MENNONITE LIFE

January, 1960

B. H. Unruh
1881-1959

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in the religious, social, and economic phases
of Mennonite culture

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MENNONITE LIFE
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IN THIS ISSUE

This issue contains a number of articles dealing with the life and work of B. H. Unruh (1881-1959) written by his friends and former students (pp. 3-12). J. Winfield Fretz presents in two articles reports about the Mennonites in Paraguay (p. 13) and Bolivia (p. 22). The contributions of Jacob Sudermann (p. 10) and Irvin B. Horst (p. 18) are in the realm of the fine arts. Robert Schrag (p. 26) and J. A. Boese (p. 39) feature early conditions of the Mennonite settlements in America, while Cornelius Krahn (p. 36) presents a study dealing with Mennonite names. Franklin H. Littell's article (p. 30) deals with "Our Fathers' Faith, and Ours."

COVER:
B. H. Unruh (1881-1959)

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Contributors in This Issue

(From left to right)





N. KLASSEN, Vancouver, B. C., escaped from Russia during World War II where he had a responsible position in industry (p. 4).
CORNELIUS KRAHN, editor of MENNONITE LIFE and director of Bethel College Historical Library, North Newton, Kansas (p. 6, 36).
ARNOLD DYCK, Winnipeg, Manitoba, is a well-known writer and publisher of Mennonite fiction and drama (p. 8).
J. H. ENNS, pastor of the First Mennonite Church, Winnipeg, Manitoba, was a student under B. H. Unruh in Russia (p. 11).
IRVIN B. HORST teaches at Eastern Mennonite College, Harrisonburg, Virginia, and has studied at the University of Amsterdam (p. 18).





J. WINFIELD FRETZ, acting president of Bethel College, had grants to do research in South America (p. 13, 22).
JACOB SUDERMANN, head of Division of University Extension of Indiana University, South Bend, Ind., writes fiction and poetry (p. 20, 35).
ROBERT SCHRAG, graduate of Bethel College, is attending Mennonite Biblical Seminary, Elkhart, Indiana (p. 26).
FRANKLIN H. LITTELL teaches church history at Emory University, Atlanta, Georgia, and has done extensive research on Anabaptists (p. 30).
J. A. BOESE is a Mennonite historian and former county official, Freeman, South Dakota (p. 39).

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JOHANNES HARDER, a well-known writer and lecturer, is professor at Wuppertal Akademie, Germany (p. 3).
J. B. WIENS, pastor of the First United Mennonite Church, Vancouver, B. C., was a student under B. H. Unruh in Russia (p. 12).

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B. H. Unruh - Theologian and Statesman

By JOHANNES HARDER

FEW Mennonites throughout our history have had the ability to grasp all human problems with such universality and to interpret them as was the case with the late B. H. Unruh. Central in his speaking and interpretation to the world around him was his church concept. As a member of a "Free Church," he had become aware of his responsibility for all of mankind. In other words, the Mennonite, Unruh was not a sectarian hiding behind the mask of his personal piety and letting the world go by. On the contrary, with an open heart and an unusual vision, he witnessed to the reconciliation between God and the world, building a bridge between man and man and nation and nation.

This reminds us of the theologian, Unruh, who in numerous discussions and scholarly seminars proclaimed and presented the all-inclusive character of the Christian gospel which does not exclude anyone. In these discussions, one had an opportunity to learn to know his stature. He had an unusual gift to present the uniqueness of Anabaptism and Mennonitism in the larger context of the Reformation, and thus he proclaimed the *Una Sancta* in his unique way. He belonged to the few representatives of our brotherhood who were in the best position to enter into a discussion with all Protestant churches pertaining to the message of Anabaptism which is now a popular topic. It is tragic that this new vital interest in Anabaptism among Protestants everywhere came so late in his life when his physical and mental strength did not permit him to make as full a contribution along these lines as he could have made in his younger years.

Whoever heard Unruh preach—and we must remember that he preached as one who had not been officially ordained—will never forget that in his proclamation of the grace of God, he made an appeal to the total man in all of his aspects. God's love towards mankind became an appeal to man in his economic, political, and cultural setting. Salvation for him was not merely a personal, harmonious relationship to God; it affected man at every place and in all spheres of his activities. Thus, Christian doctrine became functional, ethics was an application of doctrine and theology—life.

It is only natural that Unruh became, in his way, a significant statesman who shaped the destiny of his brotherhood and others with whom he came in contact. As educator in Halbstadt, Russia, he made an outstanding contribution in the realm of culture. During the war years, 1916-19, when the very existence of the Mennonite settlements in Russia was threatened, he became an authoritative spokesman for all those of German background in Russia regardless of their denominational affiliation. After the Russian Revolution, he became the leader of the great migration of Mennonites and non-Mennonites from Russia to North and South America. In those days he wrote letters to Kalinin in Moscow and to the governments of the West. Anyone who has read these letters is impressed by the apostolic message expressed in petition and gratitude in a secular setting. His presentations pertaining to the history of the Mennonites in Russia belong in this realm. His vision enabled him to embrace economic and material aspects in his proclamation of the cause of Christ. He was a witness to the truth that life is one and cannot be broken up into segments or departments.

Back of all of this was the man, Unruh, whose heart beat tirelessly for everybody and everything. Many of the younger generation of his friends who shared with him the fate of losing home and country will remember sitting with him in his study at Karlsruhe and listening to his interpretation of Russian literature, German philosophy and history in general. No one was too young or too insignificant for him in such an hour. He portrayed the heroes of the novels of Dostoevski with great enthusiasm. He suffered and wept with them, was humiliated and rejoiced. He demonstrated perfect dramatic talent which enabled him to put himself into all situations of men around him. I do not recall a single conversation on a scientific or artistic level in which he did not see man in all his problems. Unruh meant much for many although not everything for all. At times his friends would not agree with him. This is a part of the life picture of him who has been called from us. I personally have written these lines as a token of gratitude. I am placing them as a wreath on his grave with the wish that it will not wilt for a long time.

One of the Last

By H. KLASSEN

A GRAND old man of the Mennonites has passed away. One of the last of the Russian Mennonite "aristocrats," wrote G. E. Reimer after the death of B. H. Unruh. He was indeed an outstanding personality among the representatives of the Mennonites of Russia during the first half of the twentieth century. This was the period of the golden age followed by the decline of the Russian Mennonite settlements. Most of the leaders of this period are now gone, but their accomplishments and the cultural values they created are fully recognized in our history.

The cultural values these men stood for and their philosophy of life were deeply rooted in the heritage of our forefathers, but they had, under the influence of the general cultural progress of the twentieth century and the rapid economical development of the settlements, given this heritage a new form. Our settlement, a small but unique island in the Russian empire with a population of a little over 100,000, had its own government, educational system, religious institutions, social welfare, agricultural organizations, industry, commerce and other institutions. The demands in all areas had become great and manifold. There was a great need for well-trained governmental officials, ministers, teachers, engineers, lawyers, physicians, agronomists, office workers, etc., who were trained not only in our own schools but also in Russian and foreign universities. A new class thus originated among the Mennonite population, the intelligentsia, whose sphere of influence became of great significance for the intellectual and cultural development of the Mennonites of Russia.

Leading in this development were a number of recognized men whose names were generally known. Outstanding among them was B. H. Unruh. Because of his study abroad and his marriage in Germany, he was not only closely tied to the Mennonites of Russia but also to those of Germany. He had an unusual perspective and knowledge of Mennonites everywhere. The greater part of his active life was spent in Germany where he devoted much time in sacrificial service to his brethren in Russia, zealously representing their cause at all times wherever this was necessary.

B. H. Unruh became the Russian-Mennonite representative abroad and served as a connecting link between east and west, between Europe and America. Because of his mediation, many of the Mennonites of Russia could migrate and establish new homes in safety. His activities were manifold. He was active as a Mennonite representative, educator, historian and public relations person. He was a good speaker and an excellent educator. Unruh was broad-minded and was constantly striving toward a better co-operation between the various Mennonite groups and branches. He promoted tolerance and was opposed to compulsion of conscience in questions of doctrine. He was extremely generous in helping others with his counsel and service.

B. H. Unruh (back row, second from right) as student of secondary school in Molotschna, Russia.

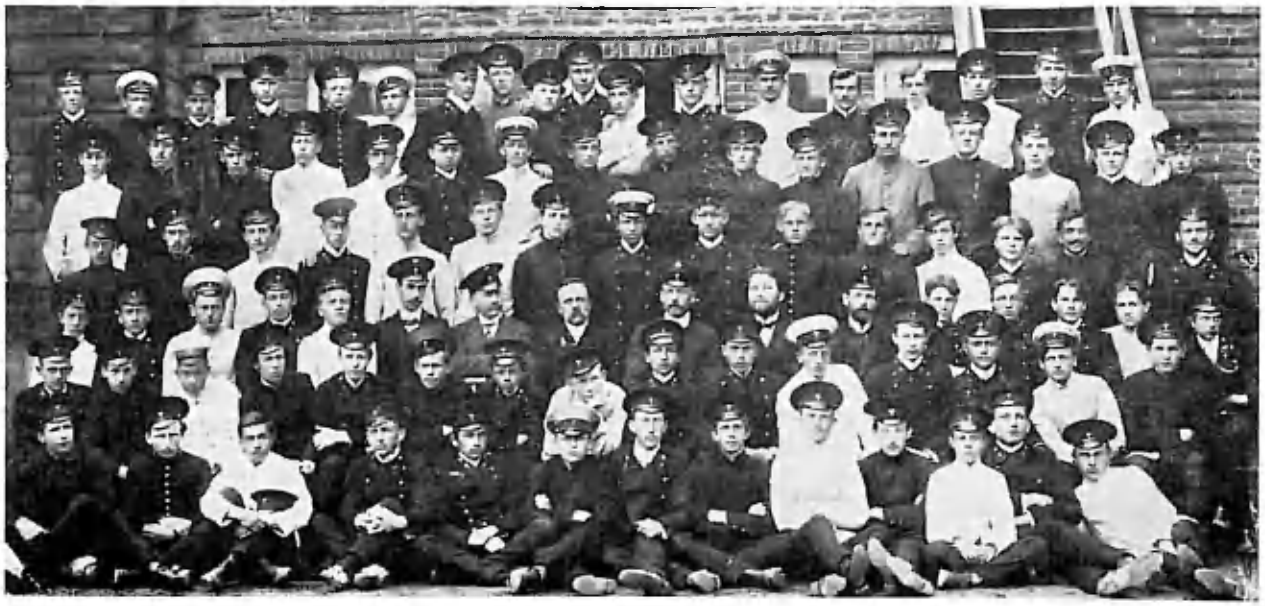
After World War I, he devoted much time to the study of the background of the Mennonites of Russia which became a much debated question. During World War I, this was a crucial question since all Russian citizens of German extraction were in danger of losing their property. Again after World War II, the background of the displaced persons was significant in determining the rights and privileges pertaining to immigration possibilities. Unruh was determined to solve this problem through ". . . objective historical investigations. The historian is to establish the facts. He is not to ask what could not or should have been." It was claimed that the Mennonites of Russia, in their attempt to establish their nationality, were inclined to compromise, depending on circumstances. This was not to their credit. Burdened with the conviction that "truth should prevail," Unruh aimed to establish the background and nationality of the Mennonites on a scholarly basis. The result of this tremendous research project was his life work published in 1955 entitled *Die niederländisch-niederdeutschen Hintergründe der mennonitischen Ostwanderungen.* In this book of great significance for our history, the author describes migrations of the Mennonites of Prusso-Russian background over a period of two hundred and fifty years. He comes to the conclusion that the background of the Mennonites of Russia is not of one nationality. They are, however, primarily of Dutch-Frisian background. Unfortunately, this outstanding monograph has not found sufficient recognition. It is a book not only to be read, but to be thoroughly studied. The more time one devotes to the study of it, the more one realizes the significance of the history of this branch of Mennonites.

B. H. Unruh family with friends and relatives (David Toews and C. F. Klassen in background), Karlsruhe, Germany.

This was likely the thought of the author when he began the dedication of his life's work as follows: "This book is dedicated to our Mennonite church in the whole world and to its relief program, to the meritorious representatives, the pioneers of the centuries in east and west and their Christian and sympathetic friends everywhere in Europe and in America. Above all to D. G. Doerksen, Oak Bluff, Manitoba, Canada, who through a generous loan enabled the publication of this volume."

This study marks the close of the manifold and significant activities of B. H. Unruh. With the passing away of this "One of the Last," an epoch of one hundred and fifty years comes to a close for the Mennonites of Russia. In a few decades no one will be left who will cherish personal recollections of life among the Mennonites of Russia before the Revolution.

B. H. Unruh as teacher (third row, seventh from right) of Kommerzschule, Halbstadt, Russia, possibly 1918.



Biographical Sketch of Benjamin H. Unruh

By CORNELIUS KRAHN

BENJAMIN H. UNRUH was born September 17, 1881, at Timir-Bulat (Philippstal in German), Crimea, Russia, the son of Heinrich Benjamin Unruh and Elisabeth Wall. His father was the elder of the Karassan Mennonite Church, Crimea. At the age of eighteen he joined the Mennonite Brethren Church at Spat. He attended the Zentralschule at Orloff, Molotschna, followed by a pedagogical course at Halbstadt. He passed the teacher's examination at the Russian secondary school at Simferopol and in 1899 the Russian state examination at Kharkov. From 1900 until 1907 Unruh studied at Basel, first at the Evangelisches Predigerseminar and later at the University of Basel from which he graduated in 1907. He received a licentiate in theology (equivalent to Th.D.), majoring in ecclesiastical history with a dissertation about "Harveus Bourgidolensis."

On August 18, 1907, he married Frieda Hege of Breitenau, Germany, the daughter of the Mennonite elder, Christian Hege. After his return to Russia, he taught German and religion at the Halbstadt Kommerzschule. He wrote the book *Lehrbuch für den Religionsunterricht* (1913) for Mennonite secondary schools. He was a frequent speaker at Mennonite conferences and a leader among the educators. In 1920 he was appointed a member of the Studienkommission to seek out immigration possibilities in foreign countries. As such, he spent most of 1920 in West Europe and North America where he gave the initiative for the founding of the Mennonite Central Committee. After his return to Europe in 1920, he settled in Karlsruhe, Germany, living most of the time in Rüppurr, a suburb.

One of his most significant contributions during this time was his position as mediator and spokesman of the Mennonites who left Russia since the Russian Revolution and established new homes in Canada and South America. His correspondence with the leaders of the large-scale relief and immigration work is of great significance in the evaluation of the work. Among these leaders are David Toews, A. A. Friesen (Canada), P. C. Hiebert, Orie O. Miller, C. E. Krehbiel, Maxwell H. Kratz (U.S.A.) and B. B. Janz (Russia). The files of this correspondence have been preserved in the Bethel College Historical Library.

From 1920 until the end of his life, Unruh served the interests of the Mennonites in Russia, Canada and South America in immigration and resettlement. He was Commissioner of the Canadian Mennonite Board of Colonization and the Mennonite Central Committee, as well as representative of organizations like "Brüder in Not" and "Landsmannschaft der Deutschen aus Russland." He remained in close contact with the new settlements and as spokesman in their behalf in connection with the various governmental agencies. In 1937 the University of Heidelberg granted Unruh the honorary Th.D. degree. Mrs. B. H. Unruh died December 27, 1945. On March 17, 1948, he married Paula Hotel.

Reference has been made to some of his books and articles. A complete list was compiled by Horst Quiring in "Benjamin H. Unruh zum 70. Geburtstag," *Mennonitische Geschichtsblätter,* 1952, pp. 27-34. In addition to his most significant book pertaining to the background of the Russian Mennonites, he completed a manuscript entitled, "Fügung und Führung . . ." in 1958 which is autobiographical. Another significant account appeared in *Der Bote* in connection with his seventieth birthday entitled, "Benjamin H. Unruh," (Sept. 5, p. 1; Sept. 12, pp. 1-3; Sept. 19, p. 2; Sept. 26, p. 2, 1951). Further biographical sketches are found in "Aus Benjamin Unruh's Tätigkeit" in *Mennonitisches Jahrbuch,* 1952, pp. 45-47 and in *Mennonite Encyclopedia,* Vol. IV, p. 1131.

Numerous articles appeared immediately after his death on May 12, 1959. The following is a selection. G. E. Reimer in *Bibel und Pflug,* vol. 6, No. 11, June 1, 1959; Cornelius Krahn in *Der Bote,* vol. 36. No. 21, May 27, 1959, in *Mennonite Weekly Review,* vol. 37, No. 21, May 21, 1959, p. 9, and in *Canadian Mennonite,* vol. 7, No. 20, May 22, 1959; Nick Klassen in *Der Bote,* vol. 36, No. 22, June 3, 1959; N. J. Neufeld in *Der Bote,* vol. 36, No. 21, May 27, 1959; Winnipeg Memorial Service, *Der Bote,* vol. 36, No. 24, June 17, 1959, p. 12; Dr. Peter Dyck and Heinrich Martins in *Der Bote,* vol. 36, No. 26, July 1, 1959; *Gemeindeblatt der Mennoniten,* vol. 90, No. 12, June, 1959; *Der Mennonit,* vol. 12, No. 6 and 7, June and July, 1959; *Mennoblatt,* vol. 30, No. 12, June 16, 1959; *Badische Nachrichten,* Karlsruhe, May 13, 1959; *Gemeindebrief der Mennonitengemeinde zu Hamburg und Altona,* No. 25, 1959. The *Heimatbuch der Deutschen aus Russland,* 1960, carried an article by Johannes Schleuning entitled "Prof. Lic. theol. D. h. c. Benjamin Heinrich Unruh zum Gedächtnis" (pp. 102-108) and *Volk auf dem Wege,* July, 1959, had an article by the same author entitled "Prof. Lic. Heinrich Benjamin Unruh zum Gedächtnis."

The memorial service of B. H. Unruh took place in the Resurrection Church of Karlsruhe-Rüppurr. He was buried on May 15, 1959, in the cemetery of Karlsruhe-Rüppurr. He is survived by his second wife, Paula Unruh, *nee* Hotel, and his children Rudolf, Martha, Hans, Heinrich, Liesel (Mrs. Quiring), Olga (Mrs. Groh), Maria, and sons-in-law, daughters-in-law, and grandchildren. A. H. Unruh of Winnipeg is his brother.

From
B. H. Unruh's Activities

(Right) B. H. Unruh (fourth from left) and Mrs. Frieda Unruh, nee Hege seated in front. With them are her brothers and sisters, taken at the family estate Breitenau, the birthplace of Mrs. Unruh. (Below) B. H. Unruh in his office at work in 1954. The picture at right was taken in January, 1959, a few months before his death.

B. H. Unruh with Greek Orthodox priests and others to whom he lectured in connection with a meeting of a section of the World Council of Churches at Königsfeld, Germany, September, 1949.

Mein Besuch bei Ohm Benjamin

VON ARNOLD DYCK

DIESMAL ging meine Fahrt durch Mittel- und Süddeutschland.

Wie sich sonst zur Sommerzeit, hatte ich es nicht auf die für Touristen obligaten Sehenswürdigkeiten der Grosstädte in Gestalt von Domen, Schlössern und Museen mit ihrem Inhalt abgesehen. Noch viel weniger galt es, Besuche bei Freunden und Bekannten zu machen. Mein Ziel waren die landschaftlichen Schönheiten, mit denen das Baden- und das Schwabenland so verschwenderisch ausgestattet sind. Daneben aber auch die Menschen in ihrem Tun und Treiben und mit den Werken ihrer Hände, soviel man davon zu Gesichte bekommt, wenn man so auf den Strassen dahinrollt. Den grossen Strassen und den kleinen Strassen, den Feldwegen und gelegentlich auch den für Motorräder verbotenen aber so verlockenden Fusswegen.

Und doch lagen an meiner Reiseroute ein paar Plätze, an denen ich ohne anzuhalten nicht vorbei konnte. Der eine davon befand sich an der Diakonissenstrasse der Badenhauptstadt Karlsruhe. So stehe ich denn an einem sonnigen Vormittag des Sommers 1955 vor der Tür des Hauses Nr. 20 der genannten Strasse. Habe auf den elektrischen Knopf gedrückt und warte.

Ich bin gespannt, wie ich diesen "unsern" Herrn Professor wohl finden werde. Dass er einer von "unsern Leuten" ist, nimmt ihm bei mir nichts von seiner professorlichen Würde. Macht ihn andererseits aber doch zu einem meinesgleichen. Denn es ist uns—denen aus Russland—schon so mitgegeben: Wer in seinen ersten Schuljahren die gleichen Schulbänke wie wir gedrückt hat, ganz gleich, ob in Chortitza, in der Molotschna, in der Krim oder sonst in einer unserer über das weite Russland zerstreuten Kolonien; oder wer später dann mit uns zusammen auf den Kirchenbänken, oder vor uns auf der Ohmsbank gesessen hat, vor dem empfindet man keine Scheu, wie gross er sonst auch mag geworden sein und wo auch immer man ihm begegnet. Bei der Unterhaltung mit ihm fällt das ganze Rankenwerk von Titeln von selber weg, und man gleitet unversehens wohl gar ins Plattdeutsche über und fühlt sich dann erst so richtig wohl und zu Hause.

Bei einem Doktor und Professor dieser Sorte darf unsereiner sogar—selbst in Deutschland (!)—unangemeldet in die Wohnung eindringen. Das nämlich war ich in diesem Moment im Begriff zu tun.

Solche Gedanken gehen mir durch den Kopf, während ich da stehe und warte, dass die Tür sich öffnet.

Doch da geht sie auch schon auf. Ich trete ein, sehe mich kurz um und höre gleich darauf oben die Wohnungstür gehen. Ich steige die Treppe hinauf, und da oben, auf dem Treppenabsatz, da steht er. Schon gleich mein erster Blick sagt mir, dass er es ist.

Vor vielen Jahren, 1917, sah ich ihn einmal schon, ganz flüchtig nur. In Jekaterinoslav war es, in einem Sommertheater, gelegentlich der Aufführung des Lustspiels "Wowa priesposzobilsa" (Wowa hat sich angepasst), das damals, zu Beginn der "blutlosen Revolution," mit grossem Erfolg über die Bühnen der Grosstädte ging. Ich hätte ihn aber kaum wiedererkannt, wäre es nicht um die vielen Aufnahmen von ihm gewesen, wie sie in unserer Presse immer wieder erschienen, und die ich mir immer auch angesehen hatte.

Er war es schon, unser "Onkel Beny."

Wer aber ich war, konnte er von meinem Gesicht nicht ablesen. Nicht einmal den Mennoniten hätte er in mir zu erkennen vermocht.

Wie ich oben bin, streckt er mir die Hand entgegen und sieht mich forschend an. Da beeile ich mich, mich vorzustellen und glaube nun doch, meinen Einbruch erklären, na, und auch entschuldigen zu müssen. Er winkt ab, schüttelt mir noch einmal kräftig die Hand und—will nun zu allererst einmal das "Sie" zwischen uns wegräumen. Gleich da auf der Treppe, denn wir seien doch längst schon miteinander bekannt. Ich bin überrumpelt, mache Einwendungen, wie ein Überrumpelter sie so macht—nicht sehr gescheite. Berufe mich auf meine Zunge, die sich für das Du einfach nicht hergeben würde. Nun muss ich mein Alter angeben. Na also, sagt er—er sagt es auf russisch—, da sind wir ja so gut wie Altersgenossen, und nun keine Widerrede mehr.

Ich wusste natürlich schon, dass dieser leutselige, menschenfreundliche Mennoniten-Professor in mennonitischen Kreisen von alt und jung nicht anders als mit Onkel Beny angeredet sein wollte. Und es auch wurde. Auch meine Tochter, die ihm einmal in München im Hause Dettweiler vorgestellt worden war und ihm später in Karlsruhe besucht hatte, nannte ihn so und brachte es fertig, ihn zu duzen.

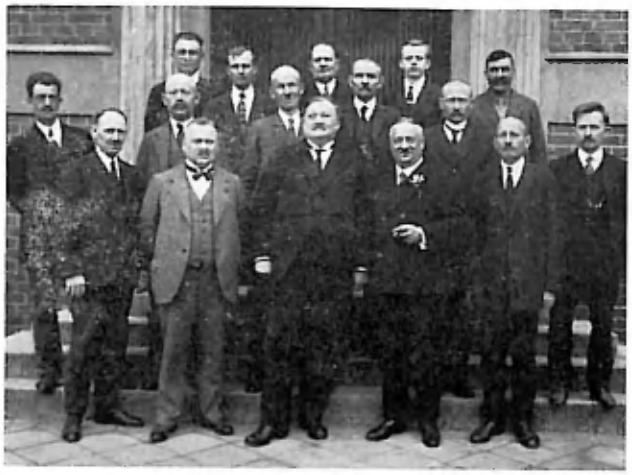
So ergebe ich mich also. Und als er mich jetzt am Arm nimmt und in sein Kabinett zieht, da sind wir weiter nichts als zwei richtige mennische Ohmtjes, denen nichts mehr im Wege steht, sich sorecht "po duscham," wie Onkel Beny sich russisch ausdrückt (etwa von

Herzen) einmal über all das Gewaltige auszusprechen, das seit 1914 über "unser Volk" hereingebrochen ist und in dessen Folge wir beide uns, statt irgendwo am Dnjepr oder an der Mdotschna, hier in der Nähe des Rheines haben treffen müssen.

Und dann sitze ich in dem schönen, geräumigen Arbeitszimmer des Professors dem Manne gegenüber, der, als die Not seines Volkes es von ihm verlangte, sich mit seinem vielseitigen Wissen, seinem grossen Können, seinem tiefen Empfinden und seiner enormen Tatkraft in den Dienst seiner Brüder gestellt hatte. Der der Sprecher der Viere wurde, die 1919 ausgezogen waren, für die in Russland vom Schicksal so schwer geschlagenen Glaubensgenossen einen Weg in die Freiheit zu suchen. Dessen grosse Beredsamkeit, die Hingabe und Wärme, mit der er sein Anliegen in Europa und Amerika vortrug, nicht verfehlt hatten, die Herzen der Zuhörer zu rühren, sie weit und gross werden zu lassen. Weit und gross genug, dass daraus ein Rettungswerk entstehen konnte, wie es in diesen Ausmassen und mit dieser Wirkung einzig in unserer Geschichte dasteht.

Nicht aber sein Anteil an dem Zustandekommen des Hilfswerkes, nicht seine Leistungen dabei werden der Inhalt unseres Gespräches. Inhalt wird unser Volk. Sein Schicksal während, zwischen und nach den beiden Weltkriegen. Sein Ergehen heute, seine voraussichtliche Zukunft in den vielen neuen Heimaten. Wird weiter die bange Frage, ob da auch nur eine der vielen durch Ländergrenzen von einander getrennten Gruppen jemals in eine Lage kommen wird, um weiter bauen zu können, was in Russland einmal begonnen wurde.

Während des Gespräches tritt mir ein übriges Mal klar vor die Augen, was alles wir doch in Russland verloren haben. Wie viel wir zum Beispiel allein dadurch schon verloren haben, dass jemand, wie der Mann mir gegenüber, seine besonderen Gaben nicht einsetzen konnte, wozu sie ihm gegeben und wozu er darüberhinaus so reich ausgerüstet und so gut vorbereitet war—als Lehrer nämlich und Erzieher unseres Volkes und als Bildner



B. H. Unruh (center, front) with representatives of the German government and Mennonite refugees from Russia in 1930.

seines Geistes und seiner Seele. Statt dessen wurde ihm die Aufgabe, sich der Leibesnöte dieses Volkes anzunehmen, ihm das nackte Leben zu erhalten. Dass er sich dieser Aufgabe ohne Zögern unterzog und dabei so Hervorragendes leistete, zeigt erst recht wie gross dieser Mann war.

Aber auch ein anderes lassen mich diese Gespräche erkennen: das Menschliche in Ohm Benjamin. — "Ohm Benjamin," ihn so nennen zu dürfen, hatte ich mir ausgehandelt, weil mir dass "Ohm" als der höchste Titel dünkte, den wir unter uns zu verleihen haben. — Das "Menschliche" in diesem Zusammenhang nicht notwendigerweise als positive Eigenschaft. Onkel Beny dürfte nicht immer als bequemer Verhanglungspartner empfunden worden sein. Insonderheit in Fällen, wo man krass entgegengesetzter Ansicht war. Sein Temperament, seine leichte Erregbarkeit, sein gelegentliches Lautwerden, das mag ihm nicht immer ohne weiteres nachgesehen worden sein.

Alexander J. Fast, C. F. Klassen and B. H. Unruh, possibly in 1928.

Das zu vermuten, dazu komme ich, wenn mein Gegenüber sich zu erwärmen beginnt. Laut wird, weil es grade um Dinge geht, die ihm nicht gefallen, da er sie für falsch hält, und um Personen, die diese falschen Dinge verschuldet haben. Dabei geschieht es denn, dass seine Faust auch einmal mit Nachdruck auf die Tischplatte niedersaust und seine Augen mich böse anfunkeln. Ich bin in solchen Momenten heilfroh, nicht einer von jenen Personen zu sein, mir müsste sonst angst und bange werden.

Und doch, ich will es nur gestehen, diese seine wenig diplomatische, allzutemperamentvolle Art, sich für das einzusetzen, was er für, recht hält, kann ihm in meinen Augen nichts von seiner Grösse nehmen. Sie gefällt mir sogar. Macht sie ihm doch wiederum mehr zu einem unseresgleichen. Wir Kleinen, mit unseren vielen menschlichen Schwächen und Unzulänglichkeiten, müssten ja verzagen und uns nie zu einem Versuch aufraffen, auch einmal vor die Öffentlichkeit zu treten, wenn die Grossen so gar nichts mit uns gemeinsam hätten.

Unsere Unterhaltung dauerte den ganzen Nachmittag fort. Abends wurde sie durch den Besuch eines Konzerts unterbrochen, das eine amerikanische mennonitische Sängergruppe (Bethel College) in einer der grösseren Kirchen der Stadt gab und das von Onkel Beny mit einer kurzen Ansprache eingeleitet wurde. Nach dem Konzert ging unser Gespräch weiter. Es gesellte sich auch Frau Paula zu uns, die Onkel Beny stets in so rührender Weise umsorgende Gattin unseres Professors. Und nun wurde es erst recht nett.

Wir kamen im Verlaufe der Unterhaltung auch auf die Russen zu sprechen. Das musste sich ganz von selber ergeben, waren sie, diese Russen, es doch gewesen, die unseres Volkes Unglück herbeigeführt hatten. Aber nicht darüber ging jetzt die Rede, und nicht über die Russen, die das getan hatten; sondern über den anderen russischen Menschen sprachen wir, den echten und richtigen, wie wir beide ihn in direktem Umgang mit ihm näher kennen gelernt hatten in seiner Seelengüte, seiner rührenden Gastfreundschaft, seiner Grossherzigkeit. Aber auch in seiner Weltfremdheit, seiner Verträumtheit, seinem Russenschmerz, seinem ganzen Nicht-von-dieser-Welt-sein. Vor allem aber in seinem gottbegnadeten Künstlertum, aus dem so viele ganz Grosse hervorgegangen—Dichter, Maler, Tondichter, Musiker; mehr als andere aber Sänger, denn grade mit der Sangesgabe und der Sangeslust sei doch das russische Volk in einem Ausmasse bedacht worden wie kaum ein anderes.

Ohm Benjamin wurde ganz warm, als wir erst bei den russischen Dichtern waren und ihrem Ausdrucksmittel —der russischen Sprache. Ich ging nur zu gern mit. Und wir glaubten hier noch einmal wieder zu erkennen, wie sehr wir in Russland doch schon Wurzel gefasst hatten und wie viel wir von dem russische Menschen doch auch geschenkt bekommen hatten. Dem anderen russischen Menschen.

Bis weit nach Mitternacht sassen wir beisammen.

Ich musste bei Professors übernachten.

Als meine Gastgeber mich am nächsten Morgen bis an die Strasse geleitet und sehr herzlich verabschiedet hatten und ich mich auf mein Moped schwang und auf den Weg nach dem nahen Rhein machte, war ich immer noch ganz aufgewühlt. Ich hatte in Karlsruhe einen grossen Mann gesucht, ich hatte mehr gefunden—einen grossen Menschen. Und ich fühlte mich um etwas Seltenes, etwas Besonders bereichert. Gleichzeitig beschlich mich aber auch ein banges Gefühl. Ich musste mich fragen, ob diesem grossen Manne, diesem Grossmennoniten, der so hoch über irgendwilchen "Richtungen" stand, von uns, den von ihm Beschenkten, auch das volle Mass von Verständnis und Anerkennung würde.

Onkel Beny ist nun tot. Nicht sterben aber darf Benjamin Unruh. Und nicht nur in seinen Taten soll er weiter leben—das wird er auch ohne unser Dazutun—, er muss auch in unseren Herzen lebendig bleiben und in den Herzen derer, die nach nus kommen, und allen ein Vorbild sein. Anders wären wir nicht wert, dass wir ihn hatten.

Ohm Banjamin

By his Students of Halbstadt

Ohm Banjamin es min Lehra
Een välgelofda Maun
En etj si sien Verehra
Dromm wiel etj goanuscht kaun.

Jeleet haft he en Basel
Waut jida eena tjant
Woa väle Missionoare
En väl Traktatjes sent.

Doahan foa he auleen
En tridj kaum he befriet
En so aus väle meene
Haft he nich ritj gefriet.

He es een strenja Lehra
steit unja Gottes Schutz
He kloppt mi oppe Lewa
Doch blos to minem Nutz.

Latzt naum he mi aum Kroage
"Jung, du best domm aus Blott
Nu latzt mi aulet froage
an glewst mi bloss aun Gott."

Nu es je he väl tjleatja
aus etj en min Geschlacht
En uck aus aul de Beetja
dromm glew etj waut he sacht.

(Contributed by N. J. Neufeld)

Ein grosser unseres Volkes

VON J. H. ENNS

AM 12. Mai dieses Jahres starb in Mannheim im Krankenhaus Benjamin Heinrich Unruh, Karlsruhe-Rüppurr (Deutschland). Mit ihm ist ein Grosser unseres Volkes zu Grabe getragen worden.

"Gedenket eurer Lehrer!" mahnt die Schrift. So wurde unter anderen Nachfeiern auch in Winnipeg in der Kirche der Ersten Mennonitengemeinde am Sonntag, den 28. Juni, eine Gedenkfeier an den teuren Verstorbenen gehalten.

B. H. Unruh war einer der wenigen theologisch gut vorgebildeten Prediger und Lehrer unserer alten Heimat. Über zwei Jahrzehnte war er Religionslehrer an der Halbstädter Kommerzschule, und mehrere Jahre auch an der Halbstädter Mädchenschule, beide Schulen in Halbstadt an der Molotschna. Sehr vielen jungen Menschen ist er ein Führer zu wahrem christlichem Erleben geworden. Begeistert folgten sie ihm und nahmen seine Belehrungen an. B. H. Unruh durfte der gesamten mennonitischen Predigerschaft mit seinen Vorträgen auf Predigerzusammenkünften und allgemeinen Bibelbetrachtungen dienen. Wiederholt sind von ihm und anderen Mitarbeitern kurzfristige Predigerkurse geleitet worden.

Sehr teuer wurde uns der Mann in den Unruhen des ersten Weltkrieges und besonders in der schweren Nachkriegszeit. Als so viele vor den Schrecken der Revolution den Kopf verloren, da waren es Männer wie B. H. Unruh, Abr. Klassen, unsere Ärzte und andere, die mit den Roten verhandelten.

Als 1920 die Hungersnot einsetzte, wurde im Süden an der Molotschna auch mit Zustimmung von der Alten Kolonie eine Studienkommission gebildet. B. H. Unruh führte sie. Aufgabe dieser Kommission war, ins Ausland zu unseren Brüdern zu gehen und um Hilfe zu bitten, wo und wie sie nur zu finden wäre. Die ausgesandten Brüder gingen nach Deutschland, Holland, in die Vereinigten Staaten und nach Kanada. Und von allen diesen Ländern kam Hilfe, grosse Hilfe, die viele vom Hundgertode errettete. In der Vereinigten Staaten wurde damals das Mennonite Central Committee geboren. Und später kam die grosse Auswanderung.

Gerade hierin liegen Unruhs grösste Verdienste. Von Anfang an war er die Mittelperson in Deutschland, die so vielen mit Rat und Tat geholfen hat. Als dann im Jahre 1929 in Moskau die 19,000 Flüchtlinge gestaut waren, und dieselben nirgends hin konnten und in Gefahr standen zurückgeschickt zu werden, da ging Unruh zum Reichspräsidenten Hindenburg und erwirkte für diese Flüchtlinge die Erlaubnis nach Deutschland kommen zu dürfen und dort zu bleiben, bis ein Land sich bereit erklären würde sie aufzunehmen.

Unruh hatte seinen Wohnsitz in Karlsruhe genommen. Unzählige Briefe kamen in sein Haus, alles Bittgesuche der verschiedensten Art. Vielen konnte er helfen, und vielen hat er geholfen. Sogar aus der französischen Fremdenlegion konnte er aus Afrika einen Jungen (meinen früheren Schüler) befreien und ihn mit seinen Eltern in Kanada zusammenführen. Und wieviele klopften an seine gastliche Tür! Er machte keinen Unterschied in Gemeindezugehörigkeit und Volkstum. Alle waren ihm Brüder in Not, denen geholfen werden musste. Er hatte ein weites und sehr warmes Herz.

B. H. Unruh war ein Denker. Bekanntlich denken nur wenige Menschen selbstständig; die meisten sprechen Gedanken nach, die andere gedacht haben—sehr oft auch Irrtümer, wenn diese nur überzeugend behauptet werden. B. H. Unruhs Ansprachen, seine vielen schriftlichen Artikel in unseren Blättern, seine Lehrbücher und wissenschaftlichen Arbeiten zeigen den selbstständigen Denker. Ich weise unter anderem auf seinen *Leitfaden für den Religionsunterricht* (1913) hin, welchen er im Unterricht brauchte, und den nach ihm manche andere auch mit Freuden gebraucht haben. Vielen ist er damit ein Helfer zu freieren Auffassungen geworden, zur Klärung in ihrem religiösen Denken in unserer Zeit, wo manchmal die Funde der Wissenschaft in Konflikt mit den Glaubensfragen kommen.

Unruh war ein demütiger und bescheidener Christ, der sich stets froh zu seinem Herrn und Heiland bekannte, und der sich nie schämte, ein Jünger Jesu zu sein. So bleibe er uns denn in Erinnerung als ein uns gegebener teurer Lehrer, öffentlicher Arbeiter von seltenem Ausmasse, lieber, lebensfroher Mensch, schlichter Christ und teurer Bruder im Herrn.

B. H. Unruh - heimgegangen

VON J. B. WIENS

MATTHIAS Claudius sagt von seinem verstorbenen Vater: "Ach, sie haben einen guten Mann begraben; mir aber war er mehr!" So denken und fühlen nun auch viele der ehemaligen Schüler des hochverehrten und geliebten Lehrers, Seelsorgers und Freundes B. H. Unruh, nachdem uns die Trauerbotschaft von seinem Heimgange erreichte. Bestimmt ergeht es mit uns noch vielen, vielen anderen so, denen dieser grosse Mann in unserem Volke ein Freund, Berater und Helfer gewesen ist. Religionslehrer B. H. Unruh ist vielen seiner Studenten ein geistlicher Vater geworden, in dem er uns den Weg zum Heil in Christo so klar vor Augen stellte, wie es nur wenigen gegeben ist. Er malte uns den Herrn und Erlöser, Jesus Christus, "als wäre er unter uns gekreuzigt." Nebenbei verstand unser Lehrer es meisterhaft, in uns, seinen Schülern, einen heiligen Enthusiasmus zu schaffen für alles Schöne: für Gottes wunderbare Schöpfung; für Kunst, Musik und Literatur; für alles Edle, Wahre, Reine und Ewige. Sein guter Einfluss reicht weit hinein in unser späteres Leben und Wirken.

N. Neufeld, Winnipeg, sagt in seinem Nachruf: "Wir denken an die schöne Zeit zurück, wo wir eine Schule besuchten, die allen Mennoniten gehörte und die einen ungeheuren Einfluss auf die lernende Jugend der damaligen Zeit ausübte. Die Prägung gab ihr Lehrer Benjamin H. Unruh, und die Schule ist undenkbar ohne diesen hervorragenden Lehrer und Erzieher . . . Wir sind heute noch auf jene Schule und Erziehungsanstalt stolz . . ."

In meinem theologischen Studium habe ich immer wieder Zitate und Ausführungen von B. H. Unruh verwenden können und sie waren meist die eindruckvollsten.

B. H. Unruh war ein froher Christ und ein freundlicher und heiterer Mensch. Engherzigkeit stand ihm nicht; wir haben an ihm bewundert, wie ein Christ auch noch Mensch bleiben kann. Dabei war Lehrer und Freund B. H. Unruh aber von tieffrommem Wesen und wie ernst hat er auch reden können, wenn es um heilige Dinge ging. Wir haben seine Vielseitigkeit, grosse Begabung und sein anziehendes Wesen geschätzt und geliebt. Ja, uns war er mehr—nicht nur ein guter Mann. In der Ewigkeit werden ihm noch viele für jene Religionsstunden in der Schule dankbar sein. Als einmal eine seiner Schülerinnen im Sterben lag und sie um ihr Seelenheil befragt wurde, gab sie die charakteristische Antwort: "Seid unbesorgt; ich müsste nicht Lehrer Benj. Unruhs Schülerin gewesen sein, um nicht zu wissen, wohin ich gehe." Das war ein gutes Zeugnis!

Es könnte noch vieles aus den Jahren jener Zeit, als wir auf der Schulbank sassen "zu Füssen des Gamaliels," gesagt werden und vieles mehr auch noch von diesem grossen Mann unseres Volkes. In späteren Jahren hat B. H. Unruh eine bedeutende Rolle gespielt als Vertrauensmann und Vertreter der russländischen Mennoniten in Amerika und Deutschland. Man könnte von seiner grossen Arbeit vor, während und nach dem zweiten Weltkriege berichten; von seinem Einfluss auf Männer, welche hohe Regierungsämter bekleideten . . . davon, wie er den Flüchtlingen immer wieder geholfen hat, wie er zur Aus- und Einwanderung verholfen und den Brüdern "über dem Meer" mit Rat und Tat beigestanden hat. Wir wollen auch auf seine Artikel hinweisen, die in unseren mennonitischen Blättern erschienen und auf sein Werk' *Die niederländisch-niederdeutschen Hintergründe der mennonitischen Ostwanderungen,"* und andere Bücher.

"Viele Freunde hat sich dieser Mann erworben, nicht nur in unserem Volke, sondern auch darüber hinaus unter führenden Männern anderer Gemeinschaften und Kirchen," wie Cornelius Krahn schreibt. Dankbar erinnern wir uns dieses Mannes, der sein Volk so liebte.

Als ich am Sonntagmorgen der Ersten Vereinigten Mennoniten Gemeinde in Vancouver die Trauerbotschaft übermittelte, zitierte ich ein Wort, welches nach dem Tod von W. Baedeker gesagt worden ist: "Er ist gegangen, den König zu sehen in seiner Schöne." Das ist schön gesagt und das glauben wir auch von unserem Lehrer und Bruder B. H. Unruh. "Sie ruhen von ihrer Arbeit und ihre Werke folgen ihnen nach."

Es war ein Leben, nicht umsonst gelebt. B. H. Unruh bleibt bei uns in dankbarer Erinnerung. "Gedenkt eurer Lehrer, die euch das Wort Gottes gesagt haben; ihr Ende schauet an und folget ihrem Glauben nach." Hebr. 13, 7.

A Visit to the Mennonites in Bolivia

By J. WINFIELD FRETZ

THE past few years I had seen references to talk among Mennonites in the Paraguayan Chaco of going to Bolivia. Newspapers told of actual movements of some of these Mennonites to their neighboring country to the northwest. I have been privileged to follow up these periodic rumors and reports with a first-hand visit to the two Mennonite colonies in Bolivia. Frank Wiens, director of the MCC South American program, accompanied me.

We boarded a Bolivian airline plane at Asuncion for Santa Cruz, Bolivia, one Friday noon. It is about a four-hour flight with one stop between. At Yacuiba, a small, sleepy town of a few hundred people, I had my first introduction to Bolivia. Two American Oil Company well drillers met the plane and during the stopover we engaged in conversation. One of these men who had been in Bolivia for fourteen years proceeded to tell us his convictions about the country. When I asked him about its future, he said he saw no hope at all. I asked what influence American assistance had on the economy and the government of Bolivia. He said, "The attitude of the people is one of arrogant stupidity." He felt that the United States should realize that the money it was spending in Bolivia was doing no good.

At Santa Cruz

We landed at Santa Cruz about five o'clock. It had rained recently and the rugged road from the airport to the city was inundated with water in many places. Our jeep taxi stalled only once as we crawled out of a deep hole. Our first destination was the American Club located on the opposite side of the city about a mile out of town. This gave me a chance to see this most quaint of all South American cities, at least the most quaint I have yet seen. Let me share my first impressions. I was told the city had a population of over 30,000 people and is the chief city of a larger political district comparable to one of our states. Yet not a foot of the city's many narrow streets is hard surfaced—not even cobble-stoned. Every street is full of holes and ridges and deep muddy ruts and impassable water ponds. An old greenish blue Model-A Ford touring car of about 1931 vintage was stranded in one of these miniature seas of mud. Another motorist who was serving as a good Samaritan by trying to push from the rear presented the interesting experience of the second car's bumper pushing directly against the first car's body about a foot above the first car's old iron bumpers. Everyone seemed to enjoy the act and cheered as the two mud-bathed vehicles slowly churned their way to a higher level where the depths of the ruts could at least be calculated before entering.

We checked in at the Hotel Austria, supposedly the town's best, but that superlative should not be misleading because most South American hotels, except in the largest cities, are comparable to third class in North America. We had no sooner checked in than we were met by Nikolas Kroeker, the spiritual leader of the Bolivian Mennonites. During our evening meal he briefed us on the background of the colonists and their experiences in general during their first years in Bolivia. We agreed to meet him again the next afternoon about two o'clock at his hotel and leave for the colonies.

On this visit I had the congenial companionship and guidance of Frank Wiens who for a year and a half had been loaned by the MCC to the Point Four in Bolivia to assist in a national colonization program in this area. He was stationed in LaPaz at the time but made frequent trips to Santa Cruz in connection with his work. He was, therefore, well acquainted with the whole area and with many of the leading Bolivians as well as Point Four men from the U.S.A. The general area around Santa Cruz has been designated by the government for agricultural development because it is considered to be rich in such possibilities. Bolivia has attempted to attract colonists from many lands. In addition to the two Mennonite colonies, there are about three hundred families of Okinawans, a colony of Japanese, a small group of Italians and three settlements of native Indians from the Alto Plane which is the overcrowded highland of Bolivia. Efforts have also been made to relocate Bolivian soldiers by allowing them to use their service time to clear virgin land and establish new homes that can then be occupied after the completion of their military service. The plan does not seem successful as there are only about two hundred remaining out of the five thousand that have tried and given it up.

The United States agricultural credit supervisors who have worked with the various colonists, as well as the well-liked Bolivian associates, made the unsolicited comment that the Mennonites were by far the best colonists. When asked why, they pointed out that they were first of all the hardest working people; secondly, they said, they tended toward a more balanced type of agricultural production rather than specializing in some single crop like rice or sugar cane; and thirdly, they were strongly interested in family life and developing family-sized enterprises.

On the Way to Tres Palmas

It was 2:30 p.m. Saturday when we met in front of the Hotel Alojamianto to leave for the Mennonite colonies known locally as Tres Palmas and the Canadian

Street scene in Santa Cruz, Bolivia.

Recently arrived Mennonite families from the Chaco, Paraguay.

colony. Our mode of transportation was a flat-bottom farm wagon, well laden with a variety of supplies, pulled by an Allis-Chalmers tractor. Kroeker drove the tractor, Wiens and I had the first seats on the wagon, in the second row were Abram Braun, Heinrich Neufeld and his fourteen-year-old daughter. Behind them four more men were arranged in various positions and, I dare say, in various degrees of comfort. The sun shone brightly on the Santa Cruz mud as we chugged out of town and headed in a southeastern direction to the colonies fifteen and twenty miles away. It seemed a long time to cover this distance, but much of it was through deep muddy ruts and long stretches where the road was covered with water. It was about dark when we pulled into Tres Palmas, the older colony and the nearest to Santa Cruz. Supper at the Kroeker home was simple but delicious—

"Taxi" on the way from Santa Cruz to Tres Palmas.

borsht and chicken served with lemonade made with boiled water. Before we were through eating, four or five neighboring men had walked to the Kroeker home, so we sat around the table, ate roasted peanuts and talked for a few hours by the light of the kerosene lamp.

The next day being Sunday, the families assembled at the local schoolhouse, following the children's Sunday school, for the morning worship. Brother Kroeker conducted the devotion and then introduced Wiens and myself for additional meditations. Following the service, the group remained for another hour to have us report on topics of interest to them about the "outside" world. In the afternoon we visited in several homes and in the evening most of the adults again met for a period of fellowship and singing, this time on the large porch of the hospital-clinic which is across the street from the Kroeker residence. As I gathered the stories of these people's lives and heard their many interesting and trying experiences, I marvelled at the way God works in the lives of men. As I heard them sing verse after verse of the great hymns of the Christian church all by memory, it made me feel happy. Was this new little Mennonite colony, this little island of brotherhood, God's way of extending the Kingdom?

The Settlement

The Tres Palmas colony has twelve farm units and ten families. Most of the families came to Bolivia from the Fernheim Colony in Paraguay. The middle-aged parents were practically all born in Russia. One elderly couple by the name of Wallmann came over on the ship, Volendam, and settled for a time in eastern Paraguay. Their children are widely scattered; one son is still in Russia, another son is in Brazil, one daughter is in East Germany and another one is in Australia, while their youngest son who first came to Volendam later moved to Fernheim, married one of the Kroeker daughters and then moved

Rural Bolivian home. House of David Wiens. (Right) Suzan Hiebert, nurse, and clinic in background. Nikolas Kroeker family. (Daughter, Margaret, upper right, a student at Bethel College.)

to Bolivia. His parents have now come to live with their children and grandchildren in Bolivia.

The Bolivian settlements were preceded by two investigation trips by groups of interested Fernheim Mennonites dating back to 1952 and 1953. Those interested in Bolivia were for the most part laboring men dissatisfied with their lot or unsuccessful farmers who saw no future in the Chaco. One of the group, Abram Wiens, had made many trips by truck from the Chaco to Bolivia and brought back reports of possibilities for settlement. The Bolivian Government was also interested in attracting additional colonists and promised prospective newcomers attractive conditions. This, for the Mennonites, included the same privileges regarding exemption from military service and the right to conduct their own schools as Paraguay granted them. They were also promised material considerations which, however, they did not receive.

The second Mennonite delegation, consisting of David Wiens and Nicolai Kroeker, was authorized to enter a contract to secure land for the group of 24 interested families. About 1,500 acres were contracted for ten miles northeast of Santa Cruz. The land was bought from a corporation owning 2,500 acres of land and had tried unsuccessfully to grow cotton on it. The Mennonites were to pay three dollars a hectare (about 2½ acres), but the land was to be paid for in cotton, not in cash. It turned out that cotton did not produce, so the land could not be paid for. The U. S. Point Four supervised credit men at the suggestion and intervention of the German Consul, Erwin Gasser, intervened in behalf of the Mennonites who were in danger of losing their land. The price was renegotiated and the cash advanced by the agricultural bank and arrangements made for the Mennonites to pay the bank. This was a bit of good fortune as was the entire program of financial assistance which provided for the purchase of machinery and essential livestock. Not only was this a major piece of colonization financing at a crucial time during the first year or two; this same agency is standing ready today to make loans to these colonists for almost anything that is needed. As a result of this timely assistance, the Tres Palmas colony is on a remarkably good basis for growth and complete self-support. The colony families do not want to return to Paraguay.

Two women said they had only one regret, and that was the smallness of the group. They longed for the fellowship and inspiration that comes from membership in a larger *Gemeinschaft*.

The Tres Palmas colony is showing its civic consciousness by its concern for three basic institutions: the church, of which we have already spoken, the school and a small clinic and hospital. The school, which has been maintained for three years with from ten to sixteen children, is the main community center. One end is used for the classes of the day school, for Sunday school and worship services and for other community meetings. The other end of the building is a small three-room teacherage where, for the past two years, the Wladimir Sawatzky family, the teacher, his wife and one child have lived.

Susan Hiebert from Steinbach, Manitoba, a practical nurse who served for a number of years in the Menno Colony in Paraguay, came to Tres Palmas at the invitation of Nicolai Kroeker to open a clinic and provide hospital care. The home of Hans Wiebe, one of the colonists, was purchased, remodeled and arranged as a six-bed hospital and a living quarters. Sister Hiebert has had a practical course in dentistry and does extractions

Tres Palmas Mennonites after Sunday worship service.

and minor fillings as well as provide medication and first aid. During her first year of service, about half of her patients were Mennonites while the other half were Bolivians. She looks upon this as a missionary service and is dedicating her life to this service. She hopes to find other workers to help her in the clinic and in a mission outreach. At the moment the colony is looking for a teacher, who, if possessed with an evangelical concern, could effectively supplement the health program.

The Canadian Colony

On Monday morning we climbed into our farm wagon tractored taxi, and our chauffeur, David Wiens, took us to the second Mennonite colony referred to as the Canadian group, because the people in this colony all came from the Menno Colony in the Chaco and before that from Canada. Only four of the twenty-five family heads in this colony were not born in Canada. There are two villages referred to as No. 1 and No. 2. The first group of eight families came in April of 1957; the second group, consisting of nine families, came in February of 1958 and a third group of eight families came late in 1958 but are still living in provisional housing since no land has been purchased for them. There are 189 people in this colony. These people are, for the most part, quite poor; some of them are actually desperate. We were told of several families where the children are so undernourished as to show outward signs of malnutrition. Most of these colonists brought very little with them from Paraguay. Their trip consumed much of what they had. The last group of eight families was held up for almost a month at the Paraguayan border where they had to live out in the open while Paraguayan officials tried to persuade them not to leave. In Bolivia they had hoped to get on land and start farming at once, but here too delays have ensued.

We met with fifteen men in this colony in the humble kitchen of Philip Günter, the colony *Oberschulze*. We heard of the reasons why these people came, their experiences and their needs and hopes. Unfortunately, their migration was not preceded by wise advance planning. I appealed to the General Conference for emergency funds, and Frank Wiens will use some MCC funds to help these people over this difficult situation. We also presented their case to supervised credit in Santa Cruz. Altogether, we think conditions will improve and the colony will in time grow numerically and economically. There is talk in the colony of an impending migration from Canada which, it is said, will bring in additional financial strength.

In our search for reactions of these people to their new homes and their decision to leave Paraguay where most of them had lived from 25 to 30 years, we found one unanimous expression. Everyone agreed that the climate in the Santa Cruz, Bolivia, area was much more favorable than that of the Chaco. Here, they said, a person can sleep in summer as well as winter. Our own short experience for the week we were there in the middle of the Bolivian summer confirmed their feelings. They have occasional high winds and blowing of sand and dust, but they prefer this inconvenience to the oppressive heat of the Chaco of Paraguay. Another general point of agreement is that they have a closer and better market for their agricultural products than in Paraguay. When the road to be built by the governments of the United States and Bolivia is completed, it will be within a few miles of the colonies. Construction is to begin soon heralding a different way of life for both colony groups.

Freedom of individual enterprise will be restored. Each farmer will be able to buy and sell independently and be directly responsible for incurring and paying debts. Most of these people have not had the satisfaction or the responsibility of doing this since all goods have been bought and sold through colony co-operatives and accounts merely credited or debited, leaving colony members only to be concerned about the size of their credit balance. Many complained that they could not withdraw cash any time they desired because to do so would weaken the colony's central economic organization. The new colonies may find it advantageous in time to come to form some co-operative but with fewer restrictions such as exist in North America.

Bolivia's Future

Before returning to Paraguay, we visited a swank vocational training school and demonstration farm about 25 miles north of Santa Cruz. It looks like the latest addition to the campus of a state agricultural college. This was erected with United States funds to train Bolivians in the skills of agriculture and livestock raising. Most of us, including our present Point Four technicians, feel that this is too elaborate a physical plant to train exceedingly poor people who come from and will return to homes with the barest of facilities.

From the agricultural school, we drove to what was formerly an administration camp for the resettlement of Bolivian soldiers and which has now been turned into a military camp entirely. We also saw a large sugar factory which is one of the few large processing plants for a local agricultural product to be found in all Bolivia. On the way back to Santa Cruz, we stopped at a small Italian colony which began as a group of fifteen and is now down to four. It is located on the newly constructed black-top highway leading from Santa Cruz to Coachabamba en route to La Paz.

Bolivia is a poor country. It is struggling hard to improve its condition, but this will require more time and a greater combination of human and natural resources than most people think. Its basic industry, that of mining tin and copper, is in decline. Agriculturally, it has great production potential, but today Bolivia imports much of the food it could produce. Its population is poorly distributed. The heavy concentrations of people are on

the highlands where the soil has been exhausted. The national economy is weak and organized government unstable. This weakness is reflected in the inflated value of the boliviano which is the name of the Bolivian currency. One United States dollar is worth 12,400 bolivianos. When I came to Bolivia, I changed $25 and got 310,000 bolivianos in return. My expense account will indicate the inflationary nature of the currency. One meal, 7,000 bs.; haircut, 3,000 bs.; taxi 6,000 bs; one night in a hotel, 49,000 bs.; a tube of toothpaste, 7,500 bs.; a lead pencil, 500 bs. For eighty American dollars, it is possible to become a millionaire. Farmers talked of getting a good used tractor at a bargain price for only 20,000,000 bs. Yes, Bolivia has a future, but no one knows exactly what kind it will be.

STATISTICS ON BOLIVIAN MENNONITE COLONIES

		Tres Palmas				Colonia Canadiense	
	1954	1955	1956	1957	1958	1957	1958
Inhabitants	—	52	45	70	72	129	189
Villages	1	1	1	1	1	2	2
Farms	—	10	10	12	12	8	9
Families	—	8	7	10	12	8	25
Males	—	28	23	35	36	56	89
Females	—	24	22	35	36	72	100
Marriages	—	1	1	—	—	—	—
Births	—	—	2	—	—	2	11
Deaths	—	—	—	—	1	—	1
Arrived	—	—	—	4	3	129	60
Left	—	—	4	4	3	—	12
Primary School Children in	—	—	1	1	1	—	2
Primary School Boys in	—	14	10	16	18	—	48
Primary School Girls in	—	7	5	8	10	—	20
Primary School Teachers	—	7	5	8	8	—	28
	—	—	1	1	1	—	2

Fanatical Anabaptists of Amsterdam

The Doove Barend Drawings of the Anabaptists

By IRVIN B. HORST

THE Dutch drawings which were exhibited at several art galleries in this country included several items of special interest to Mennonites. This usually is the case with exhibitions of Dutch art if they are at all representative. More often this special interest pertains to the artists themselves who either came from Mennonite circles or who met and knew Mennonites in one way or another. Jacob van Ruysdael is an example of the former while Rembrandt is of the latter. Both of these artists, incidentally, were well represented in the recent exhibition, as also were Karel van Mander, Govert Flinck, and Anton Mauve. Admittedly, one ought not go to an exhibit to corral the Mennonite artists, but a little learning about Mennonites can make one more knowledgeable about Dutch art.

Not often, however, is it possible to find works of art with Mennonite subject content. In this exhibition No. 19 is a drawing of Anabaptist executions, entitled, "Justice Done to Anabaptists on the 'Dam,' Amsterdam."[1] It is by a little-known Dutch artist, Barend Dircksz, or better known as Doove Barend. The drawing is a pen and wash in brown ink from about 1536. The catalogue of the exhibition contains a fine reproduction of it in about half of the original size (14⅛ x 8 in.). A few details about the artist, the history of the drawing and the circumstances of the Anabaptists at Amsterdam may be of interest.

The artist, Doove Barend, is known chiefly from a brief description in the *Schilder-Boeck* of Karel van Mander, which dates from the early part of the 17th century. He was an Amsterdammer, "a fairly good painter," who reared a son in the same profession. The father was known chiefly because he painted the events connected with the uprising of the Anabaptists at Amsterdam. These were done for one of the more public rooms of the town hall (Stadhuis) of the city.[2] Other records provide some scant information about the commission of the paintings which the artist received from the town aldermen, and the payment he received for his work.

The Anabaptist paintings in the town hall at Amsterdam were a point of general interest and attraction in the 16th and 17th centuries. We know this because many

contemporary writers refer to them.[3] They caught the interest of citizens and sojourners something like the iron cages on the tower of the St. Lambert Church in Münster drew attention to the Anabaptists. These paintings do not exist today, for they perished in the fire of 1652 when the town hall of Amsterdam burned. There is some evidence to conclude that the eight large engravings which appear in the early and small folio editions of Lambertus Hortensius, *Van den Oproer der Weder-Dooperen,* are miniature tracings of the paintings.[4] No doubt some of them are, and, if so, one gains an insight into the fanatical actions of a segment of the Anabaptists and the horrible torture and death they endured.

The drawing exhibited is evidently a preliminary study made by Barend for one of the paintings. Actually, it is one of a pair of drawings which is extant. In this drawing a large crowd is assembled on the Dam, the town square, while the execution of four Anabaptists by hanging is being carried out on the front and side arches of the town hall. (The drawing is of topographical importance; it is the earliest known depiction of the Amsterdam town square and the buildings which stood there in the early 16th century.) The companion drawing, which was not in the exhibition, is a close-up of the hanging of two Anabaptists, a man and a woman, on one of the side streets of Amsterdam. This may be the mother and son who were executed in front of their door because they had given shelter to Jacob van Campen, bishop of the Anabaptists in the city, a peaceful and nonresistant leader who was put to death along with the radicals.[5]

The uprising of the Anabaptists at Amsterdam is a well-known event in Reformation history. It was related to similar revolutionary acts in 1534-35, the most notorious of which was the Anabaptist revolt at the town of Münster in West Germany. An uprising in March, 1535, at Bolsward in Friesland involved the brother of Menno Simons. At Amsterdam a small group seized control of the town hall on May 10, 1535, and held it for the best part of a day until they were overpowered. The official action which followed not only meted out justice to the offenders but went much further and executed a large number of the peaceful Anabaptists. The title of the drawing and the description which follows in the catalogue is somewhat misleading. It perpetuates the erroneous idea that Anabaptists as a whole were a fanatical and revolutionary religious party and fails to indicate that the rebels were minor in number and marginal in their views.

Both of the drawings by Barend are on permanent exhibition in Amsterdam at the Museum Fodor. This Museum acquired them in 1937 through exchange from the Printroom at the University of Göttingen.

FOOTNOTES

[1] *Dutch Drawings, Masterpieces of Five Centuries* (Washington, 1958), p. 18.

[2] J. Q. van Regtern Altena, "Doove Barend, die Schilder, en de Wederdoopers," *Twee en Twintigste Jaarboek van het Gennotschap Amstelodamum* (1925), pp. 111-123.

[3] For example, Tobias van Domselaer, *Beschrijvinge van Amsterdam* (Amsterdam, 1665), Part VI, p. 178.

[4] In the edition I have at hand, that printed at Hoorn in 1624, the following occurs in "Tot den goedt-willighen Leser": ". . . voor soo veel tot Amsterdam is gheschiet, overeencomende die memorien oft spectaclen daer van in schilderye ghepresenteert op den Stadthuyse ende ander plaetsen bygevoecht."

[5] Van Regtern Altena, "Doove Barend, die Schilder . . . ," pp. 118-19.

Scenes from the book by Lambertus Hortensius showing the struggle with fanatical Anabaptists in Amsterdam. (See article and illustrations.)

Drawings by Doove Barend Showing the Execution of Anabaptists in Amsterdam.

Courtesy, Museum Fodor, Amsterdam

Book Review

Dutch Drawings, Masterpieces of Five Centuries, Exhibition Organized by the Printroom of the Rijksmuseum, Amsterdam, and Circulated by the Smithsonian Institution, Washington, 1958-1959. 106 pp.; illustrated; $1.75.

After the success of the exhibitions of French, Spanish, and German drawings, which the Smithsonian Institution circulated since the war, we now have a Dutch collection. It consists of 149 drawings representative of artists from Hieronymus Bosch to Vincent van Gogh. A survey of this kind, according to the introduction by J. Q. van Regteren Altena, has never before been presented in this country or abroad. It is particularly helpful in revealing the continuity from the 17th century to the modern times. The catalogue contains 54 reproductions of the drawings.

The exhibition has several points of Mennonite interest. There is, for example, a peasant subject by Karel van Mander, a study by Govert Flinck, some scenery drawings by Jacob van Ruysdael, and two pastoral sketches by Anton Mauve. In regard to subject content Mennonites will be curious about No. 19, "Justice Done to Anabaptists," by Barend Dircksz about 1536. This item calls for further explanation (see article on it elsewhere in this issue of *Mennonite Life*). Of much greater importance are the 18 Rembrandts which are in the collection and which have been chosen with great care to represent the many sides of the artist's character. Rembrandt and van Gogh! When will we have an exhibition organized to illustrate their points of similarity?

Eastern Mennonite College — Irvin B. Horst

That Live Coal

By JACOB SUDERMANN

Lord I am anxious;
What shall I do:
What shall I do
With this live coal,
This coal you gave me,
This coal in my hand?
This freedom to choose,
While I am chained by decree,
Your decree,
To chafing dependence,
Like a falcon on leash,
A caught creature
Obsessed with your image,
Obsessed with the notion
Of flight in free ether
While the chain clinks
A reminder to me,
The earthbound.
I fear this freedom;
It burns in my hand;
It has brought my blood
To perpetual boiling
And ferments in the brain.

I juggle this freedom:
It reeks of duty,
The saddle, the bridle,
The bit;
It robs me of peace,
The peace I long for,
The peace that is nothing,
The peace that is grave
Without resurrection
From nothing
To nothing,
To be nothing,
To do nothing.
O just to lazy around
And let the world go hang!
Bang! if it wants to.
Lord, I am anxious;
What shall I do?
No, don't tell me,
Not now, not yet;
Tomorrow perhaps.
I don't want to listen;
I don't want to hear;
O Lord!

Spartan Fox

By JACOB SUDERMANN

Rest chill hand my winded pulse;
shroud me in opaque thought's oblivion
and drift me out on Mercy's ambient arms
into that shade of faceless peace
from which I issued blind to greet the day.

I loved the day;
it laughed into my widening eyes
and baited birth with promise;
it wound its subtle, kindling way
to flame the sleeping forces of the mind
that set the wheels of life in motion.

I strained this cunning treasure to my breast
with vehemence that made my sinews crack
and stretch like bars of vibrant steel,
with obdurate finality,
so that this day was trapped.

The day will not be trapped,
not with impunity.
Soon conscious of enforced restraint,
its cushion paws unmask their cutting claws
and madly rake the agonizing flesh
in frantic surge for freedom.

(An ancient Greek legend tells of a boy of Sparta who showed his fortitude by letting a stolen fox, hidden under his tunic, claw him to death rather than let the pain force the revelation of his theft. So we too treasure life until it shreds us.)

New Menno Simons Memorial

At the place where Menno Simons spent the last years of his life, the Mennonites placed a monument with a bronze plaque (below) which was replaced by a new plaque after World War II (left). The students of the University of Kiel did this in recognition of the help they received. On the plaque we see Menno Simons holding the Bible in his hands and the text: "Here lived, taught and died Menno Simons in humility, piety and poverty."

Near this monument stand the Linden tree and the Menno Simons house. Another monument (left, bottom) was erected by the sculptor, Harry Egler, with the inscription: "Menno Simons, 1492-1559." (Unfortunately these figures are not up to date. It should be 1496-1561.)

Photos of new monuments, courtesy P. J. Dyck, M.C.C., Frankfurt a. M.

The Trans-Chaco Highway

By J. WINFIELD FRETZ

THE building of the trans-Chaco highway can mean as much to the future development of Paraguay as the nineteenth century completion of the trans-continental railway meant to the United States. In some ways the trans-Chaco road can mean even more because it is a highway rather than a railroad and lends greater flexibility. Individual enterprises everywhere will find the road open to them.

In 1951 as I studied over the baffling problems attendant to settling in isolated areas, as the Mennonites did in the Chaco, I could not conceive that a road would be constructed from the colonies to Asuncion, Paraguay's capital, for at least fifty years. It seemed as though the country of Paraguay was too poor and the government perhaps too uninterested. Colonists likewise were weak and uninfluential and it seemed visionary even to contemplate it. But—once again we see demonstrated that nothing is so powerful as an idea whose time has come. In the providence of God it came to pass that the right combination of men, circumstances, forces, and motives operated to bring about the impossible.

Ever since 1930, the prospect of a road from Asuncion to the Mennonite colonies in the Chaco and the military station Mariscal Estigarribia in the north central part of the Chaco was a dream to people in Paraguay. No serious progress was made on this project, however, until November 22, 1954, when the Minister of Defense, the Minister of Public Works, and the Ambassador of the United States, plus various other government officials were guests of the Mennonite colonies in the Chaco.

At this time the Mennonites had undertaken a program of inter-colony road development. This was done by the aid of voluntary personnel and machinery donated or loaned by generous-minded individuals and groups from North America. Vern Buller, a Richey, Montana, farmer, made generous contributions of roadbuilding equipment plus his own time, and the men of the Northern District Conference likewise contributed funds to make it possible for machinery to be brought to Paraguay for roadbuilding purposes. The Chaco Mennonites demonstrated a relatively simple way of constructing dirt roads.

In a talk made to the gathering of government officials at Filadelfia, the Minister of Public Works promised the support of the Paraguayan government in the construction of a road from Filadelfia to the town of Villa Hayes which lies to the west bank of the Paraguay River about ten miles north of Asuncion. This town is named after President Rutherford B. Hayes who mediated the peace ending the tragic war of Paraguay in 1870. It was here that the idea of a co-operative roadbuilding enterprise began. Shortly after this trip the President of Paraguay, Alfredo Stroessner, paid an official visit to the Filadelfia Colony and added his promise to that of the Minister of Public Works that the Paraguayan government would help to build a road from Asuncion to Filadelfia. On July 13, 1955, a formal agreement was signed between the Paraguayan Minister of Public Works, the Mennonite Central Committee, representatives of the Chaco Ranchers Association, and the representatives of the United States Government Overseas Mission to Paraguay.

The essential points of the agreement were as follows:

1. That the Paraguayan Ministry of Public Works would agree to furnish the necessary machinery for the construction of the road.
2. That the Mennonite Central Committee, as agent of the Paraguayan colonies, would agree to furnish the necessary technical assistance to train Paraguayan men to operate the machinery.
3. The ranchers agreed to contribute cash funds of no less than five million guaranies for the purchase of fuel and lubricants.
4. The United States Overseas Mission agreed to furnish technical personnel in the form of engineers, supervisors, and various specialists needed to construct the road.

A joint commission was then set up consisting of representatives of these four agencies. This agreement was officially signed by the President of the Republic August 3, 1955. Without the enthusiastic interest and the combined resources of materials and personnel of these four agencies, the beginning of the trans-Chaco roadway would hardly have been possible. In spite of the enthusiasm and determination of the co-operating parties, many difficulties have been encountered which have slowed the construction and have tried the resourcefulness of all concerned.

Over the past centuries many people have skirted the edges of the Chaco and some of the more adventuresome have invaded the Chaco, but up to this point there have been practically no scientific surveys of the topography of the Chaco. The undertaking of the trans-Chaco road construction brought into this area for the first time the surveyors and engineers and resources necessary to examine the land with the view of finding out where best to construct the highway. This meant the careful examination of a 250-mile stretch from Villa Hayes in a northwesterly direction to Filadelfia.

The Chaco is a large expanse of flat land encompassing approximately sixty-one per cent of the total land area of Paraguay. The area is traversed by seven major rivers,

of which five will be crossed by the route to Filadelfia. A large share of the area is subject to overflow and to serious flooding during several periods of the year. The almost total lack of drainage due to the slightly uneven surface causes periods when little or no road construction is possible. The length of time required for relief drainage is usually long and varies with the state of the Paraguay River. As the river recedes, runoff occurs; however vast areas remain covered by shallow depths of water removed only by evaporation. The topsoil is a heavy black loam varying in depth from six to thirty-six inches in the low areas. The wooded areas are generally about a foot and a half above the general elevation of the surrounding area. The bush and tropical undergrowth of various kinds are mostly of a thorny variety. Low areas are covered with grass and scattered palm trees.

The depth of the soft areas when water is present is usually from six to twelve inches. Travel is practically impossible during these overflow seasons. The soil conditions of the Chaco prevent construction by use of a motor grader only. The topsoil of the southern part erodes very rapidly and the sandy soil of the northern section becomes almost impassable when dry. The clay subsoil used as a topping for the roadway becomes very slippery when wet, but it does not easily rut as it dries in a few hours. There is a limited amount of gravel and rock available as top dressing for the road. The highway is designed to be built about one yard above all normal water levels. This will not be high enough to meet emergency flash floods, but in most instances, it will make possible travel soon after heavy rainfalls.

Traffic on the Chaco Road

The trans-Chaco road begins on the west bank of the Paraguay River. Since Asuncion lies on the east side, everyone must cross the river to get to the trans-Chaco road. At first, the river could be crossed only with rowboats. Later a small flat barge ferry was brought into use. This was large enough to carry three passenger cars or a bus. The barge is towed by a small motor boat and the crossing can be made in about 45 minutes. In a very real way the ferry opened a new way of life for the people in the Chaco. Its service was introduced on October 1, 1956. Later that same year three bus lines were introduced and each makes one round trip a day seven days a week. Two truck lines were also put into operation; these replaced ox carts. The completed portion of the trans-Chaco road is under heavy use by commercial trucks and ranchers, as far as the road permits them to go. Even the short distance of completed road has meant a savings of ten to twelve days in transport to market for many ranchers. Already in the first year of operation, there were almost 5,000 river crossings. The tolls charged for the barge service more than paid for its operation and maintenance.

In addition to the difficulties encountered as a result of the high water and the problem of drainage, there are numerous other obstacles to be overcome. The supply lines for the equipment needed are very long and costly to keep open. Fuels are hard to ship in by truck. Spare parts for machinery likewise are expensive to fly from the States and time-consuming if shipped by water routes. Another major difficulty is that the Paraguayan government, because of lack of funds, is often unable to provide the spare parts and thus fulfill its share of the contract. This may cause the work of construction to be held up. A careful appraisal of the use of manpower and equipment compels one to say that the project has sometimes seemed to be inefficiently managed.

What the Trans-Chaco Will Mean to Paraguay

A few years ago, the delegate from Paraguay to the seventh Pan-American Highway Conference held in Panama stated that, among all of the country's highway projects, the most important among them was the trans-Chaco road. Later at another Pan-American Conference held in Lima, Peru, the Trans-Chaco road was officially accepted by international agreement as a part of the Pan-American Highway which is eventually to connect with Buenos Aires to the south and the U.S.A. to the north. The completed roadway will give Paraguay transportation access to Bolivia. It is hoped that Chaco agricultural products can be exchanged for Bolivian petroleum products. With the possibility of commercial relations with Bolivia to the west and with Brazil on the east, Paraguay will no longer be completely dependent on Argentina and the Paraguay-Parana River transportation to the south. There is no doubt that the completion of the road will result in the development of many areas of the Chaco hitherto confined to nomadic Indians and lonely ranchers.

As an illustration of the economic significance of the road for both the Chaco colonists and the people of Paraguay generally, let us look at the buying and selling record of the three Chaco colonies. These colonies in 1958 bought through their co-operatives a total of 62,000,000 guaranies worth of goods. In terms of American dollars, this would be about $512,000, or over a half million dollars worth of goods. This means, of course, that the Paraguayan industries had a market in the Mennonite colonies for merchandise to this extent. On the other hand, the colonists sold 90,000,000 guaranies worth of goods or about $775,000 worth. This means that the people in Paraguay either got that much food or clothing or materials, or it meant that the colonists sold directly to foreign countries and were paid dollars for their goods. Agricultural production worth three quarter million dollars is of great value to Paraguay. With the completion of the road, truck lines will be able to haul merchandise directly to and from the colonies to Asuncion and thus increase the variety as well as the quantity of goods bought and sold.

The construction of the road provides a wise use of

(Continued on page 29)

Trail through the Chaco before construction of highway. L. M. Burkhart, construction engineer, and E. E. Gildersleeve discuss plans for Trans-Chaco Road.

Farmyard scene of ranch house near new Trans-Chaco Road. Water along new Trans-Chaco Road.

Mennonite instructor teaching Paraguayan trainees in vehicle maintenance. Floods of Rio Negro River during rainy season.

Dining room for Mennonite instructors.

Scrapers and bulldozers working in the borrow pit.

Paraguayan trainees operating D-8 bulldozer south of Filadelfia.

Section of Trans-Chaco route north of V. Florida.

Completed roadway with crushed stone surface.

Double masonry arch culvert near Villa Hayes.

A Frontier Town on the Chisholm Trail

Newton, Kansas

By ROBERT SCHRAG

NEWTON, KANSAS, is the heart of the largest Mennonite concentration west of the Mississippi River. In Newton and North Newton live about 1,800 Mennonites of which the largest group represent the General Conference Mennonite Church. They comprise about 13 per cent of the more than 14,000 population of the two towns.

Since the first Mennonites settled in central Kansas in 1873, Newton's population has been fed by an influx of members from the surrounding rural areas, where the church's strength still lies. Harvey County, with a population of about 23,000, is the home of an estimated 5,000 to 6,000 Mennonites. In the county are thirteen Mennonite congregations—nine General Conference, two (Old) Mennonite, one Mennonite Brethren, and one Church of God in Christ, Mennonite. The neighboring counties of Marion, McPherson, Reno and Butler also contain substantial numbers of Mennonites of several branches.

With Mennonites so numerous in the Newton trading area, it was inevitable that they should play a significant role in the city's economic development. Today the city has numerous Mennonite business proprietors and tradespeople, with many rural members commuting to Newton daily to work in various occupations.

The story of the economic development of Newton begins about two years before the Mennonite migration of 1873-74. To understand the part the Mennonites played in the city's commercial growth, it is first necessary to view the local scene as it was just before the immigrants began to arrive.

Railroads Bring Civilization

The civilizing of America's "last frontier" in the latter half of the nineteenth century went hand in hand with the advance of railroads into the often-traversed but as yet almost unsettled Great Plains. Instead of connecting already established commercial centers, as had railroads in the East, the western roads were constructed in virgin territory populated mainly by roving bands of Indians and buffalo herds. To make railroad building in such areas possible, Congress provided generous land grants (usually ten alternate sections for each mile of track) which railroads could sell to settlers, thereby obtaining funds for construction and assuring the companies of commercial development along their lines.

The story of Newton is, therefore, closely associated with the Atchison, Topeka and Santa Fe Railroad which was to receive a federal grant of more than two million acres of Kansas land when the line reached the western border of the state. Most of the towns on the Santa Fe west of Emporia were not in existence prior to the coming of the railroad. The company laid out and named many of them. Thus Newton was founded as the rails reached the town site in July, 1871, and named after Newton, Mass., home of many Santa Fe stockholders. The railroad lands were then put on sale as far west as the sixth prime meridian, the western limit of the present city.

Possibly the best firsthand description of Newton's early days is that written by R. W. P. Muse, who later became a prominent judge in the town. He thus described his first visit to the town site several months before the coming of the railroad:

> The grass was high, rank and green all around us, and but little else to be seen. Having lariatted our horses in the tall grass, on what is now the N.E. corner of Main and Sixth Streets . . . we started across the grass to where we saw a man leaning against a new frame building, which was in process of erection. . . . We were informed that it was a hard place to get anything to eat, and that a decent place to stay could not be found, but that, if we could do no better, he could give us crackers and cheese to keep us from starving.

The Texas Cattle Trade

But with the completion of the railroad, the tranquil atmosphere was shattered. For the town then became the northern end of the Texas cattle trail, known as the Chisholm Trail, over which Texas ranchers drove their herds of Longhorns to Kansas railheads for shipment to eastern markets. At Newton the Santa Fe intercepted the bulk of the cattle trade that was previously controlled by the Kansas Pacific Railroad (now Union Pacific) at Abilene some 60 miles to the north. Newton for one season (1871-72) became the principal shipping point for Texas cattle and inherited all the riotous accompaniments of the trade.

After the hard 350-mile drive from Texas, the cowboys sometimes kept their herds in Kansas for several months where the buffalo grass of the north made for rapid gains in weight as well as noticeable improvement in the quality of the meat. In early 1871 an estimated 600,000 head grazed in the Abilene vicinity. When the railroad reached Newton, the weary drivers had little reason to go farther since both objectives, grass and rails were to be had in and around the new town. Consequently, the Santa Fe shipped an estimated 40,000 Longhorns from Newton in that first season.

During 1871 Newton business places and homes went up at a rapid rate. Although the town's first building—a blacksmith shop—had been moved there in 1870, full scale construction did not get under way until April, 1871, when the first stack of lumber was unloaded for S. J. Bentley, who built the Newton House, the first hotel in town. By the middle of August two hundred residences had been built and a row of frame buildings lined each side of Main Street in the three blocks north of the railroad. The railroad station and post office marked the respective south and north ends of the town, and about every second building was a saloon or gambling joint. The regular population was about a thousand. About 2,000 buyers and drovers were usually in town or the surrounding neighborhood.

Concerning the influx of cowboys and profiteers in the town's turbulent era, a Kansas historian, Floyd B. Streeter, writes:

> Roughs, gamblers, homebreakers, murderers, and courtesans flocked to Newton in large numbers to be free from the restraints of organized society. That class outnumbered respectable folks five to two. There were at least 80 professional gamblers in town, and they were held in high esteem. In fact, the liquor and gambling interests ran the town. There were 27 places where liquor was sold and eight gambling institutions.

Most prominent of these, according to Streeter, was the Gold Rooms, on the west side of Main between Fifth and Sixth streets. It was sometimes used for preaching services since the town had neither a church nor religious organization of any kind. "In July R. M. Overstreet of Emporia was to preach in the Gold Rooms. A horse race and a badger fight were scheduled to take place immediately after the services. A heavy rain prevented all three events."

Newton's "General Massacre"

As a citizen of Newton during the cow town era, R. W. P. Muse has written a personalized account of some of the violence committed by the "rough element" and of the community's complete lack of a law enforcement agency to cope with the situation. Here is part of his report as he wrote it in 1881, less than ten years after the events occurred:

> During this period, and as a natural consequence, there were several parsons killed and wounded, but as a rule, these murders were confined to the rough element, and were all committed during the cowboy reign, from June, 1871 to January 1, 1873.
>
> It has been currently reported, and generally believed, that some forty or fifty murders were committed, during this period, in the city of Newton, but this is not true. It was bad enough, God knows, without exaggeration. . . . There were but twelve in all. . . .
>
> What is known as the "general massacre" took place in the dance house of Perry Tuttle, on the night of August 9, 1871, when Jim Anderson, a cowboy, entered the hall with a number of his abettors, and killed McCluskey, who in turn, before he died, shot and severely wounded Anderson.
>
> Standing near the door, at the time the affray commenced, was a friend of McCluskey, a boy named Riley, some 18 years of age, quiet and inoffensive in deportment, and evidently dying from consumption, who upon seeing McCluskey fall, coolly locked the door, thus preventing egress, and drawing his revolver, discharged every chamber, killing Capt. Marter and a man namer Garret outright, and wounding Hickey and two others, whose names we have forgotten. . . .
>
> During all this period, civil authority was powerless before the mob, and law, if any existed, was inoperative and a dead-letter. The roughs were all powerful, and in many instances were sympathized with and upheld by the businessmen of the city, who sought to curry favor with them and obtain their trade.
>
> Newton had not then been organized even as a city of the third class, and had no peace officers, aside from a Precinct Justice of the Peace, who did not know the duties pertaining to the office. . . . With shame, and for truth's sake, we are compelled to state that we never heard, or knew of an indictment or information having been filed in this court, against one of these notorious and red-handed murderers. . . .

The supremacy of Newton as the "cow capital" was short-lived, lasting from August, 1871, to the middle of 1872. But during that time the town gained notoriety as one of the wildest and toughest places on the frontier. As the rails advanced south and west, Wichita, Great Bend, Larned and Dodge City successively captured the cattle trade and all that went with it. After 1873 the increasing availability of moderately priced barbed wire, making it possible for settlers to fence their land, plus the enactment of quarantine and herd laws, were factors that helped to bring an end to the spectacular cattle drives.

Despite the establishment of law and order, Newton experienced two years of severe economic depression immediately after the cattle boom ended. The community suffered from the effects of a great fire which destroyed all the east side of one Main Street block, the best business portion in town. A plague of locusts invaded a large part of the state in 1874. Newton lost many residents, and in 1875 its population was only 769, considerably less than in 1872. But by 1878 it was back up to 2,198 and in 1880 it was 3,125.

Early Mennonite Business Activity

During the decade 1873-1883 an estimated 5,000 Mennonites migrated from Russia to central Kansas, the bulk of them to the lands of the Santa Fe. The railroad's strenuous efforts to promote the settlement resulted in

the sale to the Mennonites, on October 14, 1874, of approximately 100,000 acres north of Florence, Peabody, Walton, Newton, Halstead and Hutchinson.

The Mennonites came by rail to either Peabody, Newton or Halstead and then settled on the land between the Arkansas and Cottonwood rivers, principally in the counties of Harvey, Marion and McPherson. The Santa Fe gave them assistance by erecting immigrant houses and transporting their implements and household supplies. Later, the railroad also gave them special rates on lumber for their new homes.

The migration was, of course, a great boost for the economy of the region. Besides being professional farmers who quickly transformed the prairie grasslands into productive farms, their substantial purchases of implements and other basic items were a great aid to business in Newton and neighboring towns. Especially noted for selling to Mennonites was the Lehman Hardware Co. of Newton which established a national record for the number of plows sold in one season and some years later sold more than 200 binders in one season.

Very soon after their arrival, the Mennonites themselves began to establish small businesses at various places. In Hillsboro, Halstead, Burrton, Walton, Newton and other places there were machinists, carpenters, shoemakers, painters and tailors.

It was Halstead, not Newton, that became the first center for Mennonite businesses in Kansas. As early as 1873 Bernhard Warkentin established a grist mill, the first in Harvey County, on the banks of the Little Arkansas River at Halstead and also conducted an agricultural experimental station there, primarily to promote and select the hard Red Turkey wheat which he imported from the Ukraine. Peter Wiebe founded a lumber business there in 1874. In 1876 David Goerz established in Halstead the Western Publishing Co. where he published *Zur Heimath*. In 1882 the Halstead Seminary, which became the nucleus of Bethel College, was established.

Halstead's early lead in business activity can possibly be explained in part by the fact that Christian Krehbiel brought a large portion of his Summerfield, Illinois, congregation to that community somewhat earlier than the arrival of the bulk of the Russian migration. The Illinois people were not recent immigrants and, therefore, probably made a quicker adjustment to the new environment. The center of gravity for Kansas Mennonites gradually shifted to Newton, however, especially as Warkentin and Goerz moved their major interests there.

Settlement at Newton

Although it was a principal point through which many Mennonite immigrants passed, Newton was not among the earliest locations where they settled. In 1877, several years after the first large waves of settlers arrived, a few Mennonite families from South Russia, coming to Newton via Summerfield, Illinois, settled just east of town. From 1878 to 1884 more families and some single persons, mainly from West Prussia and Russia, bought land in the same area.

An early leader of this group was Leonhard Sudermann of Berdyansk, South Russia, one of the delegates on the inspection trip to America in 1873. Like most of the delegates, he did not at first favor settlement in Kansas. In 1873, after having returned to Summerfield, Illinois, from visits to prospective areas in the prairie states and provinces, Sudermann wrote: "We now felt that our mission in investigating the various localities to determine the suitability for settlement for our people to be about finished although Kansas had not yet been thought of, but since the eastern part, which is most suitable for farming, is practically all taken up, this was also dismissed." Yet, due primarily to the inducements of the Santa Fe, Kansas received most of the subsequent migration.

Earliest Mennonite settlers in Newton and Newton Township, according to H. P. Krehbiel, were:

> Herman Sudermann, Sr., 1877, Herman Sudermann, Jr., 1877, Wilh. Quiring 1877, Rudolf Claassen 1878, Rev. Peter Claassen 1878, P. M. Claassen 1878, C. F. Claassen 1878, Abr. Quiring 1878, Rev. Bernhard Regier, Sr. 1880, Jacob R. Regier 1880, Bernhard Regier, Jr. 1880, Joh. Regier 1880, Rev.

Main Street of Newton, Kansas, 1872, looking north from the Santa Fe Railroad tracks.

Abr. Sudermann 1880, Abr. Richert 1878, Cornelius Richert 1878, John Suckau 1878, J. J. Krehbiel 1879, Dietrich Funk 1880, Bernhard Bartel 1881, Johann Enz 1882, Jacob Enz 1881, Abr. Enz 1880, Max Nickel 1880, Gerhard Claassen 1881, Joh. Enz 1882, Abraham Entz 1882, Rev. Jacob Toews 1884, Rev. J. R. Toews 1884, Cornelius Penner 1881, Abraham Peters 1882.

Newton Mennonites held their first worship services in their homes two and one-half miles east of town at "Goldschaar." At first they were served by ministers of the Emmaus and Halstead churches. Peter Claassen came from Prussia in 1878 and was active in helping them to unite into one fellowship, and in September of that year the congregation was organized. The Baptist church in Newton was rented for afternoon services until 1881 when the congregation began worshipping at the present church site on East First Street after completion of a frame building there.

Newspaper Items About Mennonites

Early issues of the *Newton Kansan,* oldest established paper in the city, contain numerous items concerning the Mennonites. Most of these, however, concern Mennonites of the surrounding area, not settlers in the immediate community. The first reference to any business activity by Mennonites in Newton appeared on July 22, 1880:

> J. J. Krehbiel has just completed at his shops in this city, a fine two horse carriage for M. A. Seaman's livery stable. The carriage is entirely home made, and emphatically a Newton carriage. Not alone this, but is an excellent vehicle, quite equal in all respects to any of the foreign makes in the city, and stands as a living witness, that even the best of carriages can be manufactured in our city. Persons desirous of further convincing themselves of this fact, can have an opportunity of doing so, by hiring the same at Seaman's livery stable, where it will hereafter be kept for that purpose.

That Mennonite farmers of the region were becoming affluent and generally appreciated for their contributions in agriculture is shown by a *Newton Kansan* article of August 24, 1882:

> The prosperity of the Mennonite communities in Kansas is wonderful. There are about 15,000 of these sturdy Russians in this state, chiefly in Marion and McPherson counties, and they now own between 150,000 and 200,000 acres of land, of which over 100,000 were brought from railroad companies, and the remainder from the government. Many of them were at first almost penniless, and borrowed money from their brethren in Pennsylvania and Illinois. Nearly all have paid their indebtedness, and hold some of the finest wheat farms in the world. Mennonites who went to Kansas six years ago with only a few hundred dollars each are now worth from $8,000 to $10,000 each, and are clearing from $1,000 to $2,000 annually on wheat alone. Their success is extraordinary, yet it is due simply to industry and frugality.

The newspaper's first reference to the Mennonites' nonresistant beliefs is a humorous one: "The Mennonites have a peace society, but it is said that they keep bull dogs in their melon patches, the same as other people do."

Noble L. Prentis comes to a different conclusion when he meditates over the Mennonite fondness for watermelons. He states as follows:

> This fondness for watermelons and a watermelon country are an indication of the peaceable and sensible character of the Mennonite people. The American prefers to migrate to a country where he has a chance to be eaten up by grizzlies and chased by wolves, and can exercise his bowie-knife on the active red man, while the Mennonites sees no fun in danger, abhors war, and so seeks out a fertile, peaceable country, where he buries his glittering steel, not in the hearts of his enemies, but in the bowels of the luscious watermelon.

Mennonites were indeed making a name for themselves, primarily by following their historic occupation, tilling the soil. Although today they are still largely a rural people, the picture is changing. As an increasing number find occupations in urban areas, their economic contribution ceases to be entirely concentrated in agriculture. In Newton, the history of Mennonite business interests centers mainly around the pioneer efforts of several outstanding individuals, whose work will be presented in another article.

THE TRANS-CHACO HIGHWAY

(Continued from page 23)

Paraguay military manpower. The country requires compulsory military service on the part of its young men. Most of them, instead of learning how to handle weapons exclusively, are assigned to civilian construction jobs such as helping to build roads. A large share of the road building on the highway to Brazil and on the trans-Chaco is being done by Paraguayan drafted military manpower. American military officers have encouraged this use of military manpower.

This project has been an excellent demonstration of cooperation between the Paraguayan and United States governments, as well as the Chaco ranchers, the Mennonites in the colonies, and the Mennonite Central Committee. All of the agencies are learning valuable lessons from each other and the road could not have been constructed without some such co-operative plan. All those who have had an opportunity to participate in this project directly or indirectly have participated in an historically significant event. The Trans-Chaco Road will spell a large measure of economic freedom and development for all Paraguay, as well as for the 8,000 Mennonite pioneers living there.

Hesston College Commencement Address

Our Fathers' Faith, and Ours

By FRANKLIN H. LITTELL

THE emphasis on the "laity," which is the new thing in inter-church circles today, is a basic portion of Anabaptist-Mennonite heritage; the "apostolate of the laity" has been central since Conrad Grebel, Pilgram Marbeck, Jakob Huter and Menno Simons first gave leadership to the great restitution of the New Testament church.

The Reformers and the Laity

No development in the life of the Protestant churches carries more significant potential today than the rediscovery of the laity. In this rediscovery, the laity is no longer the object of promotion and leadership. The rediscovery of the laity is the rediscovery of the true church in one of its dimensions, the rediscovery of the whole people of God, the *Laos theon* of the Bible. In this people, the New Israel, the "priesthood of all believers" is not observed in its vulgar form: in the doctrine that each may do and think as he pleases, in a universe of atoms. Rather is the "unlimited liability" of each believer for his co-believers restated and reaffirmed. In the words of Luther, who unfortunately did not hold to the principle stated:

> Clergy and laity are distinguished from each other, apparently, only by the fact that the former have the commission to administer the Sacraments and the Word of God. Otherwise they are utterly alike. And Peter and John say it right out: All are priests. I am astonished that ordination was ever able to become a sacrament.[1]

In his *Address to the Christian Nobility of the German Nation* (1520), the great reformer developed further his view of the layman's authority in the church. Partly as a result of his appeal and partly because of the political and military measures thought necessary to prevent the suppression of the Evangelical faith by the Emperor and the princes loyal to the Bishop of Rome, the lay initiative of the Lutheran Reformation became identical with the initiative of princes and town councils. The place of the ordinary layman changed but little from that of the medieval pattern, although he was provided a purified Gospel, a service in a language which he could understand and a Bible in his own tongue which he was encouraged to read.

In Calvinism, the effort was made to apply the standard of the Scriptures to matters of church organization as well as in interpreting the word and the sacraments. The "New Testament ordinances," which assumed considerable significance in shaping the role of the laity in radical Puritanism (among the Independents, Baptists, Quakers) in the 17th century, were the "Third Mark" of the true church in Calvinism. The Reformed and Presbyterian churches, however, developed a broad lay initiative only in those situations where they were a persecuted minority or legally disestablished. Conservative Calvinism, like Lutheranism, maintained—where it was able to effect a territorial reformation—a structure of power in the church which radically limited the activities and responsibilities of the normal church member. From the Genevan theocracy through the Synod of Dortrecht to the Massachusetts Bay Colony, conservative Calvinism placed power in the hands of the clergy and the lay parish and synodical leaders, and combined the interests of church and state in a coercive system which was but an improved form of Christendom. In "magisterial Protestantism," both Lutheran and Calvinist, docility remained the first virtue of a layman who gave his assent to the official confessions; for dissenters and free church men there was death or exile. In the words of the radical Puritan and champion of lay liberty, John Milton, *"New Presbyter* is but *Old Priest* writ large."[2]

The Rediscovery of the Laity

By the time of the Commonwealth in England (1649-60), there were several outspoken champions of religious liberty. Sir Henry Vane, who championed the unfortunate Anne Hutchinson[3] against the coercive colonial establishment of New England, was such a man! in Sonnet XVII, Milton praised his perception-

> ". . . to know
> Both spirituall powre & civill, what each meanes
> What severs each thou 'hast learnt, which few have don.
> The bounds of either sword to thee wee ow."

Oliver Cromwell was another, who wanted no title but "Lord Protector" and understood the plea of Colonel Rainboro:

> "Really, I think the poorest he that is in England hath a life to live as the richest he . . . the poorest man in England is not at all bound in a strict sense to that government that he hath not had a voice to put himself under."

William Penn, but a few decades later as holder of the largest grant of private land in the world, understood also the close relationship between church democracy and civil self-government, and the proper boundary between church covenant and civil contract. At a time when the New England Puritan settlements and the proprietary

colonies of the middle area and the south were committed to the pattern of coercion of conscience, he established Pennsylvania as the first civil society in history to clearly espouse the principle that only that service is pleasing to God which is voluntary and uncoerced. He founded the Frankfurt Land Company to bring over the persecuted and the oppressed from the European established churches to a land of religious liberty and lay initiative.

What happened in this period was that for the first time, through the secularization of the principle of "the priesthood of all believers," it was coming to be understood that sound civil government must rest upon the open and informed discussion of all concerned (*citizens,* no longer *subjects*). It is surely significant that this basic principle of self-government in the body politic was put forward by men who had experienced in the simple democracy of the religious society or church meeting that truth can best be found out "by hearing what each man's conscience has to say by frank and open discussion among men wishing to learn the will of God."[4] The principle here put forward, which is the cornerstone of our understanding of democracy as "a way of life," was later incorporated in the great Virginia Declaration of Religious Freedom (1784); from there it became a part of our Federal constitution. The principle is that sound government, whether civil or religious, rests upon a continuing, free, full and informed discussion which leads to a consensus of those concerned. Nothing can be more foolish than to confuse this principle with parliamentary politics, which may—and not infrequently does —frustrate and confuse responsible self-government.[5] Nothing can be more fatal than to forget that this principle was born out of an effort to re-establish the nature of the true church, and to be obedient in both civil community and Christian congregation to the will of God "made known or to be made known unto us, whatsoever the same shall cost us." In the civil covenant, and the parallel church covenant, of radical Puritanism, the ordinary citizen for the first time recovered his dignity and the layman for the first time recovered the initiative for which the Anabaptist fathers suffered martyrdom.

The Restitution of the True Church

In the preceding discussion, the verb "recovered" was used advisedly, for in the early church, at least, the witness of the laity was the effective witness of the church. And today in the more traditional centers of European and American Christendom scholars are turning to the recovery of the laity which was basic to the restitution of New Testament Christianity in the Anabaptist-Mennonite and radical Puritan traditions. In a recent study of "The Role of the Layman in the Ancient Church," George H. Williams has documented the way in which the faith spread in the early generations through the personal testimony of simple people. He concludes his treatment with the statement that

> . . . it was the little people, the lay men and women of the ante-Nicene Church, who built the foundations of that spiritual mansion (we need not insist on the happy home) in which even an emperor, a very practical layman, was one day to choose to live.[6]

Again in the 16th century in a very interesting way, there emerged some persons and groups who insisted that the spread of the faith by laymen rather than princes and hierarchs, by preaching and letter-writing rather than by fire and sword, was the measure of true Christian discipleship. These people were the Anabaptists, the forerunners of the type of religious association known as "the free church." Their basic theme was "reinstitution" rather than "reformation," and they claimed to be inaugurating a restitution of the true church as portrayed in the New Testament and extant in the first generations of the Christian movement. A major part of their restoration of apostolic Christianity was found in the stress laid on the role of the laity.

The Anabaptists, whom the polemicists have treated over four centuries as "the Bolsheviki of the 16th century," were Christian primitivists. To turn to the issue at hand: they believed that the golden age of the church was that of the church at Jerusalem and the early Fathers; that the church "fell" with the union of church and state under Pope Sylvester and the Emperor Constantine; that the "restitution" of the true church was at hand, being initiated in their own movement. This is, to be sure, a "symbolic" interpretation of history—like, for instance, the myth of apostolic succession. But they made it the platform for a new level of Christian discipleship: the word became flesh in their disciplined discipleship. Although the Anabaptists admitted their indebtedness to the great reformers who made the purified and clarified Gospel available to the people, they criticized the champions of territorial Protestantism for making no effort to restore a church government based on the New Testament ordinances. Even the Calvinists did not carry through when they had a chance to reform an establishment.

The restitution which the Anabaptists began was suppressed with all brutality on the continent in both Catholic and Protestant lands. Of all the 16th century princes, only Philipp of Hesse refused to destroy dissenters with burning, hanging and drowning:

> Up to this time we cannot find it in our conscience to judge someone with the sword for his faith, where we have no other adequate evidence of uprising. . . .
>
> To kill anybody because he's of false belief, this we have never done and wish also to warn our sons against it.[7]

And Philipp was himself moved to toleration by a primitivist view of church history. A century later in radical Puritanism the Anabaptist periodization and view of church history was revived; it is normative in large sections of American Protestantism. It is a church view in

which the laity resumes the central importance which was theirs in the early church—in which, in fact, the apostolate of the laity is the witness of the church.

The Fellowship of Disciples

In place of the separation of the "religious" from the whole Christian people—a structure of religion which closely parallels the heretical Catharist separation of the *perfecti* and the *audentes*—the Anabaptist program called for restoring Christian discipline among all believing and confessing people. The "counsels of perfection" (*consilia perfectionis*), which the medieval system had made binding only upon a small and privileged element, were again stated as authoritative for all believing Christians. It was this ethical and ascetic earnestness of the Anabaptists which made the state-church reformers accuse them of identity with Roman "works-righteousness," and made Ritschl find their origin in the Franciscan tertiary movements; even today Reinhold Niebuhr refers to the Mennonites as a "monastic" movement. But their concern was very far from monastic withdrawal; it was not even a certain ethical teaching or system of teachings: their primary concern was the recovery of the true church, a church made known in the New Testament as a "new race," "a household of faith," "a community of brotherhood-love," a fellowship of disciples.

> But you are a chosen race, a royal priestood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy." (1 Peter 2:9-10)

In the Middle Ages the witnessing church had become, for all practical purposes, the monks, and the governing church had become identical with the hierarchy. The Anabaptist restitution made the Christian witness a matter for the whole believing people, and church government and discipline were exercised in the midst of the whole people in a congregation or through their delegates in a synod. Just as they repudiated the medieval division between those who witnessed and those who admired them for it, so the Anabaptists rejected the state-church continuance of a territorial and coercive system which lodged authority in professional theologians and canon lawyers (the "Roman doctors"). In "magisterial Protestantism," decisions on religious issues were reached by princes and town councils who were to find guidance in the preaching, teaching and carefully prepared briefs (*Gutachten*) of trained, full-time professionals. Among the Anabaptists, forerunners of the free churches and of religious liberty, decisions on matters of the faith were reached through common prayer, joint Bible study and discussion in the meeting. As the leader of a Hutterite community, in the direct line of descent from the 16th century Anabaptists, told a visiting student of religious sociology a few years ago, "talking it up" is recognized as more important than taking a vote.

> I put questions to the members. If anybody is against it, he is to say so. They talk it up in small groups. If the (whole) group gets quiet, then it means, "yes." I can tell by the quietness whether they are for it.[8]

The process of "talking up" a consensus on matters of Christian concern is one of the unique recoveries of the Anabaptist-radical-Puritan-free church restitution of the "true church." It is a process in which the decision-making and carrying of the faith are no longer prerogatives of hierarchy or Christian princes, but revert rather to the whole believing people—the "laity" of New Testament diction.

Duke and Bishop

The Anabaptist message was uttered in a society which was accustomed to a certain fixed relationship of rulers and vassals, those in authority and those subject to them. If Christendom removed the ordinary believer from any decision or initiative, just as it kept him back from a full communion ("in both kinds"), so also it corrupted the integrity of those in high position. In one of the morality fables of Christendom, fables which circulated as a kind of underground protest against the enforcement of the class-structure within the church, a Lord Bishop is portrayed going forth to the hunt:

> As he rode through the fields escorted by a noisy army of knights, (he) saw a boor who had left his big plough and stood on the mound that fenced his field, staring at him with open mouth and goggling eyes of wonder. To whom the Bishop said, "What thinkest thou, to stand staring thus with gaping throat and cheek cleft to the ears?" "I was thinking," quoth he, "whether St. Martin, who himself also was a bishop, was wont to go along the high road with all this din of arms and all this host of knights." Where unto the Bishop replied, with somewhat of a blush, "I am not only a Bishop, but a Duke of the Empire, wherefore I now play the Duke. But if thou wouldst fain see the Bishop, come to the Church on such a day," (and therewith he named him a day), "and I will show you the prelate." To which the rustic made answer, with a little laugh, "But if (which Heaven forfend) the Duke were to go and find his deserts in hell, what then would become of our Bishop?"[9]

In "sectarian Protestantism," as Ernst Troeltsch called it, in "the Left Wing of the Reformation," as Roland H. Bainton has termed it, there was no important distinction of roles between cleric and layman. Both were, if believing Christians, under the same discipline of witness. That a social revolution was implied by their withdrawing support and obedience (in matters of the faith) from the feudal structure can scarcely be denied. Take one example: Americans today are inclined to regard separate sittings for men and women

in the church as old-fashioned and reactionary, certainly contrary to the feminist assertions of the rights of women. Yet as late as a century ago many Protestant churches maintained this discipline; indeed, in 1840 the introduction of "family sittings"—i.e., mixed: father, mother, children and other relatives—was a matter of debate and discipline in the Ohio and General Conferences of the Methodist Episcopal Church!

What we have forgotten is that separate sittings for men and women was a revolutionary act when introduced into churches which had been accustomed to assigning pews on a class basis, with balcony boxes for those of highest social position! The free churches not only recovered the dignity of the laity, but they stopped the class distinctions observed in the secular society at the door of the church. Anabaptists and Wesleyans and Moravians all took pride in the fact that a novitiate of noble blood not infrequently took instruction and leadership from a mature Christian of low social estate. In the priesthood of all believers, consistently carried out, there is no room for distinctions carried over from the unbaptized society; there is no distinction by class or by race.

> You know the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many. (Matthew 20:25-28)

Tradition and Creative Discipline

A social revolution such as the above was not, of course, the purpose of the Anabaptist and Free Church line of witness. Like the New England town meeting, whose secularization of the interpersonal procedures and relations discovered in the church meeting, has meant so much to the understanding of responsible self-government, the social and political consequences of a consistent "apostolate of the laity" were strictly derivative. Our fathers did not champion religious liberty in order to benefit society or the body politic, although such benefit in fact resulted. They stood for a view of the church of which religious liberty was a necessary corollary, because they had been led to an understanding of God's will which was something utterly new in the religious history of mankind: they had come to see that service to God is only pleasing which is a true response of faith, which is voluntary and uncoerced. Compelled service, which is obedience to another man's God, is unworthy of the All Highest.

Religious liberty, which is so intimately linked to the liberty of a Christian man, is, of course, no principle of individualism or atomism. This can readily be tested by reference to two dimensions of the Anabaptist-Mennonite testimony: a) the attitude to the discipleship; b) the use of the Holy Scriptures. In contrast to the laxity of the established Roman Catholic and Protestant churches, and in opposition to the stand taken by the individualistic spiritualizers (Sebastian Franck, Johannes Bünderlin, Caspar Schwenckfeld), our fathers stood for the most vigorous and intensive Christian discipline. Indeed, nothing could be more false than the vulgar idea that whereas Roman Catholicism stands for *discipline,* thorough-going Protestantism champions *freedom.* Such an idea, so popular among some of the 19th century historians and political scientists who intended thereby to pay the reformers a compliment, has been widely accepted in state-church Protestantism. It represents, however, either ideas current among the spiritualizers and repudiated already by the Anabaptists or ideas transferred out of the natural order into the church —and reflecting the complex of the Enlightenment and the French Revolution rather than Christian faith. In the community of grace, there is no "freedom"; there is only acceptance of the yoke of Christ, and "unlimited liability" one for the other. It has been said that modern man only thinks he is "free," when in fact he is just coming unbuttoned. The pattern of Anabaptism in any case, is not "freedom": it is voluntary discipline; the difference with Roman Catholic and other hierarchically controlled systems (including Marxist Communism) is not on the extent or intensity of the discipline, but on whether it is reached on "party line" principles or "talked up" among the whole people.

Menno and the Church

The Anabaptists were not free individualists. One of Schwenckfeld's recent biographers has praised the great 16th century spiritualizer as a forerunner of the modern age in that he taught

> . . . that one is directly and by himself accountable to man and to God. This is exactly what Schwenckfeld dwelt upon and refused to surrender at the dictation of theologians, colloquies and universities. He said, I must think for myself and so must every man; I must act for myself; another cannot act for me, if my deeds are to have any weight, or if I am to meet the moral ends of my being. The more I have made of myself the better I can help my fellows; the more rapid will be the advancement of the race. This is the primary axiom of Schwenkfeld's system; if magnifies individualism.[10]

The direction of such thinking is non-Biblical: it points toward the age of the spirit with the withering away of the church, the neglect of the means of grace, the blending of the church and the world. In Menno, as in Pilgram Marbeck and the elders who stood so steadily by the offense of the Gospel against Schwenckfeld, quite another spirit was at work. Menno stated that "there is nothing on earth that my heart loves more than the church."[11] The church which he loved so passionately was the New Testament community of discipleship whose restitution he had done so much to effect.

Turning to his view of Scripture, we see the same spirit at work. In the preface to his Meditation on the Twenty-fifth Psalm (c. 1537), Menno Simons summarized his position in language which rings with his faith in the God of truth, the God whose work is told of in the Bible.

> Then if I err in some things, which by the grace of God I hope is not the case, I pray everyone for the Lord's sake, lest I be put to shame, that if anyone has stronger and more convincing truth he through brotherly exhortation and instruction might assist me. I desire with all my heart to accept it if he is right. Deal with me according to the intention of the Spirit and Word of Christ.[12]

Patiently here is no religious anarchy and no principle of private interpretation. Rather do we have the common life, the common prayer, the brotherly sharing of the Christian community, presupposed; and in this community the Bible is read and studied until it reads and speaks to the condition of the church. The living exegesis of the Bible, in the community of faith, is locked in electric tension with the *consensus fidelium*. Here is no motley array of religious isolates, buttressing their prejudices with carefully selected proof-texts; neither is it a filing cabinet for dead orthodoxy, with the word of God misued as slide rule or Torah. Here is rather the New Israel, a holy people, the elect of God, a covenant people, whose continuing life is locked in the plan to salvation to the history of God's work related in the Bible. This New Israel is headed by God the Son; it is governed and chastened and sustained by God the Holy Spirit. Within its fellowship the Bible, which tells a tale which is foolishness and a stumbling block according to the spirit of the time ("the world" of New Testament diction), becomes intelligible. The Anabaptists were not forerunners of the modern spirit of individualism; their descendants will remember that the world is not to be assimilated to, but to be overcome. The church communicates the word: the word creates the church.[13] Neither can live without the other.

The Fellowship of Those Present

The first dimension of the fellowship is experienced "among those present," who share their "findings" and "concerns" in love of the brethren and in faith speak bindingly to one another. In the congregation where the word is laid plain and the New Testament ordinances are maintained, we have no lowly association of individuals formed as it were to perpetuate the memory of a great teacher or prophet. Rather is the congregation a dimension of the restored true church, and *in loco* it represents the whole people of God, catholic and universal. The question on the agenda of the church meeting is never, "What do we want?"—but always, "How may we best represent (be *stellvertretend für*) the whole church in this situation?" The only "leader from the outside" who is followed is he who was sent. The only rule of church government is still, "It seemed good to the Holy Spirit and to us . . ." (Acts 15:28).

There is another dimension of the fellowship beyond that of the face to face meeting, and that is also confessed in the creed, "I believe . . . in the communion of saints . . ." We avoid a shallow contemporaneity because we remember that the majority of the faithful, as Peter Taylor Forsyth pointed out so vividly, are the dead. The host of witnesses, through whose sacrifice and occasional martyrdom we are privileged to bear the name, are with us and—most important—they discuss with us. The question which is so difficult to us in youth—"What shall be my attitude to tradition?"—is thus simply resolved. Tradition, in the living church, is never the dead hand of the past bearing down upon the present: it is the covenant of fathers and sons. There is a magnificent irony in the words of the Apostle to an apostate generation, which had cheaply abandoned the faith of its fathers:

> . . . after the manner which they call 'heresy,' so worship I the God of our fathers, believing what is laid down in the law and the prophets, having a hope in God which these themselves accept, that there will be a resurrection of both the just and the unjust. (Acts 24:14-15)

He saw through their faithlessness, and he was not ashamed to honor his fathers' faith! But you say: How can we discuss with the dead, and they with us? In the creeds, in the government of the congregation, in the institution of service (*diakonia*) to the brethren and to the world, in a foundation such as a Christian college, our fathers bear witness to us of the truth which was revealed to them. It may be that the responses which they worked out together are no longer the only or even the best possible; but we can be fairly sure that the questions which they were dealing with were the right ones, and we can be certain that their contributions to our own discussions are worthy of all respect. The Word of God speaks to specific men at specific times in specific places. We would be foolish to suppose that our fathers' responses are good for all times and places—as a kind of timeless Gospel, an eternal rule. We would be even more foolish to suppose that a true discussion can take place which ignores testimony and witness which has stood the test of the ages.

The Church of the Displaced Persons

The church, then and now, is a society of "displaced persons," a pilgrim people. It is set in a world which finds the Gospel offensive, which crucified the best man that ever lived and which is in active rebellion against its creator. But it was precisely for this "secular" world that Jesus Christ died. And here we come to the other half of the phrase: we are called to an apostolate. In

the great hall of the Moravian community at Zeist, in the Netherlands, there is a painting which covers the whole broad wall with visual portrayal of one dimension of the restitution: The rediscovery of the apostolate, in the age in which men of all nations and tribes were being drawn unto Him. In the center we see Christ raised up, and in the half circle around Him are the "first fruits" of the nations. The artist has endeavored accurately to portray the costumes and facial features, and the names and the dates are given, of the first Esquimaux, the first Huron Indian, the first West Indian, the first "Hindustani," the first West African, to respond to the word in the ingathering of the nations. Here we have the most recent—and in more than one sense the most conclusive—phase of the restitution of the true church. The emphasis on the Great Commission, restored by the Anabaptists, found expression also in the world vision of the Moravian and Pietist missionary societies. Every believing man is a missioner, a *Diener der Wortes,* engaged as layman or cleric (they are the same here!) in the *diakonein ton logon.* The church of the restitution lives by mission as the fire lives by burning.

In our fathers' faith, as with ours, we are heirs to the promises. We know and love the church, we experience and witness to the consensus of the generations of faithful, and we look with eager hearts toward him who, when he is lifted up, will draw all men unto Him!

"Walk, while you have the light, lest the darkness overtake you." (John 12:32, 35)

Footnotes

[1]Böhmer, Heinrich, *Der junge Luther* (Gotha: Flamberg Verlag, 1925), p. 273.

[2]In the poem, "On the new forcers of Conscience under the Long PARLIAMENT": "Dare ye for this adjure the Civill Sword/To force our Consciences that Christ set free . . ."

[3]Seton, Anya, *The Winthrop Woman* (Boston: Houghton Mifflin Co., 1958), esp. pp. 308 ff.

[4]A. D. Lindsay, *The Essentials of Democracy* (Phila.: University of Penn. Press, 1929); p. 13 for the Rainboro quotations. See also Jenkins, Daniel T., *Church Meeting and Democracy* (London: Independent Press, 1944). See my study, *The Free Church* (Boston: Starr King Press, 1957).

[5]See my article, "From Germany to Georgia," LXXVI *The Christian Century* (1959) 2:45-46; also, "Die Kunst zu diskutieren," *Franz Lieber Hefte* No. 1 (Bad Godesberg, 1958), pp. 28-36.

[6]In *Greek and Byzantine Studies* (July, 1958), pp. 9-42.

[7]See my *The Anabaptist View of the Church: An Introduction to Sectarian Protestantism* (Boston: Starr King Press, 1958), rev. edit., pp. 32ff.

[8]Deets, Lee Emerson, *The Hutterites: A Study in Social Cohesion* (Gettysburg, Penn.: privately printed, 1939), p. 35.

[9]Coulton, G. G., *Life in the Middle Ages* (Cambridge: University Press, 1928), 2nd edition; III, 154-55.

[10]Schultz, Selina Gerhard, *Caspar Schwenckfeld von Ossig* (1489-1561) (Norristown, Penna.: Bd. of Publication of the Schwenckfelder Church, 1946), quoting Hartranft, p. 370.

[11]Krahn, Cornelius, *Menno Simons* (Karlsruhe: Schneider, 1936), p. 113.

[12]*The Complete Writings of Menno Simons* (Scottdale, Penna.: Herald Press, 1956), p. 65.

[13]See Bultmann, Rudolf, "Kirche und Lehre im Neuen Testament," in *Glauben und Verstehen,* I (Tübingen: J. C. B. Mohr, 1958), 3rd edition, pp 180-81.

Definition

By JACOB SUDERMANN

And this is death:
Compassion's Jesus fingers
retying deft the severed
cord of birth; a drifting
out of petulant turbulence
like patterned, frosted flake
into a landscape blanketed
with breathing peace;

where all the facefull angularities
of life are symphonized
in one closed, infinite
cathedral keep, and
shafting, prismatic colors
focus on a throne
of healing light.

(In memory of friends at whose bedside I experienced the painful struggle with life and death.)

What is in a Name?

Mennonite Names of Persons and Places

By CORNELIUS KRAHN

SHAKESPEARE has said, "What is in a name? A rose if called by any other name would smell just as sweet." Mennonites seem to have attached much significance to a name. Quite often we hear the remark, "That is a Mennonite name," or "That is not a Mennonite name." This indicates that there are specific names considered to be "Mennonite." Mennonites have perpetuated not only certain family and given names, but also names of settlements, villages, institutions etc. These names have been transplanted over the centuries from one country to the other. They may have originated in Switzerland or the Netherlands and were transplanted to various countries.

Family Names

Because of their withdrawal from the world, reinforced by persecution and the applied principles of nonconformity, Mennonites have often perpetuated their faith and traditions more or less unbroken within the group. Very few "outsiders" found entrance. Conversions to the Mennonite faith and intermarriage with outsiders were almost completely absent for generations. This was true among the Swiss, German and Dutch Mennonites during the first centuries and until recently among the Swiss, French, South German, Russian and American Mennonites. Great changes have taken place along these lines since World Wars I and II.

Among the Mennonites of the Netherlands and North Germany, this cultural isolation had been given up during the 18th century. Scarcely any Mennonite family names of the 16th century are found among the Mennonites of the Netherlands today. One reason for this is that during the 16th and early 17th centuries there were hardly any family names in existence in the Netherlands in general. Each member of the family retained his father's given name. Thus, Menno Simonsz had added to his own name, Menno, that of his father, the "z" indicating Simons' son (zon). Menno's son in turn would add "Mennosz" to his given name. There was no family name until the name of the father became "frozen" during the 17th century. Thus, Peter, the son of Claas, became Peter Claassen, and Jacob, the son of Fries, became Jacob Friesen, and Abraham, the son of Dirk, became Abraham Dirksen.

Of these original Dutch Mennonite family names which really were "petrified" given names, very few have survived among the Mennonites in the Netherlands. This is mostly due to the fact that the Dutch Mennonites gave up the principle of isolation and nonconformity some two hundred years ago, and, in the process of adjustment and intermarriage with non-Mennonites, the original "Mennonite" names gradually disappeared.

However, among the Mennonites of Prussia, Danzig and Poland and their descendants in Russia and America, the 17th century Mennonite names have survived in large numbers. It is true that many new names were added in Prussia and Danzig which now are also considered full-fledged "Mennonite" names. Some of the names ending in "ski" and "sky" are definitely of Polish origin such as Sawatsky, Tillitzki, Schepansky, Koslowsky etc. In some instances, the original name may have been changed by accepting the Polish ending. In most of these cases a Polish bearer of the name, who was probably a hired man on the Mennonite estate, married into a Mennonite family. Some of the older Mennonite names died out and cannot be found either in Europe or America.

Frequency of Names

Franz Crous made a very interesting study on the frequency of the most common Mennonite family names in Germany (1940). In East Germany he found 454 names in fifteen congregations in the following order of frequency of baptized bearers of the name: Penner 469, Wiebe 388, Wiens 363, Dyck 281, Classen 273, Klassen 190, Harder 188, Bartel 185, Janzen 180, Janz 178, Froese 170, Reimer 165, Franz 156, Neufeld 154, Ens 154, Thiessen 133, Friesen 121 Wiehler 120, Fieguth 112, Ewert 110, Fast 108, Regier 107, Driedger 105, Albrecht 104. This is a list of names of a frequency above 100. Naturally, there were many more with less than 100 bearers.

In Northwest Germany, Crous found 660 names in nine congregations of whom only nineteen had more than ten bearers, the first ten being: von Beckerath 45, van Delden 32, Fast 24, Brons 23, Penner 21, Classen 21, Fieguth 20, Stroink 20, van der Smissen 17, Kruse 15.

South Germany had 478 names in forty congregations. The leading names in order of frequency were: Schmutz 154, Hege 149, Krehbiel 121, Fellmann 119, Horsch 108, Stauffer 107, Schowalter 98, Landes 98, Eymann 87, Lichti 86, Hertzler 79, Musselmann 70, Dettweiler 69, Hirschler 68, Weber 67, Galle 60, Lehmann 55, Bachmann 54, Guth 54, Blickensdörfer 53, Funk 52 etc.

From Prussia, Poland and Russia, some of these names were transplanted to the Great Plains of North America and again after each of the World Wars to North America as well as South America. In a similar way, the Swiss-South German names were transplanted from Switzerland, France, South Germany, Volhynia and Ga-

licia to Pennsylvania, Virginia, Ontario, Ohio, Indiana and other states during the many waves of migration beginning in the 18th century. A statistical study of the frequency of the American-Mennonite names has not been made. C. Henry Smith in *The Story of the Mennonites* lists names peculiar to certain settlements in America. Many genealogies and family histories have been compiled. They are becoming more and more popular.

A total of different traditional family names among the Mennonites of Europe, exclusive of Holland and the newer families in urban Germany, has been determined to be about 600. Of these, 167 names of Swiss-German origin and 105 names of West Prussian and Northwest German origin have been treated in the *Mennonite Encyclopedia*. Among the Amish, there are about 100 different family names and the Hutterites have only fifteen.

Given Names

The given names among the early Mennonites were primarily taken from the Bible, a practice also found among the Puritans and other religious groups. Among the Mennonites of Russia and Prussia, there were certain cycles and traditions according to which the same names would be repeated in the family. In Russia, the oldest son would be named after the father or grandfather and the oldest daughter after the mother or grandmother. The succeeding children would be named after uncles and aunts. The Alexanderwohl Mennonite Church record, Goessel, Kansas, started in Germany during the 17th century and continued in Russia and Kansas, is an interesting source of information on this practice. During 1695-1799 (Prussia) the given names of 921 persons are listed. These persons have only forty different names, all the others being repetitions. Heading the list of male members in freqency was Peter—90, followed by Jacob—74. Among the female names Ancke (Anna) ranked highest—107, with Marike (Maria) following—79. The name still had a Dutch ending indicating the cultural and linguistic adherence to their background. Most of the ancestors of the bearers of the names had originally come from the Netherlands, and they were still showing characteristics of their background.

In 1860-74 (Russia) among the 1,328 Alexanderwohl persons checked, there were only 54 given names which indicates the unbroken tradition of repeating the same names in the family. By this time, the names had become Germanized. Peter still ranked highest—117, followed by Heinrich—116, and Jacob—98. Maria—143 was now more frequent than Anna—101, after which Helena—95 followed.

After the Alexanderwohl congregation had moved to Kansas in 1874, great adjustments were made to the new environment. How rapidly they were made is indicated in the change in given names. For 1919-25, 175 persons were checked with different names. Entirely new German and English names had been added, very few of which were repeated. A complete adjustment was made at the time World War II ended. Of the 168 persons checked of the children born in 1945-53, there appeared 122 different names, most of which were typically American names rather than Biblical names. None are repeated more than two to four times, and most of them appear only once. (This 1945-53 report is based on the Tabor Mennonite Church record. The Tabor Church is a branch of the Alexanderwohl Church.)

Although no other American Mennonite church has preserved a church record of over 200 years, it can safely be assumed that the changes which have taken place in given names are very much the same. The Alexanderwohl Mennonite Church has always been one of the more conservative Mennonite congregations. It can, therefore, be assumed that some others have made this adjustment much more rapidly. On the other hand, such groups as the Amish, the Hutterites and the Old Colony Mennonites still perpetuate the tradition of giving their children only Biblical names and repeating them according to the traditional cycle. In South America, Spanish influences are beginning to be noticeable in the choice of given names. In Russia, it had already become a practice in some circles before World War I to add Russian endings to the given names. Since World Wars I and II, Russian names have become very frequent. This is due to the fact that the Mennonite communities have been broken up, the Mennonite families have been dispersed and frequent intermarriage with the Russian population has taken place. Another Russian practice accepted by the Mennonites was the adding of the father's given name to the bearer's given name somewhat similar to the original Dutch practice. P. M. Friesen would be called Peter Martinovitch Friesen, Martin being the given name of his father.

Settlement and Village Names

The Mennonite settlements, particularly in Russia, were frequently named after the river on which they were located. This was the case with Chortitza, Molotschna and Kuban. They were also named after the owner from whom the land had been bought for the settlement (Ignatyevo) or the province in which they were located (Orenburg, Samara).

In North and South America, the selection of a name for a settlement was somewhat different. In Manitoba the name for the largest two settlements was derived from the fact that the government "reserved" the land for the Mennonites to the east and west of the Red River and, therefore, the names "East Reserve" and "West Reserve" originated. In Saskatchewan, the two large Mennonite settlements received their name from nearby places in which the Mennonites settled: "Hague Settlement" and "Swift Current Settlement." These in turn were transplanted by the migrants to Mexico where they were established next to the "Manitoba Settlement."

In the United States, there are few Mennonite settlements consisting of a larger group of villages in existence since most of the immigrants settled on individual farms. The Alexanderwohl settlement north of Newton, Kansas, was an exception. A number of villages were established. In Mexico, Paraguay, and to some extent in Uruguay and Brazil, the Mennonites have perpetuated the tradition of establishing themselves in compact settlements. The major settlements in Paraguay are Menno, Fernheim, Friesland, Volendam and Neuland. In Brazil the name "Witmarsum" and in Paraguay "Friesland" indicate that the settlers wished to emphasize their Dutch background or to express appreciation for the help received from the Dutch Mennonites.

The Mennonites of the Prusso-Russian background have been most loyal in perpetuating the tradition of living in a closed village and transplanting the name of the village from Prussia to Russia and to the Great Plains of North America, Mexico and South America. In Russia the practice of using the same names for villages or settlements flourished like the repetition for names of grandparents, uncles and aunts in the newly established family. The popularity of names containing "Blume," "Frieden," "Rose," "Schön," or "Wald" reveals that the hard working Mennonite farmers liked to give their village poetic names. When the Mennonites established their villages in Manitoba in 1874-76, hardly an English name appeared in the 110 villages of the West and East reserves. These names were transplanted to Saskatchewan and later to Mexico and Paraguay.

The following is the list of the most common village names used in Prussia, Russia, Canada, U.S.A., Mexico and South America, indicating their frequency: Chortitza 13, Blumenort 11, Grünfeld 11, Orloff 11, Reinfeld 11, Schönau 11, Gnadenfeld 9, Gnadenthal 9, Hochfeld 9, Schönthal 9, Rosenort 9, Rosenfeld 9, Kleefeld 8, Neuanlage 8, Nikolaifeld 8, Reinland 8, Rosenthal 8, Schönfeld 8. In addition to these, there were eleven village names repeated six times and eleven repeated five times. The total of Mennonite villages established in various countries would approach 1,000.

The former Mennonite tradition of the frequency of repetition of names reveals something of the sturdy characteristics and the desire to perpetuate their values from generation to generation. We may feel today that they were losing out on many good things by isolating themselves from the culture and the practices of their environment. Nevertheless, they perpetuated some of the good qualities of which we and the world around us are in great need today.

(For a complete list of Mennonite villages, see article "Villages" in Volume IV of *Mennonite Encyclopedia.*)

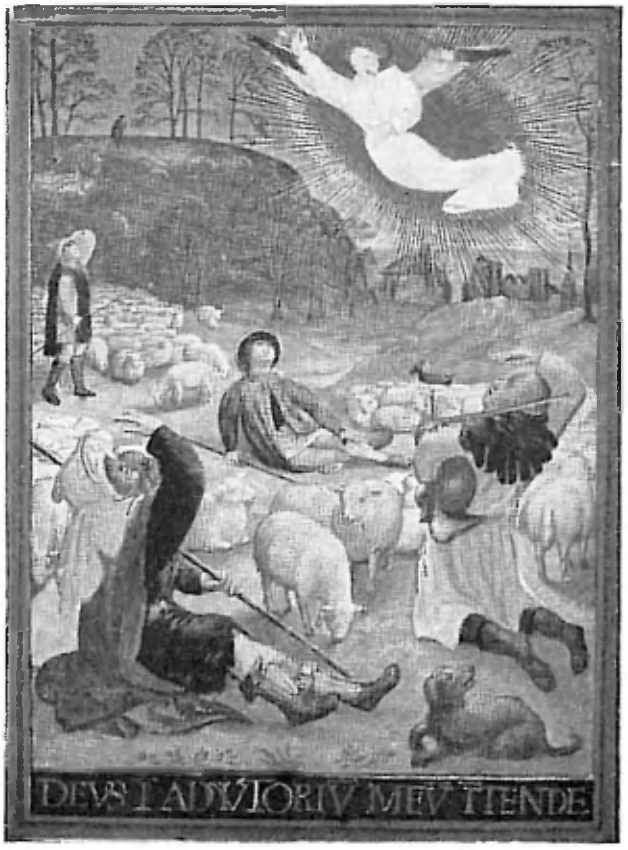
The Angel and the Shepherds

From **Sforza Book of Hours**
Flemish, A.D. 1519-1520
British Museum

(See also Back Cover)

And there were in the same country shepherds abiding in the field keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Luke 2:8-11.



The Story of the Mennonites at Avon, South Dakota

By J. A. BOESE

UPON arriving in America in the 1870's, fellow passengers of immigrant ships bringing Mennonite settlers from Russia and Prussia usually settled as a group, retaining church organizations founded in the old country or founding new congregations as they settled on the prairies. The large Karolswalde settlement of Polish Russia came to America in several ships and as a consequence settled in separate and distinct communities.

One group came to America on the S. S. Colina, arriving in New York September 2, 1874. Its subsequent story is told in the following account by a descendant of this group.

The Mennonites aboard the S. S. Colina left New York and proceeded by rail to Yankton, Dakota Territory, that being the western terminal of the railroad at that time. The group homesteaded forty miles west of Yankton. Extension of the railroad towards the west past the area where they homesteaded meant much to these settlers. Only a few from this group homesteaded in 1874 as they arrived too late in the season. The greater part of the group spent the winter in Yankton. The following spring these also located on homesteads. The area where they homesteaded was from seven to twelve miles south of what is now known as Avon, South Dakota. The area was earlier known as Loretta Settlement, because the name of the U. S. Post Office near the center of the community was Loretta. The postmaster, Philipp Pfaltzgraff, maintained a general store here which was greatly appreciated by this settlement, because the other nearest trading center was Yankton, forty miles away. This country store attracted a good many Indians, as the Indian Reservation was only a few miles west.

The stay over the winter in Yankton was an additional hardship to this group because very few found work. The Mennonite constituency from eastern United States sent some relief supplies as well as a cash gift of three hundred dollars. This was a godsend to them, and appreciation was expressed by the recipients many times. Co-operation among this group of pioneers must have had a prominent place in their mind as it was found possible to agree on a plan to purchase a yoke of oxen and a breaking plow with this gift of three hundred dollars. They had reasoned that this plan would be of the greatest benefit to all those who had taken homesteads.

Under this arrangement, it was possible to break up a small area of sod on each homestead and seed the plot for a limited crop the first season. Having now been able to help themselves for a couple of seasons, they agreed to sell the oxen and plow, and with the proceeds they built a church in 1877, dedicating it early in 1878. This was the first Mennonite church built in Dakota Territory. They had adopted the name of Friedensberg Mennonite Church by which name it is still known.

This group of Mennonites came from the village of Heinrichsdorf near Berdichev in the province of Volhynia, Russia. They had earlier come from Graudenz and various villages on the Vistula. In church activities, many of these village congregations had, in the earlier years, been under the supervision of the Przechovka (Alexanderwohl) Church. If several villages could be mentioned above others, they would probably be the villages of Konopat and Jeziorken. No doubt they lived here for a considerable length of time. Jeziorken was located about eleven miles northwest of Przechovka. Hans Schmidt and Peter Schmidt were ministers in this area, and they were the direct forefathers of the Schmidt lineage included in this transport to America. Benjamin P. Schmidt, leader of the group in Heinrichsdorf and also at the time when this group came to America, was a direct descendant of the Schmidt lineage above named. Cornelius Ewert and Tobias Ratzlaff were chosen to assist Elder Benjamin Schmidt while still in Russia. Ratzlaff soon resigned after arriving in the new settlement in the Loretta area.

Herbert Wiebe seems to infer that our people had lived at Graudenz for a long time, for when in 1824 the Elder Siebrand in Kulm was asked by authorities how long these Mennonites had lived in that area, Siebrand replied that judging from various evidences, it was his belief that they had been there more than two hundred years. Our group is reported to have left the Graudenz area in 1788. The "trek" was headed toward the southeast into Russian Poland. Upon leaving Graudenz, they are reported to have remained near Warsaw for several years whereupon they continued on their journey into the provinces of Kiev and Volhynia. Some of them located in the village of Michalin in Kiev. Walter Kuhn mentions Antonovka, Karolswalde, Waldheim, Zabara, Machnovka and others, nearly all of which were familiar to our group; and there is no doubt that they resided in this area, but they did not bring enough written evidence along with them to which we might now turn for help to clear the question. Then again, for example, one family reports that their father was baptized by Cornelius Richert

in the "Wola" in 1833. (See "Vola-Vodzinska" in *Mennonite Encyclopedia,* Vol. IV, p. 842.) D. A. Schultz states that our main group was at Zabara about 1837 when it left for the Molotschna to help organize the village of Waldheim (named after the Waldheim in Volhynia).

At this time the group was under the leadership of Peter Schmidt. Soon it became evident that the greater part of the group did not feel at home in Waldheim at Molotschna. It may be that the church supervision was not to their liking. Then also the strict supervision of Johann Cornies in agriculture was foreign to them. Within a few years they appealed for permission to look for a new location. This was granted to them. About this time Peter Schmidt resigned his position as leader and in his place Benjamin P. Schmidt, his son, was elected. The group now proceeded northward to a location in an area through which they had come on their way to the Molotschna. A new village near Berdichev in Volhynia was organized in 1848 and named Heinrichsdorf. Not all the families came to Heinrichsdorf; some remained in Waldheim and later a few of these went to the Crimea.

Life in Heinrichsdorf was, generally speaking, more favorable than it had been the previous generation. However, nearly all belonged to the poorer class. Benjamin P. Schmidt was the spiritual advisor, but the church here belonged to a group of eight or nine congregations over which Tobias A. Unruh from Karolswalde was elder. When the twelve delegates from Europe were sent to America in 1873 to investigate the possibilities of favorable locations for Mennonites desiring to come to America, Tobias A. Unruh also represented the Heinrichsdorf group on this venture. This preceded the great exodus of Mennonites to America in 1874-1875 which our group also joined.

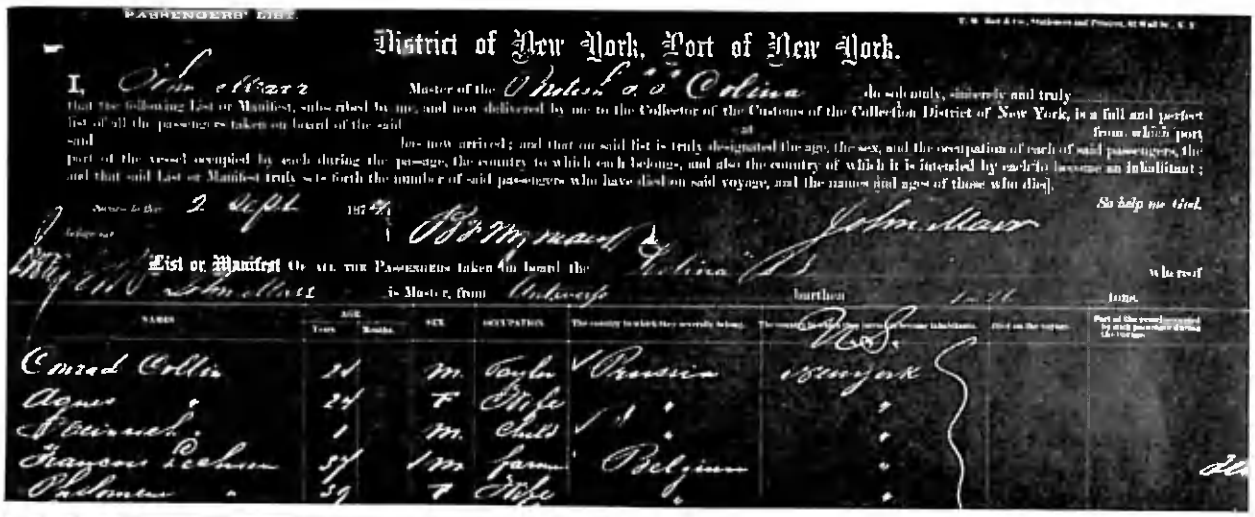
The first sentence of Tobias A. Unruh's diary reads as follows: "July 28, 1874, twenty-five families emigrated from Heinrichsdorf to America." A photostatic copy of the passenger list of the British steamship, Colina, reveals the names of twenty-five Mennonite families. To be exact in checking the names of this list against the Heinrichsdorf church record, it is to be noticed that the two sons and the two daughters of Heinrich Wedel (the parents being deceased) were counted as a family and this added up to the twenty-five families which made a group of 136 individuals. Then there were thirteen other individuals, some of whom were brought along by heads of other families while some came on their own account, making a grand total of 149 persons.

The Heinrichsdorf Church record shows the following family names: Balzer, *Beier, Boese,* Buller, Decker, Eck, *Ewert,* Frey, Funk, Jantz, Koehn, Klassen, Luedke, *Nachtigall,* Penner, *Ratzlaff, Schmidt, Schultz, Teske, Unruh,* Voth and Wedel. The passenger list of the S. S. Colina shows only those names in italics. A few of those not in italics may already have departed for other points as it is known that several families had left before 1874. It is also known that several families still remained there in September, 1874, when the greater part of the group left for Amercia. A few may then soon have gone to the Molotschna. However, some of the Schmidt families and some of the Wedel families as well as some Ecks and Freys soon followed the main group and settled in Kansas. The Dietrich Enns family mentioned as passengers on this transport, it is believed, did not live in Heinrichsdorf because their names are not to be found in that church record. They may have come from elsewhere and happened to take passage at the same time. They apparently did not locate in Dakota.

The Loretta community during the early years was also joined by a number of people from the Marion, South Dakota, area mainly of the Karolswalde group, and a few families followed from Russia. A number of the homes consisted of rather large families including grown-up members. This, to a degree, accounts for the fact that the population of the Loretta group increased quite rapidly until the middle of the nineties when it had reached approximately 245 people. The group then numbered nearly sixty homes. The population had reached its peak. Crops had been favorable and farming in general had expanded, so much so that it soon became evident that new frontiers might have to be sought. Additional homesteads nearby were no longer available nor was land for sale at what was considered a reasonable price. Many families did not own land and some had more than one quarter of land. The latter saw a good future, but the former were on the search and were meanwhile attracted to areas where homesteads were still available. Beginning about 1897-1898, families and individuals left for Montana, Minnesota, Canada, and soon also for Oklahoma and Colorado. In recent years the trend was no longer to look for homesteads but rather for opportunities for employment in industrial fields. This led them to areas like Michigan, California and other points.

In 1928 a map of the local community showed 42 Mennonite homes, although as indiciated above, this community was larger in earlier years. In 1958, thirty years later, only seventeen of the same farm homes were still occupied by Mennonite people. A number of former Mennonite homes have been eliminated and absorbed into larger farms—typical of the present day trend. During the same thirty years, sixteen other farms have passed into the ownership of non-Mennonites. Only a few Mennonites have purchased farms which they still own. Several families have retired and live in nearby towns but have retained their church affiliations. A few entered occupations other than farming such as gas station attendants, truckers, etc. As a whole, all these constant changes did not greatly affect the opera-

The Friedensberg Mennonite Church south of Avon, South Dakota. (Right) Adobe house in the Loretta settlement built by John J. Schmidt, one of the last of the old landmarks to be obliterated.



PASSENGERS' LIST.

District of New York, Port of New York.

I, [illegible] Master of the [illegible] do solemnly, sincerely and truly declare that the following List or Manifest, subscribed by me, and now delivered by me to the Collector of the Customs of the Collection District of New York, is a full and perfect list of all the passengers taken on board of the said [illegible] at [illegible] from which port said [illegible] has now arrived; and that on said list is truly designated the age, the sex, and the occupation of each of said passengers, the part of the vessel occupied by each during the passage, the country to which each belongs, and also the country of which it is intended by each to become an inhabitant; and that said List or Manifest truly sets forth the number of said passengers who have died on said voyage, and the names and ages of those who died.

So help me God.

Sworn to the 2 day of Sept 1874 before me [illegible]

List or Manifest Of all the Passengers taken on board the [illegible] whereof [illegible] is Master, from [illegible] burthen [illegible] tons.

NAMES	AGE Years	AGE Months	SEX	OCCUPATION	The country to which they severally belong.	The country of which they intend to become inhabitants.	Died on the voyage.	Part of the vessel occupied by said passengers during the voyage.
Conrad Collin	31		M.	Farmer	Prussia	New York		
Agnes "	24		F.	Wife	"	"		
Heinrich "	1		M.	Child	"	"		
Francois Peelman	57		M.	Farmer	Belgium	"		
Adolphine "	39		F.	Wife	"	"		

Portion of first page of the passenger list of the S. S. Collna.

(Left) Two of the church leaders at the time of the founding of the Loretta settlement, Benjamin P. Schmidt and Cornelius H. Ewert.

(Below) Edward Duerksen, a recent minister of the Friedensberg Church, and Emil Krahn, present minister.

H. U. Schmidt, former pastor of the New Hopedale Mennonite Church, Mena, Oklahoma, now retired. David A. Schultz, a former minister of the Friedensberg Church, now deceased.

tion of the local church. At present our constituents add up to a round hundred—very much the same that the S. S. Colina brought to this settlement in 1874—85 years before!

A shift of family names of this community may be of interest. Four of the leading names were Schmidt, Schultz, Boese and Ratzlaff. The following comparison can be made:

Name	Number that arrived 1874 on S. S. Colina.	No. estimated in Loretta in 1896-1897.	Number at Loretta area in 1958.
Schmidt	32	66	none
Schultz	26	36	8
Boese	19	51	17
Ratzlaff	6	10	14

Other family names here in greater number than they were in the beginning are Unruh, Dirks, and Koehn. However, most of these came after the settlement was founded. David A. Schultz states in his report that the group proceeded from New York westward by rail arriving at Yankton, Dakota Territory, on September 7, 1874. The writer's father had made some notes on the voyage to America. Here was found the following entry: "Monday, the 16th (of August) in the morning we arrived in Antwerp (Belgium). Tuesday, the 17th of August we departed from Antwerp on the steamer." Steamer here refers to the S. S. Colina which arrived in New York on September 2, 1874. Schultz states that they did not travel by rail on Sunday. Upon reaching Dubuque, Iowa, they rested over Sunday and observed the day in having a church service. Late September 7 they arrived in Yankton, Dakota Territory, which, as later reported by some of our people, seemed completely out of this world!

Again referring to the entry in Tobias Unruh's diary, where it is stated that this group departed July 28, one would feel justified in explaining that they were otherwise determined to leave hurriedly and were perhaps ready to leave but had some trouble in obtaining their passports. Cornelius Ewert was sent to the Molotschna from where they had to get their passports, and as soon as he arrived with them, they left on short order which was August 15 or 16. The weather for the voyage was favorable and all went well.

Descendants of the Mennonites that came on the Colina now live in many areas of the United States and in provinces of Canada. In early years they were predominantly farmers, but are now found in almost any occupation that one can name.

Should one make a cross section of the components of this group, one would feel justified in saying that it resulted in a favorable report. These people appeared to be church conscious. Almost without exception where they located in groups, they soon had a church. The first instance probably was about 1903 at Dalmeny, Sask. It was also true of the Bethlehem Church at Bloomfield, Montana, and likewise of the New Friedensberg Church near Vona, Colorado.

The community in its earliest years maintained a day school which was carried on in one of the homes before a schoolhouse had been built. A few years later when school districts in the county were organized, they were pleasantly surprised that almost the entire community was set up as one district and the schoolhouse was then located near the church. They also maintained what is today known as daily vacation Bible school where Bible instruction was the main study. This was done after the day school terms were finished so that families that lived in other districts could also attend the same. Bible school sometimes lasted eight weeks.

Ministers that served the Friedensberg Mennonite congregation were Benjamin P. Schmidt; Tobias Ratzlaff; Cornelius Ewert; David Ewert, who after attending school at Halstead, Kansas, became a victim of typhoid fever; Henry P. Unruh, deceased; David A. Schultz, deceased; Henry U. Schmidt, now retired at Meno, Oklahoma; Edward Duerksen, now serving at Carpenter, South Dakota; Emil Krahn, Avon, South Dakota, now in charge since October, 1952.

This congregation is somewhat isolated from other Mennonite areas, but appears to appreciate its independence. The membership over the years was maintained at well over the one hundred mark, but in recent years the membership has decreased somewhat. However, they have maintained a record of continuous Sunday services since its beginning here which dates back 85 years this season. The church is identified with the General Conference Mennonite Church. The Lord has made his presence known here! All glory to him!

The Passenger List

Each name on the passenger list is followed with the age of that individual. These ages agree with the ages given in the church book. Upon settling in Dakota, the Friedensberg congregation started a new church record and the first names entered were about all the names that came in this group, except for one or two families who joined the Seventh-day Adventists. The church maintained a fairly good church record through the years. Of the 149 Mennonite names found on the passenger list, the eleven names of the Enns family will get no further mention here. Of the remaining 138 individuals, 38 had left for the Marion, South Dakota, area. Their descendants may still be found there today. The remaining one hundred located in the Loretta area. Several of these did not stay here long, but it was their first stopping place. A few of those of whom no report follows may have been victims

of a typhoid fever epidemic. Several persons, mainly children, are known to have died in Yankton as well as several who died after filing on homesteads. The story of the one hundred who came to Loretta is rather involved and for that reason information will be limited. Aiding in identification will be the fact that it is reported to whom the individual was later married. Also given here is the name of at least one descendant, where possible.

Names of the passenger list shown here are the same numerically as they have been entered on the official passenger list. Family name of the spouse is generally supplied and shown in parenthesis. You will notice that certain names are italicized. These names are the one hundred individuals that made up the Loretta group which is mainly discussed here.

The Passenger List

	Name	*Age*
1.	Dietrich Enns	43
2.	Anna (wife)	40
3.	Anna	17
4.	Helena	13
5.	Agatha	9
6.	Franz	8
7.	Elisabeth	7
8.	Peter	6
9.	Dietrich	4
10.	Katharine	2
11.	Aganetha	1/2
12.	Abraham Ratzlaff	46
13.	Anna (Teske) wife	43
	The children of this family are No. 14 through 21. Located in Marion area. One of the descendants, Ben Ratzlaff, Marion, South Dakota.	
14.	Johann Ratzlaff	15
	Later married Else Buller, Marion area. Donald Ratzlaff, Freeman, S. D., grandson.	
15.	Tobias Ratzlaff	8
	Later married Eva Buller. Moved to Waldheim, Saskatchwan.	
16.	Andrew Ratzlaff	6
	Later married Lena Boese—Mrs. Caleb Thomas, Marion, S. D. A daughter.	
17.	Peter Ratzlaff	4
	Died about 1874.	
18.	Susanna Ratzlaff	19
	Later married Joseph Gaster. Edw. J. Gaster, Ashton, Iowa. A son.	
19.	Marie Ratzlaff	17
	Died in East Freeman, S. D. No marriage.	
20.	Helena Ratzlaff	10
	No report.	
21.	Eva Ratzlaff	1
	Later married a non-Mennonite at Yankton, S. D. No further report.	
22.	Heinrich Nachtigall	33
	Homesteaded in Marion, S. D., area.	
23.	Marie (Schultz) Nachtigall	31
	Entries 24 through 27 are their children.	
24.	Jacob Nachtigall	8
	Was R. R. cook. No marriage.	
25.	Abram Nachtigall	5
	Later married Carolina Boese. John Nachtigall, Marion, S. D., is one of the family.	
26.	Isaac Nachtigall	3
	Teacher, Parker, S. D. No descendants.	
27.	Helena Nachtigall	10
	Married Rev. Henry Unruh. Daughter, Mrs. Henry Berg, Marion, S. D.	
28.	*Tobias Ratzlaff*	43
	Children are 30 through 33. Minister.	
29.	*Helena (Nachtigall) Ratzlaff*	35
30.	*David Ratzlaff*	14
	Later married Susie Dirks. Youngest son is Albert Ratzlaff, Avon, S. D.	
31.	*Abraham Ratzlaff*	12
	Moved to Canada. No marriage.	
32.	*John Ratzlaff*	1
	No descendants.	
33.	*Anna Ratzlaff*	10
	No marriage.	
34.	*Maria Ratzlaff*	72
	Widow. Mother of Tobias Ratzlaff (No. 28).	
35.	*Maria (Schmidt) Boese*	57
	Widow. Was mother of 5 sons and 3 daughters in this group. Complete genealogy exists.	
36.	*Martin Boese*	30
	Married Katharina Schultz. Was first couple of this group to marry in U.S.	
37.	*Abraham Boese*	24
	Married Helena Buller. Youngest daughter is Mrs. Harry Kaufman, Marion, S. D.	
38.	*Elisabeth Boese*	31
	Married Tobias Ratzlaff. No descendants.	
39.	*Eva Boese*	21
	Married Tobias J. Schmidt. Youngest son Adolph Schmidt, Spring Valley, Minn.	
40.	*Katharina Boese*	19
	Married Gerhard Nickel. Al Nickel, Marion, S. D., is a grandson.	
41.	Christian Teske	49
	Located in Marion, S. D., area.	
42.	Elisabeth (Schimdt) Teske	37
	Was daughter of Ohm Peter Schmidt.	
43.	Cornelius Teske	21
	Married daughter of D. Unruh. Mrs. Kath. Orondorf, 1674 Loyla St., St. Joseph, Mich.	
44.	Benjamin Teske	9
	Married Helena Schmidt, daughter of Benj. S. Schmidt. Mrs. Eva (Teske) Schmidt, Lustre, Mont.	
45.	Abraham Teske	3
	Married Marie Jantz. Allen Teske, R. R. 2, South Bend, Indiana.	
46.	Susanna Teske	19
	Married Jacob Tiesen. No children.	

47. Marie Teske 17
Married Peter Loewen. Abr. Lowen, 1701 Langley Ave., St. Joseph, Mich., is descendant.
48. Helena Teske 11
Married David P. Schmidt. Andrew C. Schmidt, R. 2, Three Oaks, Mich., a son.
49. Anna Teske 6
Married Jacob H. Unruh of Freeman, S. D. Abr. Unruh, R. R., Monroe, Wash., a son.
50. *Johann Boese* 32
Mrs. Harold Honstra, Springfield, S. D., is a granddaughter.
51. *Aganeta (Schultz) Boese* 39
52. *Isaac Boese* 2
Married Aganeta C. D. Unruh. Mrs. Frank E. Reimer, Steinbach, Man., is a daughter.
53. *Carolina Boese* 1
Married to Abr. Nachtigall, No. 25.
54. *Helena Nachtigall* 19
Married Henry Lehrman. Descendants are said to be in Oregon.
55. *Anna Nachtigall* 4
Married Corn. J. Schmidt. Helena and Anna Nachtigall were step-daughters to No. 50. Mrs. J. W. Buller, Aurora, Oregon, descendants.
56. *Cornelius Unruh* 24
A grandson is H. J. Becker, Avon, S. D.
57. *Maria (Schmidt) Unruh* 25
Was widow. Frank Ewert in her first marriage.
58. *Anna Ewert* 3
Married John B. Becker and still lives at the home of her son, Benj. J. Becker, Avon, S. D.
59. *Aganetha Unruh* 16
Married Isaac B. Schmidt. A daughter, Mrs. Ben F. Dirks, Peever, S. Dakota.
60. *Heinrich Unruh* ..... Infant
Son of Cornelius and Maria Unruh, No. 56 and 57.
Married Tina Hamm. H. B. Unruh, Salem, Oregon.
61. *David Nachtigall* 30
No. 61 and 62 were stepsons to Johann Boese.
62. *Abraham Nachtigall* 28
Both left for the west coast in early years.
63. *David A. Schmidt* 51
No. 65 through 72 members of this family.
64. *Helena (Teske) Schmidt* 37
65. *Heinrich Schmidt* 14
Married Lena Unruh. Moved to Canada. A son, Henry Schmidt, Mennon, Sask.
66. *Andrew Schmidt* 12
Married Anna Graber. A. A. Schmidt, Freeman, South Dakota.
67. *Tobias Schmidt* 8
Married widow, Mrs. Heinrich Schmidt.
68. *Anna Schmidt* 18
Married John Williams. Bill Williams, Medicine Hat, Alberta, a son.
69. *Susanna Schmidt* 11
Married William Lidtke. Mrs. Albert Ratzlaff, Avon, S. D., a granddaughter.
70. *Helena Schmidt* 10
Married Cornelius Wedel. See No. 107.
71. *Katharina Schmidt* 2
Married David Tieszen. Helen Tieszen, Yankton, S. D., a daughter.
72. *Peter Schmidt* ..... Infant
Married Flora Smith. Starkweather, N. D.
73. *Benjamin P. Schmidt* 49
In 1874 he was leader of the group.
74. *Sarah (Dirks) Schmidt* 41
Mrs. Schmidt was the daughter of Elder Benj. Dirks. No. 75 through 80 were children of this family. Genealogy exists.
75. *Isaak Schmidt* 15
Married Aganetha Unruh. See No. 59.
76. *Tobias Schmidt* 4
Moved to Colorado. No descendants.
77. *Franz Schmidt* 1
Married Mary Dirks. Hubert Schmidt, 7309 Jarboe St., Kansas City, Missouri.
78. *Anna Schmidt* 19
Married Henry A. Unruh. Albert Schultz, Decatur, Illinois, a grandson.
79. *Nelle Schmidt* 10
Married Charles H. Dirks. Joseph C. Dirks, Springfield, S. D., a son.
80. *Margareta Schmidt* 6
Married Henry H. Dirks. No descendants.
81. *Abraham T. Schultz* 32
Was "Schultz" in Heinrichsdorf. Fred A.
82. *Anna (Unruh) Schultz* 35
Schultz, Howard, S. D., a son.
83. *David Schultz* 1
Married Eva Ewert. Was leader of the church here. Frank Schultz, Lodi, Calif., a son.
84. *Aganeta Schultz* 4
No descendants. Died at Vona, Colorado.
85. *Benjamin Schmidt* 17
Reportedly a half brother to No. 111.
86. *Aganeta Schmidt* 10
Married P. H. Jantz. Tob. Jantz, Three Hills, Alberta, Canada.
87. *Peter A. Schmidt* 39
Was Deacon. Andrew C. Schmidt, Three Oaks, Michigan.
88. *Helena (Unruh) Schmidt* 39
Resided with son Herman, Huron, S. D., after death of her husband.
89. *David Schmidt* 12
Married Helena Teske. Moved to Canada. Henry Schmidt, Chilliwack, B. C. See No. 48.
90. *Wilhelm Schmidt* 6
Married Eva Richert. Moved to Montana. Adeline Buller, Glendive, Mont., granddaughter.
91. *Martin Schmidt* 5
Died in youth.
92. *Herman Schmidt* 1
Married Eliz. Fast. In a second marriage he married Widow Kath. Wollman. Vivian Schmidt, Huron, S. D., a daughter.
93. Benjamin Teske 51
Homesteaded in Marion, S. D., area.
94. Catharine (Unruh) Teske 44
Her second marriage.
95. Catharine Schmidt 23
Stepchild to B. Teske. No descendants.
96. *Elisabeth Schultz* 53
Widow. Daughter of And. and Eva Schmidt.
97. *Tobias Schultz* 13
Married Kath. Buller. Herman Schultz, Springfield, S. D., youngest son.
98. *Elisabeth Schultz* 20
Married Fred H. Buller. Abe. F. Buller, Dolton, S. D., a son.
99. *Katharina Schultz* 18
Married Martin Boese. Mrs. Martha Tschetter, Freeman, S. D., a granddaughter.

100. *Jacob Boese* 39
Joseph Boese, Enid, Okla., descendant.
101. *Maria (Buller) Boese* 35
Are parents of No. 102 through 106.
102. *Heinrich Boese* 10
Married Nettie Unruh. Wayne Boese, 816 E. 12th St., Sioux Falls, S. D., a descendant.
103. *Benjamin Boese* 1
Married Susie Schartner. William Boese, Carrier, Oklahoma, a descendant.
104. *Elisabeth Boese* 11
Married John H. Buller, A. L. Buller, Pueblo, Colorado, a son.
105. *Helena Boese* 8
Married Abr. T. Schultz. See No. 81.
106. *Nelle Boese* 3
Victim of typhoid fever in youth.
107. Cornelius Wedel 17
Married Helena Schmidt. Henry Wedel, Yale, S. D., a son (First lived in Marion, S. D., area).
108. Benjamin Wedel 12
Married Marie Schmidt. Theodore B. Wedel, Lustre, Montana. A son.
109. Helena Wedel 20
Marion, S. D., with parents. No descendants.
110. Maria Wedel 14
Married Henry P. Unruh. Mrs. Henry Berg, Marion, S. D., a daughter.
111. Andrew Schmidt 25
Settled in Marion, S. D., area.
112. Aganeta (Ewert) Schmidt 25
Melvin Schmidt, Marion, S. D., a descendant.
113. Maria Schmidt 1
Died 1874 in Yankton.
114. *Andreas Schmidt* 22
Moved to Canada. Mrs. Peter Neufeldt, Hague, Sask., a descendant.
115. *Eva (Eck) Schmidt* 22
116. *Heinrich Schultz* 29
Anna Unruh, Avon, S. D., a descendant.
117. *Anna (Voth) Schultz* 29
(Was born at Michalin.)
118. *Johan Schultz* 6
Married Elizabeth C. D. Unruh. Erdman Nikkel Jr., Southy, Sask., a descendant.
119. *Johan Schultz* 5
Married Lena F. Buller. Daniel Dirks, Abbotsford, B. C., a grandson.
120. *Tobias Schultz* 1
Died in childhood.
121. *Helena Schultz* 3
Married Rev. H. P. Unruh. William Unruh, Avon, S. D., a son.
122. Abraham Schmidt 24
Located in Marion, S. D., area. Ferdinand Schmidt, Denhoff, N. D., a relative.
123. Anna (Schmidt) Schmidt 20
124. Johanna Schmidt 1
No report.
125. *Heinrich Boese* 36
Merlin Boese, Avon, S. D., a grandson.
126. *Katharina (Schmidt) Boese* 29
Daughter of Benjamin P. Schmidt.
127. *Benjamin Boese* 3
Married Mary Dirks. Art Boese, Vona, Colorado, a son.
128. *Marie Boese* 5
Upon the death of her sister Sarah, she married P. T. Unruh. Evelyn Gerber, Columbus, Nebraska.
129. *Sarah Boese* 4
Married P. T. Unruh.
130. *Eva Boese* 1
Died in childhood.
131. *Cornelius Ewert* 32
Minister. Dr. J. H. Ewert, Freeman, S. D., grandson.
132. *Maria (Schmidt) Ewert* 26
Children of this family are No. 133 and 134.
133. *David Ewert* 6
Typhoid fever victim while still a young man.
134. *Johann Ewert* 3
Died in boyhood.
135. *Henry Schmidt* 14
Homesteaded here, later moved to Marion, S. D., area.
136. *Anna Schmidt* 8
Married Peter Tiahrt, Marion, S. D. Harry Tiahrt, Marion, S. D., a descendant.
137. *Maria Beyer* 42
From Nachtigall family. Widow and daughters left for western Dakota. No report.
138. *Cornelius Beyer* 12
Left for Nebraska. Mrs. Agnes Beyer, Henderson, Nebraska.
139. *Elisabeth Beyer* 10
See No. 137.
140. *Susanna Beyer* 8
See No. 137.
141. *Benj. S. Schmidt* 28
142. *Eva (Unruh) Schmidt* 23
Cornelius, Andreas, and Helena next below are children. As widow left for Canada with children.
143. *Cornelius Schmidt* 4
Married Eva B. Unruh. Mrs. Geo. E. Hugh, Argyle, Manitoba.
144. *Andreas Schmidt* 1
Died in boyhood age.
145. *Helena Schmidt* 3
Married Ben C. Teske. Mrs. Helen Hiebert, Laborer, B. C.
146. *Heinrich Schmidt* 16
No report.
147. *Heinrich Schmidt* 23
Moved to Canada. Reported to have joined Seventh-day Adventists.
148. *Wilhelmina (Schoter) Schmidt* 20
Seventh-day Adventists.
149. *David Schmidt* 1
Son of above family. No details available.

The one hundred names in italics are the individuals that comprised the original group that was known as the Loretta Settlement south of Avon, South Dakota. The oldest person in this group was Maria Ratzlaff, No. 34 on this list. She was born September, 1797, died in 1891. At the time of completing this report (January, 1959), Mrs. John B. Becker (No. 58 on the list), is the only one of the group that is still living in this community. She is staying at the home of her son, Ben Becker, Avon, South Dakota. Also still living but not in this community is Mrs. Elizabeth Buller (No. 104 on the list). She was born July 25, 1863. She now lives with her son, A. L. Buller, Pueblo, Colorado. There are several other individuals living in this community born on foreign soil, but they did not come on the S. S. Colina.

Books in Review

Mennonites in Virginia

History of Mennonites in Virginia, 1727-1900, Vol. I, by Harry Anthony Brunk. Harrisonburg, Va.; published by the author, 1959. 554 pp. (22 pitures and 6 maps). $7.00.

One of the gaps in regional histories of American Mennonites has been that of Virginia. Recently Harry A. Brunk, well-known professor of history at Eastern Mennonite College, closed the gap until the end of the nineteenth century by the publication of a comprehensive and thorough historical treatment of Virginia Mennonites.

Mennonites first came to Virginia in the late 1720's and settled in the lower Shenandoah Valley, which later became the northwestern part of the state. They came from Pennsylvania, mostly from the Lancaster area, although some families came from Bucks and Montgomery counties, and established the first daughter colony of American Mennonites. After the American Revolution they moved farther up (south) the valley into permanent settlements in what are now Rockingham and Augusta counties. Like the mother colonists, they were experts in diversified farming, deeply conscious of the nonresistant way of life, quiet, industrious, and devout Christians.

The history follows a chronological order according to the districts—Northern, Middle, and Southern—into which the conference is divided. Subjects of unusual importance are treated in separate chapters within this order. Topics such as: Joseph Funk and church music, Virginia Mennonites during the Civil War, the beginning of conference organization and activity, the coming of the Sunday school, evangelistic outreach into the mountains, the founding of the Home Mission Board in 1892, colonization, and the Old Order schism which occurred in the latter part of the nineteenth century are given treatment. In all there are 19 chapters, with 30 pages of bibliography and footnotes, followed by an index.

Although for more than a hundred years Virginia Mennonites maintained direct connection with the Pennsylvania churches, they did not remain long a daughter colony. Therefore they have a history of their own which is quite separate and distinct. In the setting of the South, with their unusual experiences in the valley, they developed an outlook which prepared them to make significant contributions to American Mennonite faith and culture. The author makes this clear without undue stress or prejudice. While on one hand they were among the most conservative of Mennonites, they were on the other hand the most progressive and outgoing of Mennonites in America in the nineteenth century. They accepted the English language as a means of communication in the pre-Civil War period. For this and other reasons they were prepared to engage in missionary outreach in the mountain areas in what Brunk calls "Schoolhouse Evangelism." This pioneer work in missions—and its scope—has not been presented before in print. Two chapters are devoted to this outreach. Another area in which Virginia Mennonites led was church music, in the use of English hymns and tunes, the instruction of part singing, and in the compilation of church hymnals and manuals for instruction in music. Three chapters are given to this subject. The kind of music promoted by Joseph Funk, C. H. Brunk, and later J. D. Brunk is rightly distinguished from the lighter and more sentimental songs written and published by Aldine Kieffer.

Virginia Mennonites have been very active in American Mennonite life and have played a role which in importance is out of proportion to their numbers. Their lines have gone throughout the whole church; the influence of the Coffmans, Brunks, Heatwoles, Wengers, and others cannot easily be estimated. Author Brunk does not tell us why this is, although he makes some inferences in a modest way. May it be because many Virginia Mennonites—as a result of their history—keep a rather even keel between conservative and progressive influences? Whatever the answer is, one cannot understand American Mennonites without the Virginia story. Harry A. Brunk has given us his version of it in a book which is well worth owning and reading for information as well as for earnest thought and study.

Eastern Mennonite College — Irvin B. Horst

Littell and Anabaptist Research

The Anabaptist View of the Church, second edition enlarged and revised, by Franklin H. Littell. Boston: Starr King Press, 1957, 229 pp., $6.00.

The Free Church, by Franklin H. Littell. Boston, Starr King Press, 1957, 171 pp., $6.00.

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

Landgraf Philipp und die Toleranz, by Franklin H. Littell. Bad Nauheim: Im Christian-Verlag, 1957, 54 pp.

Franklin H. Littell received his Ph.D. on the basis of a dissertation written under Roland H. Bainton at Yale University in 1946 and published by the American Society of Church History in 1952. A revised and enlarged edition appeared in 1958. Littell focused his research project on the Anabaptist view of the church. Most of the Anabaptist sources, particularly the Dutch, make it clear that this approach is not only justified but essential to a fuller understanding of Anabaptism and its motivation. However, some scholars have thought there were other characteristics of Anabaptism more central, particularly during the late 19th century when Anabaptism was seen as a champion of liberal and democratic thought. Nevertheless, the insight that the concept of the church was central for Anabaptism has never been lost sight of. S. Hoekstra, B. z., the well-known systematic theologian of Amsterdam, devoted a book to this subject a century ago which surprisingly is not even mentioned by our author.

Littell points out that early Anabaptism strongly emphasized "the fall of the church" and aimed at nothing less than its complete "restitution." This insight and conviction created among the followers a sense of having a "great commission." This, in brief, is the outline and approach of the book which proves to be most fruitful and challenging. The scholarship of the author is demonstrated throughout the book. His findings are heavily documented consisting of pages 162-214. The second edition, in particular, demonstrates a full awareness of all major secondary and primary sources, although the author probably relies more on the former. He uses the sources pertaining to Swiss Anabaptism more generously than those of the Dutch which does not mean that his findings and conclusions would have been altered if there had been a more balanced use of sources. Praiseworthy is also the fact that he does not study Anabaptism as an isolated entity but treats it as a part of Christendom and Protestantism in general and the Reformation in particular.

Littell continued his study of Anabaptism, particularly in connection with his invitation to give the Menno Simons Lectures at Bethel College in 1954. These lectures were entitled "The Free Church" and were published simultaneously in English and German in 1957. His particular emphasis in these lectures is the "Significance of the Left Wing Reformation in Modern American Protestantism." In this study, the author aims to apply and make meaningful the Left Wing or Anabaptist-Mennonite message in the contemporary world. He reaches back to the question, "How the Free Church Emerged," in the Reformation and deals with the "free church" and the "spiritualizers" in the American environment. He points out that the "free church" and "American religion" face dangers in "verbalism," loss of discipline and hope, and the corruption by liberalism. He emphasizes the role which the free church must play as a disciplined body in facing totalitarianism and making its contribution in the context of Christendom at large.

That this significant book was made available simultaneously in the English and German languages is unusual and most helpful. Those who have heard Littell speak at various occasions such as the Menno Simons Lectures and conferences and were stimulated by him can now read these books which not only feature Anabaptism of the 16th century but also contain challenging messages for our day. The gospel containing salvation unto life, discipleship, the work of the spirit of God in the Christian brotherhood and church are presented in a stimulating manner.

The booklet dealing with Philip of Hesse and religious tolerance constitutes a lecture given by Littell in the Philipps University of Marburg in connection with his being honored on February 7, 1957, when he received the honorary degree of Dr. theol. h.c. This is a valuable presentation of the unusual case where a ruler during the Reformation granted limited religious freedom to the Left Wing movement which included the Anabaptists.

Some lectures and articles by Littell have appeared in *Mennonite Life* and can be found in the following issues: October, 1950; January, 1953; April, 1955 (See also this issue).

Bethel College — Cornelius Krahn

The Heritage of Danzig

Das niederländische Erbe der preussisch-russländischen Mennoniten in Europa, Asien und Amerika, by Johan S. Postma. Emmen, Netherlands: by the author, 1959, 187 pp., $2.50.

Geschichte Ost-und Westpreussens, third edition, by Bruno Schumacher. Würzburg, Holzner-Verlag, 1958, 402 pp., $6.00.

Das Danziger Volksleben, by Hans B. Meyer. Würzburg, Holzner-Verlag, 1956, 223 pp., $5.00.

Postma aims to point out the Dutch cultural heritage of the Mennonites who left the Netherlands during the sixteenth century settling in the Vistula and Danzig region from where they moved later to Russia and North and South America. In a way, this book treats the same subject dealt with by B. H. Unruh in *Die niederländisch-niederdeutschen Hintergründe der mennonitischen Ostwanderungen* (1955). Postma, who is a Dutch citizen and lived with the Mennonites in South America for a decade, wrote this book at the University of Marburg as a doctoral dissertation. In his conclusions, he differs somewhat from B. H. Unruh. The latter presented a thesis according to which this group of Mennonites was primarily of "Frisian" background, while Postma comes to the conclusion that they were primarily Dutch. In the reviewer's mind, there is no doubt that Postma sees and presents the actual facts more clearly and accurately. Both of these studies are among the first attempts to deal with a very significant and little-known phase of the Dutch-German-Russian Mennonite background. No study in this field exists in the English language.

Postma treats the migration from the Netherlands to Danzig and Prussia and the relationship of these daughter settlements to the congregations in the Netherlands. He traces the cultural characteristics of the Prusso-Russian Mennonites by investigating their names, linguistic peculiarities and other cultural traits. Like the book by Felicia Szper, *Nederlandsche Nederzettigen* . . . which appeared prior to World War I, this and Unruh's book will be frequently referred to in investigating the cultural and ethnic background of this group of Mennonites.

Schumacher's book dealing with the history of East and West Prussia is a standard source of information pertaining to the settlement and history of the Germans along the lower Vistula River. It relates the story from the earliest beginnings to the time when in 1945 the Germans fled from this territory, basing the information on many sources. The book includes an excellent index. In this very general treatment of this subject, such a minority as the Mennonites are barely mentioned; nevertheless, the book furnishes an excellent background pertaining to their settlement and history in this area.

Meyer's book on the folk life of the population of Danzig is of unusual significance for the study of the folk life and folk lore of the Mennonites who originally came from Danzig and Prussia, be this fifteen or 150 years ago. The book presents five major chapters: "Practices in Daily Life," "Practices of the Year," "Practices throughout the Life," "Popular Beliefs," and "Folk Medicine." It also includes illustrations, a very good index and a map of Danzig.

We recognize without any difficulty where some of our Mennonite practices come from, such as: "Vesper," "Schwiensktjast," as well as some superstitions common in the "good old days." We also see clearly the source of some of the practices of reciting a "Wunsch" at Christmas time and for the new year, the practice of the "Brautwerber," of inviting relatives and friends to the wedding and the funeral and of serving them meals etc.

Some of the Low German rhymes in use among the Mennonites from Russia are found in this book. These are some samples:

Lott'es dot, Lott'es dot
Lieske liggt em Sterwe . . . (p. 80)

Eck komm hierher jelope,
Eck sach den Schornsteen roke,
Eck dachd' se backe Niejoahrskoke . . . (p. 109)

For all those interested in the folk lore of the Prussian and Russian Mennonites, this is an indispensable source of information.

Bethel College — Cornelius Krahn

Wartheland

Geschichte der Evangelischen Kirche im Posener Lande, by Arthur Rhode, Würzburg: Holzner-Verlag, 1956. 263 pp., $3.00 (3 maps).

As the title indicates, this book deals with the story of the Protestant church in the former province of Posen, Germany, which bordered on the Vistula River and the province of West Prussia. For this reason, there are some contacts with the Mennonites, although they are scarcely mentioned. The Mennonites are referred to briefly in connection with the Unitarians and Socianians. Of interest are the final chapters of the book in which a report is given about the Evangelical churches during World War II when Germans from eastern Europe, including Mennonites, were settled in the Warthegan by Hitler.

Bethel College — Cornelius Krahn

Quakerism

The Witness of William Penn by Frederick B. Tolles and E. Gordon Alderfer, editors. New York: The MacMillan Company, 1957. 205 pp. $3.75.

If your firsthand acquaintanceship with William Penn comes, as mine did, largely from a fund of Quaker anecdote, this little volume will serve well to introduce you to a selection of Penn's principle writings and to give an interpretation of the background out of which they sprang.

As one follows Penn's thinking as he seeks to interpret Quakerism as a restoration of primitive Christianity, as he delineates the foundation for freedom of conscience in religious matters, as he explores social organization within the province of Pennsylvania and discusses impediments to a peaceful world, one is aware of meeting a fertile and prolific mind, dedicated to high values of Christian civilization still far from fully attained. William Penn is a part of the common heritage of America and of men who value freedom everywhere.

Bethel College — J. Lloyd Spaulding

The Beginnings of Quakerism, by William C. Braithwaite, second edition. Revised by Henry J. Cadbury. London: Cambridge University Press, 1955. 607 pp. $4.75.

The history of the "glorious morning" of the Quaker movement, a brief span of years from the late 1640's through the 1650's, is related in a thorough and well-documented detail. The reader is introduced to the character of the religious life in England of this time, the dissident religious forms that converged under the leadership of George Fox. We are introduced to the leaders of this movement, attempting to recapture for themselves a vital Christian witness, Fox, James Nayler, Margaret Fell and others. The Quaker movement is portrayed, not alone with its virtues, but the reader is also given insight into the extremes to which some of the early Zealots carried their witness. Although severe times of testing lay ahead, in this brief decade the Quaker messengers planted their seed deep in the religious life of England. The book demands careful reading, and the historian, sociologist and psychologist will find much of value in its pages.

Bethel College — J. Lloyd Spaulding

The Pursuit of the Milennium by Norman Cohn. Fairlawn, New Jersey: Essential Books, Inc., 1957. 476 pp. $9.00.

Here is a book that is different. It is a book that ministers, sociologists and thinking Christian laymen could very well read. For ministers it might be a bit of a rude awakening, especially for those who tend towards "milennialism." It could be of help to the sociologist to understand the paranoid in relationship to social stresses, and what might happen when a group of individuals take over who have suffered a disorder of the psyche. To the thinking layman, it might give him understanding of certain types of escapisms.

Winton, California — George S. Dick

Cry of the Heart, by Hertha Pauli. New York: Ives Washburn, Inc., 1957. 210 pp. $3.50.

This story is based upon the life of Bertha von Suttner. She was a friend and associate of Alfred Nobel, inventor of dynamite, and founder of the Nobel Peace Prize. Her concern for peace enlisted her talents as a journalist, and her novel, *Lay Down Your Arms*, became a best seller.

Beyond a doubt, Bertha von Suttner was a crusader of conviction in the cause of peace. It is well that we have her example called to our attention in these days when Nobel's dynamite is as obsolete as the crossbow was in his time. Close scrutiny might suggest her analysis of the forces producing war and the likelihood of its potential elimination as superficial. However, where are those today who share her concerns with a fraction of the dedication she manifested?

Bethel College — J. Lloyd Spaulding

Catholicism

The Riddle of Roman Catholicism, by Jaroslav Pellikan. New York; Abingdon Press, 1959. 272 pp. $4.00.

Winston Churchill once remarked concerning the Soviet Union that it is a "riddle wrapped in a mystery inside an enigma." These same words might well apply to the Roman Catholic Church of modern times; hence the title, *The Riddle of Roman Catholicism.* In seeking to probe this formidable riddle, one must keep clearly in mind the concept of catholic Christianity with which the author begins and which serves as the underlying thesis of the entire book. Catholic Christianity is "identity plus universality." Identity is that which identifies Christianity with Jesus Christ and distinguishes it from the world. Universality, which is like the other side of the coin, is that in Christianity which reaches out into all the world and into every phase of life.

With this concept of catholicism, Pellikan addresses himself to the first major question: How did Roman Catholicism as we know it today come into being? First it became catholic and then Roman, but was shaped further by the Reformation, which he calls a "tragic necessity." The second major question is: What is the essence of Roman Catholicism? In this part of the book there are chapters on Peter, the relation of the church to the state, Mary, Thomas Aquinas, the liturgy, and an illuminating chapter on the sacraments under the significant title, "Mystery and Magic."

"It seems reasonable, therefore, to conclude that Protestants had better give up the hope of ever converting all Roman Catholics to the Protestant point of view." With this he begins the consideration of his third major question which deals with the theological approach to Roman Catholicism, discussing both "the unity we have" and "the unity we seek." He concludes that our separation should be a "burden" on the Christian conscience. Not by blindness to our own or the others' faults, and certainly not by hostility which has too often characterized our relationship, but by an honest examination and candid assessment of our common needs and desires, and, above all, a gentle and firm testimony; this is the way to carry the burden of our separation. Some readers may feel that he underestimates the perils of Roman Catholic power in the countries where it is dominant. He is certainly not unaware of these perils, but by the manner in which he has written he has dispelled the cloud of intense and sometimes bitter feeling that has so often surrounded this question. One cannot escape the impression that in the discussion he does seek understanding in love, which, by his own statement, he has set out to do.

Bethel College Church — Russell L. Mast

The Bible

Christ in the New Testament by Charles M. Laymon. New York: Abingdon Press, 1958. 256 pp. $3.50.

The writer states his purpose is "to delineate the portrayal of Christ throughout the New Testament as a whole, taking note of the continuity and unity of its witness from first to last. On the other hand, it recognizes the diversity of emphasis and perspective which exists from book to book. This unity in diversity and diversity in unity is a distinguishing mark of the revelation of God in the Scriptures."

With this in mind the author begins with two background chapters on "Christ in the New Testament" and "The Christian Community." He emphasizes the centrality of Christ in the New Testament church and points to the portrait of Christ that emerged in its growing life and thought. He then proceeds to delineate in further detail the portraiture of Christ in the primitive church of Acts, in the Pauline epistles, the synoptic gospels, the Johannine writings, the letter to the Hebrews, the Book of Revelation and the general and pastoral epistles.

Bethel College — Henry A. Fast

The Church in the New Testament Period, by Adolf Schlatter. London: S. P. C. K., 1955, 335 pp. $4.25.

This book by Adolf Schlatter, first published in German in 1926, has been translated by P. P. Levertoff into a very readable English. Schlatter, as theologian and church historian, combines a deep appreciation of the spiritual rootage of the church with a keen awareness of the tremendous importance of history in the making of the church. The clear and vivid analysis of the varying historical situations surrounding the life of the early church enhances the importance of the New Testament personalities who were decisive in shaping the life of the Christian community.

His analysis of the issues which confronted the Christian community in such movements as Judaism and Gnosticism are especially helpful. It gives the reader a clearer understanding of the message and viewpoint of the various books of the New Testament and of the tremendous importance of the work of Paul and of other early church leaders in keeping the Christian movement true to the spirit and purpose of Jesus Christ.

Bethel College — Henry A. Fast

Canon and Principal Versions of the Bible, by Elmer E. Flack, Bruce M. Metzger and others. Grand Rapids, Mich., Baker Book House. 1956. 63 pp. $1.50.

This book of 63 pages is exactly what its subtitle indicates, namely, "A Brief Survey of Recent Research Extracted from the Twentieth Century Encyclopedia of Religious Knowledge." It is valuable to have in this compact and convenient form articles dealing with the "Text of the Bible," "the Canon of the Bible" and "Principal Versions of the Bible." An appendix on the languages of the Bible gives valuable information regarding the "Hebrew Languages and Literature," "Hellenistic Greek" and "Lexicons, Old and New Testament."

The articles are brief and as a whole non-technical, yet offer valuable insight into matters relating to questions as to writing materials, how we got our sacred canon, a valuable section on the various versions of the older languages, a short section on the Dead Sea Scrolls and the like.

Bethel College — Henry A. Fast

Primitive Christianity in Its Contemporary Setting by Rudolf Bultmann (Translation by R. H. Fuller). New York: Living Age Books, 1957, 240 pp. $1.25.

Bultmann writing as a church historian states that his purpose is "interpretation" of the "complex phenomenon" of primitive Christianity. "At a very early stage in its development it came into contact with Hellenistic paganism, a contact which was to exercise a profound influence on Christianity itself. This paganism was itself equally complex. Not only did it preserve the heritage of Greek culture; it was also enlivened and enriched by the influx of religions from the Near East."

The author points out how the primitive Christian community assimilated many traditions from surrounding cultures and how it was critical of others. The whole presentation is very thought-provoking. At times one gets the impression that the author finds a causal connection between pagan or Jewish tradition and Christian thought when other explanations would appear more plausible or at least equally valid.

Bethel College — Henry A. Fast

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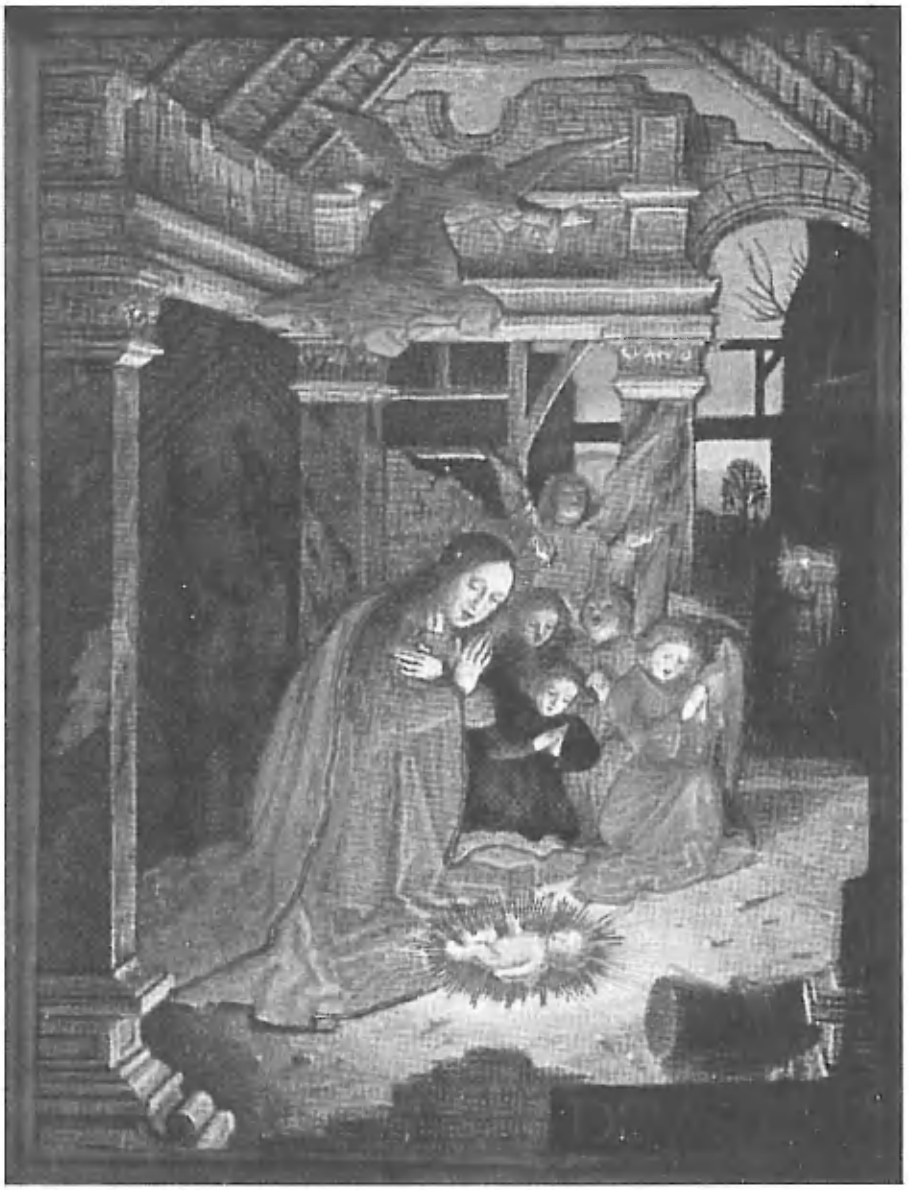

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The Nativity
Sforza Book of Hours
Flemish, A.D. 1519-1520