MENNONITE LIFE

July, 1961

KAFFEE-KLATSCH AT FOLK FESTIVAL

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

IN THIS ISSUE

This issue is devoted to various aspects of Mennonite thought and culture. Gordon Kaufman's sermon, presented in connection with the Menno Simons' Lectures, and James Juhnke's chapel speech are challenging messages for today.

Warren Kliewer continues his research and presentation of Mennonite folklore, and Morris A. Mook, in "Amish Nicknames," presents an interesting aspect dealing with the giving of names among Amish. The illustrations of this issue center around the art work of Luther F. Kepler, Jr., and Anne Kepler Fisher, dealing with the Nebraska Old Order Amish of Big Valley, Mifflin County, Pennsylvania, and the Mennonite Folk Festival, which is an annual feature at Bethel College during the month of March.

The editors of **Mennonite Life** are happy to present one of the many articles written in connection with the retirement of Theodore O. Wedel of Washington, D. C., who was this year's commencement speaker at Bethel College and will be the Menno Simons' lecturer in 1963. He is the son of the first president of Bethel College, C. H. Wedel. A large section of the issue is devoted to the annual "Mennonite Bibliography," the report on "Research in Progress" and book reviews.

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North Newton, Kansas

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Kaffee-Klatsch at Mennonite Folk Festival, Bethel College, North Newton, Kansas

Photography: **Cooperative Consumer**

MENNONITE LIFE

An Illustrated Quarterly

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Contributors in This Issue

GORDON KAUFMAN, associate professor of theology at Vanderbilt Divinity School, Nashville, Tennessee, presented this lecture in connection with the Menno Simons Lectures at Bethel College, North Newton, Kansas (See review of lectures, THE CONTEXT OF DECISION, on page 139). (p. 99).

JAMES C. JUHNKE, senior at Bethel College, spent two years in Pax in Germany and presented this lecture in the Bethel College chapel (p. 102).

ANGUS DUN, Episcopalian, has been Bishop of Washington, D. C., since 1944. He has actively participated in the work of the Federal Council of Churches and the World Council of Churches (p. 104).

MELVIN GINGERICH is executive secretary of the Historical and Research Committee of the Mennonite General Conference, Goshen, Indiana. He has done extensive research in early American Mennonite history (pp. 107, 134).

WARREN KLIEWER, originally of Mountain Lake, Minnesota, taught for two years at Bethany College, Lindsborg, Kansas, and will teach next year at Earlham College, Richmond, Indiana. He has done extensive research in Mennonite Folklore. This lecture was presented at the Mennonite Folk Festival, North Newton, Kansas, on March 25 (p. 109).

LUTHER F. KEPLER, JR., lifelong resident of Big Valley, Mifflin County, Pennsylvania, is co-ordinator of the Open Circuit Educational Telecasts, Pennsylvania State University (p. 122).

ANNE KEPLER FISHER, also of Big Valley, Mifflin County, Pennsylvania, is a graduate of the Art School at Rochester, New York. Mr. Kepler and Mrs. Fisher have for years made drawings and paintings of the Nebraska Old Order Amish (p. 122).

MAURICE A. MOOK, professor of anthropology at the Pennsylvania State University, is a regular contributor to the Allentown, Pennsylvania, MORNING CALL, where this article first appeared (p. 129).

MRS. HERBERT R. SCHMIDT does research in Low German Mennonite folklore. She directed the Low German play, UTWAUNDRE, by J. H. Janzen, in connection with the Mennonite Folk Festival, 1961 (p. 132).

RUTH BAUGHMAN UNRAU is assistant professor of business at Bethel College and belongs to the Creative Writers, Newton, Kan. (p. 132).

CORNELIUS KRAHN is editor of MENNONITE LIFE and director of the Bethel College Historical Library (p. 134).

JOHN F. SCHMIDT is archivist of the Bethel College Historical Library and assistant editor of MENNONITE LIFE (p. 135).

NELSON P. SPRINGER is librarian of the Goshen College Mennonite Biblical Seminary, Goshen, Indiana (p. 135).

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To Our Readers

MENNONITE LIFE can be a very valuable tool for reference and research purposes. As an aid in locating specific material, the issues of January, 1956, and January, 1961, each contain a comprehensive index. Additional copies of these issues are available from the publishers at 75 cents each.

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A Menno Simons Lecture

What Is Our Unique Mission?

By GORDON D. KAUFMAN

"If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34).

ON THE NIGHT of January 21, 1525, in Zürich, Switzerland, a momentous event took place. A a few years earlier, Luther in Germany had made his break with the Roman Catholic Church, and all Europe was in a great religious ferment. No one in Switzerland had as yet dared to break with Rome, however, though there was much discussion and agitation. But on this night an event happened that was destined to mean far more than simply a breaking away from the Roman Catholic Church and the spread of the Protestant Reformation. This is how that event is described in the old *Chronicle* of the Hutterian Brethren:

> Conrad Grebel, Felix Manz and others came together and found that there was among themselves agreement in faith. . . . And it . . . came to pass, as they were assembled together, that great anxiety came upon them and they were moved in their hearts. Then they unitedly bowed their knees before God Almighty in heaven and called upon him, the searcher of all hearts, and implored him to grant them grace to do his divine will, and that he would bestow upon them his mercy. They realized in the sincere fear of God that it was firstly necessary to obtain from the divine Word and from the preaching of the same a true faith which worketh by love, and then to receive the true Christian baptism upon the confessed faith, as the answer of a good conscience toward God, being resolved henceforth to serve God in all godliness of a holy Christian life and to be steadfast in affliction to the end.
>
> For flesh and blood and human forwardness did by no means lead them to take such a step; for they knew what would fall to their lot to suffer and endure on account of it. After they had risen from their prayer, George Blaurock arose and earnestly asked Conrad Grebel to baptize him with the true Christian baptism upon the confession of his faith. And entreating him thus he knelt down, and Conrad baptized him, since there was at that time no ordained minister to perform such work. After this was done, the others likewise asked George to baptize them. He fulfilled their desire in sincere fear of God, and thus they gave themselves unitedly to the name of the Lord. Then some of them were chosen for the ministry of the gospel, and they began to teach and to keep the faith. Thus began the separation from the world and from its evil works.

The Birth of the Brotherhood

This meeting of worship and prayer in which Grebel and Manz and Blaurock baptized each other was the beginning of the Mennonite brotherhood. It was the first formal break with the Roman Catholic Church outside of Germany, but it went far beyond Luther's break with Rome. For the Mennonites—or, as they were called in those days (because of their insistence on baptizing adults who had already been baptized as infants in the Catholic Church) the *Wiedertaüfer* or Anabaptists, the re-baptizers—were not only attempting to break away from what they understood as the corruption of the Roman Church. These men were radicals who believed that the church needed more than simply reformation: it needed to be completely rebuilt from the ground up.

The church as understood by Rome—and even by Luther—was simply not the church of Jesus Christ and the Bible at all. For the true Christian fellowship, these men believed, consisted only of those who honestly and maturely believed that God had come into human history in Jesus Christ to transform history and man, and who responded to this act of God by consciously attempting to live a new life of discipleship to Christ. On this view one could not possibly become a Christian until he was mature enough to understand the terrible demands of discipleship to Christ and could thus decide to take up those responsibilities with conviction. The church was to consist only of those who had consciously and honestly decided to follow Christ no matter what the consequences. Since from the very beginning, baptism was the act through which one became a member of the church, then baptism could rightly be performed only upon the confession of faith and the sincere resolve to follow Christ as one's Lord.

This all seems normal and natural to us who have inherited this interpretation of the Christian faith from the Anabaptists, but it was far from evident to the church leaders of their time, either Protestant or Catholic, and it is not evident to many of our own time, for the prevailing practice in the Christian church has been infant baptism. Every person born into a Christian family was brought into the church shortly after birth. This meant that everyone was Christian, everyone was a member of the church, regardless of his own beliefs and regardless of his actions. So long as he was a reasonably good citizen he was considered a good Christian. Luther had protested against many practices of the Roman Catholic Church and had insisted that the Christian faith

must be focused on the Bible; but it was the Anabaptists who saw that Biblical Christianity was the expression of the faith of adult believers. They insisted, therefore, that the earthly church should be restricted to those who in faith sincerely attempted to live a new life, a life based on the love and forgiveness of friends and enemies alike.

This understanding of the Christian faith led the Anabaptists to a number of important convictions not held by other Christians, either Protestant or Catholic. Since only adults who were consciously believers could join the church, it was essential for the church to be separate from the state, for the state included all members of society. The Anabaptists were thus the first to advocate separation of church and state.

Furthermore, it was evident that no one could be forced to be a believer; one could become a believer only when he was convinced of the truth of the Gospel, only when God had granted him the gift of faith. But this meant that all men must be allowed to study and interpret the Scriptures in the light of whatever guidance God gave them, no one having the right to compel another to accept his beliefs, these being a matter between God and himself. Although the rest of the community would and should counsel and help wherever possible, compulsion in matters of religious faith was out of the question. The Anabaptists were thus the first advocates of religious freedom in the modern world.

Discipleship of Every Believer

A further consequence of the view that the church consists of believers was the conviction that every Christian is of necessity a minister of the Gospel and therefore must preach and evangelize just as truly as those who were officially appointed ministers. The distinction between laymen and ministers was not of great importance to the Anabaptists; every Christian should be a missionary for Christ.

Emphasis on the absolute discipleship of every believer led the Anabaptists into a much more radical interpretation of the importance of Jesus' teachings about love than was accepted in the other churches. Within the church or brotherhood itself, all relations were to be governed by a spirit of love and self-giving to each other; there was to be no bitterness, hatred or animosity. The Christian church was to be a community in which each bore the others' burdens. In one group, the forerunners of the modern Hutterian Brethren, this emphasis was carried to the point of holding that all property should be held in common by the community. But love and service were not to be restricted only to fellow Christians. Christ had commanded his followers to love even their enemies, and this also the Anabaptists insisted upon. It was therefore impossible for a Christian to become a soldier—or even a police official—for in these positions he might be called upon to try to destroy his enemy. He must, instead, attempt to serve the enemy and win him as a brother in Christ.

In the years that followed that fateful January night in Zürich the Anabaptists had opportunity to demonstrate their faith that men should not return evil for good, but should love their enemies. They were persecuted everywhere in Europe by both Protestant and Catholic authorities and many thousands were drowned and burned as martyrs to their faith. For a time the Anabaptist movement spread like wildfire, but gradually the power of the initial convictions cooled, and persecution forced the groups to retire into obscurity. It is from the remnants of that movement that the present-day Mennonite brotherhood stems.

What does it mean to be a Mennonite? What does it mean to belong to the church that traces its descent —not back through Wesley, or Calvin or Luther—but back through the Anabaptists? Should such a church be different from Methodist or Baptist or Presbyterian churches? Does it have a special treasure which is its to guard and to give to the world? Does it have a special witness to make in the name of its Lord? What special responsibilities do we as individual Mennonites have simply because we are Mennonites?

The Love of Christ

There were two things particularly that distinguished the early Anabaptists from other Christians. They insisted that one could be baptized and join the church only upon confession of faith. And they insisted that when one becomes a Christian, his whole life must be subject to the Lordship of Christ, particularly to the command to love and forgive, this applying just as surely in a situation of war with an enemy nation as in a quarrel with a mean neighbor.

In most other matters they agreed with other Protestants. But where there were conflicts with these two fundamental convictions—as in the question of whether church and state should be separate, or whether a Christian could go to court to sue for his rights, or whether a Christian could be a soldier—they found it necessary to disagree. On some of these issues the position of the Anabaptists has been accepted by the rest of Protestantism, and even by Christendom as a whole. Thus, the principle of religious freedom has become widely approved, and most Christians would deny that the power of the state should, or could, be used to compel a man to be a Christian. In our country separation of church and state is written into the federal constitution. In some Protestant circles adult baptism on confession of faith has become acceptable, and some of the foremost Protestant theologians now teach that infant baptism is not justifiable. These positions no longer distinguish Mennonites from other Christians as they did at the time of the Reformation. They are insights our fathers gave to the Christian world at large, and which that world has increasingly accepted.

The question we Mennonites must put to ourselves is whether in these gifts to the Christian world, all of permanent value in our Anabaptist-Mennonite heritage has been given. If it has, then there is no longer any justification for the existence of a separate Mennonite brotherhood, for our group is small and somewhat ineffective compared to others. Unless we have something special to contribute to Christianity as a whole, there is no excuse for remaining an isolated communion. To remain separate and independent, simply because we have always been that way, is for us to be the murderers who divide the very body of Christ—the church—by our own selfish sin. But, if there is still something in the depths of the Anabaptist-Mennonite tradition which is truly a part of the Christian gospel and the Christian life, but which others have not yet accepted, then there may well be an excuse for a Mennonite brotherhood. If we have a unique role to play in God's work here on earth—a unique role as Mennonites who have in God's graciousness been given some special treasure to guard and to proclaim—then we have not only an excuse for existence, but a mission to fulfill. Then ours is a task which we, and only we, can perform, simply because of our Mennonite heritage.

To Love the Enemy

Although some aspects of our Mennonite tradition have become generally accepted, the very heart of what the Anabaptists insisted upon is not so widely approved: that to be a Christian implies giving up everything in radical discipleship to Christ, the most characteristic feature of which is nonresistant love for one's neighbor and one's enemy. As modern Mennonites we must ask ourselves two questions: First, is this radical discipleship of nonresistance a real and valid part of the Christian life, or is it not? If it is not, there is no point in our attempting to perpetuate it, for our business is to be Christians, not Mennonites. But if we are convinced that the Christian message makes the demand of radical discipleship on believers, then we must ask ourselves a second question: Is it not our special and particular mission as Mennonites to preserve and cherish and witness to this aspect of the Christian message which is either not understood or not accepted by other Christian groups? Has not God, by making us heirs to a tradition which sees the significance of these emphases, singled us out as those whose special task is to witness to this understanding of the Christian faith to all of Christendom, yes, to all of the world? No one else has been given this particular role to play, this particular task to perform, for no one else has the particular heritage which we Mennonites enjoy.

If we accept the responsibility thus laid upon us, we are not thereby claiming that our interpretation of the Christian Gospel is the only true one or that we understand fully and without distortion the whole Gospel. No Christian has the right to claim such. Claiming to possess God's truth as only God can know it is making the idolatrous claim to be God. No, we must humbly admit that we "look through a glass darkly" even when witnessing to our profoundest convictions about the Christian faith. To witness to our convictions, then, does not involve the claim that these and only these are Christian truth. Rather, it means that we have freely and in faith accepted the particular responsibility God has laid on us as Mennonites, to do the task he has given to our group. There are many tasks in God's kingdom and he has many servants to perform them. It is not our business to perform them all, but it is our business to perform the tasks he has laid on us specifically through our own unique heritage. If we do not see this task—the task of being a Mennonite Christian, one who witnesses to the Mennonite understanding of the Christian faith—as our own, then perhaps our work in his kingdom could more properly be performed in community with others who see their vocation as we do.

Our Special Role

But if we accept as our peculiar and special role the attempt to live up to, and witness to, the understanding of the Christian faith stemming from the Anabaptist tradition, then certain obligations are laid upon us. In the first place, we must familiarize ourselves as much as possible with those aspects of the faith to which we are to witness. We must try to understand more profoundly why our fathers emphasized these matters rather than others, and we must seek God's help in trying to see the importance of the radical discipleship of nonresistant love.

In the second place, we must come to see that it is not our special task to witness to certain other phases of the Gospel which other groups have as their own mission. Thus, while we will seek to appreciate what the Catholic tradition emphasizes as the sacramental character of the Christian faith, we will know that it is not our particular mission to witness to this. And while we will want to understand what Fundamentalist groups are contending for in insisting on the verbal inspiration of the Bible, we will see that this task has been given to other groups, and is not uniquely ours. We must not, of course, let our concern for our own witness exclude our awareness and appreciation of the work and witness of other Christian groups, for it is their task to inform us of the burden of the Gospel which has been delivered to them. Nor should we shy away from appropriating aspects of the Gospel preserved in other traditions, as if our own views were the only true ones and others need not be considered. But we must not dilute our witness to nonresistant love by fighting many other battles as well, for to do so will only result in our failure to accomplish the task which God has given specifically to us.

In the third place, if we come to see that our special role is to witness to non-resistant love in radical disciple-

ship, we will want to ask ourselves again and again the questions: What does radical discipleship mean for a modern American Christian? How does one manifest nonresistant love in his economic practices? What kind of competition and pricing and labor policy are possible for one whose primary concern is to *love* not only his friends, but his competitors as well? What does love require in the political realm? Does it require me to withdraw from political affairs as the early Anabaptists thought, or does it require me to serve my neighbor through participating in politics? What about military service for the disciple of Christ? Is the historic Mennonite position the one to be followed here or must a Christian disciple join the army? Finally, what should the Christian church, the brotherhood, be in modern America? How ought Christians to bear one another's burdens? How should the brotherhood witness to other Christians and to the world regarding its faith?

If we are really concerned to take seriously the imperative to become disciples of Jesus, we dare not avoid asking ourselves such questions as these, and asking them over and over again. Nor, in seeking answers to them, dare we say to ourselves, "I would *prefer* doing this," or "I *like* to do that." The command laid upon us is to follow *Jesus*, not our own likes and preferences. Hence, if we would be Christians in the Anabaptist-Mennonite sense, the only thing that matters is obedience in every situation to Jesus' command that we love God and our fellowman. No one knows all the answers to these problems. It is the duty of each disciple of Christ constantly to seek them out for himself. This is the task which God has laid upon us in making us heirs to the Mennonite tradition.

(*See book review of Kaufman's Menno Simons Lectures, "The Context of Decision,"* p. 139).

Pax - Peace Through Love

By JAMES C. JUHNKE

IT HAS BECOME increasingly evident in our world today that the traditional answers to the problem of war have been insufficient. International rearmament with the threat of global, atomic war, as well as continued community conflict and inter-personal strife suggest that we have not made significant progress in dealing with this problem. Our answers, as churches and as individuals, have been insufficient for at least two reasons.

First, we are too negative. We measure our peace witness in terms of what we do *not do*. The outstanding concepts are nonresistance, conscientious objection, and refusal. We have sometimes considered our job complete if we reject war and the world with it. But saying *no* to war is not enough.

Secondly, we often do not accept responsibilty for personal action. Our peace witness consists in telling others what they should do. We petition the politicians to take action. We are often like the international group of scientists who urgently request that the governments search for new approaches to the problem of war. This is good, but it is not enough. Our peace witness is not something we tell others to do. It is something we do ourselves.

Pax Services is different. Pax is not negative. It is positive. It measures success in terms of what is done, not in terms of what is not done. Pax is not telling others what to do. It is saying, "I will take a stand. I will do this."

Pax is the Latin word for peace. Pax Services is an organization set up by the Mennonite Central Committee for young Christian men to serve the cause of peace in foreign countries. Through Pax Services young fellows volunteer their time and efforts for two or three years to work on service projects throughout the world for people who are less fortunate. The projects are varied:

–constructing houses for homeless refugees in Germany,
—forging highways through jungles in Paraguay,
—bringing better methods of agriculture to poor Greek villagers,
—working on an experimental farm in Indonesia,
—and many others.

Pax is not peace through power. It is peace through love and service. There are at least three basic ways in which Pax operates through love and service.

First, Pax is a help. This concept is basic to the motivation and organization of the Pax program. This means that Pax projects are organized in areas of need, in areas of tension, and in the places where the need for peace and assistance are most evident.

Therefore the emphasis in Pax is on work—hard labor of 45 to 50 hours per week. It is not the purpose of Pax men to tell other people how to live in peace or that they should reject war and accept a way of nonviolence. Ours is not primarily a verbal witness. Our message is not what we tell people, but what we attempt to do for them.

The situation which provided the original stimulation for the Pax program was the state of Germany after World War II. Europe was devastated and demoralized after the war. The economy was ruined. Schools, hospitals, industries, transportation, churches, homes, and millions

of citizens were gone. Building up a country in this type of situation is not easy. And to compound the problem in Germany after the war, a flood of refugees were streaming across the border from East Germany, Poland and Russia. Germany was in no position to provide for herself, let alone for these new refugees.

It was this one aspect of the problem that Pax men went to work on. Beginning with a group of twenty fellows, Pax men began to build houses for these refugees. And as the homes were built, the refugees began moving out of their filthy refugee camps into Pax-built homes. These homes were constructed at Bechterdissen, Backnang, Espelkamp, Wedel, and other locations throughout Germany.

Other projects were set up in northern Greece, in the Aridea Valley. Here people live in what seems to be a different civilization. They do not have electricity in their houses. They drive to work in an old cart pulled by the family cow. They cut their alfalfa with a hand scythe. They have wonderful peaches, cherries and fruit but have it in their diet only during the fruit season, because they don't know what canning is.

Pax men coming to this area of need begin working at the grass roots level. They set up headquarters in a simple Greek home and live at the level of the villagers they have come to help. They learn the language of the people and are accepted by them. And then they bring simple but effective methods of agricultural improvement such as home canning, hybrid corn, use of fertilizers, etc. In Greece we have seen an area of need, and the primary purpose is to be of help.

In order to be of value in this way, in order to be a real help, Pax workers are volunteers. They receive no salaries or wages for their work. They or their churches provide their transportation, meals and lodging. Pax must be voluntary in order to be of help. If the refugee had to pay good wages to get his house built, it would not be built. The refugee has neither money nor possessions. If he is not helped voluntarily, he will not be helped at all.

Secondly, Pax is valuable as a contrast. The Pax man presents a contrast to the foreigner's concept of an American. Foreigners form conceptions of Americans from firsthand experiences. We do this ourselves. I generalize that "Orientals are polite," because my personal experience with Oriental students at Bethel College has shown this to be true.

The image of an American in a foreign country is formed largely by three factors: American military personnel, American movies, and American tourists. And the impression they get is that Americans are very rich and free with their money. They are impolite, if not downright snobbish, without respect for age or authority. They are not really interested in the affairs of the country they are in. They have, in their American schools and PX compounds, all the facilities necessary to live a completely sheltered, Americanized life in the middle of the foreign country. And what is worse, many Americans are immoral, as shown by the trail of illegitimate children left wherever the American army goes. While this is not typical of all Americans abroad, it does suggest much the same impression as given by Lederer and Burdick in *The Ugly American*.

The Pax man presents a tremendous contrast to this stereotyped image of what an American is. The Pax man is different. He displays an interest in people and wants to meet them. He learns the language and attempts to understand the natives. He leads an exemplary life of high standards. And he has come to help rather than to exploit.

A Pax unit leader in Enkenbach, Germany, tells of the time he stepped into the local bicycle shop to hear the shop owner running down the "Amis," German derogatory term for Americans. The unit leader listened for a while to this vicious attack on the "Amis" in Germany and finally suggested to the shop owner that he was an American and the one being talked about. "Nein, nein," replied the shop owner, "Ich meine die Amerikanische Amis." He was attacking the American Americans—the military personnel. He wasn't talking

Pax boys at work in a building project at Enkenbach, Germany. This settlement will house refugees from the east.

about the Pax Americans. They were different. They were a contrast.

Thirdly, Pax is valuable as an example.

Pax is an example to youth in other lands. It provides them with a living, personalized suggestion of an approach to the problem of war which they could consider and adopt. In Germany this may be especially true in the Mennonite Church. Only in recent years has there been a revival of interest in the peace position in the church there. The mere fact that the German Mennonites have had in their midst an actual example of the type of projects and program they could set up has been a source of stimulation.

Further evidence of Pax as an example has been several articles appearing in Lutheran Church papers pointing especially to the Pax school reconstruction project in Vienna as a pattern which could possibly be followed by the Lutheran Church.

One aspect of Pax as an example comes from an unexpected source. The United States government has adopted a Point Four Youth Corps program of young Americans to work on assistance projects in foreign countries. Pax Services can serve as a precedent for the workability and value of such a program.

The church has often claimed to be ahead of the state in morality and social concern—being the conscience of the state. Now we find an instance in which this is true. Let us take advantage of it.

Pax is a help, a contrast, and an example; these are some of the basic values of the Pax program. Of course there are many more. Pax is world-wide and the values and benefits vary from place to place. In any case, it is an inspiring and educational experience, and those who return almost invariably report that they received more than they gave. Pax is a small program. There are only about a hundred Pax volunteers working today, hardly a drop in the proverbial bucket in comparison with the problems we are facing.

But this new approach to the problem of war is not new at all. As a matter of fact, it is thousands of years old. The man who did the best job of getting it across was Jesus Christ. If we believe that Jesus Christ knew what he was talking about and if we feel ourselves at all obligated to follow the way he taught and lived, let us concede that peace through power is a blind alley and that peace through love is the only alternative. And let us be about our business immediately. The world needs us as it has never needed us before.

Theodore O. Wedel

Servant of the People of God

By ANGUS DUN

THANK goodness, this is not an obituary. "Ted" Wedel is very much alive. To use one of his own favorite words, he is deeply "involved" in the life of our own Episcopal Church and in the far-reaching concerns of the separated companies of Christ's people as they strive to draw together in America and throughout the world for the renewal of their shared mission. His commitments for the next three years hardly suggest retirement: 1960-61, Resident Fellow at the Ecumenical Institute in Evanston, Illinois, which he helped to establish; 1961-62, Resident Lecturer at the Episcopal Theological School, Cambridge, Massachusetts; 1962-63, Resident Lecturer at Union Theological Seminary, New York. It seems certain that he and his dynamic wife, Cynthia, will be heard from for many years.

The fact remains that for us in Washington a long and distinguished chapter ended on June 30, 1960, when Canon Wedel retired as warden of the College of Preachers, canon of the Cathedral, member and secretary of the Cathedral Chapter. At the same time the Diocese of Washington lost him as president of the Standing Committee, invaluable member of our Board of Examining Chaplains and unquestionably our most honored presbyter.

Mennonite Background

As Wedel has recognized, his own life-history provided a special foundation for the deep engagement in the ecumenical movement which has marked his later years. In a brief autobigraphical essay published in the volume, *Modern Canterbury Pilgrims,* he wrote of his own life as "a pilgrimage to Canterbury from the shores of the Black Sea." His grandparents on both sides migrated from the Ukraine to the still unbroken prairie lands of Kansas in the early 1870's. They were German-speaking Mennonites, whose origin in that close knit disciplined church goes back to Holland in Reformation times; who moved to eastern Prussia and then in the 18th century to the Ukraine. Through all these wanderings, they, like ancient Israel, maintained their strong allegiance to one another under God and their simple ways of worship, their pacifist convictions, and their responsiveness to human needs. Canon Wedel's father was a Mennonite minister and first president of a Mennonite college on the Kansas plains (Bethel College).

Out of this religious background "Ted" found his way in young manhood into the Episcopal Church serving as organist in a little nearby Episcopal church. (Those of us who have known him at the college will always re-

member him at the organ console in the lovely chapel.) That led on to confirmation and after ten years as a teacher of English at Carleton College, to his ordination to the priesthood in 1931.

As a result of his deep participation in these two very different traditions of life in Christ and of his own response to them, he has known within himself what he has often written and spoken of as "the Catholic-Protestant chasm," the most stubborn division among God's people. He did not simply discard or repudiate his Mennonite inheritance in becoming an Episcopalian. He carried it with himself in grateful, filial piety. He found in the Episcopal Church what he had not known as a Mennonite; the idea of the great church holding all God's people across space and time within its shelter and nurture; an inheritance of Common Prayer that unites those who share in it in the communion of saints; and a "catholic" church order which in its clear intention bears witness to the continuity of the church in history. But equally as he looked back he realized that he had known precious things among the Mennonites which he could not easily find in the Episcopal Church or in the more formalized Protestant or Catholic traditions. He has spoken of these truths and values in terms of "the little church"; a brotherly community of people who know one another and care for one another, who speak openly and plainly to one another of the things of the Spirit, who gather around the holy table of their reconciling Lord.

Development and Service

All of this and much else is expressed in the little book, *The Coming Great Church,* which Wedel gave us in 1945. I can vouch for the fact that this book has been read and appreciated by Christians of many traditions in Great Britain and Europe and Asia, because it speaks from within of the diversity of truths and treasures that we must pray that God will bind together in His coming great church.

Painting of Theodore O. Wedel (right), located in the College of Preachers, Washington Cathedral, Washington, D. C., (below) of which Theodore Wedel was warden for many years.

"Ted" Wedel began his full-time ministry within the Episcopal Church by serving for five years (1934-39) as secretary for college work with our National Council. In this work he began to know widely and to be widely known in our church. And through this work he was brought into touch with the World Student Christian Federation, which has long been a breeding ground for ecumenical leaders, and with Visser t'Hooft, who has had such a central place in shaping the World Council of Churches.

These connections and the rapidly growing leadership which Wedel won for himself as warden of the College of Preachers led in 1951 to his being chosen as chairman of the department of evangelism of the World Council of Churches.

As director of studies at the College (1939-43) and as warden since 1943, he has been wrestling constantly with the task of helping thousands of his fellow-clergy to grasp the meaning of the Gospel more clearly and to communicate it more effectively. As chairman of this department of the World Council, he has a central and guiding role in the ongoing consultations among Christian leaders of many traditions and many nations as they seek to rediscover together what is at the heart of the church's calling. Often he is the one to whom they turn to put into words the conclusions to which they find themselves drawn.

Concept of Evangelism

Robert S. Bilheimer, associate general secretary of the World Council of Churches, has written of Wedel's contribution:

"First, he has always been impressive as being a real

The Rev. and Mrs. Theodore Wedel at Washington Cathedral.

bridge-theologian across the seas. His sensitive and critical understanding of American, British and continental theology has enabled him to play a role which has been in the best sense both mediating and constructive.

"Second, Wedel is a prominent and highly responsible churchman who also has a passion for evangelism. There is certainly a prophetic note in nearly all that Wedel has stood for in the ecumenical movement. He has maintained this incisive and constant message from the vantage point of one who is heavily engaged in the leadership of a major communion. His participation therefore in the ecumenical movement has enabled it also to contribute toward renewal in the Church, especially at the point of the churches' evangelistic calling.

"Third, Wedel's view and understanding of evangelism itself has made a decided ecumenical contribution. This view is at the same time broad and incisive. As chairman of our department he has been able to maintain very real contact with and therefore provide good leadership to the people of very different views of evangelism. We have had engaged in the department, for instance, people whose primary interest is in evangelism, in the sense of organized church programs, and people who are the radical pioneers; we have also had people whose primary interest is in evangelism in the secularized west and others who have been concerned about evangelism in the lands of the non-Christian religions. . . . Wedel, to my mind, rather uniquely has been able to keep these things all together, without, however, losing sight of the essential evangelistic task. In part, this is due to his skill as chairman and to his personal qualities. At a far deeper level, however, it is also due to the fact that he himself has worked out a theological as well as a practical understanding of evangelism which sees it as a many-sided proclamation of the Gospel, but which refuses to lose sight of the fact that evangelism must after all remain evangelism."

One of the most striking facts about the ecumenical movement is that in the continuing "conversation" that is going on between the churches it becomes clear that their problems and temptations and needs are extraordinarily alike despite their differences. So it is that in the particular consultations over which Wedel has presided there is growing agreement. There is a revived concern for evangelism in the many churches. Too often in the fairly recent past evanglism has been treated as "a specialized activity, for certain times and seasons, or one left largely to a professional caste." All the churches have been guilty of becoming "introverted," shut in upon themselves. When they study together the Bible which they all treasure, they discover that to be the church is to be "on a mission," and that "evangelism involves the total impact of a Christian community upon its total environment." All the churches are talking much of "the Apostolate of the laity" and of the witness of the layman where he is in his secular calling.

Wedel's capacity for vivid communication is well illustrated by his analogy of a life-saving station, which has been widely quoted.

The Church as a Life-Saving Station

"Picture a coastguard or life-saving station on a dangerous coast. It has stood for centuries, and tales of its rescue service are treasured by the successors of the founders. Stained glass windows in the life-saving station commemorate its heroes. In the course of time, indeed, those who manned the rescue service turned to expanding and beautifying the station itself. Do not life-savers deserve comfort and a rest home to fit them for their arduous task? Architects vied with one another in building for them a dweling place worthy of the cause they served. Honorary though not active members of the company of rescuers joined in lending support. Nor was the rescue-station designed merely for those whose duty it was to launch the lifeboats. The rescued, in their turn, deserved warm beds and proper food.

"This station-building, however, became in time such an absorbing activity that rescue-service itself was increasingly neglected, although traditional rescue drills and rituals were carefully preserved. The actual launching out into the ocean storms became a hireling vocation or one left to a few volunteers. What was even more a deflection of the original charter of the station, when the dedi-

cated volunteers brought in their boatloads of the shipwrecked—men of alien color and speech, maimed and encrusted with ocean slime—the custodians of the rescue station were often disconcerted and disturbed. Will they not, so they were tempted to exclaim, soil the linen on our clean beds, and moved by gratitude for salvation, desire to become life-savers themselves and thus presume to belong by right to our intimate fellowship? Should we not set up a minimum entrance requirement of cleanliness and good manners before we offer shelter? We can, at least, urge them to build a life-saving station of their own at a decorous distance from our own."

That is a parable which can bring a word of judgment to all churches.

"Ted" Wedel has brought many gifts to his service within the Episcopal Church and to the wider company of God's people. He has a first-rate and versatile mind, disciplined and furnished by a lifetime of learning. On the foundation of graduate study and teaching in the field of English literature, he has built up a solid competence in Biblical and systematic theology. By constant reading he has kept himself in the growing edge of the theological revival of recent years. His second "mother-tongue," German, has been a much used tool of study and a means of first-hand communication in his ecumenical work. Deeper than all his intellectual gifts are the qualities of the heart and spirit, his gentleness and sympathy, his quick responsiveness to the interests and gifts of others. Always self-depreciative, his only extravagance has been in his appreciation of the accomplishments of his fellows.

As he hurries on to his very active retirement, we rejoice that his home-address is still to be Washington, D. C.

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Mennonite Indentured Servants

By MELVIN GINGERICH

INDENTURE is a law term for a special form of deed executed between two or more parties, of which there were as many copies as there were parties in the contract. The copies were all made on one long paper which could be divided between the copies along a toothed or "indented" line. When the copies separated along this waved line were matched, they could then be identified whenever thus brought together. According to the *Encyclopedia Britannica,* the term "indenture" is used specifically of a contract of apprenticeship.

In American history the indenture was used widely to bring the much desired labor supply to these shores. It has been estimated that nearly one half of America's colonial white population was brought here under indenture contracts. So desirable were indentured servants that as much as twenty pounds per person was paid to those who made them available to their masters in the colonies. The *Encyclopedia of the Social Sciences* declares that, "It was by force and fraud then that many of the indentured immigrants were brought into contact with the opportunities of the new country; but it seems clear that the voluntary entrants must nevertheless have been in the majority." The usual term of indenture for adults was four and five years, but for children it was longer. There was no social stigma attached to this kind of service, in contrast to that of slavery, and often a servant married into the master's family. The great majority were absorbed into the general population after their period of indenture was ended. Soon after 1830 the system had practically disappeared in the American states because of the greater supply of available labor.

How many Mennonites came to America as indentured servants or how many Mennonites held indentured servants we have no way of knowing. There are a few cases, however, which prove that this institution was not unknown in Mennonite circles. The first case of which the author has record is that of Melchior Plank, or more specifically Johan Melchior Blankenberg. The history of the Plank family is recorded in the proceedings of the Sixth Annual Plank Reunion held at Pulaski, Iowa, on August 15, 1903, with Jepthah Plank of that community, in honor of his fifty-ninth wedding anniversary. Jepthah was born in Mifflin County, Pennsylvania, moved to Wayne County, Ohio, and finally settled in Davis County, Iowa. His father was John Plank, born in Lancaster County, Pennsylvania. John's father was Jacob Plank, the oldest son of Melchior Blank, as the Federal Census of 1790 names him. Thus Blankenberg became Blank which in turn became Plank. Melchior's oldest son, the Jacob named above, was born in November 1767, either on the sea or in Berks County, Pennsylvania. His tombstone, near Wooster, Ohio, indicates that he died January 10, 1851, aged 83 years, 2 months, and 4 days. The number of Plank descendants has been large so that by the time of their reunion in 1903 they were represented by numerous families in Ohio, Indiana, Iowa, and other states.

The story of Melchior Plank's indenture as presented at the 1903 reunion is given below:

"Melchior Plank's ancestors were from Germany and moved to Rotterdam, Holland, owing to religious persecution. Here he was married and with his wife accompanied some friends to the ocean where they embarked for America. The captain of the vessel invited him and his wife to come on board and remain over night with their friends as the ship would not sail until the next day. The invitation was accepted; but during the night the ship sailed and on the morrow they ascertained that they were kidnapped. They were brought to America and sold for their passage across the ocean."

The descendants have conjectured that the date of the sailing of Melchior and wife was 1765. This is likely too early, as the date of the indenture is November 27, 1767. The indenture is reproduced below:

> "This Indenture Witnesseth that Johan Melchior Blankenberg in Consideration Twenty-two pds seven sixpence pd by his master Jason Cloud for his passage from Holland and also for other good causes, He the said John hath bound and put him self, and by these presents doth bind and put him self Servant to the said Jason to serve him his, Executors and assigns, from the Day of the Date thereof, for and during the term of Five Years thence next ensuing. During all which Term, the said Servant his said Master his Executors, or Assigns, faithfully shall serve, and that honestly and obediently in all Things, as a good and dutiful Servant ought to ..... And the said Master his Executors and assigns, during the Term, shall find and provide for the said servant sufficient Meat, Drink, apparel Washing and Lodging, freedom Dues. And for the true Performance hereof, both Parties bind themselves firmly unto each other by these Presents. In Witness whereof they have hereunto interchangeably set their Hands and Seals, Dated the 27th Day of Nov. in the eighth year of his Majesty's Reign; and in the year of our Lord, one Thousand, seven Hundred and Sixty-seven.
> .....Mayor Johan Melchior Blankenberg."

On the reverse side of the indenture is the record showing that in Berks County, Pennsylvania, on January 16, 1769, Jason Cloud assigned his servant to Howard Hughes for the remainder of his term, and on June 22, 1772, Hughes dismissed Blankenberg upon his payment of five pounds. The original indenture has been preserved by the Plank family and has been deposited in the Archives of the Mennonite Church at Goshen, Indiana, by Ina K. Plank, Goshen. (See page 128).

The second case of an indenture involving Mennonites is that of James Morrell who was bound to the Amishman Jacob Zook of Mifflin County, Pennsylvania, in January, 1815. James was the son of Robert Morrell, who had come from Londonderry, Ireland, some time previously. The descendants have conflicting views as to whether Robert was Irish or Scotch Irish. It is not certain whether his three children James, David, and Sarah were born in Londonderry, Ireland, or Mifflin County, Pennsylvania. Ezra, the son of David, often repeated that his father had said that he came from Londonderry. James Morrell, Jr., however, wrote "My father was born April 25, 1807, in Union [Twp.], Mifflin County, Pa., of Scotch parents of whom I knew nothing. At the age of 7 years his parents died, leaving him and his brother David and sister Sarah alone. They were bound out to farmers until they were 21 yrs. old, and they all had a hard life."

The article of indenture is signed by Robert Morrell in behalf of his son James in January, 1815. It is true, then, that James was seven years old when he was apprenticed but at this time the father was still living, since he signed the indenture in behalf of his son. Could it be that he signed it on his death bed, making final arrangements for the care of his son?

The copy of the indenture, in the possession of the Archives of the Mennonite Church, Goshen, Indiana, is given below:

> "This indenture witnesseth that James Morrell, son of Robert Morrell, of Barrie Township in Huntington County and state of Penn. by and with the consent of his said father testified by his signing as a witness hereto hath bound and put himself and by these presents doth bind and put himself, apprentice to Jacob Zook, farmer of Union Township in Mifflin County, after the manner of an apprentice to dwell with and serve the said Jacob Zook. From the day of the date hereof for and during and until the full end and term of thirteen years and four months, thence next ensuing and fully to be completed and ended or until he arrives at the age of twenty-one years, during all which time the said apprentice his said master faithfully shall serve and that honestly and obediently in all things as a dutiful apprentice ought to do; herein Jacob Zook, his executor and administrator shall teach or come to be taught and instructed the said apprentice in the art and mystery of a farmer and teach him or cause him to be taught to read and write or to give him one year and a half schooling—three months to be given in his seventeenth year and three months in his eighteenth year and shall and will find him and provide for him, the said apprentice, sufficient meat, drink, apparel, washing and lodging during the term and at the expiration thereof shall and will give his said apprentice one good horse and two hundred dollars, two suits of apparel,—one whereof shall be new—In witness whereof we the parties have hereunto set our hands this day of January in the year of our Lord 1815."

Thus it came about that James Morrell was brought up in an Amish home and became a faithful member of the Amish Mennonite Church. On December 29, 1827, he was married to Leah Lewis, also of Union Township, Mifflin County, Pa. She, along with her three sisters and one brother, was the child of a Revolutionary War soldier, Samuel Lewis. The four sisters were all bound out until they became of age. The brother, a soldier in the War of 1812, died shortly after that conflict had ended. Leah was bound out on July 8, 1809, when she was four years old, for a term of fourteen years, which terminated very likely on her eighteenth birthday. Her indenture appearing below was stricter than that under which her husband had been bound.

> "This indenture witnesseth that Samuel Lewis of Union Township in the county of Mifflin in the state of Penn. hath put his daughter, a child of about four years of age and by presents doth voluntarily and of his own free will and accord put her an apprentice to Christly Yoder and Martha, his wife, both of Armaugh Township in the county and state aforesaid to them and their heirs with them after the manner of an apprentice to serve from the day and the date hereof and during the term of fourteen years fully to be completed and ended. All of which term or time said apprentice her said Master and Mistress faithfully shall serve, their secrets keep, their law and full command everywhere cheerfully obeyed. She shall do no damage to her said Master or Mistress nor see it to be done by others with-

out letting or giving them notice thereof. She shall not waste her said Master or Mistress's goods or lend them unlawfully to any. She shall not commit fornication nor contract matrimony during said term—at cards, dice, or any other unlawful game she shall not play whereby her Master and Mistress may have damage with their own goods or the goods of others during said term—without license from her said Master and Mistress. She shall not buy nor sell, she shall not absent herself day nor night from her Master or Mistress's service without leave. She shall not haunt ale houses or play houses, but in all things behave herself as a faithful apprentice during said term. And the said apprentice shall have sufficient meat and clothing and lodging befitting an apprentice, and to give the said apprentice one year's schooling after she is 7 yrs. of age and two suits of clothes—one off and the other on—after the form of the farm, one bed and clothes, as he gives his own daughters, one cow, a chest, and spinning wheel, and for the true performance of all the above clauses and covenants each of the above named parties do bind themselves and heirs and by these present in witness whereof they have hereunto set their hands and seals this eighth day of July, 1809."

Christly and Martha Yoder, who were the masters of Leah Lewis, brought her up in the Amish faith, and she remained a consistent and dedicated member of the Amish Mennonite Church up to the time of her death in La Grange County, Indiana, in December 1886.

For some time after their marriage in December 1827, James and Leah Morrell lived in Mifflin County, Pa., but later they lived eighteen years in Fairfield County, Ohio, before settling in La Grange County, Indiana, in the fall of 1853, where they lived until their death. James died six years previous to the death of his wife. The obituaries of both James and Leah are found in the *Herald of Truth*.

The three Morrell children, James, David, and Sarah, who were indentured servants as children, all found their way to Indiana and all are buried in the Maple Grove Mennonite Cemetery, west of Topeka, Indiana. James and Leah had a number of children. Among them was David, who was ordained a minister of the Maple Grove Mennonite Church at Topeka. A daughter Nancy married Adam C. Lantz. These two were the parents of Melvin D. Lantz. The latter was the father of Mrs. J. N. Smucker and Mrs. Ernest J. Bohn, whose husbands are widely known ministers of the General Conference Mennonite Church. Many descendants of the two Morrell brothers still live in northern Indiana. It is interesting to note that here the Plank and the Morrell families intermarried. Ina Plank, Mennonite genealogist of Goshen, Indiana, a descendant of both Melchior Plank and David Morrell, has taken a special interest in the history of these two families.

(See illustrations, p. 128)

Have You Heard These Sayings?

Collecting Folklore among Mennonites

By WARREN KLIEWER

When I first began collecting Mennonite Low German folklore several years ago, I entertained the hope that my efforts would not only preserve some valuable traditional material but also stimulate others to make their own collections. I hoped that others would search their own memories, their own locales in an attempt to compile more examples of the lore passed on from previous generations, for collecting folklore becomes most effective when it is carried on by many people living in many different places. While the professional student of folklore is able to do much toward the preservation of traditional material, he never is able to understand local traditions quite as well as the person who has lived in the locality for many years. In other words, the amateur who collects folklore as a hobby can perform a valuable service while enjoying himself. An amateur collecting folklore among Mennonites is likely to preserve, in a way that no one else could, traditional lore of great value both to scholars and to future generations of Mennonites. It is for this reason I should like to suggest some of the problems which one is likely to encounter while collecting folklore in a Mennonite community, and to suggest some of the ways in which these problems can be solved.

What Is Folklore?

The first problem which one will encounter when beginning to collect folklore—perhaps the most fundamental problem—is the question of what one is looking for. Exactly what is folklore? What is it that distinguishes it from all the other things which people talk about and write about? I shall not attempt a complete definition of the subject, but I can suggest a few qualities which inhere in the term and a few qualities which are

not relevant to the interests of the folklore collector.

For one thing, the question of whether or not a statement is made in folk tradition is usually of slight importance. Proverbs, for example, sometimes make statements which are true, while folktales or songs are usually not true or even based on fact. But proverbs are not for this reason more interesting or valuable in collecting folklore. Even if they were, one could frequently find a situation in which a proverb would not apply or even find another proverb to contradict the first. This can be illustrated with a few proverbs which I collected some time ago in Mountain Lake, Minnesota. There was one proverb which was sometimes used as a kind of rough consultation for bachelors unable to find mates or for their feminine counterparts: "Doa es tjeen Groape woa nijh 'n Datjsel to pausst." (There is no kettle which can't be fitted with a cover.) Yet we all know that there were some who didn't find a *Datjsel* and who must have thought that the proverb conveyed more irony than consolation. Nor is it hard to find proverbs which contradict each other. A thrifty husband who wanted to reproach a wasteful wife could fall back on a well-known proverb: "Waut dee Maun met dem Ladawoage nenbringe kaun, daut kaun dee Fru met dem Schaldoak erut droage." (What the husband can bring in with the wagon, the wife can carry out with her apron.) But if the woman was as resourceful as she was wasteful, she could answer with another proverb:

Betta em Mund
Es dem Hoate jesund.
(Bitter in the mouth
Is healthy for the heart.)

The truth or untruth, then, of a statement or rime is not the test by which we judge whether it is folklore.

Nor can we judge folklore by its emotional qualities. Perhaps there are a few emotions not to be found in folklore, but it nevertheless conveys a wide variety of moods and attitudes: happiness, sadness, optimism, morbidity, anger, tolerance. One can readily find the feeling of resignation in a folklore proverb like the following: "Wann daut 'Wann' nich wea, wea maunchelei aundasch." (If it were not for "if" then many things would be different.) One can find proverbs expressing a feeling of well-being, as in this one: "Jemietlichkeit es et haulwe Leewe." (Complacency is half of life.) Anyone who is familiar with folklore is aware that much material is ribald, vulgar, or even obscene. In this case perhaps a rather more polite example would suffice: "He haft Jelt aus Mest." (He has money like manure.) Ridicule is a common attitude of the folklore which one can find among Mennonites: "Harschoft en Schwien woare hinje jefäat." (Upper class people and pigs are hauled in the rear.) Some folk sayings express hostility—sometimes bluntly and some ironically—as in the following two examples. "Hee weet nich veel; dee es bloss hinja dem Owe opjewosse." (He doesn't know much; he grew up behind the oven.) "Wo daut Oas es, doa saumle sich de Odlasch." (Where there is carrion, there the eagles gather.) Very often, especially in the rimes which are recited for children, one finds folklore of nonsense, which seems to be simply for the love of nonsense. This next example is a rime recited by an adult who counts off the poetic lines on a child's fingers.

Tjleena Finja
Goldrinja
Langhauls
Buttaletja
Lustjetjnetja.

(Little finger
Gold-ringer
Long-neck
Butter-licker
Louse-cracker.)

Thus, in collecting folklore we cannot expect to find emotions of only one kind. It is more likely that we will find a wide range of feeling.

"Mennonite" Folklore?

Finally, I would suggest that in collecting folklore among Mennonites we are unlikely to find anything that is in any obvious way unique to Mennonites. To be sure, we might find some unique qualities, some unique turns of phrases, but these qualities will be subtle and quite hard to find. The broad outlines of Mennonite folklore will be like American folklore in a few respects and in even more ways like the wide-spread folklore of German-speaking cultures. I can illustrate this with a story which I have collected from as far north as Mountain Lake, Minnesota, and as far south as Fairview, Oklahoma. It's a well known story. A man, you will remember, was emigrating from Russia to the United States. When he landed in New York, he was obviously impressed, and he said, "Na, wann New York so groot es, wo groot mott Hillsboro senne." (If New York is so big, how big must Hillsboro be.) It so happens that this same story is told in Lindsborg and Salina about an immigrant from Sweden who said the same thing, substituting Lindsborg for Hillsboro. In other words, Mennonites share this story with other American immigrant groups.

Likewise, it is not hard to find portions of folklore which are shared by other German-speaking groups. For example, I have been able to collect a fragment of a song which begins: Ringel, ringel, Rosenkraunz." This was collected in Mountain Lake, Minnesota, and although the rime is incomplete, the fragment suggests that a game similar to the English game, "Ring around the Rosy," once existed in that community. A similar rime has been given to me by William Gering who grew up among the Swiss-Volhynian Mennonites near Freeman, South Dakota.

Ring rum die Rose,
Die Bube hen Hose,
Die Mäde hen Reck;
Dann fallen alle in den Dreck.

It seems likely that the game did not travel from one American Mennonite community to another but that both versions developed from a common German origin.

Thus, we cannot say that folklore is necessarily true or untrue; we cannot limit folklore to serious emotions or to ridiculousness or to wit, for it includes all of these; and we do not begin collecting folklore with the intention of finding some unique cultural characteristics. We can, however, define folklore to include all these elements of a culture or a society which have been passed, frequently with changes, from an older generation to a younger or from one place to another by means of an unwritten tradition. This unwritten tradition may include customs, such as the manners of courtship and marriage, or it may include what is known as material culture, for example the local custom of planting hedgerows as fences, or it may include folklore of language: songs, proverbs, stories, riddles, and games. Though history may be valuable in itself and though it may in the course of time turn into folklore, history as such is not folklore. For the folk tradition conveys not only the content of an idea but also the form. The folk tradition will not only convey the substance of what happened in a story but will also dictate the form in which the story is to be told.

Collecting Folklore

With this definition in mind, I should like to suggest a few things to observe when collecting folklore. The first of these is an attitude. I would suggest that it is absolutely necessary for the collector of folklore to believe in the value of the traditional material which he is collecting. Everything is valuable to the folklorist. Nothing is worthless, even though it may seem trivial in itself. Again and again I have had informants tell me that they knew a rime or a proverb, and then they would add, "But you really wouldn't be interested in it. It's awfully foolish." Little did they know how excited I was likely to become. I remember one informant who told me he knew a song that was much too silly to repeat. After I tried to assure him that I really would be interested, he finally consented, and he recited a little High German rime that was the most exciting discovery I had made in a whole month. For during that month I had been trying unsuccessfully to find evidence of real folk songs among Mennonites. And though my informant had forgotten the tune, he had given me the first evidence that folk songs had been popular. The rime goes as follows:

Mein Mutter hat gesagt,
"Heirat keine Bauersmagd,
Heirat eine aus der Stadt,
Die die Tasch' voll Geld hat."

(My mother said,
"Don't marry a farmer's daughter;
Marry one from town
Who has her purse full of money.)

As you can see, my informant was right: the song is a little bit silly. Yet in the context of the thing which I was searching for, the discovery of this rime was extremely significant.

This feeling that every bit of folklore is valuable leads directly to the second rule which one should follow in collecting folklore. If the folklore collector values his material, then he is likely to record everything with accuracy. Perhaps a general accuracy could be taken for granted, but in collecting folklore it sometimes becomes necessary to be accurate in recording even the slightest variation in sound. Part of the interest in studying folklore is in the study of the slight changes which take place in its passing from generation to generation or from place to place. One proverb which I collected in Minnesota illustrates how a slight change in sound can make a great difference in meaning. The variant of the proverb which I collected reads:

Aule en 'ne Reaj
Aus Klosses Tjeaj.

(All in a row
Like Klassens' cows.)

When I first heard this form, I was surprised and I asked to have it repeated. But the proverb was again stated in the same form. The reason for my surprise was that the proverb has another common form which reads: "Aule eene Reaj," etc. The change from one form of the proverb to another is small and is not hard to explain; yet this small change in sound alters the meaning significantly. The difference between the two is the difference between saying "All in a row" and "All one row."

Accuracy Is Necessary

Accuracy in collecting folklore extends to more than just the recording of sounds; it includes a recording of the time and the place when the folklore was collected. It is important to know whether a particular folk song was sung in 1960 or 1930 or 1900. It is important to know that a particular proverb was collected not only in Mountain Lake, Minnesota, but also in Buhler, Kansas, for the folklorist can use both kinds of facts to determine the age of the traditional material as well as its stability and resistance to change. Most of the proverbs which I have found in Minnesota seem to have a wide distribution. They are found in other Mennonite communities of Russian and German background and some can be traced to the communities in Germany where the Mennonites came from (see Heinrich Schröder,

Russlanddeutsche Friesen and a book review "The Heritage of Danzig" in *Mennonite Life,* Jan., 1960, p. 47). Many of these proverbs exist in Low German and High German. A Low German form states:

Scheen-Smack
Moakt 'n Battelsack.

(Good taste
Makes a beggar's sack.)

The other version of the proverb is Pennsylvania German: "Wohlgeschmack bringt Bettelsack." It is likely the proverb is so old that it was acquired by the ancestors of present speakers of Low German and Pennsylvania German before either of them left Europe.

I should like to suggest a final kind of accuracy which the collector of folklore would observe, and this is accuracy in noting whether the material he is collecting comes from a dead tradition or from a living tradition. That is, the collector will be interested in whether the material is part of the the everyday lives of the people or only something which they remember having been common in the past. Perhaps the clearest example of a dead tradition is the song. As I suggested above, I had considerable difficulty finding songs with words in Low German. One person after another told me that there were no Low German songs and there never had been. Well, I finally did find a few—four of them, to be specific—but two of them were remembered with great difficulty. After singing the songs, my informant told me, "I haven't thought about that song for thirty years." In at least one place, therefore, the Low German song is a part of a dead tradition.

But Low German proverbs are far from dead, and in fact are so very much alive that I was able to hear them in conversation after conversation. Since proverbs seem to be embedded in the language almost as much as the vocabulary itself, they seem to survive as well. And since a proverb usually comments on a basic, ever-recurring human situation, it is likely to be revived as often as the situation comes up. As a result I found that I was sometimes able to collect proverbs simply by standing on a street corner on a Saturday evening and listening to people talking. One time, I remember, when I was talking to a man whom I had not seen for several years, he said to me, "Jung, du best so utjestrajt aus 'n Rejenworm." (You're as stretched out as an angleworm.) Now this was a living folk tradition. The proverb came to mind naturally and without a bit of strain on his memory.

Perhaps still another illustration of the life of the Low German proverb tradition is that although I published a collection of proverbs from Mountain Lake, Minnesota, about a year ago, I continue to find more and more new proverbs. I should like to conclude with a brief appendix of these new proverbs. These proverbs have all been collected since 1959 and thus are all current. It is likely that they might also be found in other communities.

I. COMPLETE SENTENCES[1]

118. Fe dem Doot es tjeen Krut jewosse. (No weeds have grown up for death.)
119. Hee tjemmt fe aule Drockichtjeit nich aun 'e Oabeit. (In spite [or because] of his busyness he never gets around to working.)
120. Haunteere
Deit leere.
(Handling is teaching.)
121. Hee es met Joacobs Heene opjefloage. (He has flown up with Jacob's chickens. The proverb is an answer to the question, "Where is he?")
122. Fe daut Jewesene jeft dee Jud nuscht. (For that which was the Jew will pay nothing.)
123. Dee Kleagste jeft aum easchte no. (The cleverest one gives in first.)
124. Dee Krankheit tjemmt jefloage;
Dee Jesundheit tjemmt jekrope.
(Sickness comes flying;
Health comes creeping.)
125. Dee Kuckuck schrijt sien eajne Nome. (The cuckoo screams its own name.)
126. Wann dee Mus saut es, es et Koorn betta. (When the mouse is full, then the kernel is bitter.)
127. Wäa den Schode haft dauf fe den Spot aul nich sorje.
(He who has misfortune need not worry about ridicule.)

II. PROVERBS WITH VERBS

128. Met dee eagne Schaund to Bad gone. (To go to bed with one's own shame.)

III. PROVERBIAL COMPARISONS

129. Daut eena hoat enn schwoat woat. (So that one becomes hard and black.)
130. Daut eenem daut Heere en Seene vejeit. (So that one's hearing and sight are deranged.)
131. Daut eenem de Verstaunt stell steit. (So that one's understanding stands still.)

IV. INTERJECTIONS

132. Jistresche Dach. (Yesterday, day. This proverb is spoken in answer to "What are you looking for?")
133. Rund om en dom. (Round about and stupid.)

FOOTNOTE

[1]The organization of these proverbs resumes the sequence of my previous collection of Low German proverbs in *Mennonite Life,* XV (April, 1960), 77-80.

Folk Festival, 1961

Women from several churches worked enthusiastically preparing the **vareniky** and the sausage to feed 3,500 visitors on Friday and Saturday, March 24 and 25.

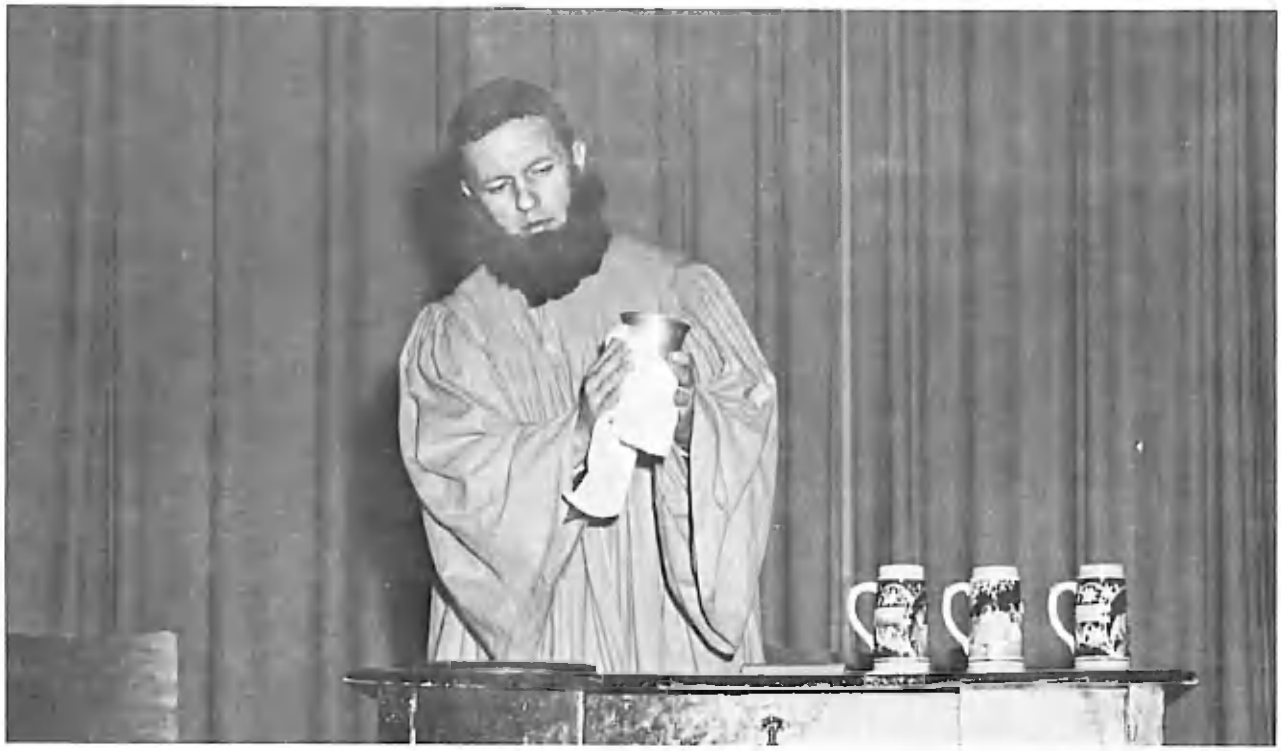
Scenes from the dining hall during the Mennonite Folk Festival. The dinner was served by the women of the Alexanderwohl, Goessel, Tabor and Faith Mennonite congregations.

The butchering and sales of pork during the Folk Festival. About 1,000 pounds of sausage were consumed during the Folk Festival.

Amish buggies, crafts and threshing attract youngsters who have never seen anything like these before.

Threshing wheat with a scale model Case steamer and separator was a thrill for young and old. The steamer was made by Wm. M. Fry and the separator by Clinton Spencer.

"Strength in Weakness," the story of the conversion of Menno Simons, written by J. Postma, was presented twice in Memorial Hall. (Top) Sicke Freerks (rear) about to be put to death for his faith. (Below) Jan van Geelen challenges the people to defend their faith against the persecutors.



Menno Simons getting ready for the next day's Mass whereby he expresses doubts whether bread and wine are actually changed to flesh and blood of Christ. (Below) Menno and his followers read the Bible before persecutors approach.

"Utwaundre," written by J. H. Janzen and presented by residents of Newton and Goessel and students, drew large audiences in the chapel of Bethel College. It portrays the hardships of the Mennonites in Russia immediately after the Revolution of 1917, which caused the migration of many to Canada. In the two acts the contrast in the life of the same group of people is portrayed. (Left) Tiesche accuses Koslowsky of helping the Communists. (Right) Reunion in Canada. (Below) Silver wedding in Canada brings many memories back to group.

(Top) House searching at midnight during Russian Revolution (see also p. 120).
(Below) Silver wedding at Pauls family in Canada.

The Nebraska Old Order Amish

Big Valley, Mifflin County, Pennsylvania

By Luther F. Kepler, Jr., and Anne Kepler Fisher

Mr. Kepler and Mrs. Fisher know this group of Amish intimately since they live in their neighborhood (R. R. 1, Reedsville, Pennsylvania). Kepler is co-ordinator of the Open-Circuit Educational Telecast of Pennsylvania State University, and Mrs. Fisher is a graduate of the Art School, Rochester, New York. Inquiries about the purchase of these and related works of art can be sent to them directly or to *Mennonite Life*.

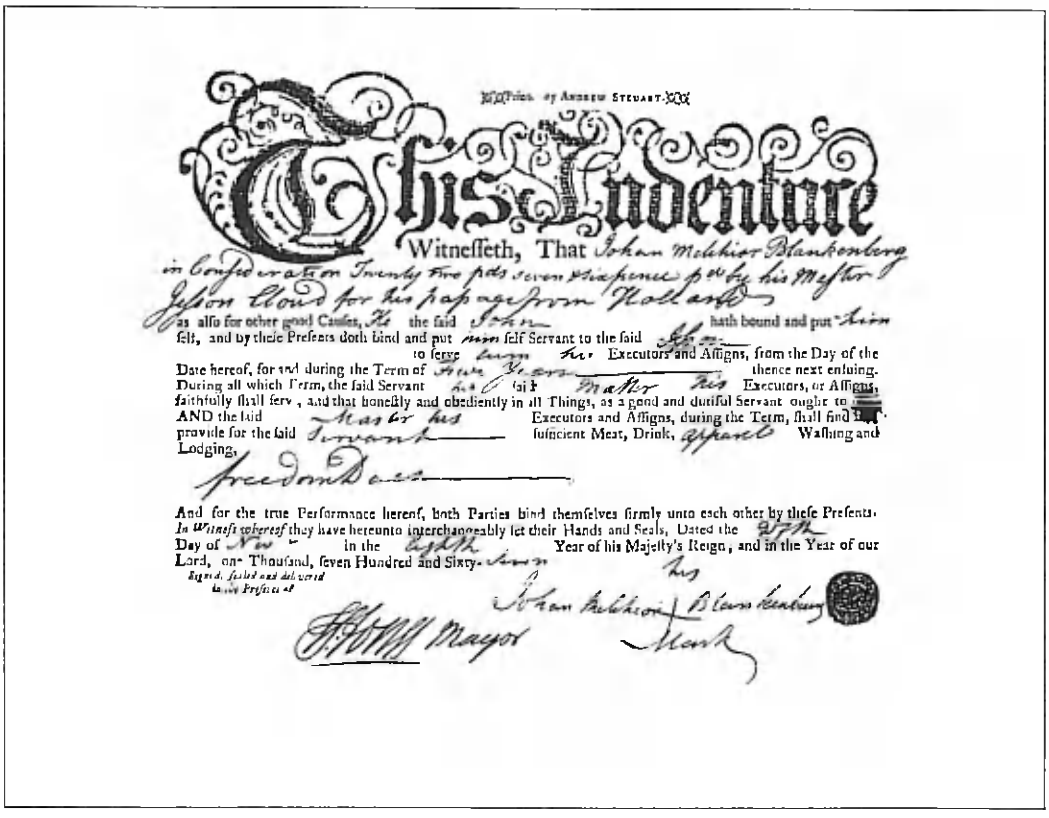
"Men-Talk"—Chacoal by Luther F. Kepler, Jr., and "Back from the Mill"—Oil by Luther F. Kepler, Jr.

"Gettin' in the Wood"—Pastel by Luther F. Kepler, Jr., and "Fence Fixin' "—Oil by Luther F. Kepler, Jr.

(Opposite page) "Loose Shoe"—Pen and Ink by Anne Kepler Fisher and "The Carpenters"—Pen and Ink by Anne Kepler Fisher. "Rhoda and Anna"—Oil by Anne Kepler Fisher and "Bus Stop"—Oil by Anne Kepler Fisher.

"Grandma"—Pastel by Anne Kepler Fisher. (Opposite page) "Mose" and "Mose's Boys"—Pencil and Pastel by Anne Kepler Fisher.

James and Leah Morrell, whose story is related in the article "Mennonite Indentured Servants" (p. 129). They are the ancestors of Mrs. J. N. Smucker, Mrs. Ernest J. Bohn and others. (Below) Copy of original indenture of Johan Melchior Blankenberg, ancestor of the Plank family.



This Indenture

Witneſſeth, That Johan Melchior Blankenberg

in Conſideration Twenty Five pds seven Shillings p^d by his Maſter

Jyson Lloud for his Paſſage from Holland

as alſo for other good Cauſes, He the ſaid Johan hath bound and put Him

ſelf, and by theſe Preſents doth bind and put himſelf Servant to the ſaid Jyson

to ſerve him his Executors and Aſſigns, from the Day of the

Date hereof, for and during the Term of Four Years thence next enſuing.

During all which Term, the ſaid Servant ſhall ſaid Maſter his Executors, or Aſſigns,

faithfully ſhall ſerve, and that honeſtly and obediently in all Things, as a good and dutiful Servant ought to

AND the ſaid Maſter his Executors and Aſſigns, during the Term, ſhall find

provide for the ſaid Servant ſufficient Meat, Drink, Apparel Waſhing and

Lodging,

freedom Dues

And for the true Performance hereof, both Parties bind themſelves firmly unto each other by theſe Preſents.

In Witneſs whereof they have hereunto interchangeably ſet their Hands and Seals, Dated the 27th

Day of Nov^r in the eighth Year of his Majeſty's Reign, and in the Year of our

Lord, one Thouſand, ſeven Hundred and Sixty-four

Sign'd, ſealed and deliver'd

in the Preſence of

Johan Melchior Blankenberg

Mayor

Clerk

Nicknames among the Amish

By MAURICE A. MOOK

TWO YEARS AGO at the Annual Meeting of the American Name Society, held in New York City, I read a paper on "Amish Family Names" in which I called attention to the limited number of surnames found among the Old Order Amish, spoke of the regional differences in surnames among them, and tried to account for both of these phenomena. Last year, at the Annual Meeting of the same Society in Chicago I discussed "Given Names Among Amish Men," in which I spoke of the Biblical basis of Amish life, which is seen even in their naming practices, for we found that from 90 to 95 per cent of Amish given names derive from the Bible. We saw also that they distinctly favor a limited number of Biblical names. The foregoing conditions bring it about that we frequently find several or more individuals in the same Amish community with identical first and last names.

This identity of names extends even to their middle initials—for they employ middle initials, rather than middle names, especially among men, somewhat less so among women. The frequency of the same middle initial for various individuals is due to their rather consistent practice of using the same middle initial for all children born to any single pair of married mates. In some Amish communities, as for example in Lancaster County, the practice is to use the first letter of the mother's last name as the middle initial for all of her children, while in other communties, for example in eastern Ohio and in Crawford and Mercer counties in western Pennsylvania, the middle initial is the first letter of the father's first name. According to either pattern, all of the children of each family will have the same middle initial as a part of their full name. Thus it sometimes happens that several individuals in a community will have the same middle initial, as well as the same family name.

In such communities nicknaming runs rife, almost as an onomastic necessity, and it is easily obvious to all observers that the Amish employ more nicknames than their non-Amish neighbors. Insofar as my own knowledge goes, I feel free to aver that the incidence of Amish nicknames may exceed that for any other group for which we have an adequate knowledge of names.

Having been born and raised on the edge of an Amish community, even as a boy I observed that nearly every Amishman, among the boys and men at least, had a nickname. Only within the past several years, however, since I have become interested in a more systematic study of names, have I wondered whether there is a wider variety of types of nicknames, as well as more of them, among the Amish. To try to answer this question I have recently investigated the nature and process of nicknaming in two Amish communities—in Lancaster County, and in "Big Valley" (Mifflin County) in central Pennsylvania. I had formerly studied three other Amish communities (at Atlantic, Pennsylvania, in Crawford County; at Jackson Center, Pennsylvania, in Mercer County; and at Sturgeon, Missouri), in each of which communities I carefully compiled family histories, including the names of all members of all families in each community. But in these earlier studies I was uninterested in names as such, and thus failed to record their nicknames or to discern the patterns in the practices of nicknaming used by the members of these groups.

Abbreviation of Names

In the Lancaster and Mifflin County, Pennsylvania, Amish communities their nicknames for men are of the following types:

By far the most commonly met with type of nicknames is one formed by merely abbreviating the first name. Thus Samuel is Sam, Daniel is Dan, Moses is Mose, Benjamin is Ben, Isaac is Ike, David is Dave, Jacob is Jake, Andrew is Andy, Christian is Chris, Solomon is Sol, Joseph is Joe, and so on—one may almost say *ad infinitum*, so commonly met with is this practice. In fact, so common are these shortened names that they are used in even the more formal relations of life, such as in legal documents, in news items in their weekly newspaper, and even in their annually published ministers' list.

As among the "English" (the Amish term for all non-Amish persons), so also among the Amish, a frequently found type of nickname consists of those deriving from the physical traits of the individual. Thus in a sample of 68 Lancaster County nicknames compiled by an Amish girl in the area (and although listed by a female, all of the nicknames are those of males) I find the following: Big Ben, Brownie, Eli, Brownie Jonathan, Black Sam, Chuby Jonas, Curley John, Fat John, Fatty Levi, Porky Dan, Red (hair) Elmer, Shorty Abner, Shrimp Aaron, Sandy Chris, Toey Steve, Slim Aaron, Hump (back) Levi, and Whitey (hair) Manuel, Whitey Amos, and Whitey Chris. One need scarcely comment upon the basis of nicknaming in such examples as these.

Personal Characteristics

Without having counted the incidence of nicknames of each type, due to the statistical inadequacy of my samples (which are here presented as merely illustrative, and

as not necessarily representative), I may perhaps be permitted to say that a type of nickname nearly as frequently found as those based on physical characteristics of the person, are those based on the individual's mental or physical habits, his characteristic attitudes, his decided preferences, or some other aspect of his personality. From the same Lancaster County list just cited we find Bocky John, who was stubborn; Boom Daniel, who liked to bellow as loud as he could; Butter Abe, who used large quantities of it; Coonie Jonathan, who liked to hunt; Doggie Aaron, who usually drives with a dog beside him in his buggy; Lummicks Amos, who is thought of as clumsy; Grumpy Aaron; Push(y) Dan; Preachey John, who was not a preacher; Rags John, who was more careless than poor; Sloppy Steve, Squirrelly Sam, Cuppy Aaron, Tippy Chris, and Wild Abe, all of whose nicknames are self-revealing. From an informant from Holmes County, Ohio, I have heard of Pepper Andy, Applebutter John, Whiddle (whittle) Andy, Butter Sim, Cheese Sammy, Corn Chris, Tobacco Danny, and Toothpick (stick in the mouth) John.

It is probable, if we knew the origin of all such nicknames as the foregoing, that we would find that some of them derive not from habits or attitudes of the individual, but from some humorous happening or otherwise minor but memorable event in the life of the person. Thus Gravy Dan of Holmes County, Ohio, is so named not because of his proclivity for this delicacy, but because at a threshing dinner he once poured gravy instead of cream in his coffee—an accident that has never been forgotten. An Amishman in Big Valley, Pennsylvania, was called "Stover," as are all of his children to this day, an appellation based upon an incident that happened long ago when the father moved a stove from one Amish farm to another and charged for his service at both ends of the transaction. An old Amishman in Big Valley carried the nickname "Charley Crist" to his grave, in spite of the fact that Charley was not his own given name, but that of his horse.

The Amish make a great show of secrecy during their teenage courting season, and this Crist as a young blade had made the fatal mistake of going to see his girl on his horse. As he approached a squeaky wooden bridge near her home, he said "Schleich, Charley, Schleich (Sneak, Charley, Sneak)." Some boys happened to hear him that night and ever after he was called Charley Crist, doubtless forever grateful that he had been nicknamed Charley, rather than Sneakey Crist.

Another example is "Reverend John" (Yoder) of Big Valley. John Yoder was an ordained preacher in an Amish church, but characteristically the Amish address their ministers by their first names, rather than by such titles as Bishop, Preacher, or Deacon. Sometimes they use these titles with the first name to distinguish the minister from another person with the same name. Also the Amish usually have silent grace, both before and after each meal. On one occasion, however, John Yoder and several other male members of his congregation were eating a meal with an "English" Irish neighbor. The neighbor, not realizing that Amish grace was silent, said "Reverent John Yoder, would you please ask the blessin', for I'm not so divelish good at it myself." Thereafter for years John Yoder was known as "Reverend John." Thus we see from their nicknames that little incidents loom large in the life histories of members of little, local, intimate groups.

Matronymic Nicknames

The same John Yoder, known for years as "Reverend John," was also known as Nancy John, and his brother was known as Nancy Jake, to distinguish them from other John and Jake Yoders in the community. Their mother's name was Nancy, and they were distinguished by a combination of her name with their own, and this matronymic nickname was used in spite of the fact that the Amish family is otherwise patriarchal. These men are both now dead, but the practice of matronymic and patronymic nicknaming persists in the Big Valley community. One of my own informants in Big Valley is known as Susie-Ezra, and he is also sometimes even further particularized as Sim's-Suzzie's Ezra, although the possessives are usually not used. In this case, Suzie was his mother and Sim was her father; the familial nickname is, thus, even extended to the grand-parental generation. Either the mother's name or the wife's name may be used. Thus, Sally-John is used to distinguish him from another John whose wife's name is not Sally. The husband's or father's name may also be used. Thus John's Amos is distinguished from Amos' John's Amos; in the former case the man's father was John, and in the latter case his father was John and his grandfather was Amos. It is common, in fact, in Amish communities to name a boy after the paternal grandfather and a girl after the maternal grandmother.

The foregoing type of nickname is certainly particular to the Amish, and, so far as I know, it is also peculiar to them; but the decision as to the latter I shall leave to my readers. To my knowledge, however, it is not used in exactly this fashion by any other people. We non-Amish occasionally distinguish a person by reference to his parents' names, but with us such terms are terms of reference, rather than terms of address. The Amish, however, in their everyday speech and in addressing each other, often, if necessary, combine names into a nickname in the manner here indicated. Inasmuch as parental and grandparental names of either sex are used, as well as the names of marital spouses, I shall call them "familial" nicknames, for they are names of relatives either through blood or through marriage within the larger extended family. It may also be stated that this is a practice more highly developed in some Amish communities than in others. It is used more in Big Valley, Pennsylvania, and

in Holmes County, Ohio, for example, than it is in Lancaster County, Pennsylvania. Thus in naming patterns, including those of nicknaming, we see regional differences and a real specialization in Amish lifeways.

Lancaster County, on the other hand, has a type of nickname not so often found in the two other Amish communities just mentioned. This is a combination of the first name of the individual with the middle initial of his full name. In this process of combination there is ellipsis, in that the first name is shortened and slurred into the middle initial. Thus Isaac Z. of Lancaster County is known as "Iksie," and his brother is known as "Samsie," to distinguish them from other Ikes and Sams in the area. By the same principle Daniel T. would be called "Dantee" (with accent on first syllable) rather than "Dan T.", and Ben G. would be Bengie," rather than "Ben G." I have often noticed that English auctioneers at Amish sales are always careful to say Ben G., Ike Z., Sam Z., etc. to the clerk of sale, so there will be no confusion as to who is precisely the purchaser. But in Amish speech, when the middle-initial nickname is used addressively, as well as referentially, the nickname is always heard as a single fused term.

I venture the same observation concerning the middle-initial type of Amish nickname that I made concerning their familial nicknames: that so far as I know this is a type of nicknaming peculiar to these people. I am saying this, however, in order to be corrected, if necessary, by any of my readers.

Occupations

The remaining two types of Amish nicknames, however, are not peculiar to them, being as characteristic of us as they are of them. These are nicknames based on residence and those relating to occupation.

Their nicknames based on occupation are less frequently met with among them than among us, for the apparent reason that there is less variety of occupations among them than among us. Most Amish men are full-time farmers and all married Amish women are full-time housewives. All Amish men, in fact, must either farm or make their living in pursuits (such as carpentry, blacksmithing, masonry, house and barn-painting, harnessmaking) closely related to farming. Moreover, these latter non-farming specialties are not, as a rule, full-time occupations for most Amishmen. They are, however, sufficiently found in Amish communities to permit of a few men being nicknamed accordingly. Thus "Iksie," above alluded to, is also known as "Elevator Ike," for he invented a farm elevator (as well as several other farm machines) and is currently engaged in the manufacture of these farm implements. In Holmes County, Ohio, Miller Abe works in a gristmill, and Jockey Joe is not a horse racer, but a horse trader; in Crawford County, Pennsylvania, Bessemer Joe works as a section hand for the railroad, and Carpenter Jake is a contract builder; in Lancaster County, Chicken Elam owns a chicken farm, and Chickie Dan works for him; here also Crusher John works in a stone quarry, and Lawyer Aaron is not really a lawyer, but is known to have a knack for legal know-how; in Big Valley Blacksmith Sam shoes horses and repairs buggies for his fellow Amishmen, and Creamery Dan works in a milk plant. Occasionally also we hear a nickname such as Bishop Danny, to distinguish him from some other Daniel; and of Preacher John to distinguish him from numerous other Johns (John is with the Amish, as well as with us, and with most other peoples of Indo-European speech, the most common first name for men). There was also once a Deacon Jonas in Big Valley, for there are numerous Jonases among the Amish, it being one of their favorite Biblical names. Excepting as identifying nicknames, however, ministerial titles are not used by the Amish in everyday speech.

A last type of Amish nickname is familiar also to us "English"—the type that identifies a person in terms of where he lives or once lived. A Lewistown lawyer recently told me of finding the Amish name "Turnpike Joe" in Mifflin County courthouse records. He was bewildered by this, for he knew of no turnpike in the Big Valley home of the Mifflin County Amish. It was learned, however, that the main road through the Valley used to be called the turnpike, and that it still suffices as a location for the Amish inhabitants of the Valley. In Lancaster County, Gap Dave, Gap Elam, Gap Joe, and Gap John are brothers who were raised on a farm near the town of this name; Kinzer Jake comes from that place; and Quarryville Elmer originally lived there. In Big Valley there is an Allensville Jake Peachey and a Belleville Jake Peachey. (There were over 100 Peachey families in Big Valley in 1950, with numerous individuals among them with the same first name). In northwestern Pennsylvania there is a Mercer Andy Byler and an Atlantic Andy Byler, who are also distinguished as Andy G. and Andy J. Dr. John A. Hostetler, Professor of Sociology at the University of Alberta, Canada, was born and raised Amish and his father's name was Joe. This latter was, when residing in Big Valley, called "Coldwater Joe," for his farm was near Coldwater Station; when he moved to Iowa he was called "Pennsylvania Joe," and by this nickname he has since been known in Florida, where he now lives.

Dr. John A. Hostetler has not been Amish for some twenty-five years. But when telephoning me he says, "This is 'John A.' speaking," and he still signs his letters in that way. Nicknames, apparently are something easy to come by, but hard to lose. "By their nicknames ye shall know them"; and "a good nickname endureth for a long time." If this isn't Biblical, it should be; for both statements are true—at least for the Amish.

Reprinted from Allentown, Pennsylvania, "Morning Call," February 4 and 11, 1961. With permission of Preston A. Barba, editor of "'S Pennsylvaanisch Deitsch Eck."

Nicknames among the Mennonites from Russia

By MRS. HERBERT R. SCHMIDT

EVERY Mennonite child, I believe, no matter in which Low German community he or she was reared, was accustomed to hearing mother, father, grandfather, grandmother, aunts and uncles refer to certain people in the community in a particular way. We might call them nicknames today—in those days there developed an "Eatje-noame" to distinguish one person from another. Perhaps there were too many Schmidts in a certain community to distinguish them—especially if there were ten John Schmidts! So, the Low German people began adding a name to the Schmidt—as for example "Eadschocke Schmett" (potato Schmidt) because he raised so many potatoes. There was a "Gold Schmett" because of all his money, as also "Millionea Schmett" or "Cent Schmett," known for his miserliness, "Vollmon Schmett," who had a face resembling a full moon, and "Maltj Schmett," who was in the milk business. "Lentje Schmett" was a lady, of course, who, by the way, was the mother of the writer's husband. Herbert, her grandson, was designated as "Lentje Schmette Johaun sien Herbert!"

Then there were Friesens—"Knibble or Dokta Friese' (bone doctor) and "Basem Friese," who made brooms. There were many Penners—"Butscha Panna" (a butcher), "Kleen Bua Panna" (small business man). There were Klassens—"Grote Kloase" (big Klassen), "Malla Kloase" (Miller Klassen), "Schmaunt Kloase" (selling cream), "Schlorre Kloases" (making sandals), or perhaps only noted for wearing them.

There were tailors—"Schnieda Fraunzes" and "Schnieda Netjel;" "Drascha Enns" and "Drascha Voth" (threshers by profession), "Fescha Funk" (fisherman), "Shoap Hiebat," a sheep raiser; "Shtoa Fraunze" and "Shtoa Jaunze," shopkeepers! "Möbel Voth," furniture maker and dealer; "Foave Bulla," a painter, and "Osse Reima," an oxen raiser.

Others were known for special physical characteristics. "Ditje Netjel" (heavy set), "Grote Regea" (also large), "Schmocke Regehre" (all very good looking), "Schwoate Brun" (dark complexion), and "Schmeabuck Fraunze" (very fat).

Some people were known by the vicinity in which they lived, such as "Boan Jaunzes" (living near the tracks), "Atje Panna" (living on a corner), "Mohille Schroeda" or "Boaje Reimasch" (living on a hill).

Some nicknames evidently came from certain likings for food—"Zierops (syrup) Bolte," "Tjieltje (noodles) Faust," "Tweeback Regea" and "Schinke (ham) Hiebat." Other names deserve mentioning which really have no special meaning, but are nevertheless clever and most amusing—such as "Puche Ditje" (boastful Dicks), "Peta hingarem Bosch" (Peter behind a big beard, which he refused to trim). "Stinkkaute (skunk) Floaming," "Wesha Jeatzi"—also called "achtien twe en zastig"—1862, because his wife was eighteen and he was 62! There was a "Doll (angry) Faustsche," "Gondachtje (how do you do) Friese," "Knoppe Funke," "Rode Funke," "Baron Rampel," "Daumpa Rampel," "Ruschtje Niefeld," "Schlaubadoaft," "Eftje Franze," "Romseka Voth," "Tojje Rampel," "Schlange App," "Krauje Derkse," and "Kupp Schroeda."

Consequently, when people, be it in Buhler, Goessel, or Hillsboro, Kansas; Henderson, Nebraska; or Mountain Lake, Minnesota, wanted to be very certain the right party was mentioned, these nicknames (Eatje-noames) were used. Many, many more could be found if one would make this a subject of research in each community. One thing is certain—these names remain an interesting and amusing memory to many a Low German Mennonite.

Editorial Note: Mennonite Life readers are invited to submit further materials along these lines. Letters giving information about names, places or activities or further comments on Mennonite folklore will be published in future issues.

MENNONITE FOLK FESTIVAL

The Mennonite Folk Festival of Bethel College is an annual spring event which has received considerable attention from the press and other news media. Plans are already being drawn for the 1962 Festival to be held March 30 and 31.

Popular features of past festivals will again be presented such as threshing of wheat, hog butchering, exhibit of arts and crafts, food fair, traditional suppers and dramatic programs.

The committee is also planning several new features which will make the 1962 Festival more interesting and attractive to people of all ages and interest groups. Plan now to meet your friends at the 1962 Mennonite Folk Festival on the campus of Bethel College, North Newton, Kansas.

The Trial of Andrew Foster

By RUTH BAUGHMAN UNRAU

ANDREW FOSTER was, by size and reputation, a substantial citizen. He was the town's only bank president; he was the member that made the Tenth Avenue Memorial Church fashionable. Other citizens pointed to him as a man of worth and wealth.

Andrew attended church regularly, and his devotional attention was a great encouragement to the minister. After the first few sentences of the sermon, Andrew always pulled a little black notebook from his pocket, uncapped his fountain pen, and started taking intermittent shorthand notes. Each time that Dr. Hardy's voice rose to make an impressive point, Andrew scribbled away. In the meantime, he listened with flattering attention.

After the service, Andrew would compliment the minister on his fine sermon and then stroll home with his wife.

"Didn't you think Dr. Hardy's point about faith was well made?" Mrs. Foster asked one Sunday as they were returning home.

Andrew roused from his reverie. "What Faith? Yes, of course."

While his wife prepared dinner, Andrew went into his study. He opened his little black notebook and from his shorthand notes wrote out the inter-office memos that would be placed on the desks of his employees next day. This was a practice that Andrew had been following since he became bank president. He knew that he could listen to the sermon with one part of his mind while he planned his work for the next week with the other. Thus he could accomplish two things at once. He was sure that nobody was aware that his shorthand notes were not from the sermon.

But his wife's question bothered him. Had Dr. Hardy made a point about faith? Why hadn't he heard it? Evidently Dr. Hardy had said something that he had missed.

After a very busy week of state bank meetings and late hours, Sunday came around again.

Andrew sat listening to Dr. Hardy. He heard the minister's opening remarks and made a neat notation in his notebook. The minister started to develop his first point. Andrew again wrote something in his notebook. Then he smothered a yawn behind his hand.

Suddenly Dr. Hardy stopped speaking. Andrew looked up toward the pulpit and what he saw made him very curious. Dr. Hardy had stepped aside and in his place was an angel, white robed and fair haired.

"The angel Gabriel, no doubt," said Andrew, who took a certain pride in knowing people by name.

The angel looked over the congregation quietly. The church members gave him their full attention. Andrew capped his fountain pen and put his notebook back into his pocket.

The angel spoke: "I am here this morning to honor one of your members. This man is a great pillar of this church, as you all know. He has one habit which is particularly noteworthy." The angel looked at Andrew Foster and all heads turned in his direction. Andrew felt the temperature of the room rise suddenly.

The angel spoke again: "Andrew Foster, will you please stand up ?"

Andrew, light-headed as he was, floated to his feet.

"Andrew, will you read to us from your notes in your little black notebook?"

Andrew was confused. Should he read what he had written or make up something about the sermon? He could not remember anything that Dr. Hardy had said that morning.

"Please read, Andrew," insisted the angel.

Andrew opened his notebook and read. "See Miss Judson about the board meeting on Thursday." He stopped reading. There was a long silence. Two high school girls giggled.

"Read on, Andrew," said the angel.

Andrew read on. "Reprimand Miss Lewis for taking too long for her coffee break Friday morning." Andrew stopped.

"That will do," the angel said.

Andrew sat down. The light-headedness was gone. Instead Andrew felt a burden of remorse weigh on his shoulders and bowed down his head. How could he ever again face his fellow church members?

"Raise your head Andrew. Raise your head," the congregation chanted, and those beside him nudged him with their elbows. Andrew tried to raise his head, but he could not.

"Raise your head, Andrew. The prayer is over and so is the choral response," he heard his wife saying from afar. But when he lifted his head and opened his eyes, she was sitting beside him, nudging him with her elbow.

The reassuring form of Dr. Hardy was again in the pulpit and the congregation was preparing to sing the closing hymn. After the service, Andrew shook hands with Dr. Hardy and gratefully returned the respectful greetings of his friends.

The next Sunday as usual Andrew uncapped his fountain pen and took his little black notebook from his pocket. Carefully he set down in shorthand the text that Dr. Hardy gave for his sermon: "Nothing is covered up that will not be revealed or hidden that will not be known." And as Dr. Hardy made the points of his sermon, one, two, three, four, Andrew set each one down to study later while his wife prepared the Sunday dinner.

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Mennonite Research in Progress

By MELVIN GINGERICH and CORNELIUS KRAHN

IN THE April, 1960, issue of *Mennonite Life* we reported about various research projects in progress. Preceding April issues since 1947 contain similar information, particularly under the heading "Mennonite Research in Progress" and "Mennonite Bibliography." Of special significance is the summary article entitled "Anabaptism-Mennonitism in Doctoral Dissertations," which appeared in the April, 1958, issue and was continued in every April issue. The following are projects not listed previously.

Doctoral Dissertations

1. Paul M. Miller, "An Investigation into the Relationship between Mennonite Theology and Mennonite Worship," Th.D., Southern Baptist Theological Seminary, 1961.
2. Harold D. Lehman, "A Comparative Study of the Academic Achievement and Social Adjustment of Day and Resident High School Seniors," Ph.D., University of Virginia (In Progress).
3. Walter Jost, "Study of the Tunes Used in German Hymnbooks of the General Conference Mennonite Church," Ph.D., University of Southern California (In Progress).
4. Rollin Armour, "The Theology and Practice of Baptism According to Selected Representatives of the Radical Reformation," Ph.D., Harvard Divinity School (In Progress).
5. J. Howard Kauffman, "A Comparative Study of Traditional and Emergent Family Types among Midwest Mennonites," Ph.D., University of Chicago, 1960.
6. Weyburn W. Groff, "Nonviolence: A Comparative Study of Mohandes K. Gandhi and the Mennonite Church on the Subject of Nonviolence," Ph.D., New York University (In Progress).

M. A. Theses

1. James L. Gurley, "The Eschatology of the Sixteenth Century Anabaptists," M.Th., Northern Baptist Theological Seminary (In Progress).
2. Lester C. Shank, "An Analysis of Fund Raising Practices of Certain Small Private Colleges," M.Sc., Boston University (In Progress).
3. Gerhard R. Buhr, History of Intercollegiate Athletics at Bethel College, M.A., Kansas State Teachers' College (In Progress).

Menno Simons Research

1. The Menno Simons Lectureship of Bethel College sponsored on January 29-31, 1961, a Menno Simons' commemoration, at which time the following lectures were presented:
   1) Russell Mast, Menno and the Scriptures.
   2) Walter Klaassen, Life and Times of Menno Simons.
   3) William Keeney, Menno Simons on Faith and Reason.
   4) William Keeney, Basic Beliefs of the Dutch Anabaptists.
   5) Vernon Neufeld, Menno Simons and the Twentieth Century.

   All lectures will be published in the near future.
2. The Dutch Mennonites observed the 400th anniversary of the death of Menno Simons with commemorations at Amsterdam and Witmarsum, at which occasion the following lectures were given:
   1) J. A. Oosterbaan, The Theology of Menno Simons.
   2) Cornelius Krahn, Menno Simons and the Mennonite World Brotherhood.
   3) H. W. Meihuizen, Life and Piety of Menno Simons.
   4) N. van der Zijpp, The Significance of Menno Simons for the Dutch Mennonite Brotherhood.

   Some of the lectures will be published in America.

   In January, 1960-61, three books were published in the Netherlands dealing with the life and activities of Menno Simons. They are: *Menno Simons, 1496-1561* by H. W. Meihuizen; *Menno Simons van Witmarsum* by J. A. Brandsma; *Minne Simens en de Minnisten* by M. S. E. Visser. Numerous articles on Menno Simons have appeared in Dutch, German and American periodicals. The January issue of *Mennonite Life* was almost completely devoted to Menno Simons.
3. Walter Klaassen presented four lectures at the Mennonite Biblical Seminary Lectureship at Elkhart, Indiana, under the following titles:
   1) Hans Hut and Thomas Müntzer (two lectures).
   2) Some Anabaptist Views on the Doctrine of the Holy Spirit.
   3) Preaching and the Anabaptist Heritage.

   All lectures will be published in the near future.
4. Franklin H. Littell presented a number of lectures on the topic, "The Theology of Menno Simons and Its Relevance for Today," under the sponsorship of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, (March 6 and 7, 1961).

Institutional Research

The Institute of Mennonite Studies, Elkhart, Indiana, has sponsored a number of projects in the realm of Anabaptist and Mennonite research. An Anabaptist bibli-

ography, compiled by Hans Hillerbrand, will be published soon. Under this sponsorship John H. Yoder has written a pamphlet on *Capital Punishment* published by the Board of Education and Publication, Newton, Kansas. Another study made by Myron Ebersole deals with the critical comparison of the Anabaptist-Mennonite view of the church and the therapeutic community in contemporary psychiatric practice. A project is being done by Paul Peachey under the topic "A Theology of Social Work." The Institute of Mennonite Studies is a joint research institute in which the Mennonite Biblical Seminary of Elkhart, Indiana, and the Goshen College Biblical Seminary share.

Walter H. Hohmann has spent two years in research in the field of hymnology, studying the origin and background of melodies used in the Reformation. Some 120 melodies have been traced. Hohmann is doing his work as a project of Bethel College in the Historical Library, which has a large collection in this field.

Ed. G. Kaufman is making a study of some leaders of the General Conference Mennonite Church who were instrumental in its founding and program. Kaufman's work is also being done in the Bethel College Historical Library under the sponsorship of the College.

Frank H. Epp is writing the history of the Canadian Mennonite Board of Colonization. The project is sponsored by the Board. He is also writing his Ph.D. dissertation at the University of Minnesota, dealing with the German influence on the Canadian Mennonite press prior to World War II.

On December 10, 1960, the Associated Mennonite Biblical Seminaries of Elkhart and Goshen, Indiana, sponsored a seminar on "The Anabaptist and Wesleyan Tradition" with special references to "The Nature of the Holy Life." Papers were presented by William R. Cannon, Franklin H. Littell, William M. Arnett, Harold S. Bender and A. M. Climenhaga.

The Mennonite Folk Festival, sponsored by Bethel College, has been drawing large crowds for the various activities of the two days. In 1960 the pageant, "We Are Pilgrims," was seen by nearly 4,000 people and by a total of nearly 10,000 during the presentation of the pageant in Nebraska, Dakota, Minnesota and Manitoba. The activities of the Folk Festival, March 24-25, 1961, were similar. The Low German play, "Utwaundre" by J. H. Janzen, and the play "Strength in Weakness" (Conversion of Menno Simons) by J. Postma, translated by J. W. Nickel, also attracted large crowds. The number of people coming to see the various activities, enjoying the various types of pastry and eating the dinner these days reached about 4,000.

Mennonite Bibliography, 1960

By JOHN F. SCHMIDT and NELSON P. SPRINGER

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

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Books in Review

Menno Simons Lectures

The Context of Decision. A Theological Analysis by Gordon D. Kaufman. Nashville: Abingdon Press, 1961, 126 pp., $2.50.

One of the first, if not the very first, North American Mennonite to pursue advanced studies in the field of philosophical theology, Gordon Kaufman has undertaken in his Menno Simons Lectures, presented in 1959 at Bethel College, North Newton, Kansas, and now published by Abingdon Press, to engage a conversation between the contemporary post-liberal American Protestant theological world, best represented by his teacher, H. Richard Niebuhr of Yale, and the Mennonite tradition, which he understands as at best an ethical radicalism of nonresistance and at worst a selfrighteous indifference to this world's real needs.

The subtitle on the dust cover (differing from that on the title page) is: "The theological basis of Christian ethics." As is proper for a confrontation between Mennonitism and the "main stream," the topic chosen is ethics, and more specifically the "context" or the philosophical presuppositions of moral choice. Beginning with analysis of what is meant by ethics, Kaufman moves in progressively narrowing concentric circles (this is his own metaphor) from a view of the whole sweep of creation and history to the individual's weighing his multiple obligations in the search for a way of faithfulness which is radical but not absolutist.

The several chapters are cohesive in tone and approach; with the exception of some more pointed footnotes, the treatment of Mennonitism as one relevant possible view is not forced, but part of the natural flow of thought. At certain points, Kaufman accepts Mennonites convictions. This is the case, for example, in his defense of the believers' church, which, he rightly observes, Mennonites no longer practice and which (here this reviewer would disagree) he accepts for reasons themselves un-Mennonite. At other points it is the voice of H. Richard Niebuhr which seems to ring louder, as in the renunciation for ethics of the goal of finding one right answer to any question.

The chief philosophical originality of this work is the extent to which at the outset Kaufman develops a view of man as made by history and as a history-maker. Though by no means new, the idea has antecedents in such diverse thinkers as Karl Barth and H. Richard Niebuhr, and Kaufman himself has written earlier on the same theme—its forming the foundation for a broad yet simply exposited view of man and of morals is original and helpful contributing for instance to the resolution of the fruitless debate between determinism and free will. Further attention to this "historicist" insight might have modified the empirical-versus-eschatological and the principles-versus-freedom dilemmas which come later in the book.

Kaufman has done a real service by his provocative way of raising or rather of phrasing some of the questions which are most in the air today and to which Mennonites shall be obliged to give more attention.

Associated Mennonite Biblical Seminaries — John H. Yoder

Atomic Energy

The Impact of Atomic Energy, by Erwin N. Hiebert. Newton, Kansas: Faith and Life Press, 1961, 302 pp., $4.00.

The atom is the new reality of our day, with which we must henceforth live. It has affected every one of us, and its effect on us in the future will ever be greater. How did it come to be, and what is the meaning of what has taken place in the atom's release of its power by the hands of man?

Erwin N. Hiebert's book deals with that question. He reviews the story of how the power of the atom was released, and he traces the responses of governments, scientists and religious groups to the fact of the bomb and the potential of atomic energy for peaceful use.

The implications of atomic power are yet for many of us to comprehend. The reality of it has changed the political struggle, has caused a new evaluation of war, has created hope for an energy source for the future when fossil fuels are depleted, and in short, has become the greatest threat and the greatest potential for good.

It is needful that with such a great change in the life of peoples as the atom's available power represents, an informed people be ready to cope with this new fruit of science. Particularly needful are informed Christians. The availability of the atom's secret represents as great a change as the discovery of the Copernican law meant for its day. If the church will be wise and understanding in these things, her work and witness in the new condition will be meaningful.

It is with this in mind that Hiebert wrote this book. The book was initiated in the summer of 1959 when the Social Concerns Committee of the General Conference Mennonite Church, at a meeting in Chicago, desired to be better informed on atomic energy. Hiebert was requested to present a paper. It was an intense four-hour session resulting in the request that his presentation become a book.

Although the author does not state his view until the last pages and the book seeks to fairly represent all views on atomic energy, thoughtful reading should result in both an appreciation of all positions and a stronger personal conviction. Mennonites have not spoken much on this thorny reality of our day. Here is a work of commendable scope and depth to inform our people.

Hiebert is at present associate professor of the history of science at the University of Wisconsin and the head of the department. He received his Ph.D. degree from the same university. In 1961-62 he will be with the Institute of Advanced Studies in Princeton, New Jersey. His undergraduate work was done at Tabor and Bethel colleges.

Bethel College — Esko Loewen

Menno Simons

Menno Simons van Witmarsum. Voorman van de Doperse beweging in de lage landen, by J. A. Brandsma. Drachten: Laverman, 1960, 125 pp., $2.00.

Brandsma follows the life of Menno Simons closely, filling in generously, particularly as far as his early life is concerned, where facts are not available. Since he appeals to the general reader, that is justified particularly since he never gives the reader the impression that he presents historical facts where they are lacking. The early youth, therefore, described vividly and attractively by the author could easily have been the actual life lived by Menno. Occasionally one could raise some questions, for example when the author states that "the young Menno possibly made the decision to become a priest at the age of nine" (p. 10). In view of the fact that Menno did not become a priest before he was twenty-eight and did not get a very thorough training for the priesthood, it is not only questionable but unlikely that he or his parents had actually decided that he should become a priest at the age of nine. This is merely to point out the dangers the author is exposed to when he fills in generously where historical facts are not available. On the other hand, the colorful details make this little booklet a readable and convincing presentation of the life story of Menno.

Brandsma devoted two chapters to Menno's views pertaining to the church and church discipline. He points out that these views differ from those of the Catholic and Protestant churches, since Menno emphasizes the other-worldly nature of the church of Christ, which he and his followers aimed to realize in some measure.

The author has made a thorough study of the writings of Menno Simons, the existing biographies of Menno, and other studies pertaining to the various aspects of his life, writings, theology, and significance. He follows closely the pattern established by preceding biographers. Since it is a popular presentation of the life of Menno, the author is not very generous with footnoting his sources. Most of his footnotes refer to the writings of Menno. Those who will want to check and verify other presentations in the book will have difficulty locating them un-

less they are specialists in the field. The footnotes for each chapter are found at the end of the book. In addition to this, there is an enlarged bibliography with reference to each chapter without footnotes. The index is helpful in locating desired information. The cover of this paperback has a well-known etching of Menno produced by Carel van Sichem. Opposite the title page, Menno's hand-written letter to a widow is reproduced. The book also has a picture of the Menno Simons monument at Witmarsum.

Bethel College — Cornelius Krahn

Bible

Jerusalem und Rom im Zeitalter Jesu Christi by Ethelbert Stauffer. Franke-Verlag Bern: Dalp-Taschenbuch 331, 164 pp., $.70.

This little German paperback is one of a trilogy by the outstanding German New Testament scholar, Ethelbert Stauffer (see below for review of other two). In it the author sets a comprehensive background for the life and teachings of Jesus. He discusses not the cultures of the two cities but the military, political, and ideological battles between Roman and Jewish worlds. Both Romans and Jews, writes Stauffer, seek salvation in politics (Politik). Both believe in a political gospel focusing on Caesar and Messiah respectively. Into this struggle comes Jesus with His nonpolitical gospel. Rome and Jerusalem unite momentarily to crush Him and then resume their feud.

This little book is packed with valuable information. The author deals with the importance of the Qumram texts, which, he writes, have contributed to a new understanding of John the Baptist and of the Jewish sects. There is a special chapter on Jewish liturgy by means of which, says Stauffer, Jesus said important things at the last supper and on the cross. Another chapter discusses the Sanhedrin, which condemned Jesus, and the laws under which he was condemned.

Bethel College — Walter Klaassen

Jesus: Gestalt und Geschichte by Ethelbert Stauffer. Franke-Verlag Bern: Dalp-Taschenbuch 332, 172 pp., $.70.

In this second volume of the trilogy the author presents a picture of Jesus, not in the tradition of the "biographers" of Jesus, but in his own, immensely rewarding, manner. He takes the reader through the story of Jesus chronologically and on the basis of the earliest Christian sources, together with the non-Biblical sources, presents a picture of Jesus that fairly vibrates with life and reality. The non-Biblical sources are mainly two. Firstly there is the vast amount of information available on social and religious custom in Jesus' day. More important is the light from contemporary sources on the legal problem which surrounds Jesus from the first secret moves of the hierarchy against Him to the final trial which led to his death. This, says Stauffer, provides us with a chronological framework for the last years of Jesus' life. Secondly he deals with the testimony of the rabbinic writings to Jesus which are all tendentious, but which take the historic Jesus for granted and which can, at many points, where they agree with Christian writings, establish beyond a doubt the historicity of events or sayings.

The reading of this book can be a tremendously rewarding experience. It is next thing to a revelation, for example, to be told that when Jesus said His final words on the cross, "Father, into your hands I commend my Spirit," He was actually reciting the prayer that was part of the Temple liturgy and which was being said in Jerusalem at that very hour. Even in the hour of His death, He was identifying Himself with His people. It is a book every Christian should read, and one can only hope that it will soon be available in English.

Bethel College — Walter Klaassen

Die Botschaft Jesu damals und heute by Ethelbert Stauffer. Franke-Verlag Bern; Dalp-Taschenbuch 330D, 215 pp., $.95.

This volume is certainly the most arresting of this valuable trilogy. Stauffer examines the teachings of Jesus, not in the sense of a systematic arrangement, but by isolating certain aspects of the teachings which highlight his main theme. This theme it that Jesus demands morality without obedience—moral behavior without law. It may seem strange to Mennonites to be told that Jesus had no use for the words obey and obedience, that He never used them Himself, and that they exemplify an attitude to religion which He opposed with all His might. Stauffer explains that the words of Jesus, especially in Matthew, show unmistakable marks of Judaizing, that is to say, Matthew tried at least to soften and at most to undo the uncompromising rejection of the Jewish law by Jesus. According to Stauffer, the Qumram movement had a significant influence on this legalizing process in Matthew. This Judaistic element in the gospels must be swept away to get at the original words of Jesus which alone are the concern of the Christian and which are invariably at odds with Jewish legalism.

The author deals gently but firmly with critical problems, and is able to present his, in some respects radical, views in a way that makes one thoughtful rather than antagonistic. The scholar will find the extensive notes with their bibliographical references very helpful.

Bethel College — Walter Klaassen

Animal and Man in Bible Lands by F. S. Bodenheimer. Leiden: E. J. Brill, 1960, 232pp., 36—guilders.

This is a book for the scholar and not for the church-school library. It is written by a professor of zoology and is primarily a discussion in scientific terms. He deals with the pre-historic of faunal and human life in Palestine, which makes very interesting reading and which certainly adds to the store of scientific and archaeological knowledge of pre-Patriarchal times. The author devotes a whole section to ancient zoology in the Middle East, extracting references to and evidences of animal life from ancient literature, inscriptions and archaeological finds. Of the immediate interest to the Biblical scholar would be the last eighteen pages, in which the author discusses the Old Testament and its animals. Included is an interesting section on animal sacrifice among the Hebrews and among Semites in general. The person who has perseverence will find in this volume much interesting and helpful information as a background, particularly for Old Testament study.

Bethel College — Walter Klaassen

Between the Testaments, by Charles F. Pfeiffer, Grand Rapids, Baker Book House: 1959. 132 pp., price, $2.95.

Those who desire a short, non-technical narrative of events that form the background for the so-called inter-Testamental period of our Bible will find in this book an interesting and helpful study of these times. Some background knowledge of secular history would, undoubtedly, add richness to the reading of this book.

Part I reaches back to the reign of Cyrus the Great and the Persian period following. It gives a helpful analysis how this Persian rule affected the Jewish people and subsequent history.

Part II summarizes pertinent events of the Hellenistic period with special emphasis on the Maccabean era and the subsequent Roman occupation. This, undoubtedly, is the most valuable part of the book because it covers the period most directly related to events recorded in the New Testament. It adds to one's understanding of the rise of the synagogue, religious parties, Jewish legalism, apocalypticism, etc.

The author's conclusions reveal an awareness of various diffiult problems of historical research inherent in the period covered but he does not analyze or discuss them. At times one wishes he would have added a sentence or two to suggest the implications of some of his conclusions.

Bethel College — Henry A. Fast

Encyclopedia of Religion

Die Religion in Geschichte und Gegenwart (RGG). Handwörterbuch für Theologie und Religionswissenschaft. Third new edition edited by Kurt Galling in co-operation with Hans Frhr. v. Campenhausen, Erich Dinkler, Gerhard Gloege und Knud E. Logstrup. First four volumes. Tübingen: J. C. B. Mohr (Paul Siebeck), 1957-60, DM 104-108 each.

This standard German encyclopedia of religion, first published before World War I, is being completely revised and brought up to date. The first four volumes from A - O are here being reviewed. Two additional volumes are forthcoming. This edition contains only a few articles of those writers who participated in the production of the first edition. An entirely new staff of scholars, not only from Germany but the world over,

has participated in the creation of this encyclopedia. The well-known publishing enterprise, J. C. B. Mohr (Paul Siebeck) of Tübingen, in co-operation with the editors, has set up machinery in typical German efficiency to cover the total field without creating an encyclopedia that would be too bulky for the average interested person to handle. They have succeeded very well.

The field covered includes areas of the history of religion in general, the Old and New Testaments, church history, the doctrines of the Christian church, ethics, practical theology, missions, religious denominations, social work, philosophy, the legal aspect of the church, church music, literature, Biblical archeology, religious art, education and the ecumenical movement.

Each of these departments is headed by an editor thoroughly familiar with his field. Each writer presents the information pertaining to the subject assigned to him in as brief a form as possible. Nothing has been left to chance. Every article has the number of words prescribed. This is one of the best and most concise sources of information pertaining to Christianity the world over.

A number of articles deal with the Anabaptists, Mennonites and related groups, constituting usually from sixteen to forty column lines, while the story of the Mennonites in general was told on nearly two full pages. Brief articles with basic bibliographies appear on the following topics: Conrad Grebel, Hans Denck, Ludwig Hätzer, Jacob Ammann, the Free Church, B. Hubmaier, Jacob Hutter, Pilgram Marbeck, Felix Manz, Mennonites, Thomas Müntzer and others. Most of these articles are written by Mennonite scholars. One could raise the question why Menno's story is told in sixteen lines while Hubmaier gets forty.

As an example of the thoroughness and scope of the encyclopedia, we refer to the article "Bible" which consists of 171 pages and deals with the following sub-topics, each treated by a specialist in the field: Old and New Testaments, Biblical doctrines, Bible in education, in the church and in the mission field, Bible manuscripts, Bible translations, illustrations, Bible societies, hermeneutics, Bible interpretation, inspiration, etc.

This set of encyclopedia can be ordered through the Mennonite book stores by giving the exact title and publisher as found in this review. A review of the remaining volumes of the encyclopedia is forthcoming.

Bethel College — Cornelius Krahn

American Heritage

The Heritage of Kansas by Everett Rich, ed., Lawrence, Kansas: University of Kansas Press, 1960. 359 pp., $5.00.

The selections that make up this book give a panoramic view of Kansas life during the state's formative period. Most of the articles are written by persons who in some way participated in the founding of the state which celebrates its centenary in 1961. The words of the famous "horse and buggy doctor," A. E. Hertzler, or those of the country editor appear along side those depicting the cattle trails that crossed the prairies.

Of more than passing interest is the report of Noble L. Prentis' visit to the Mennonites in Marion county, Kansas. He tells of the silk worm culture, the mulberry trees, and the orchards planted by Mennonite pioneers before the turn of the present century. Even then he asked the question as to whether the sons and daughters of these pioneers would remain on the farms purchased by their fathers.

Symbols are also included in this book. The chapter dealing with the "Mythical Jayhawk" is complete with drawings. The song "Home on the Range" is given full treatment in which the author is visited by Homer Croy—himself an author and writer.

Bethel College — Eldon W. Graber

Prophet of Liberty: the Life and Times of Wendell Phillips by Oscar Sherwin. New York: Bookman Associates, 1958. 814 pp. $10.00.

This is a book for the serious student of the Abolition movement of the Pres-Civil War period. In a thoroughly documented work, the author ranges over the vast panorama of leaders, incidents, speeches, and currents of thought involved in the Civil War and Reconstruction eras. Of particular value are the extensive quotations from speeches (many of which are given entire) and journalistic expressions. Phillips' reforming passion included not only the cause of the Negro but also women's rights, free public education, temperance and the trade union movement.

Bethel College — John F. Schmidt

The Communistic Societies of the United States by Charles Nordhoff. New York: Hillary House Publishers, Ltd., 1960, 439 pp., $12.50.

The reviewer was thrilled to discover that an eighty-five-year-old book had been republished. Nordhoff's study of the communistic, religious groups that had attempted to make settlements in the United States was first written in 1875. It is based for the most part on personal observations. Among the communal groups discussed are the Amana Society in Iowa, the Harmonists, the Separatists of Zoar, the Shakers, the Oneida community in Ne wYork, the Aurora and Bethel communities, the Icarians, the Bishop Hill colony, the Cedar Vale community, and a number of other less known groups. Interestingly, the Hutterites, who were settled in American just a year or two before Nordhoff's book was written, constitute the only continually existing religious group now in America, whereas all those described in 1875 have disappeared from any kind of organized existence. For anyone wishing enjoyable reading and serious study of utopian cooperative, communal schemes, Nordhoff's book is the classic source of information.

Bethel College — J. W. Fretz

Education

Religious Educaiton edited by Marvin J. Taylor. New York: Abingdon Press, 1960, 446 pp., $6.50.

This is a comprensive survey of principles, theory, methods, administration, and agencies of religious education. It contains thirty-seven essays by forty authors, among whom are Kendig Brubaker Cully, D. Campbell Wyckoff, Paul H. Vieth and Paul B. Maves. There are chapters on the role of the home in religious nurture, psychology of religion and religious education, week-day and vacation schools, the World Council of Christian Education, the World Council of Churches and many others. It is the comprehensiveness of this book plus the bibliographies at the end of each chapter and the selected bibliography at the end of the book that make this volume so useful. Every person engaged in Christian education should own one. One point of criticism: presumably the editor uses the title *Religious Education* rather than Christian Education because of one chapter in the last selection which deals with interfaith agencies. This title may be a hindrance.

Bethel College — Walter Klaassen

The Dynamics of Christian Education by Iris V. Cully. Philadelphia: The Westminster Press, 1958, 204 pp., $3.75.

The author says that her purpose is "to interpret the relevance of the proclamation [of the Good News] for the work of Christian nurture." Because Cully succeeds in good measure in doing just this, the book will be of great value to pastors, church-school officers, and teachers who are anxious to see clearly some basic considerations that need to be made if Christian education is to achieve its purpose. This book cuts through the maze of methodological and theological confusion, which is so often the mark of Protestant Christian education, to Christian fundamentals.

Bethel College — Walter Klaassen

Her Heart and Home, by Ruth Brunk Stoltzfus. Chicago: Moody Press, 1959, 160 pp., $3.00.

"Your Friend Ruth," the founder of the Heart to Heart radio program, has written an inspirational book for Christian homemakers. Much of the material is selected from talks given over the air and the author has attempted to use the same intimate, personal style.

The author discusses in a simple manner the inner spiritual life and needs of women in the home and continues with a variety of suggestions for a happy Christian home life, including such topics as mealtime and books, discipline and courtesy, fears and sorrows, home relations with church and school, stewardship and spiritual training.

Mrs. Stoltzfus has drawn on her background of personal ex-

perience as the mother of five children in making this book practical. Although the book is not profound, its sincerity and scriptural applications will make it a useful book for homemakers who seek information which will encourage them in their task of building Christian homes.

North Newton, Kansas — Martha F. Graber

Reformation

Brothers in Christ by Fritz Blanke, translated into English by Joseph Nordenhang. Scottdale: Herald Press, 1961, 78 pp., $1.25.

It is a boon to Mennonites and others who do not know the German language to have this little book by a noted historian translated into English. We thank Joseph Nordenhang, erstwhile president of Rüschlikon Baptist Seminary near Zürich, for undertaking and completing the work of translation.

It is the story of the first Anabaptist congregation in Zollikon near Zürich, which came into being in January, 1525. The account of the vision, courage, and weakness of those first Anabaptists is told with clarity, fairness and sympathetic understanding by the author who himself stands in the Reformed tradition and is a member of the City Council of Zürich, successor to the Council that enforced persecution measures against Anabaptists in 1525. Although he does not do so directly, Blanke nevertheless pleads for understanding for Zwingli and the Council in their positions, and on the grounds on which he does this such understanding can hardly be refused by fair-minded people. This little book serves as a little ecumenical messenger, for its tone is thoroughly Christian and conciliatory while at the same time taking account of the human situation in which the church of all ages finds itself.

In spite of some rather strained and clumsy renderings (61:3ff; 39:22ff) the translation is good, and the translator has managed to preserve to a considerable degree Blanke's style, which is simple, clear and pleasant. It is fortunate that the Herald Press was allowed to use the original imaginative cover, which depicts the Council House in Zürich with the Cathedral in the distance. It is to be hoped that many will avail themselves of this book. Its brief format makes reading at a single sitting possible.

Bethel College — Walter Klaassen

Aus der Welt der Reformation. Fünf Aufsätze von Fritz Blanke. Zürich: Zwingli-Verlag, 1960, 112 pp. DM 14.50.

The table of contents of this well-known Reformation scholar indicates that he is taking Anabaptism into the realm of his research. In translation, the content is as follows: Zwingli About Himself; Calvin About Zwingli; The Kingdom of the Anabaptists at Münster, 1534-1535; Anabaptism and the Reformation; and The Reformation and Alcoholism.

Most of the material presented in these chapters is not entirely new, but it is presented in a vivid and stimulating way. Of great significance is also the fact that a complete bibliography of the author appears in an appendix. From 1926-1960 he has produced 290 books and articles which is an excellent monument for the scholarship of the sixty-year-old author.

Stuttgart — Horst Quiring

Documenta Reformatoria. Teksten uit de geschiedenis van Kerk en Theologie in de Nederlanden sedert de Hervorming. Edited by J. N. Bakhuizen van den Brink, W. F. Dankbaar, W. J. Kooiman, D. Nauta, N. van der Zijpp. Kampen, The Netherlands: J. H. Koh N.V., 1960, Volume I, 507 pp., f. 27.75.

This volume consists of a selection of sources dealing with the Dutch Reformation. It is in a way a parallel edition to the *Bibliotheca Reformatoria Neerlandica* by F. Pijper and S. Cramer, published in ten volumes prior to World War I. The major chapters of this first volume, to be followed by a second, deal with the forerunners of the Reformation (Wessel Gansfort, Erasmus), the Reformation (Jan van Essen, M. Luther, J. Pistorius, C. Hoen, and G. Gnapheus), the Anabaptists and early Mennonites (edited by N. van der Zijpp, containing various writings including Obbe and Dirk Philips, Menno Simons, the martyrs), the beginning and spread of the Reformed Church, hymns during the Reformation, selected writings of the theologians of the sixteenth century, the Remonstrants, the Synod of Dordrecht, Bible translations, the religious life and the theology of the seventeenth century (with a section of ten pages by H. W. Meihuizen dealing with the Dutch Mennonites), the Lutheran Church, etc.

The aim of the editors and publisher was to present a selection of the classic writings of the Reformation and the following Golden Age of the Netherlands in the original text. Latin and French texts are reprinted and accompanied by the Dutch translations. The purpose of this edition is primarily to enable the interested layman to acquaint himself first hand with the basic sources of the Reformation and the resulting beliefs and practices of the various Protestant groups in the Netherlands.

Bethel College — Cornelius Krahn

History of Christian Church

Documents of the Christian Church edited by Henry Bettenson. New York and London: Oxford University Press, 1943, 457 pp., $3.50.

This is a collection of original writings illustrating the development of the church and of church doctrine. It contains the early creeds, writings on Christology by those involved in early controversy over the person of Christ, documents illustrating the emergence and growth of the papacy, and over one-hundred pages on the Reformation. Since the editor is Anglican, he shows special interest in the history of the church in England both before and after the Reformation. Although he includes documents relating to Anglo-Saxon dissent, he does not even mention the equally important, less influential, dissent of Anabaptism in the Reformation era. This book is an indispensable tool for the study of Christian history.

Bethel College — Walter Klaassen

A History of the Christian Church by Williston Walker. Revised edition. New York: Scribner's, 1959, 585 pp., $5.50.

This volume is the revision of a work that first appeared a half century ago. It is a book which, because of its superb scholarship and extraordinary fine arrangement, is still used extensively as a text in Christian history in spite of the advances in the field since its original publication. The revisers, Cyril C. Richardson, Wilhelm Pauck, and Robert T. Handy, all of Union Theological Seminary, have striven to retain the main structure of the book while at the same time rectifying errors of fact and questionable interpretations, and taking account of modern discoveries throughout. A chapter on the Ecumenical Movement has been added, including a list of all the Christian bodies that constitute the World Council of Churches. This is certainly among the most useful of all church history texts available today. The up-to-date bibliography is a valuable aid to further study. The treatment of Anabaptism is by and large accurate.

Bethel College — Walter Klaassen

A Summary of Christian History by Robert A. Baker. Nashville: Broadman Press, 1959, 391 pp.

The author's purpose was to write a summary of Christian history, and no claim to originality is made. The book is designed as a study book, and for this purpose the arrangement of the material is good. Of special assistance are the brief chapter summaries and the chapter bibliographies. On the debit side there must be listed misspelled names (Faulk for Falk, Riemon for Reimann, p. 220), the name Hofmann even being spelled differently on the same page(223). An unfortunate printing error has caused the ink on pages 346-359 to penetrate to the other side, making reading difficult.

Bethel College — Walter Klaassen

A Short History of Christianity by Martin E. Marty. New York: Living Age Book LA24, 1959, 384 pp., $1.45.

This exciting little book is not a history in the usual sense, but is rather an interpretive history written from the viewpoint of the creedal statement, "I believe in one holy catholic and apostolic Church." The four periods of church history—Early, Medieval, Reformation and Modern—each consists of four chapters which show, not always in this order, the oneness, catholicity, holiness and apostolicity of the Church. It is written in a live, crisp style, and interest never flags. The author's point of departure leads him to close, naturally enough, with a chapter on ecumenicity. This is a book every one interested in Christian history should own.

Bethel College — Walter Klaassen

Great Leaders of the Christian Church by Elgin S. Moyer. Chicago: Moody Press, 1951, 490 pp., $5.00.

This book is a history of the Christian church written in terms of great Christian leaders. It presents the unknown facts in an interesting new way—a way that makes the book well suited to reading by pre-college age young people. It claims to span the entire history of the Christian church. This is not accurate, since it ends with the death of D.L. Moody as though nothing has happened since then. It makes no mention of great leaders like William Temple, John R. Mott, Kagawa, or the leaders of the German Confessing Church. This omission robs the reader of information on one of the most exciting of all eras of Christian history. Moyer's chapter on the Menno Simons and the Anabaptists repeats the usual inaccuracies. We hear, for instance, that the Schleithem Articles were adopted at the Martyr's Synod under the leadership of Hans Denck (p. 357). Müntzer (Munzer!) and the Peasant's Revolt are labeled Anabaptis (p. 358). And when will even established writers learn that it is quite impossible to "center around" something (p. 355)?

Bethel College — Walter Klaassen

War and Peace

A Relief Worker's Notebook by Norman A. Wingert. Nappance, Indiana: E. V. Publishing House, 1952, 128 pp.

Norman Wingert and his wife are well known for their many written reports about relief work on various foreign frontiers. Years of faithful service by the Wingerts have provided them with abundant opportunities for observation and reflection on human nature in distress. The volume under description is a collection of the Wingerts' observations in connection with their service as dispensers of food and spiritual encouragement to people in distress. It is fascinating and inspirational reading to those who hope some day to spend some time in relief service, those who have so spent some time, and the many more who have supported the program faithfully but have not had opportunity for such experience personally.

Bethel College — J. W. Fretz

Disturbances and Other Poems by Norman A. Wingert. Nappanee, Indiana: E. V. Publishing House, 1956, 64 pp., $ .50.

This little pamphlet is a collection of Norman Wingert's poems, most of which grew out of his experiences as a relief worker. The poetry has a strong note of social concern expressed in it. People who read it will likely feel somewhat uncomfortable, because it gently nudges the consciences of the more comfortable. People who do not wish to be disturbed should definitely not read this collection of Wingert's rhythmic verse.

Bethel College — J. W. Fretz

Christian Attitudes Toward War and Peace, by Roland H. Bainton, Nashville, Tenn.: Abington, Press, 299 pp. $4.75.

This is a history of the church's stand on war from the pacifism of the early church, to the 'just war" and 'crusade" position taken by the church in the years since. Because today all three of these positions are taken by Christians and the church, this becomes a significant study. Today, there are those who see a crusade against Russia as a divine calling, there are those who hold that justice demands full preparedness and armament in order to hold the enemy in abeyance, and finally, there are those who find war and the Christian gospel incompatible and renounce violence on Christian grounds.

The significance of this book cannot be underestimated. There have been other books on the historic position of the Christian church on war. None that this reviewer has seen are as exhaustive, covering the whole sweep of the church's history. None have shown as clearly why it was that the church shifted so swiftly from a position of pacifism to support of the state and its militarism in the time of Constantine and at all times seemingly viewed this change as being consistent. The age of the crusades and the rise and fall of the "just war" theory are traced with an insight which gives an understanding of the dynamics causing these various positions. An obvious conclusion one comes to in reading the book is that there has historically been great variety in conviction on the matter of war.

The historic peace churches are given their due consideration in this book. Bainton has an appreciation for them being of that persuasion himself. At the end of the book, he explains his own positions.

The pacifist position, once viewed as idealistic and out of touch with the realities of this age, has become increasingly respectable as men have become aware of the forbidding implications of nuclear war. Bainton's book should serve in giving perspective as to what the church has said through the ages. Written in his readable style, here is a book of pertinance and quality for churches and individual study.

Bethel College — Esko Loewen

Russia

God and the Soviets by Marcus Bach. New York: Thomas Y. Crowell Company, 214 pp., $4.75.

Marcus Bach is professor in the School of Religion at the State University of Iowa and is the author of seven books and numerous articles. With such a background of training and experience and with a mind well disciplined in observation and research, he is eminently qualified to write about his observations and experiences while in Russia.

As a teacher of religion, Bach felt strongly challenged to visit the U.S.S.R. because "Only in Russia were people requested openly and without apology to reject belief in God." What really was the result after Russia had for forty years vigorously pressed its atheistic philosophy and program? "Was Communism actually finding a substitute for all that religion provides in the life of man? Had a new generation arisen with a new code and creed, able to relate such vivid experiences as love, mercy, suffering and joy to a cause and purpose in which God has no recognition and religion plays no part?"

The author gives a graphic account of his personal contacts and conversations with a wide variety of people—young as well as old, ordinary people as well as people in high places. This is an intensely interesting record of his experiences and observations, finally summarized in a challenging concluding chapter where he makes some searching comments on prevailing American Christianity and American church life.

This book sets itself a limited purpose and, for this reason, it makes a unique contribution toward our understanding of religion in Russia and the deeper feelings of its people. If the reader wants an historical analysis of conditions in Russia, he will have to supplement this book with readings which offer such an historical study.

Bethel College — Henry A. Fast

A History of Russia, by Walther Kirchner, New York: Barnes and Noble, 2nd edition, 1960, 329 pp., $1.75.

Russia, by Charles W. Thayer and the editors of *Life,* New York: Time, 1960, 152 pp., illustrated, $2.75.

The History of the Russian Revolution, by Leon Trotsky. Translated by Max Eastman. Ann Arbor, Michigan: University of Michigan Press, 1932, Volume I, 483 pp.; Volume II, 349 pp.; Volume III, 504 pp., $12.50.

Smolensk under Soviet Rule, by Merle Fainsod, Cambridge: Harvard University Press, 484 pp., $8.50.

Seven Roads to Moscow, by W. G. F. Jackson, New York: Philosophical Library, 1958, 334 pp., $7.50.

Kirchner's second edition of *A History of Russia* is an excellent paperback text book for college use or any other study in which the main facts are to be presented. It covers Russia from the earliest history to the present with special emphasis on the political development. About one-third of the book is devoted to Russia under Communism. Numerous maps are helpful aids in the study of this book. The book has a chronological table, bibliography and index.

Russia, which appeared in Life World Library, presents primarily the contemporary scene of Russia, although the first chapter, "Stage Setting for a Stormy Empire," presents the background for the rise of Communism. The ten chapters cover the beginning and the changing shape of the Communist state. The following chapters deal with economy, the social life, education, literature, and the common life under the Soviets. Many black and white, as well as colored pictures are helpful aids in presenting the history of Soviet Russia to the American public.

Leon Trotsky, who was assassinated in Mexico, was one of the close co-workers of Lenin and Stalin. Lenin was aware of the fact that there would be rivalry between the two. Seemingly there was little that he could do about it. Trotsky had a more intellectual and theoretical approach to Communism than his ruthless rival, Stalin. In this book, consisting of three vol-

umes bound in one, Trotsky deals first of all with "The Overthrow of Tzarism," "The Attempted Counter-Revolution," and "The Triumph of the Soviets." He stops with the birth of Communism in Russia, October 27, 1917. This means that he covers merely the ushering in of Communism without giving us an account of what happened since. The book has some appendices, a chronological table, etc.

In the book *Smolensk under Soviet Rule*, we are given a day-to-day account of what happened in the province of Smolensk in Soviet Russia from 1917 through 1938. This is an excellent case study. When the German army occupied this territory, it took along the archives and records, which later fell into the hands of the American army and have been made use of by Fainsod. This gives the American public an opportunity to study the problems in the total life of one province under Soviet rule.

In *Seven Roads to Moscow* Jackson tells us how the earliest conquests or attempts at conquests of Moscow were made (300-697). In his second book he relates how the Swedes aimed to conquer the capital of Russia. The third book deals with the better-known phase of Russian history, in which Napoleon and his Russian campaign are featured. Under "The German Road," the history of the German expansion eastward is related, climaxing in World War I (1914-17) and again during World War II (1941-43). The author, an instructor of the Royal Military Academy (1950-53), Sandhurst, has made an interesting study of how great military men of the past aimed to conquer Moscow and failed.

Bethel College — Cornelius Krahn

Khrushchev

Khrushchev of the Ukraine. A Biography. by Victor Alexandrov. New York: Philosophical Library, 1957, 216 pp., $4.75.

The Rise of Khrushchev, by Myron Rush, Washington, D. C.: Public Affairs Press, 1958, 116 pp., $3.25.

Khrushchev in America. New York: Crosscurrents Press, 1960, 331 pp., illustrated.

Alexandrov traces Khrushchev's life story to his earliest days in the Ukraine, telling us about "the start of a career" and how he rose to become a member of the Politbureau. The role played in the government of the Ukraine during the war of 1941-45 and how he became the second secretary of the Central Party Committee, which set the stage for his struggle for Stalin's succession; then his story as a dictator of Soviet Russia including his many visits in foreign countries to win and influence people is related.

The book by Rush starts where Khrushchev does away with the Stalin cult and bids for power. It deals with such questions as Conversion to Anti-Stalinism and the Limits of Collective Leadership. A number of appendices include the Formal Organization of the Communist Party and the Administration of the Soviet Union.

Khrushchev in America is a Soviet account of Khrushchev's trip to the United States in September, 1959, distributed through the Embassy of the Soviet Union, Washington, D. C. The book was originally published in Soviet Russia under the title *Live in Peace and Friendship.* Many photographs are included in the book, illustrating the tour of Khrushchev which took him to Washington, D. C., New York, Los Angeles, San Francisco, Iowa, Pittsburgh and back to Washington and Moscow. All speeches given are translated and presented. This book is a good example of Soviet propaganda.

Bethel College — Cornelius Krahn

Ukraine

The Settlement of the Southern Ukraine (1750-1775), by N. D. Polons'ka-Vasylenko, New York: The Ukrainian Academy of Arts and Sciences in the U. S., Inc., 1955, 350+XX pp., plus map, $5.00.

Twentieth Century Ukraine, by Clarence A. Manning, New York: Bookman Associates, 1951, 243 pp., $3.50.

Ukraine under the Soviet. by Clarence A. Manning, New York: Bookman Associates, 1953, 223 pp., $3.50.

Moscow and the Ukraine 1918-1953, by Basil Dmytryshyn, *A Study of Russian Bolshevik Nationality Policy.* New York: Bookman Associates, 1956, 310 pp., $5.00.

The book by Polons'ka-Vasylenko, published by the Ukrainian Academy of Arts and Sciences, relates the settlement of the Ukraine, the first part consisting of the so-called Nova Serbiya and Slavyanoserbiya. The second part deals with the province known as "New Russia." This is a detailed and valuable account of the early history of the Ukraine (1750-1775).

Clarence A. Manning is a well-known authority in matters pertaining to the Ukraine. In the first of these two books, he deals with the fate of the Ukraine since World War I, which covers the time of the German occupation during World War I, the struggle for independence after the Revolution of 1917, the conquest of the Ukraine by Communism, the fate of the Ukraine during World War II, and the final outcome. In the second book referred to, the author approaches the Ukraine from the angle of Communism, relating what happened to this rich land under the Soviet regime. The period covered is the same referred to in the first book, but the approach and the treatment of the subject matter differ. Both of the books are helpful in studying the ups and downs of this significant part of the Soviet Union.

Dmytryshyn covers the same period of the Ukraine with the emphasis on Moscow's policy and treatment of the largest republic of the Soviet Union next to the R.S.F.S.R. As the subtitle states, this is "a study of Russian Bolshevik nationality policy" and how this policy affected the Ukraine, which has always struggled for independence and hardly ever enjoyed it to any degree in its history.

Bethel College — Cornelius Krahn

Siberia

Siberia and the Reforms of 1822, by Marc Raeff, Seattle: University of Washington Press, 1956, 210 pp., $3.50.

The Great Siberian Migration, by Donald W. Treadgold. *Government and Peasant in Resettlement from Emancipation to the First World War.* Princeton: Princeton University Press, 1957, 278 pp., illustrations and maps, $5.00.

Asien, Moskau und Wir, by Klaus Mehnert, 3rd edition. Stuttgart: Deutsche Verlags-Anstalt, 1957, 433 pp. DM 16.80.

Bolshevism in Turkestan, 1917-1927, by Alexander G. Park, New York: Columbia University Press, 1957, 427 pp., $6.75.

In two chapters entitled "The Second Discovery of Siberia" and "Native Peoples of Siberia and the Russian Administration," Raeff presents the story of the Russian interest and spread in Siberia during the eighteenth and early nineteenth centuries. A number of appendices dealing with the Siberian administration, the native peoples of Siberia, M. M. Speransky, etc., are added.

Treadgold deals with the Russian migration to Siberia, dividing this book into five parts: the colony and the home land; the frontier crosses the Urals, 1861-1892; the Siberian railway, 1892-1906; Stolypin and the Duma, 1906-1914; the fate of the Siberian migration. Those who want to study the significance of Siberia in the orbit of the Soviet Union will find much significant background information in this book, although this book takes the reader only up to the year 1917. Numerous tables, plates and maps are helpful aids.

Claus Mehnert, a German journalist, visited Russia after World War II and consequently published a number of books. This one appeared first in 1956. As the title indicates, the author reports about his impressions of Asia and Soviet Russia. The subtitle of the book is "Bilanz nach 4 Weltreisen," indicating that the author summarizes his impression after four world journeys. In addition to Russia, the author describes visits to Pakistan, Burma, Thailand, Vietnam, Formosa, Korea, Philippines, etc. In all of them, including Russia, he interviewed the top leaders of the countries.

Park tells the story of the Bolshevik Revolution in Central Asia and what happened during the first decade (1917-1927). He treats such questions as Bolshevism and Islam, the land reform in Central Asia, the revolution in culture and the pattern of Soviet nationality policy. Many helpful tables and maps enhance the value of the book.

Bethel College — Cornelius Krahn

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BOOKS AND ARTICLES ON MENNO SIMONS

Menno Simons, The Complete Writings. Scottdale, 1956 ..... $8.75

"Menno Simons" in *The Story of the Mennonites*, pp. 85-114. Mennonite Publication Office, 1957 ..... 4.50

"Menno Simons," *Mennonite Encyclopedia*, pp. 577-584. Volume III.

Cornelius Krahn, *Menno Simons Lebenswerk.* Bethel College, North Newton, Kan., 1951 ..... .50

Cornelius Krahn, *Menno Simons (1496-1561). Ein Beitrag zur Geschichte und Theologie der Taufgesinnten.* Karlsruhe, 1936 ..... 3.50

John Horsch, *Menno Simons, His Life, Labors and Teachings.* Scottdale, 1916.

C. H. Smith, *Menno Simons, An Apostle of Non-Resistant Life.* Berne, 1936.

Other Books on Early Mennonites

Franklin H. Littell, *The Anabaptist View of the Church*, Sec. ed. Boston, 1958 ..... 4.00

Mennonite Life Maps and Charts. Mennonite Life, North Newton, Kansas ..... .40

William I. Schreiber, *The Fate of the Prussian Mennonites.* Göttingen, 1955 ..... .50

Franklin H. Littell, *The Free Church. The Significance of the Left Wing of the Reformation for Modern American Protestantism.* Beacon Hill, Boston, 1957. (M. Simons Lectures) 4.00

Gunnar Westin, *The Free Church Through the Ages.* Nashville, 1958 ..... 4.75

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