational expectation; any honorable profession or line of work is acceptable as far as the mores and beliefs of the community go. The next criteria for seeking a job seems to be the income. The criteria then follows: first, it must be a respectable type of work; second, the pay must be the best possible in that field. Thus, the criteria of the secular world fairly well dominates the job selection of the migrants from this Mennonite community. Therefore, migration is now determined largely by the strength of the "economic pull" of the positions that are sought, with the result that the migration of each individual becomes an individual matter with most of them going to the position that has the strongest appeal. There is, therefore, no group migration, no basic nonconformity to the world, and thus the individual migrants have become a part of the mass of American citizenry.

Mennonite Research in Progress

By MELVIN GINGERICH and CORNELIUS KRAHN

IN the April, 1959, issue of *Mennonite Life* we reported about various research projects in progress. Preceding April issues since 1947 contain similar information, particularly under the heading "Mennonite Research in Progress" and "Mennonite Bibliography." Of special significance is the summary article entitled "Anabaptism-Mennonitism in Doctoral Dissertations" which appeared in the April, 1958, issue and was continued in 1959, and is now being brought up to date.

Doctoral Dissertations

1. Alvin Beachy, "The Anabaptist Concept of Grace," Ph.D., Harvard Divinity School (In Progress).

2. Peter F. Bargen, "The Mennonites of Alberta," Ph.D., University of Alberta, 1959.

3. Janice A. Egeland, "Health Problems and Practices of the Old Order Amish of Lancaster County, Pennsylvania," Ph.D., Yale (In Progress).

4. J. Alton Templin, "Sacramentarians," Ph.D., Harvard (In Progress).

5. John Warkentin, "The Mennonite Settlements in Manitoba: A Study in Historical Geography," Ph.D., Toronto (In Progress).

6. Calvin Redekop, "The Sectarian Black and White World," (Old Colony Mennonites), Ph.D., University of Chicago, 1959.

7. Frank C. Peters, "A Comparison of Attitudes and Values Expressed by Mennonite and Non-Mennonite College Students," Ph.D., University of Kansas, 1959, (Unpublished).

8. Walter Klaassen, "The Anabaptist View of Word, Spirit and Scripture," Ph.D., Oxford University, 1960, (Unpublished).

M.A. Theses

1. John Jacob Bergen, "An Historical Study of Education in the Municipality of Rhineland," M.Ed., University of Manitoba, 1959.

2. Rosemary Louise Gunn, "Geographical Influence of the Amish in Northeastern Indiana," M.A., Wayne University, Indiana (In Progress).

3. Larry Martens, "The Effect of a Closed Communal Society on the Development of a Musical Culture," M.A., University of Kansas (In Progress).

4. Daniel Leatherman, "A Political Socialization of Students in Mennonite Secondary Schools," M.A., University of Chicago (In Progress).

5. George D. Wiebe, "The Hymnody of the General Conference Mennonite Church in Canada," M.A., University of Southern California (In Progress).

Other Projects

The various centennials such as the Church of God in Christ, Mennonite, the Mennonite Brethren, and the General Conference Mennonite Church were the occasion for some research and commemorations. The *Christian Leader* devoted one issue (January, 1960) to the founding of the Mennonite Brethren Church in Russia in 1860. Frank C. Peters is writing the history of the Mennonite Brethren Church.

The General Conference Mennonite Church started the commemoration of its centennial during the Conference sessions at Bluffton, August, 1959, for which occasion the pageant, "We Are Pilgrims," written by Maynard Shelly, with music by J. Harold Moyer, was presented. For this occasion the book *A Century of Witness* edited by Cornelius Krahn and John F. Schmidt was prepared. The pageant was presented again in the Mennonite communities of the prairie states and provinces from Newton to Winnipeg between March 11 and 20, 1960.

The Mennonite Folk Festival, started by Bethel College some years ago, at which the pageant "We Are Pilgrims" was presented, drew large crowds on March 11 and 12, 1960. Its popularity is growing from year to year and new features are being added. This has proven to be a popular way to acquaint present generations with the history, culture and folkways of the past.

Plans are under way to commemorate the 400th anniversary of the death of Menno Simons and the 425th anniversary of his conversion in January, 1961, within the framework of the Menno Simons Lectureship. The regular Menno Simons Lectures given in connection with the Reformation Day, 1959, were delivered by Gordon Kaufman on the topic "The Theological Context of the Christian Ethic." In November, 1960, these lectures will be presented by Elton Trueblood on "The Mission of a Minority in a Democracy."

The General Conference Mennonite Church is planning a Study Conference devoted to the topic "Christian Unity in Faith and Witness." After each lecture groups will discuss the lecture. The following are the lectures:

1) "The Nature and Extent of Christian Unity in the Early Church" by Vernon Neufeld.

2) "Unity and Disunity among the Mennonites in the Past" by William Keeney.

3) "The Problem of Unity in the General Conference" by E. G. Kaufman.

4) "The Future of Inter-Mennonite Co-operation" by William Klassen.

5) "The Contemporary Ecumenical Movement" by Russell Mast.

6) "The Mennonites and the Ecumenical Movements" by John Howard Yoder.

The Conference will begin on Monday evening, June 20, with a public meeting and the dedication of a cen-

tennial marker on June 21 followed by another public meeting. Although this is a delegated conference, interested individuals can participate in it as guests. Inquiries can be directed to the executive secretary of the Conference, Erwin Goering, 722 Main Street, Newton, Kansas.

With the passing away of the well-known leader and scholar, B. H. Unruh, many articles appeared in his memory. A bibliography is found in the January, 1960, issue of *Mennonite Life*.

Frank H. Epp is presently engaged in the writing of the history of the Canadian Mennonite Board of Colonization. He is at the same time doing graduate work in journalism at the University of Minnesota.

"Mennonite Encyclopedia"

The Mennonite Encyclopedia, edited by H. S. Bender, Cornelius Krahn and Melvin Gingerich and published jointly by the Mennonite Publishing House, Scottdale, Pennsylvania; Mennonite Brethren Publishing House, Hillsboro, Kansas; and Mennonite Publication Office, Newton, Kansas, was completed in 1959. Begun in 1945, this constitutes one of the largest Mennonite projects in publication. The four volumes cover a survey of Mennonitism including the history, faith, life and culture for over 400 years and consists of over 3,800 pages and contains more than 500 illustrations. The over 10,000 articles were written by the editors, assistant editors and a large staff of co-workers.

Old Order Amish Film

The Pennsylvania Folklife Society, Kutztown, Pennsylvania, has recently sponsored the production of a 16 millimeter color and sound documentary motion picture on "The Old-Order Amish." It has pictures of farming scenes, a barn-raising, a one-room school, a farmer's market, and other Amish activities. The picture was produced by Vincent R. Tortora and is distributed by Vedo Films, 962 Salisbury Court, Lancaster, Pennsylvania, from whom it may be purchased or rented.

Mennonite Bibliography, 1959

By JOHN F. SCHMIDT and NELSON P. SPRINGER

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

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

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

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Books in Review

The Days of My Years by Sanford C. Yoder. Scottdale, Pa.: Herald Press, 1959, 247 pp., $3.50.

This review must begin with a *caveat lector*, for it is impossible for the reviewer to separate gracious memories of the Yoders from response to this attractively-designed book. It was S. C. Yoder who opened to me, a young student, the grandeur and beauty of Old Testament poetry. It was he also who officiated at our wedding service.

In his eighth book Yoder looks back over eighty years of abundant, sometimes difficult, always dedicated living. He begins with his Amish boyhood in Iowa. The book is interlaced with humor and kindly wisdom. For example, of high school graduation he says:

> I don't think I have ever felt more ready to shoulder the responsibilities of the world than I did then. Since that day I have graduated from a large university, a number of seminaries, and earned a degree in law, but never was there a day such as this one, when our group joined the long line of knights-errant and Sir Galahads that were turned loose upon the world to bring it under control . . . (p. 53).
> As I look back over the years, I find that all of us finally settled down to do the ordinary things of life, which after all constitute the great needs of mankind—common things! That's what life is made of and greatness really consists of doing the "ordinary" in a more abundant and better way. (p. 54)

He covers his years of homesteading in Washington with his newly acquired wife, Emma Stutsman, and their years of pastoral service to congregations at Chappell, Nebraska, and Kalona, Iowa.

Chapter V, "The Church in Which I Served," traces a *Sturm und Drang* period in (Old) Mennonite church history. In 1898 the Amish Mennonites (progressive) and Mennonites (Old) met under a general conference. (No wonder "outsiders" get confused!) S. C. Yoder discusses the divisive and unifying factors that finally led to a merger of these two groups. The Amish brotherhood, e.g., maintained a form of church government in which authority was vested in the congregations. He reviews the unpleasant circumstances which led to the one-year closing of Goshen College in 1923.

In chapter VI the author tells the story of his work on the Mission Board from 1917 to 1950. Chapter VII is entitled "My Work in Education." Yoder served as president of Goshen College from 1924 to 1940. The closing chapter is made up of brief observations on a variety of subjects. The last paragraph summarizes his point of view.

> There as we look out from our situation of ease and comfort, may we not disdain the things that our fathers esteemed and endured, nor look with condescension upon their simple faith and humble life. For it was what they believed about God that gave direction to their purposes and made possible their zeal, determination, and unconquerable will; that gave us our heritage and our homeland with its freedoms, opportunities, and substance. We can do them no greater honor, and render our posterity no greater service, than to emulate their faith, the loyalty, the sacrifice, and the ideals that made them the people they were. *We pray, our heavenly Father, let this be so. Amen.*

North Newton, Kansas — Elaine Sommers Rich

Encyclopedia for Church Group Leaders edited by Lee J. Gable. New York: Association Press, 1959, 633 pp., $7.95.

The word encyclopedia in the title of this book is significant in pointing out the nature of the book itself. The editor has selected brief portions of more than one hundred basic books and articles, so that significant excerpts from the thinking of a large variety of experts about the important tasks and concerns that face group leaders can be brought in a concise way to those who have responsibilities for the educational work of the church. The writings were chosen to be of especial help to the volunteer leaders who work with groups in their own churches. Experienced workers will also find in this volume a convenient summary of significant ideas, and a useful resource for the training of new or prospective workers. Throughout the volume there is an emphasis on democratic leadership and group processes to help the leader participate in the group as a partner rather than a dictator.

The editor draws on a wide variety of experiences including writing in the field of Christian education, working in this field on both the denominational and interdenominational level, as well as local pastorate experiences. One of the values of the book is the introduction it gives to the body of writings from which choice excerpts are selected, so that the reader may pursue his interest in any particular topic to the larger work from which the particular quotation was selected.

The four parts of the book pertain to I. Basic Truths for Church Group Leaders, II. Some Basic Questions about Christian Nurture, III. Ways of Working with Church Groups, and IV. Administering the Educational Program. These are further divided into twenty-two major sections. Each section includes applications to as many age groups as possible. This encyclopedia should be generally useful and find a place in every church library, as well as on the bookshelves of those who are seriously interested in the educational mission of the church.

North Newton, Kansas — Martha F. Graber

Segregation and the Bible by Everett Tilson. New York: Abingdon Press, 1958, 176 pp., $2.50.

This is a book about one of the foremost ethical problems of modern America. Segregation is an aspect of the race problem which in one form or another had plagued our society during all of its history. But this is also a book about the Bible, particularly about the perils of a false biblicism which has so often created confusion and sometimes division within the church. It is not possible to think clearly on what the Bible says about segregation until one first learns to think clearly about the Bible itself. In this book Everett Tilson of Vanderbilt University Divinity School sets out to meet both of these needs.

In each of three sections of this study he addresses himself to one major question. In the first section he asks, "Does the Bible demand segregation?" Here he analyzes the faulty biblicism of those who find justification for modern racial segregation in the Bible. Speaking more positively to this question, he discusses the meaning of *agapao* as compared with *phileo* in an important chapter on the scope of Christian love. Section two raises the question, "Are there biblical precedents for segregation?" After considering the examples usually given, he goes on to show that after Christianity moved away from its original moorings in Judaism, it had to renounce the kind of segregation practiced by the Jewish community.

Finally in the third section he asks, "What are the implications of Biblical faith for the Christian approach to segregation?" While the Bible offers no props to undergird the perils of segregation, it also does not supply a blueprint for the realizations of integration, but he declares that the Bible "reveals to us an understanding of the origin, nature and destiny of man from which we can derive relevant considerations for the resolution of this and, indeed, every other problem in human relations." In considering some of the main structural ideas of biblical theology, he arrives at a much deeper concept of man's equality. Certainly men are not equal in capacity, physical development or cultural progress. "Men are equals not because the achievements of some do not dwarf those of others, but because all men are equally dependent on God for the gifts of life and of the sphere in which to order it."

Bethel College Church — Russell L. Mast

(See also review on page 91)

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