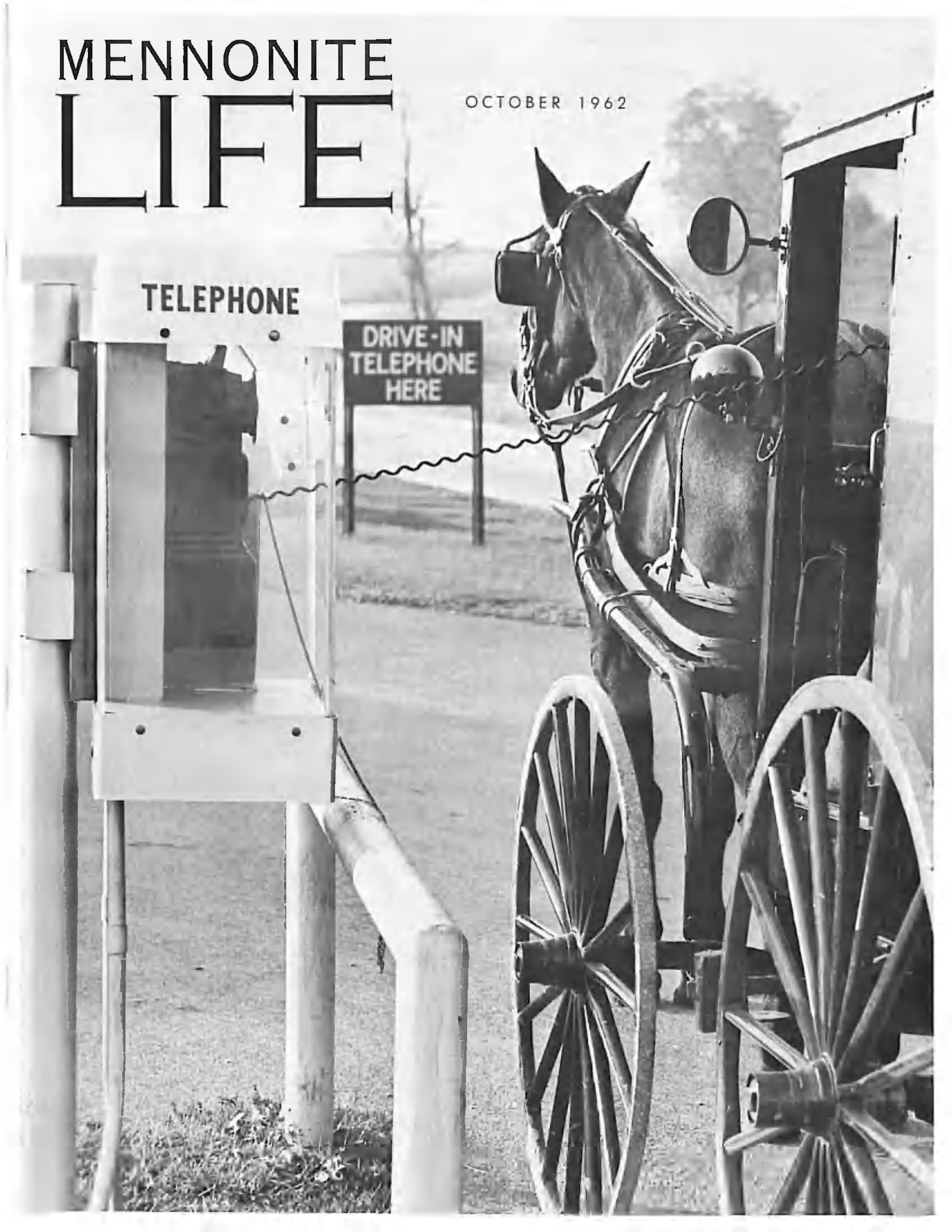
MENNONITE LIFE

OCTOBER 1962



An Illustrated Quarterly Published by Bethel College, North Newton Kansas

EDITOR
Cornelius Krahn

ASSOCIATE EDITORS
John F. Schmidt, Walter Klaassen

DESIGN CONSULTANT
Robert Regier

DEPARTMENT EDITORS

Faith and Life
Walter Klaassen, Chairman
Henry Poettcker (Bible)
Leland Harder (Church)
Russell Mast (Worship)
Heinhold Fast (Theology)
John Howard Yoder (Theology)
Orlando Waltner (Missions)
Esko Loewen (Service)

Social and Economic Life
J. Winfield Fretz, Chairman
J. Howard Kauffman (Family)
Calvin Redekop (Community)
Eldon Graber (Education)
Howard Raid (Agriculture)
John Sawatzky (Industry)
Paul Peachey (Sociology)
Jacob Loewen (Anthropology)

Fine Arts
Paul Friesen, Co-chairman
Elaine Rich, Co-chairman
May Eleanor Bender (Literature)
Warren Kliewer (Drama)
Walter Jost (Music)
Robert Regier (Art)

History and Folklife
Melvin Gingerich, Co-chairman
John F. Schmidt, Co-chairman
Irvin B. Horst (History)
N. van der Zijpp (History)
Delbert Grätz (Genealogy)
Gerhard Wiens (Folklore)
Mary Emma Showalter Eby (Foods)

ADMINISTRATION
Vernon Neufeld, President
Albert J. Meyer, Dean
E. J. Miller, Director of Development
Hartzel W. Schmidt, Controller

MENNONITE
LIFE

October, 1962 Volume XVII Number 4

CONTRIBUTORS

RUSSELL L. MAST is the pastor of the Bethel College Mennonite Church, where he preached the sermon "Living Under Pressure."

ROBERT W. HARTZLER is the pastor of the Eighth Street Mennonite Church, Goshen, Indiana.

HENRY A. FAST is the executive secretary of the Board of Christian Service of the General Conference Mennonite Church, Newton, Kansas. He describes a recent visit to Mexico.

ELAINE SOMMERS RICH is a homemaker; co-chairman of the Fine Arts Department of *Mennonite Life* and contributor to various magazines.

J. WINFIELD FRETZ, head of the department of social sciences, Bethel College, relates an experience which he had in South America.

BETTY BIXEL MILLER of Berlin, Ohio, is a graduate of Bluffton College, homemaker and teacher.

LOIS FRANZ BARTEL is a graduate of Bethel College and has taught sixth grade in the Halstead schools.

SHEM PEACHEY of Lancaster has been active in the Mennonite Information Center since its beginning.

CALVIN REDEKOP has taught sociology at Hesston College, Goshen College and is now teaching at Earlham College, Richmond, Indiana.

PAUL M. MILLER of Goshen College Mennonite Seminary wrote his Ph.D. dissertation entitled, "Investigation into the Relationship Between Mennonite Worship and Mennonite Theology."

WARREN KLIEWER, a regular contributor to *Mennonite Life*, is professor of English at Earlham College, Richmond, Indiana.

EDGAR STOESZ, originally from Mt. Lake, Minn., is secretary of Mennonite Indemnity, Incorporated, Akron, Pennsylvania.

GARY L. STUCKY is a senior at Bethel College and a member of the Mennonite Church at Pretty Prairie, Kansas.

MILLER B. GEIGLEY, the daughter of an Amish bishop, reminisces and relates personal experiences. She passed away this summer.

COVER: Drive-in Telephone with Amish Buggy. Courtesy of American Telephone and Telegraph Co.

PHOTO CREDITS: Pp. 150-151, Eighth Street Mennonite Church, Goshen, Indiana; pp. 152-155, Hesston Manufacturing Co.; p. 157, H. A. Fast; p. 159, J. Winfield Fretz; pp. 160-161, Bluffton College, Bethel College, Mennonite Publication Office; p. 164, City Council and *Star Journal*, Hillsboro; pp. 167-168, Mennonite Information Center; p. 183, Mennonite Indemnity, Inc.

MENNONITE LIFE is an illustrated quarterly magazine published in January, April, July, and October by Bethel College, North Newton, Kansas. Second-class postage paid at North Newton, Kansas.

SUBSCRIPTION RATES: One year, $3.00; Three years, $7.50; Five years, $12.50. Single issues, 75 cents.

Living Under Pressure 147
By Russell L. Mast

Building A New Church 150
By Robert W. Hartzler

Hesston Manufacturing Company 152

Mennonite Pioneer Venture in Mexico 156
By Henry A. Fast

Die alte Anna 158
By Elaine Sommers Rich

Eyewitness to History 159
By J. Winfield Fretz

J. P. Klassen As An Artist 160
By Betty Miller

A Pioneer Home 162
By Lois Franz Bartel

A Mennonite Information Center 167
By Shem Peachey

Religious Vitality in a Changing Community 169
By Calvin Redekop

Mennonite Theology and Mennonite Worship 174
By Paul M. Miller

Modern Religious Drama 180
By Warren Kliewer

A New Frontier in Mutual Aid 182
By Edgar Stoesz

Funeral Practices at Pretty Prairie 184
By Gary L. Stucky

Old Quilts Are Like a Family Album 187
By Miller B. Geigley

Books in Review 189
By Delbert Grätz, J. W. Fretz, Walter Klaassen, David Suderman, Cornelius Krahn, Elmer F. Suderman.

IN THIS ISSUE

If there is a single thread running through this issue it could possibly be labeled "change." There is constant change in any society, and therefore also in American Mennonite communities. This is vividly symbolized on the cover of this issue. This picture, discovered in the *Saturday Evening Post* as an advertisement of the American Telephone and Telegraph Company, entitled "Everyone needs a telephone, even the Amish, although they use it in modesty," illustrates the point. All of us are in the world and share in its changing culture to some degree. ¶ The articles by Russell L. Mast and Robert W. Hartzler each in their own way relate that even as Christians, we are living under pressure and that we are trying to improve our effectiveness by using modern facilities in our Christian witness. ¶ The article, "Hesston Manufacturing Company," shows how a Mennonite community can be transformed from rural to industrial, and "Mennonite Pioneer Venture in Mexico" and "Eyewitness to History" show how tradition-bound Mennonites are willing to pay a price to maintain religious and cultural practices. The articles, "Old Quilts are Like a Family Album," "A Pioneer Home," "A Mennonite Information Center," and "Funeral Practices," aim to convey to a modern generation some of the Mennonite religious and cultural values of the past. ¶ In this changing world, the artist John P. Klassen has aimed to interpret the mission of the Mennonites through his works of art. Calvin Redekop and Paul M. Miller analyze certain aspects in Mennonite culture, worship, and theology, which are challenged in our day. Miller points out that the worship service and the official confessions and theological statements do not always harmonize. Calvin Redekop stresses that change in itself is not wrong, but must be anticipated. A prophetic, vital, Christian faith will not try to escape change but face it squarely and make the best use of it. If we are not prepared in our modern age to win others for Christ, we possibly do not have a vital winsome faith. Warren Kliewer tells us something about the content and technique of the modern religious drama which, at its best, is another means to proclaim the gospel in our day.

LIVING UNDER PRESSURE

By Russell Mast

THESE ARE DAYS in which all of us are compelled to live our lives under extreme pressure. Forces coming at us from all sides make almost overpowering demands on our time, energy, and thought. Conflicting claims drive us round and round in a mad whirl, so that we almost despair of ever keeping up with all that we must do. The pressure under which people live is noticeably reflected in their behavior, where we can easily observe it, if we take the time to do so. You see it by observing people in any large city, or in cities not so large, for that matter. It has been said that years ago a man would patiently wait at a wayside inn for several days if he missed the stage coach. But today we get angry when we miss the first section in a revolving door!

We would allow that this is overdrawn, and yet there is far more truth here than we would care to admit. For this is a way of living that is rapidly becoming typically American, and has sometimes been referred to as "Americanitis." The Greek playwright, Aristophanes, who lived more than four hundred years before the time of Jesus, must have had Americans in mind when he said, "Whirl is king, having driven out Zeus." Whatever it is that drives us as in some mad pursuit, it is probably much more than a sense of responsibility, and perhaps considerably less worthy. There may be false ambition, excessive desire for material gain, a sense of self-importance, or an overwrought awareness of competition. In any case we have made whirl king, and have become the victims of its tyranny.

Once, many, many centuries ago at a high level summit conference when the fate of two nations was being decided, Sennacherib, King of Assyria made this proposition to Hezekiah, King of Judah. "I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them." (II Kings 18:23b.) Without going into the implications this had for foreign relations, let us imagine ourselves standing in a large open area near Jerusalem. Then suddenly two thousand riderless, unbridled horses come racing down the hill in a thick cloud of dust, with tails waving high, rushing forward into a wild stampede. Perhaps, as you allow that picture to grip your imaginations, you can see more clearly the exact nature as well as the ultimate source of the chaos that afflicts us. Perhaps, indeed, you cannot see how you can possibly stand up under the conflicting claims that assail us. For the whole question is: Can we put riders on these horses? Can we possibly manage the pressures of life, in order that we might rise above the pressures under which we live?

Power Without Purpose

First of all this suggests that in our living we have power without purpose. You must imagine, if you have never seen it with your own eyes, what happens when two thousand riderless, unbridled horses are caught up in a wild stampede! It is as Shakespeare would have said, "Full of sound and fury, signifying nothing." It is a picture of power wasted, dissipated, expended without reason or purpose.

Today, however, we are living in a day when horsepower no longer refers to horses! It refers to machines

which modern technology has put into man's hands. The power of modern machines makes the power of two thousand horses look like a pin wheel in comparison. To be sure the power of the machine has taken tremendous physical burdens from human shoulders, it has added immeasurably to the comfort and convenience of daily life. But it has also increased both directly and indirectly the pressure under which man must live. Make no mistake about that.

Some years ago Ernest Thompson Seton, a naturalist and author, brought an old Indian from one of the reservations to New York City. He showed him the Brooklyn Bridge, the subways, Broadway and "the great white way" at night, and all the feverish ways of a phenomenal American city. When at last they came to the Grand Central Station where he was to board his train to go back to his reservation, Seton asked him what he thought of New York. The Indian thought for a moment and then said, "Mr. Seton, in the land from which I come we have no bridges to span the great rivers, no great white way to spoil the darkness of the night sky, no trains under the land and over the land, but Mr. Seton, we do have peace of mind!"

Surely it will not be necessary to give any elaborate documentation for the hard fact that the power-producing machine in our day has forced us all to live under a devastating pressure, unparalleled in human history. Or perhaps it would be more accurate to say it in this way: that the power age of which we are all a part has simply heightened the peril that has always been inherent in living purposeless lives. Like two thousand riderless horses in a wild stampede, power without purpose forces us to live not only under pressure, but in the midst of utter chaos.

Never before, then, has the question of the purpose of life been as urgent or as decisive as it is today. For with all the power that modern technology has delivered to man, the question is still: Will he be able to make this power contribute to a commanding purpose? For the things which a power age can produce—automobiles, jet planes, air-conditioned rooms, TV's, washing machines and deep freezes—these cannot serve as ends in themselves. They have value only as they contribute to worthy ends outside themselves—to the ultimate purpose of life. Even when our technological age was in its infancy, Henry David Thoreau raised the question whether its gadgets were not "improved means to an unimproved end." What is the purpose of life? What is the end of all our striving? What is the Christian answer to life's meaning? To ask these basic questions all over again is essential if we are to live under the pressures of a power age.

Speed Without Direction

Now let us press this matter a little farther and say that this picture of riderless horses suggests speed without direction. Fiery horses on a wild stampede were in the days of Sennacherib a picture of speed without direction. That, too, is an exceedingly apt picture of modern life. Perhaps there is no fact that marks out the difference between our modern world and the ancient world as the speed of travel. We are now at the place where trips into outer space are seriously considered. There is much that could be said about the relation of all of this to international relations and how the position of isolation is no longer possible in such a world. But we are thinking of what this has done to the whole tempo of modern life and to our way of looking at it.

Speed is now so important in the manner of our daily living that it has become virtually an end in itself. It is often regarded above accuracy, or thoroughness, or excellence. Indeed, velocity has come to be the measure of virtue. It has so completely permeated the manner of our life, that in industry, in business, in education, and in religion we are tempted to ask first, how fast? and second, how well? In any case, speed is the obsession of our time and is taken to be that which marks our superiority over earlier days, and over those parts of the world where life is taken at a slower pace.

What has happened to us because of our obsession can be seen in an incident that involved a number of builders. They were putting up a prefabricated house, and were apparently trying to establish something of a world's record. Anyway, they put it together so fast that one of the men got caught in it, so that they had to tear down a whole section in order to get him out! Here is a parable for our time, for it points to the fact that very often we get trapped in our own speed. Whirl is king. But the very king we serve as such loyal subjects may yet destroy us. Of one man it was said, "He increased the pace the more he realized that he had lost the way." Let us not suppose that we can hide the fact that we are lost by increasing the pace, for that only accentuates it.

A wrong direction is always disastrous as far as arriving at a desired goal is concerned. But when a wrong direction is accompanied by speed, the disaster is compounded. We can expect little relief from the pressure of living in these days until we realize that direction is more important than speed. Paul was not thinking of speed, but of direction when he said, ". . . this one thing I do, . . . I press on toward the mark for the prize of the high calling of God in Christ Jesus." If this is true of us, then we, too, can rise above the pressure of living in these days, because our lives have been pulled together under a unified command, and move forward uni-directionally.

Activity Without Concentration

Let us now press this matter still farther and say that this picture of riderless horses also suggests activity without concentration. Riderless horses in a wild stampede are not standing still; they are moving, they are active. And where an age is obsessed with both power and speed, this obsession is sure to be accompanied by activity. This

is our time and the manner of our life. It is a time when activism has permeated our whole view of life and our way of living it. Where whirl is king, we are likely also to serve in the army of "General Activity." Activity becomes an end in itself, a mark of significance, and proof positive that we are really living. The full life is confused with the crowded life.

But this obsession has permeated our religious experience too. For we soon arrive at the place where we think being religious means a multitude of so-called religious activities. It means attending many meetings, it means a full program. Of course we are told to be doers of the word and not hearers only. To be sure when Jesus gave an example of service, he said, "Go and do thou likewise." Then take it from a man who did that very thing. Take it from a man who perhaps more than any other man in our time is known as a doer of the word, a man who has put Christian love into action. Take it from Albert Schweitzer, for he says, "We are inclined to imagine that Christianity is merely activity."

All this activity, both in and out of the church, can have only one overpowering effect on us: it can bring our lives under an exceedingly heavy weight of pressure. We go on living, always taking on new activities, jumping feverishly from one to another, trying to enter into everything that comes along. But to all of us there comes the sobering rebuke which Jesus first addressed to Martha. ". . . Thou art careful and troubled about many things, one thing is needful." In other words, the way out of the pressure of activity is to reduce life's load and recognize that there is a limit to what one person can do. Remember that God has not called you to do everything, but to do something, and to do it well. This past summer I heard George A. Buttrick tell about meeting a friend whom he had not seen for a number of years. The friend seemed to have more than his usual amount of sparkle and enthusiasm; in fact, he was positively radiant. "Did you know," he told Buttrick, "I have just resigned as general manager of the universe. And I was really surprised how quickly my resignation was accepted! Since then things have been going better."

Perhaps many more of us need to resign as general managers of the universe. Perhaps we need to reduce the load we are trying to carry and concentrate our activities on a few things that really matter. For activity without concentration results in an intolerable load of pressure. The only answer is to move from the many things which trouble us to the one thing that is needful.

Size Without Significance

Now let us conclude by saying that this picture of riderless horses suggests size without significance. In the ancient days of Hezekiah, two thousand horses would certainly have been regarded as something big, something immense in size, something about which to stand in awe. Yet without riders all these horses had very little significance or value. Without riders, big as they were in numbers, they would contribute nothing at all to the national security of the Jewish state. Bigness is another emphasis which has characterized the American temperament. We have big buildings, big cities, big institutions and organizations. We like to say "bigger and better" in such a way as to assume that a thing is better because it is bigger. When we say of anyone that he does a thing in a big way, it is taken as the ultimate compliment.

Needless to say, this obsession we have for size is the source of an endless amount of pressure in our lives. For we feel ourselves to be under the constant obligation of securing a bigger job, a bigger income, a bigger city, a bigger church, and a bigger program in the church. But there is something terribly wrong in all of this. We can readily see what it is when we compare it with Jesus' way of thinking. Jesus thought more about significance than about size. For instance, he said that the kingdom of heaven is like a grain of mustard seed. He said that the influence of a Christian is like the salt of the earth or the light of the world. And among the gifts to the temple treasury that received his commendation were not those of the wealthy but that of a poor widow who gave two mites. Concerning Jesus one might well have said, "Who shall despise the day of small things?" Certainly Jesus did not, for he did not worship at the shrine of bigness nor was he obsessed with size.

"As for me, my bed is made," said William James. "I am against bigness and greatness in all their forms, and with the invisibile, molecular moral forces that work from individual to individual, stealing in through the crannies of the world like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time." This statement, which is so much in harmony with Jesus' way of thinking, is something which needs very much to be said in our time. For if we are ever to get out from under the heavy pressure of bigness we must give more attention to "the invisible, molecular moral forces that work from individual to individual" and the little bit of leaven that leaveneth the whole lump. We need to pay more attention to significance than to size, to quality than to quantity, to excellence than to volume.

We have said that in this picture of two thousand unbridled horses on a wild stampede we have an accurate portrayal of our own common life in which we have made whirl king. Polycarp, the bishop of Smyrna, was put to death for his faith in 156 under the proconsulship of Statius Quadratus. The little Christian community was heartbroken at the martyrdom of their leader. The record that has come down to us reflects the courageous faith under which they lived. For in dating the event the chronicler wrote, "Statius Quadratus, proconsul; Jesus Christ, king forever." Not whirl, but Jesus Christ is king, and when we make him Lord and king in our lives, then we will have purpose to match our power, direction to channel our speed, concentration to reduce our activity, and significance in place of size. Jesus Christ, king forever!

BUILDING A NEW CHURCH

By Robert Hartzler

Eighth Street Mennonite Church building, Goshen, Indiana, featured in this article.

ENOUGH TIME has elapsed since the initiation and subsequent completion of a major building program at the Eighth Street Mennonite Church at Goshen, Indiana, to permit an assessment of the effect of the program on the life and work of the congregation.

In January, 1955, members of the Eighth Street Mennonite Church began weekly payments on three-year pledges totalling $100,000 for the building project. Three years later, members of the congregation had actually contributed a total of $102,600 to the building program.

Worship service in Eighth Street Mennonite Church at Goshen, Indiana.

Since the close of the initial three-year pledge period, the congregation has been reducing its substantial indebtedness at the budgeted rate of $10,000 per year.

The construction program began in the late spring of 1956, or approximately midway through the initial pledge period. As contemplated at the time of the letting of bids, the project was to run to $170,000. Subsequent additions and alterations raised the total cost of $200,000, however.

Included in the building plan was extensive remodeling of the Eighth Street Mennonite Church's former building, with the addition of substantial new facilities. The building now has twelve large classrooms, a fellowship hall which seats 225 at tables, a large foyer, a parlor, two offices, and various ancillary facilities. The sanctuary was enlarged to seat 325 persons. The building is fully equipped throughout and is used in a seven-days-a-week program.

While it would be obviously fallacious to explain everything that has happened to the Eighth Street Mennonite Church since 1955 in terms of its building program, this effort has had an undeniable impact upon the life and work of the group at Goshen.

The stewardship program is a case in point. The average per capita giving for the three-year period preceding the 1955-57 building fund pledge period was $91. The per capita giving for the three years of the building fund pledge was double the previous three-year average, at $180. During the three completed years since the building fund pledge period, the per capita giving has averaged $126.

However, the pastor of the church believes that the increased per capita giving is due more to the fact that the congregation has adopted a unified budget than to the building program. This is supported by the fact that when the church went to the unified budget in 1954—a year before the building-fund pledge period—per capita giving jumped from $72 the previous year to $132 in 1954.

The new building may have had a more pronounced effect upon the church's membership, which in 1955 stood at 300 and today is just over 400. With the added facilities, the congregation could accommodate and absorb more members comfortably. Leaders of the congregation believe that an additional 50-100 members can be assimilated into the congregation in its present building.

But the growth in membership has not been wholly due to the fact that the new building provided more room. More important has been the fact that the church is more attractive. With a major objective of its design being to make the building winsome and inviting, the structure itself has proved to be an effective means of winning new members.

Still another relevant indication of the effect of the new building upon the congregation might be the experience with respect to attendance at services. The church has kept careful records of attendance at morning services throughout the period. Morning worship attendance in 1960 was 18 per cent above the average attendance for the year 1955.

How do members feel about their building program? Are they glad they made the decision to go ahead with it? Are they satisfied with their new building? Have they been united or divided as a result of the building effort? Are the various activities of the church in an improved position as a result of the building program?

The answers to these questions will have a subjective quality. In the opinion of the pastor, however, the building program has had an altogether positive effect upon members of the congregation. He believes the members to be almost unanimously pleased with the building and united in their congregational life. He believes that the new building has facilitated much of the work of the church.

Present offices and factory of Hesston Manufacturing Company, Hesston, Kansas, on Highway 81.

HESSTON
MANUFACTURING COMPANY

Abe Hess and the other founders of this Mennonite farming community would be pleased to watch the astounding growth of farm-bred Hesston Manufacturing Co. from a quonset hut to thirteenth largest among the nation's hundreds of farm manufacturing firms.

The Growth

Hesston Manufacturing Co. has contributed to many aspects of life in this community. The town's population has almost doubled in a decade, from around 700 in 1951 to 1,200 today. Hesston merchants, schools and institutions have prospered. Most importantly, new careers have opened up to hundreds of Central Kansas farmers who live in a time of rising costs on the farm—careers which are farm-related, building machines and implements which make the job of farming easier.

In 1961, Hesston Manufacturing Co. soared to unexpected production heights. New consolidated sales reached $8,691,577, an increase of almost 30 percent over 1960. It marked the sixth consecutive year of substantial growth for a firm which is only 14 years old. As recently as 1955, Hesston sales were about one million dollars. Up to that time, it had designed and made some 80 different products, many of them labor-saving attachments for combines and other machinery.

Then came the self-propelled windrower, added to Hesston's product line as an improvement of the swather for harvesting hay and small grains. Acceptance has been outstanding. When the 10,000th Hesston-built windrower rolled off the assembly lines last June, President Lyle Yost made this well-founded observation: "The self-propelled windrower has been the most significant change in the haymaking process since the invention of the hay baler."

Today, the majority of windrowers harvesting hay are Hesston built. In addition, Hesston's line of products includes: row crop savers (a combine header attachment to pick up milo (maize) downed by severe weather); straw choppers (which chop and spread straw as it is discharged from the combine hood); and corn harvesters (which also attach to most combine models).

The company's newest product is a two-row cotton harvester. Although developed by another company, Hesston Manufacturing Co. now has the exclusive right to manufacture and distribute the cotton harvester. The harvester employs nylon brushes and has a unique cleaning conveyer system. This new product will be produced in the summer months and will aid in leveling employment throughout the year. It will account for the second largest sales, exceeded only by windrowers.

Significantly, Hesston discontinued making most of the 80-plus other devices it designed because they proved so useful and logical that major manufacturers adapted them as standard equipment. First of these was a combine unloading auger. It actually gave birth to this company, and launched a young Mennonite farmer on a career as an industrialist.

The Birth of the Industry

Lyle Yost, a son of a Hesston farmer and imple-

(Upper left) The beginning of the Hesston Manufacturing Company.
(Left) The first product: unloading auger, combine attachment.
(Above) Lyle Yost at controls of 10,000th windrower.

ment dealer, grew up among farm machines. Typical of so many Mennonite sons, he yearned for education, which led him first to Goshen College in Indiana to study business administration. While a student, Yost worked in an Elkhart bank. This experience prompted him to study banking and economics at Notre Dame and Indiana universities. He taught economics and social science for one year at Wakarusa High School, before returning to Kansas and farming.

In the summer of 1947, Yost, as boss of a combine crew, sat in a pickup truck keeping tally of the wheat harvesting time his men lost stopping to unload their combines into trucks. The results were startling: Five hours a day! "Why can't they unload on the move?" he asked himself. Back home at Hesston, he took his problem and ideas to machinist Aden Holdeman, and together they worked out the answer: an unloading auger for combines—a practical answer to a farm problem.

Neighbors saw the auger, and wanted it. In 1947, a company was formed, with office and factory in a small, modest quonset building and a handful of employees. From the start, Yost applied the very philosophy for business success which he recently expressed in this way:

"First, make sure you are supplying something that is really needed. Second, give the best service or make the best product to fit that need. Third, let those who need the service or product know about it."

(Below) Straw chopper, a combine attachment. (Right) Interior of factory.

Self-propelled windrower, produced by Hesston Manufacturing Company.

The Products

Following the unloading auger, Hesston designed and built a succession of devices useful in farming: straw spreaders, concave adjustments, balance grain tanks, soybean bar attachments, and many others. However, it remained a small company until 1953 when the famous Hesston Straw Chopper was introduced. It boosted sales volume over a million dollars, and employment past 75.

Then came the Hesston self-propelled swather—forerunner to the windrower-conditioner—in 1955. As Hesston's first venture into self-propelled equipment, the swather filled a great void in farming. It modernized the process of haymaking, outmoding the three machine process of mowing, raking, and conditioning. The success of the windrower is best told by the company's annual dollar volume which has increased approximately one million dollars annually since this product was introduced.

The Significance

To the town of Hesston and its surrounding communities, however, there is more meaning in the way the industry has affected the lives of her people. Hundreds of young men, older men, and young women have jobs at the plant. They include leaders of the community such as Milton Miller; Ray Schlichting, company secretary-treasurer and director of finance; Howard Hershberger, company controller; Harold Dyck, vice-president and director of Hesston distributor sales; and Lyle Yost, president. Five of the company board of directors are Mennonites or of Mennonite background: Yost, Dyck, Schlichting, Clifford G. Stutzman, and Wayne Henard.

The Hesston Manufacturing Company employs more than five hundred persons at the peak of the season. The employees come from the Hesston and neighboring communities. One third of the employees live in the Hesston community, another third in the Newton community, and the other third in communities such as Moundridge, Buhler, Inman, Halstead, McPherson, Hillsboro, Goessel, Walton. Nearly all of the employees originally came from the farm and approximately 25 percent of them still farm on the sideline. The majority have at least a high school education.

Most of the employees are Mennonites. Their church affiliation includes the following Mennonite conferences: General Conference Mennonite Church, (Old) Mennonite Church, Mennonite Brethren, and Church of God in Christ, Mennonite.

Workers Association members and Company officials signing the Labor Agreement.

(Top) Row crop saver, a combine attachment to pick up rows of maize. (Below, l.) Spray painting in factory. (Below, r.) Corn harvester, another combine attachment.

(Above) The newest product, a two-row cotton harvester. Although developed by another company, Hesston now has the exclusive right to manufacture this cotton harvester.

(Left) Factory employees at lunch in air-conditioned lunch room. Free coffee is available twice a day at "break-time."

Economic stimulus to the city has come through increased business to cafes, service stations, and most of the Hesston firms. Hundreds of company employees live outside Hesston, but do a lot of shopping there. Hundreds more out-of-towners visit the plant annually on business. Hesston has a new post office, a new telephone building. Its lumber yard, auto dealership, hardware store and other firms have prospered. The town has a medical doctor, and may soon have a dentist.

For all its statistical "bigness," Hesston Manufacturing Co. has chosen to remain "small town" in spirit. There is a warm, first-name relationship among all of its employees and executives. They socialize together at company picnics, talent nights, intramural sports, church and community work. A generous neighborliness pervades this industrial family and extends outward into the community.

"This is all to our business advantage, for several reasons," declares John Siemens, director of industrial relations. "The spirit of Hesston employees is reflected in great pride toward their jobs. They work hard. Top quality is a personal thing. Attitudes are cheerful and cooperative. Our employees have all the basic skills required to develop into highly skilled factory workers."

Hesston employees have a Workers Association, which represents all production and maintenance workers. The Employee Relations Committee, comprised of both association and management members, meets once every two weeks to discuss mutual problems. Individual complaints and grievances are prevented, to a large extent, by these discussions.

"Hesston employees," Siemens explains, "generally regard our company as a future source of livelihood for their sons and daughters, much as their fathers regarded the family farm. Larger, but fewer, farms is the trend in this area. A few years ago, local families faced the possibility that their children would move away to the cities in order to earn a living. Now, there are future careers right here at home, ranging from engineering, accounting and sales to secretarial and shop trade positions."

This point of view summarizes the real sociological meaning of Hesston Manufacturing Co. It came along at a place, and at a time, when it was needed. It changed the face of a community.

Mennonite Pioneer Venture in Mexico

By Henry A. Fast

BECAUSE THE POPULATION of the Mennonite settlements in Mexico has been increasing, the older settlements are becoming crowded. In order to make farming opportunities available for their younger families, the older settlements have been buying up the land of adjacent ranches; now nearby land is no longer available.

In recent years, colony leaders have been exploring purchase possibilities further away. Larger land complexes are, however, scarce. Furthermore, it is difficult for the colonists to finance such large transactions. Interest rates in Mexico are very high, 12 per cent and more, and no long-term loans are available. Loans for a period longer than six months are practically unobtainable.

The law of Mexico requires that larger ranches be liquidated within a certain period of years. Ranchers, however, are not at liberty to sell their land merely to another large landholder. For this reason, they are similarly not permitted to sell their ranches to a colony cooperative. The land has to be sold to individuals and in units not to exceed 50 hectares each (about 120 acres).

The fact that the large ranches must be sold to smaller landowners has presented an opportunity to the Mennonite colonies to purchase land for their landless families, but it has also made it more difficult to reserve purchasing rights for Mennonite settlers and to establish solidly Mennonite communities. The financing of such an undertaking has also created serious difficulties for them because the whole burden would fall on the Mennonites themselves. The ones needing new homesteads have been almost entirely younger families, who seldom had resources to finance land purchases.

The larger Mennonite settlement near Cuauhtemoc, comprising about 18,000 persons has started a daughter colony near Casas Grande, south and west of El Paso, Texas, and about straight north of Cuauhtemoc. This new colony I have not had the opportunity to visit. Another original Mennonite settlement at Patos, 450 miles south of Cuauhtemoc and about 75 miles northwest of Durango, is smaller than the Cuauhtemoc group, but is just as old, dating to the early 1920's.

New Settlement

This small Patos settlement of about 4,000 already over a year ago reported that more than 200 of its families were landless. For years they had sought a larger tract which they might buy for this landless group. Again and again they ran into snags and delays. Recently, a large ranch owner offered to sell to the Mennonites his 60,000 acre ranch, about 65 miles west of Resnillo. This small city is located in a southeasterly direction from Durango on the main highway from El Paso to Mexico City. This ranch owner entered into an agreement with colony leaders reserving to the Mennonites the right to purchase his land. Under this agreement, he sells parcels only to individual owners as the law requires, but the colony administration is the channel of negotiation, and it guarantees payment for the land purchases.

This ranch is located at an elevation of 8,000 feet on an isolated plateau in the mountains. It can be reached only by a rugged road over a mountain pass. The 60,000 acre bowl-shaped valley, the ranch owner stated, was volcanic in origin, apparently an extinct crater. Not so many years ago, much of this area was covered by a lake which in recent years was drained by means of a tunnel through the mountains. The soil has the light powdery texture of lava dust. The tilled fields are free of rocks. The ranch owner stated that the average rainfall per year is about 25 inches, but almost all of this falls during the rainy season beginning in June. They raise wheat, oats, bar-

ley, corn, beans, and other similar crops. The stubble in the fields, the corn stalks, and the size of the weeds indicated that the crop a year ago had been good and that the soil is productive. The wheat comes to harvest in October requiring about 110 days for growth.

Wells are not deep. In some sections springs overflow to the surface. In other places, the water level is lower, but nowhere, the ranch owner claims, are wells deeper than 100 feet and then they yield water plentifully even for irrigation.

The negotiations for this land purchase were completed not much before New Year of 1962. By the close of April, 59 families had moved from Patos to this new area. Others kept coming almost daily in order to be there in time for the plowing and planting of crops early in June. The sites of three villages had been plotted with a farm yard assigned to each separate owner together with the land which was his to till.

There were no houses to which new settlers could move. The men generally preceded the families a few days or weeks in order to erect a temporary shelter of simplest construction—a rectangular building, dirt floor, frame structure with corrugated roofing, and walls constructed of rough pine boards placed in upright position. Even though these buildings were hastily constructed and were very "airy," they did provide a primitive type of shelter for the family. The family

(Below and right) Estate of Jose Angel Mier and Mr. and Mrs. Jose Angel Mier and oldest daughter.

(Above left) A truck has just arrived at the new settlement. (Left) A temporary dwelling place has been erected by the pioneers. (Above) The settlers are ready to plow the fields and establish a new community.

would live in these crude buildings until mud bricks could be constructed and a more permanent and comfortable house erected.

Jose Angel Mier, the ranch owner, is a graduate of Kansas State University, Manhattan, Kansas. He received his B. A. degree in 1924. He still speaks English quite well. He invited us to his ranch house for a 10:00 a.m. breakfast. His wife, a Mexican lady who spoke no English, proved herself a very gracious and charming hostess. They have a family of six girls and three boys. The oldest girl of about 17 or 18 years is learning to speak English from one of the colony girls, and she in turn is teaching them Spanish. Mier was much interested to learn about the Mennonites and requested that we send him some materials telling about their history, beliefs and customs. We sent him a copy of C. Henry Smith's *The Story of the Mennonites,* certain copies of *Mennonite Life* which contained important articles on Mennonites in Mexico, and some other pertinent pamphlets. In a letter, he has gratefully acknowledged receiving these materials, stating that he found them very interesting and helpful.

Pioneer Hardships

The hardships that these new settlers will have to face appear to us equally as rugged as those told of the early pioneer days when the Mennonites came to the United States and Canada. These new settlers are generally very poor and start a new life in an area without houses, shelter, or wells. It is 65 miles to the nearest market, and they must haul their supplies over a rough, winding, dirt prairie road and over rocky stretches with a steep grade. Climatic conditions are at best uncertain although not really unfavorable. In an area with an elevation of 8,000 feet and with mountain ranges nearby, frost is a threat that must be reckoned with. The families start from scratch and build homes for themselves and sheds for their livestock, and, of course, schools for their children and churches to minister to their spiritual needs. Good doctors and adequate medical care are 65 miles away. To help their economy, they want to set up a cheese factory and then build a market for their produce.

The day we visited, it looked like a very dreary beginning. A strong wind coming up in the afternoon whirled up the light lava dust. It certainly was not pleasant to be outside and it was not much more comfortable in the airy, rough-board houses. It was very unpleasant to drive in a car or jeep because the movements of the vehicle sucked billowing clouds of the light dust into the car until one almost choked with the suspended dust.

In the Patos settlement, life was beginning to be comfortable and well organized. Markets are nearby and accessible. Local transportation is available over well-kept dirt roads, and paved roads lead to the larger city centers. The new settlers left these well-ordered and sociable centers to start a new life in a primitive isolated section. Why did they do it?

Living space, land, and an economic opportunity were certainly important reasons for the move, but that does not explain all of it. Ultimately one has to say they went to this new primitive area to safeguard and perpetuate spiritual and cultural values that are precious and sacred to them. We may not agree with the lines these people draw or with their concept of their God-given purpose and mission as a people, but we cannot help but respect a Christian faith deep enough and sturdy enough to cause people to pull up roots in a place of comfort, happy fellowship, and security and seek a life for themselves and their families in a place of uncertain future. This requires a real devotion of Christian faith and a courage to live by it cost what it may.

Die alte Anna

(Old Anna)

By Elaine Rich

I stoned my heart when we left Blumental,
South-Russian village where our lives were ordered
As the plots of barley-growing land
And beautiful as spring-bloomed plum.

My Daniel
Was not mine. I knew our wedding night
When first he knelt to God before he lost
Himself in me. He was God's fist. And I
Would have it so. Daniel was God's first.

"All bread is sour when eaten not in freedom,"
Daniel said. "If we must bear arms for
The Czar, we cannot stay in Blumental.
God forbids."

Against God who was I?
We came to Kansas.

Our firstborn died of fever
In a foreign port.

We lived in sod.
Wind tore my ribs to sweep my heart away,
But I was in this prairie land to stay.
Glad gold of sunset, Daniel, harvest wheat,
Sons in our cradle made my hard life sweet.

Chorales blent with the song of lark and quail.
Kansas became to me the Holy Grail.
Wind tore our souls to blow our faith away,
But God was in this prairie land to stay.

And what is this confusion that I hear,
My children? Men unlock the atom now?
Destroy the world? To ashes overnight?
But where is God?

Where is Daniel?

EYEWITNESS TO HISTORY

By J. Winfield Fretz

ONE IS SELDOM conscious of an event having historical importance when it occurs. However, in 1959, Witmarsum, Brazil, I had the pleasant excitement of witnessing a ceremony which, even at the time of its occurrence, seemed of historic significance.

The Mennonites who moved from the state of Santa Catarina to the new location in the state of Parana a decade ago bought a large ranch consisting of almost twenty thousand acres. They laid out the land for farming purposes, arranging the plots around four agricultural villages. The villages were laid out on the identical patterns common to Mennonites in Russia.

At the time of my visit, I was invited to a colony business meeting. At the conclusion of the meeting, lots were drawn as to who should have a right to buy the twenty farm plots in the last of the four villages. I had often wondered how such agricultural villages were laid out and how beginnings of land heritages were allocated. Here I had the chance to witness this act in person.

Prior to the meeting, all of the land pertaining to the village had been carefully surveyed and each farm laid out according to the best judgment of a committee of farmers appointed by the colony. The farms varied in size. Their shapes were not identical but were based on the topography of the land and the quality of the soil. The entire area was drawn on a blackboard and each farm numbered. The slips of paper containing the numbers of the farms were then put into a hat, and the twenty family heads who had requested a plot of land were invited to come and draw out a number. Whatever they drew was to be the land on which they would settle.

To me this seemed an exciting moment because here in a second a family heritage would, in a sense, be initiated. The young men who drew these lots would have to erect buildings, plant trees, lay out fields and gardens and, in brief, establish a home. This farm home would, in the course of time, become a family heritage. With each increasing generation it would take on more sacred meaning. It would no longer be merely a farm but a farm for a family with a distinct character and a heritage uniquely its own.

It all seemed so matter-of-fact and so undramatic and yet so full of historic significance. Nobody seemed to be unhappy with his choice. It was possible for men to exchange their properties, but, in a sense, all had the same start and the same chance. By looking at the three older villages in the newly established colony, one noticed a great difference in the progress made in the awareness of beauty expressed by different owners and the concern for order and symmetrical arrangement in laying out the farmsteads. One cannot help wondering what these open-range lands now in the process of being converted to family farms will look like in their converted state ten or a hundred years from now.

Unfortunately, those who are making history often do not write it but leave it for the eager historians who are handicapped by the lack of records, problems, developments, and experiences of those who made the history. For me, an observer, I was thrilled by the opportunity of being an eyewitness to a little phase of history.

Men in Witmarsum, Brazil, drawing lots for their homesites in Village 4. Heinrich Kasdorp surveyed land for the new settlement described in article.

J. P. Klassen As An Artist

J. P. Klassen uses various media of art. He features Mennonites of Russia (homes, plowing of fields, Russian troika with buggy, and mothers who have lost their husbands during the Revolution). Other illustrations show him at work at Bluffton College. He created the marble bust of Noah Hirschy and cast a medal of S. K. Mosiman.

By Betty Miller

A GREY-HAIRED man stands beside the old potter's wheel. He looks thoughtfully at the lump of clay on the wheel, and then smiles quietly as he thinks of the inspiration it has given him. In the dirty, ugly lump of clay he finds a sermon.

Slowly the man picks up the clay and works it in his hands. "Clay in itself is nothing," he says, "but mixed with water it can be made into something useful and beautiful. People are like that, too. By ourselves we are helpless, but touched with the spirit of God, we can become useful creatures of God."

John P. Klassen, the man at the potter's wheel, is no longer young, but his hands have lost none of their skill, his mind none of its creativeness. He puts the clay carefully back on the potter's wheel. It must be placed exactly in the center of the wheel. When the wheel starts revolving at one hundred and fifty times a minute only the well-centered lumps of clay will turn into objects of beauty.

"We are living in a machine age," Klassen says, "and unless we are well-centered we cannot succeed. We need to live by principles. We need to have strong convictions and an unshakable faith, otherwise we will drift with the wind and find ourselves in utter confusion."

The wheel hums as it spins round and round. The ball of clay, pressed by expert and loving hand, rises into the shape of a cone. It grows taller and taller. "In order for us to grow spiritually," he says softly, "we must be obedient and entrust ourselves into the hands of the Creator."

Skillfully he presses his thumb into the center of the clay cone. It opens. Its sides spread outward. It has an inside now, an inside as well as an outside. "People must be opened, too," we are told. "There is an inner soul to be cleaned and perfected. It is the inner life that determines growth and development."

Now, in the center of the potter's wheel, there stands the nicely shaped form of a pitcher. A handle is added. The solid lump of clay has been transformed from nothingness into something of value by a master's hands.

After the pitcher has dried Klassen picks it up and continues talking. "The pitcher is an instrument to share, and enjoy. But before we can give we must receive. An empty pitcher cannot pour forth milk. Our

own inner lives must be so filled with everything good and noble that they actually overflow—then we are ready to share and to give."

Still the pitcher is not quite finished. To become really useful it must have its trial by fire. It must be placed into an oven and baked. The heat will make it strong. Its colors may change, but if it does not break in the heat, it will come out more useful and more beautiful.

"We, too, have to go through many hard experiences, much suffering and pain, before we actually mature and become worthy of the work of the hands of the Master."

These words Klassen speaks with much feeling. Life has not always been pleasant for him. He has not always been living peacefully in a comfortable home, surrounded by family and friends, in a land of freedom. It has been many years since his greatest hardships were endured, and of these he seldom speaks. He does not dwell on the problems he has faced, but he has learned from them. He has learned this: "Life can be full of problems. There will be difficulties in the pathway of every one of us. Problems can be solved and difficulties can be dissolved if we face them honestly and squarely with a spirit of good will."

Since his retirement from his work as professor of art at Bluffton College, Klassen has continued working with many different art media. He has done sculpturing, painting, and wood carving, but now he usually works with clay. In the basement workshop of his home in the country, overlooking a wooded bank which slopes down to a small creek, he finds inspiration to produce the beautiful and interesting pitchers, vases, and dishes for which he is best known. Around the room, on shelves and tables, and on the fireplace mantelpiece are examples of his art. The designs he creates on the sides of the pottery are free from ornateness. Many of the designs have stories behind them and could be classed as a folk-art.

Through all of this art work which is so lovingly created, this artist seeks to interpret the beauty of nature in a way that will point to the Creator. Klassen says, "We have to have a way of putting spiritual meaning into everything that we do and then it will work beautifully. We must live in harmony with God's creation."

A Pioneer Home

By Lois Franz Bartel

IT IS A REWARDING experience to stop long enough in our busy world to take stock of our heritage. The religious life of Mennonites has been closely linked to their material culture as evidenced in architectural patterns used. To examine concrete examples of architecture is one way of examining our heritage.

One such example is the structure of homes. To follow the movement of the pattern of home dwellings one needs to review some of the Mennonite journeys. The journey of the two is synonymous.

Since moving out of Holland during the 16th century many Mennonites settled in villages. The typical pattern was to locate along a river each on his own land with his home nearest the street. The dwelling place, barn and shed were under one roof built at right angles to the street. This was the architectural pattern in Danzig and West Prussia.

Although the pattern of building was always the same no matter where Mennonites migrated, the building material was different. The pioneer stage was usually solid mud walls and adobe brick. Later the mud base homes were replaced by wood or brick and the straw ceiling was replaced by tiles or shingles. Indications are, however, that the Mennonites in Mexico may continue using mud permanently due to their semi-arid hot climate.

In the U.S.A. the pattern disappeared, as in other areas, the people having become more assimilated into the local culture. It is still found in Manitoba among the more conservative Mennonites and among the Mennonites of Mexico who have adapted it slightly to fit the warm climate and the great problem of thievery.

The characteristics of the typical Mennonite home verify the idea that Mennonites are a plain people with a love of simplicity. The architecture shows "simplicity, honesty and integration of their basic principles."

The homes had one story with an attic, two entrances, and was connected to the barn by means of a hallway. The house was usually surrounded by a large yard with trees and flowers (often tulips, evidence of the Dutch background). All homes had the same rooms with the same arrangement in each home.

When the Mennonites came from Russia in 1874-78 and settled in the prairie states and provinces, they transplanted many of their traditions, including their village and house patterns. In most of the Mennonite settlements these patterns have disappeared without a

trace. Manitoba still has a considerable number of villages and pioneer homes. All villages in Kansas have disappeared, although there are some evidences of them in the Goessel-Hillsboro area. A few of the pioneer homes have remained. Recently, one of these homes was moved to the public park in Hillsboro and was turned into a museum which attracts many visitors.

These pages are primarily devoted to this pioneer mud house which was in danger of being destroyed by vandals like so many other objects in communities, which are too young to fully appreciate the significance of their heritage.

This museum or historic house is an example of how a few people with a sense of appreciation and determination can establish a shrine for posterity by preserving a historical site.

Frontier Buildings

Choice of the type of home was severely limited in frontier days. A scarcity of trees made wood homes impossible. Out of necessity the closest material to everyone was used—sod. Kansas soil was conducive to sod house construction. It has a clay texture and as anyone who has worked it knows, it is extremely hard when dry and sticky when wet! The actual choice was, what kind of sod house should be made? There were several possibilities.

The dugout was the least permanent, yet easiest to construct: a hole was simply dug into a ravine. The *saray* was a combination of a dugout and a sod house. The base was dug out four feet in the soil and three more feet were added above the ground. This was the type used most originally among the Mennonites in Russia.

A third type was the regular sod house. Sod was broken with a plow some four inches deep. Furrows had to be of even width (usually 14 inches) and depth so the cabin would rise with uniformity. Buffalo grass sod was preferred. The roots held it together and it was of the strongest and thickest quality. A spade was used to cut the sod strips into the desired length—usually two to three feet. The best time for breaking up sod was when it was thoroughly soaked by rain.

The sod strips were laid side by side around the foundation leaving space for a doorway. Cracks were filled with dirt or sometimes mortar. The second layer was put on crosswise and the other layers were alternated, which produced a binding effect. Sometimes when hickory was available it was driven down into the walls for reinforcement. This sod home was called a "soddy." A fourth type of construction was that of adobe brick. This is usually confused in colloquial usage with the term sod house, but should not be. The adobe sod was the pattern most Mennonites used. This house took more time to build but was more substantial. The construction shows how the adobe house differed, not only in the selection of materials, but in the intricacy of the steps.

The first step was to dig up a plot of soil, leaving the soil in the hole. To this water and hay or straw were added and it was trod with oxen until there was a mixture of a sticky consistency. Then clay soil was added and the mixture was formed into bricks of various sizes, usually twelve inches long. One layer of bricks was laid and it was allowed to dry for one week. After that the desired number of layers were added. The finishing touch was the construction of the roof.

The house was usually 20' wide and 40' long. The quality of the roof depended on the financial situation. The poor used the prevalent tall 6' slough grass. It would be cut and tied into bundles four inches in diameter. The bundles were laid on the roof much like shingles. They shed water quite well and the grass provided good insulation. The more wealthy used a frame roof. Sheeting was nailed on rafters and tar paper was spread over the sheeting boards. The boards were then covered with sods thinner than the walls and were laid grass side down. Cracks were filled with fine clay. Rains made continued maintenance of these roofs necessary.

Walls were sometimes left rough, or smoothed with a spade on the inside. They could be plastered with a mixture of clay and ashes, or papered with newspaper. Floors originally were hard soil, sprinkled with damp white sand on Sundays. Later the earth was covered with boards and linoleum.

All four kinds of sod construction had their problems as one can well imagine. There was little light, poor ventilation and the weather beat on the walls. The dirt interior was hard to clean. When dry, dust would be ever present and when wet the floor would be sticky and cold. One settler remembers having to dispense with kneeling once during family devotions because of the mud on the floor indoors.

Field mice honeycombed the walls. Flies and fleas made their homes in the grass of the sod. One man, writing east to his wife, commented that the fleas seemed to spring from the earth. Coal oil and water were sometimes used to sprinkle the floor but this did not last long and besides it cost 35 cents a gallon!

Undesirable as the sod dwelling may seem to us now however, it had traits we find hard to match in our modern dwellings. The sod was good insulation. In winter there was protection from the cold (so vital due to severe storms and scarcity of fuel). In the summer heat it remained cool. There was little danger of a home like this blowing over, especially if part of it was under ground. Sod homes were protected from uncontrolled prairie fires. A well-built house

(Above and right) The present "adobe house" on the edge of Hillsboro, Kansas, located on Highway 56. (Top left) Original building on the farm showing the layers of "mud." (Top right) Showcases with antiques located in the shed of the building. (Above right) Traditionally equipped kitchen with hearth, big kettle, and oven in which bread was baked and with which the house was heated.

lasted a long time, and was inexpensive to build. One settler estimated that his dugout cost about $10.

One pioneer said, "Due to the fact that the whole thing (home) was made without mortar, square, plumb or greenbacks," they could get a start on a homestead without indebtedness. All that was needed was a pair of willing hands. It was not as easy as it may sound, however. The man writing his wife indicated it was hard work. Digging in the ground six inches from the surface was difficult because the ground was packed very hard. It was no fun to pick and shovel it because it was damp and sticky as putty the first three inches, then dry and packed as hard as stone although no stone bigger than a marble was found. One wonders how his wife pictured the country after descriptions such as this.

True, it was no easy work, but it met with success. Years later, it was said that Kansas wanted "more such active, temperate, thrifty inhabitants," who had come from Russia. There must have been tremendous satisfaction and solace in work well done. Isabelle Bryans Longfellow had these feelings about sod house days:

Death did not seem so strange to men who lived
In this sod house
Within four earthen walls, under earthen roof
Whence sprang the prairie grass, the prairie bloom
Death did not seem so strange, moving at last
Out of this sod house in another.

(Paper by Elmer Buhler—Historical Library)

Restoration of a Frontier Home

Where are these frontier homes today? Since they later represented poverty, people were anxious to get rid of them to show that the age of poverty was past. They were too anxious to destroy however, for too few were left for historical remembrance. In 1958 one still stood in the country in Marion County, several miles south and west of Hillsboro, Kansas. The barn had once been attached but had been moved across the road. It was a mud house, whose outside wall was 18 inches thick and whose dimensions were about 26' by 45'. It had been made by pouring a trampled mixture of soil and straw into forms rather than having been built from mud bricks. One can still see how much was poured each day by the lines left in the structure. The house, built in 1876, was patterned after Russian homes, and has stood up all these years.

It had been one of approximately sixteen houses built in a straight line through the middle of the section, comprising a small village of immigrants. This house, built by P. A. Loewen, one of the immigrants, now stood as a lone reminder of a community called Hoffnungsthal (Hope Valley) and a unique group of people who played a great part in America's religious and cultural heritage. A burial ground was found on the northeast corner of the section.

In 1951 the basement flooded and water came into the main floor. Even with this pressure the 75-year-old house did not crumble. The Irvin Reimers, living there at the time, returned after the flood. The six-inch floor boards placed on the earth had buckled because of excess moisture. The Reimer's young son enjoyed driving his trucks over the rough floor but that fall Irvin's brother Walt helped remove them and cut them narrower. They were replaced and again the floor was even.

The attic showed supports and bracework of very fine construction. The loft was used to store seeds (mulberry, apricot and wheat), originally brought from Russia, and feed and grain supplies. One door still had the original large wooden latch. Leaving the string on the latch outside so the latch could be pulled open, became a symbol that people were welcome. The string was pulled in for the night.

This house was vacated in 1955 by the Reimers. Soon after, it became a playground for vandals. The barn was burned. Windows were broken. The latch disappeared. Crumbling began and had a snowballing effect. Few cared, or even noticed, but to some it became evident that if this structure, the last of the dwellings used by the Mennonite forefathers who immigrated to America in 1874, was to be saved it must be protected. Something had to be done. How? The land and house belonged to an estate owned by descendants of the owner. There were no funds available for purchasing the land and house. There was little interest among the local people. There was, however, a dream.

Several people around Hillsboro saw the value of this landmark and kept the dream alive. J. H. Franzen began the quest to preserve and restore the house. This was continued by J. V. Friesen who saw the possibility of bringing the house into Hillsboro. He was faced with the problem of obtaining the land and house, of financing the operation, and of finding a place for it in Hillsboro.

During this time the city of Hillsboro bought the Skully Quarter southwest of Hillsboro for a city airport. It was necessary to condemn the land in order to purchase it. The federal government gave the money back to the city and funds were left over and allocated for a park and a museum. Here was an opportunity except that the law forbade a city financing a museum as such. But a good location had been found for the house.

The next step, J. V. Friesen felt, would be to convince the city council that the expenses involved in moving and keeping the house would be offset by more tourist trade, which this house would attract. Hillsboro is bypassed by busy Highway 56. The

commercial advantages of displaying such a landmark in Hillsboro were emphasized. Friesen claimed that signs of the house would interest travelers, bring them into town, cause them to eat in cafes, sleep in motels, and fill their car tanks with gas.

Once the council was convinced plans progressed. Two sons, Henry and Peter Loewen, owners of the property signed the building over to the city free of charge. While the city could not finance the moving, the house nevertheless became part of the Municipal Memorial Park project, including the swimming pool, golf course, plantings, etc.

The building was moved in 1958. The late Emil Bartel was then owner of a house moving business and he directed the operations. The walls were sawed apart with pull saws and each wall moved in a separate trip. A lack of sufficient jacks to lift the extremely heavy structure evenly caused crumbling of most of the walls. The south side (including the bricks to the left of the entrance) was loaded and unloaded in Hillsboro without incident and is still the original.

In Hillsboro the house was set on a foundation which it did not have originally. Rods were run through the walls to connect them and to make the house sturdy and durable. The crumbled walls needed to be reconstructed and the rooms rearranged to conform to the typical Mennonite pattern. New mud bricks were needed. A special knowledge and skill was needed to make these bricks permanent and to sling mud so it would stick. A man in the community, Jacob Penner who had been a mud brick mason in Russia and had come over as a refugee after World War II knew how. Penner and two high school boys made the necessary additions and the house was then completed. The barn was added by the city. It was made from wood, to save time, but it had the typical dimensions—similar to those of the house and it was connected to the house by a hall. The structure was shingled in one afternoon by the joint cooperation of the local businessmen.

J. H. Franzen was collecting antiques and things to furnish the interior and Ed. Suderman helped him. Suderman and his wife arranged the house and in 1960 he consented to being the house's caretaker. His wife decided to try the bake oven (Back-Oven), which is made from mud bricks. Grass, straw and cornstalks burned in it (showing the pioneers got along and adapted to what they had) and when the bricks turned white the fire was extinguished and a rack was inserted. The bread was then put in and baked. It was a slower process, but the councilmen who were first to sample the bread claimed it could not be beat.

This same year, in June, the house was opened to those interested and Suderman acted as guide as well as caretaker. It is interesting to note that the first two signatures in the guest book are those of two grandchildren of John Hill, founder of Hillsboro (Mr. and Mrs. Frank Hill and children, McPherson, Kansas). His office chair can be seen in the house.

Mr. Suderman makes observations about people who come to see the house. He says he can detect the degree of a visitor's interest when they step in. If they appear interested he gives a full account of the house, dwellers and articles now displayed there. He says the greatest attractions are the stove, heavy walls, and an explanation of the kind of people who lived in this kind of home. Traveling people are "curious and hungry" for Mennonite history. An example was given of a reporter from the east, who was held up due to car trouble. He wrote a feature article on the house for his newspaper.

The Pioneer Adobe House is becoming almost like an industry. The county plans to set up museums in other towns, including Peabody and Marion, so rich with historical sites, although progress is slow. Cooperative effort is planned under the Historical Society of Marion County so that guides at one site will refer tourists to the sites in the next town along their route.

While it was impossible to ascertain the cost of this project in Hillsboro those involved implied the cost was higher than one would expect, but it was still not too great a price to pay to preserve an historical landmark which is part of our heritage.

How does a project like this begin? Is it worth it? We often fail to appreciate local landmarks. A comment heard about this particular house before it was moved to Hillsboro was, "I don't know much about the house. I guess I live too close to it." This individual and countless others needed to have their attention drawn to it. This was done.

One may ask, "Isn't it more important to concentrate our efforts on the future, rather than the past?" Our future would be vastly different had it not been for our rich heritage. Without knowledge of it, we cease to appreciate it. Today's adults speak of modern young people not appreciating things; that they do not realize what their parents and forefathers went through to make our land what it is. What better way is there to remind young people—the world's future leaders—than to preserve these reminders. A pioneer house now stands for this purpose. Country school buildings will soon be a thing of the past. Many other reminders exist today but will not last long. If something is to be preserved, it must be protected. What can those who appreciate their heritage, do to increase the number of landmarks visible to future generations?

Mennonite Information Center, located in the Mennonite Church for the Deaf, six miles east of Lancaster on Highway 30.

A Mennonite Information Center

By Shem Peachey

THE IDEA OF a Mennonite Information Center for tourists was sparked at the Annual Missionary Conference, held on the campus of the Lancaster Mennonite School in June of 1958. Nelson Kauffman declared that here is an unused opportunity at our door. "Why don't you people open a Mennonite information center for the tourists that come to you from all over the country?" "Why certainly, where are our eyes," we thought.

Immediately after dismissal, mission board executives gathered a group of interested persons, including Kauffman, for counsel and direction. An organization was formed, and by August 18, 1958, the present Center was opened in the basement of the Mennonite Church for the Deaf, six miles east of Lancaster on Route 30. The Center has continued to operate under the direction of the Eastern Mennonite Board of Missions and Charities, through a committee appointed by the Board, which in turn employs attendants to serve at the Center. The committee consists of Earl B. Groff, chairman; Daniel M. Glick, secretary; Landis E. Hershey, treasurer; Leslie K. Hoover and M. Stanley Kreider. The attendants serving the major part of the time the last several years are Don Sensenig, Shem Peachey, Martin Z. Miller and Clayton Keener.

Several thousand tourists visit the Center each year during the midsummer tourist season. A new building is now being planned for the Center on Route 30, several miles east of Lancaster, in anticipation of a larger tourist attendance.

Educational Materials

There are six displays, 3½ by 5 feet, on the walls of the Center. Two maps are used—a world map showing locations of Mennonites and another showing migrations. Other features of the exhibition are an educational display of schools and colleges, and one display each by the Mennonite Hour, the Mennonite Publishing House of Scottdale, the Mennonite Central Committee, the Mission Board, and others.

Among the books displayed at the Information Center are the *Mennonite Encyclopedia*, Menno Simons' *Complete Works*, *Mennonites in Europe*, Wenger's *Glimpses of Mennonite History and Doctrine*, *The*

Cross and Human Relations, The Recovery of the Anabaptist Vision, Conrad Grebel, Littell's *The Anabaptist View of the Church,* and *The Pilgrim Church.* Other literature is more specifically of a doctrinal nature. The Center library has *Doctrines of the Bible, Introduction to Theology; War, Peace and Nonresistance, The Holy Spirit, Alpha and Omega, Studies in Christian Doctrine, The New Testament, The Christian and the State,* and pamphlets on nonresistance. There are devotional books, and books of general interest. Adding to the variety are the *Mennonite Cook Book,* leaflets, maps, tracts, current pamphlets on Mennonites and Amish, (some pictorial), and Mennonite broadcast booklets and radio schedules.

People Who Visit the Center

Most tourists are interested in touring the Amish community. Many ask where they can get "Pennsylvania Dutch" food and lodging. Possibly 50 per cent want to know the difference between the Amish and the Mennonites, and between the Mennonites and Protestants. Here is an opportunity to integrate our information with what we believe and why. Here we can present our origin in the Reformation together with the Anabaptist version of the New Testament message of the Gospel. In addition, this information is made directly relevant for us today. Sometimes a personal testimony can be added.

But who are these visitors? They are people from many Protestant denominations, Catholics, Jews, Mormons, Christian Scientists, Ethical Culture, Seventh-day Adventists, agnostics, atheists — almost anything religious, or non-religious. Just recently, an educated Jewish couple remained at the Center for two hours (an hour after closing time) in a discussion with the attendants. Most of the people come from the eastern population centers, primarily New York City. Others have come from every state in the Union, and from foreign countries.

Our attendants seek to meet the people with Christian naturalness and courtesy, free from any strained effort or embarrassment and showing genuine Christian interest in people. An effort is made to have all interested parties take with them some literature, such as "Who are the Mennonites?", "We Believe," Mennonite Hour radio schedules, or some of the other tracts, leaflets, or periodicals from the free literature assortment. One needs to sense the visitor's type and degree of interest, and be brief or more deliberate as the occasion seems to require.

The approach is designed to make people feel welcome and at ease, free to ask questions, and voice their own sentiments. A two-way discussion is found to be more helpful than a lecture. When people leave, it is hoped that they feel refreshed by having had contact with genuine Christians, whether the conversation could get no farther than a few cultural details, or

Interior of Center with attendant and visitors.

involve the profoundest truths of the Gospel of Christ. That attendants be motivated by the love of God and actuated by the Spirit of God is important to the work of the Center.

The Attendant

In the selection of an attendant, several qualities are desired. He should have a pleasing personality, alertness and versatility. He should be able to enter into an intelligent conversation on a large variety of subjects. He must be a fervent Christian who, because of his love for all men, desires the salvation of all. He should be wise and prudent in his evangelism. He should be able to use the Scripture correctly and effectively. He should have a good knowledge of church history and a general knowledge of the many religious groups and cults of recent origin.

Because the Information Center is designed to give information and is not regarded as a mission station, the attendant must strive to avoid all controversy and offense as he speaks. Controversial literature must not appear. The attendant should be able to speak out of an informative context, even when only food and lodging information is given. Information should be interesting, informative, and enlightening from cultural, historical, social, and religious viewpoints.

Response of the People

People generally are appreciative and reflect this in their degree of interest. Many will give assent to the principles of love and peace explained and illustrated on the MCC display on the wall. Here is shown what our drafted men and others do instead of joining the army. An effort is made to have the visitors understand the gospel principles of love and peace, and the nature of a New Testament believer's church. Responses such as "very interesting," "I believe the same," and "I appreciated talking to you," indicate that the tourists consider the visit worthwhile. Sometimes names and addresses are exchanged. A hearty handshake and good-bye bring the pleasant experience

to an end. Our visitors are often asked to come back, and they say that they will. From our Information Center they carry our literature to their homes in every state in the Union and to foreign countries.

We are often asked, "Is the work worthwhile?" It is difficult to evaluate the ultimate results, but the question can be regarded from a more immediate viewpoint. We are seeking to personalize the Gospel of Christ to thousands of people from all over America, and from some foreign countries, right in our community. Should not such an opportunity be seized wherever possible? They who have served at the Center for any length of time are sure that the work is very significant.

As the attendants at the Center spoke to a group of Catholic nuns they answered the questions and gave additional information. After the conversation, one of the nuns was asked to accompany the attendant home and go with him to a Mennonite worship service the next morning, but she said that she was not permitted to listen to a non-Catholic minister. She did not realize that she had already listened to one for an hour.

A young couple, after receiving information from one of the brethren, returned later in the day for more. A Navy officer from Brazil bought *Recovery of the Anabaptist Vision* and *Mennonite Origins in Europe* and showed great interest. A Jewish civil engineer and his wife and a Seventh-day Adventist lady (an M.D.) and her mother attended a Mennonite church service the morning after a Saturday visit to the Center. After the service they had dinner with the attendant and his wife, and a local Quaker-Episcopalian couple. The people conversed like old friends until four in the afternoon. Here was an opportunity to show this apparent agnostic, listening with interest, the wonders of redemption from Abram through Christ.

These are only a few of the scores of significant incidents that stand out in the minds of the brethren who have served at the Center during the last four years.

"Cast thy bread upon the waters: for thou shalt find it after many days." ". . . my word . . . shall not return unto me void. . ." ". . . by all means save some." The brethren of the Eastern Mission Board labor in this faith.

Religious Vitality in a Changing Community

By Calvin Redekop

THE FEELING OF apprehension that change brings is echoed in the familiar words of Henry F. Lyte: "Change and decay in all around I see; O Thou who changest not, abide with me." There is no need to document the fact that change exists. Change is ubiquitous. There is great need, however, to understand what social change does to the vitality of Christian faith.

This essay will attempt to point out some of the outstanding changes in social relationships that are taking place. It will further attempt to suggest how the changes in social relations affect the vitality of religious experience. It will finally point out some of the areas in which resistance to change is hindering keeping abreast with the changing world.

The major theses of this paper are as follows: 1) The change from the rural to the urban type society is in actuality a blessing for the church; 2) The greatest problem about the constant change in human relationships is the church's reluctance to accept and exploit change.

It is fairly well agreed that the contemporary community is changing at a rapid pace due to several overriding factors. These include: 1) Material changes

produced by the population explosion, mass production, and centralization of organizations and functions. 2) Value changes, exemplified most clearly by a consumption orientation, drive for leisure, and the manipulation of taste and judgment. 3) Philosophical changes, illustrated by the changing conception of human personality. The human personality is now considered to be the result of heredity and environment, an animal that "plays roles" on the stage of human relationships.[1]

The Changing Community

The changes listed above obviously have tremendous implications for the character of social life—the nature of the relations between human beings in their everyday setting. Briefly stated, the question is: What are the effects upon human relations of the change from the rural community to the mass society? The transformation has been of great magnitude. How can we describe it?

Fragmentation of Relationships. Every individual today has many more relationships with many more people, but they are becoming specialized. Relationships are engaged in for a specific purpose. The neighbor was at one time the person with whom one interacted in almost every activity. Now the neighbor is seen when one wants to borrow a cup of sugar or when one is alone.

Pragmatism of Relationships. An increasing number of human relationships are utilitarian—we relate because we want something from the other person. The mushrooming Dale Carnegie courses attest to this. The three principles upon which Carnegie guarantees success are as follows: "1) Never attack other persons, at least not directly; it only puts them on guard—in fact sometimes they counterattack when they are wounded. 2) Soften them up with a little praise; that is, "honest sincere appreciation." 3) Always disguise the form of influence you wish to exercise as something the other man wants."[2] This relationship fits the salesman best, but how often have we not used this on the preacher, the neighbor, and even our wives!

Decrease in Solidarity. A decreasing solidarity in human relationships is characteristic of the mass society. People do not feel identified with each other as they did in the rural setting. "What happened to you is none of my business. If you had a bad financial setback, well, you should have known better." Other people's welfare and fortune or misfortune are not related to our own existence. In other words, the social survival of the fittest is coming to fruition. Some social philosophers state that the evolutionary theory may not be proven in the natural world, but that it has certainly taken root in the social world. Recently the mayor of a large town in New York (Newburgh) called a halt to the welfare program and stated that all the lazy and shiftless bums should clear out of town. Unwed mothers were to stop having children and get jobs. There was tremendous applause across the nation in favor of the mayor's action. Of course, some Christians reacted violently against such action, for the action ignored completely the group responsibility in the misfortune of an individual.[3]

Lack of Mutual Trust. The forces described above plus others contribute to the lessening of trust among people. Human relationships do not have their source in mutual trust. We are afraid to get too close to another individual, for fear of being betrayed or sold down the river. We are easy victims of stories and rumors that create estrangement between friends and neighbors.

Changing Social Relations

It has been stated that social relations affect religious expression. We have seen that the changing human community has affected human relationships. How do these changes in human relations affect religious life? This question can be answered only if we have a clear understanding of what religious life should be like. The simplest way to understand what religious life should be like is to determine what the church of Jesus Christ should be.

Most Christians would agree that the Christian church includes at least the following three dimensions: a disciplining fellowship, a witnessing people, and a serving community.[4] The disciplining fellowship is the *koinonia,* the fellowship of the concerned, engaged in mutual discipline and care. The witnessing people is the church in its sharing dimension, telling the world what Christ has done for them in word and in deed. The serving community is the church fulfilling its responsibility to Christ, who came to serve and heal.

Affects on Religious Life

How is the changing nature of social relationships affecting religious life? Several approaches can be taken to this question. One is to suggest that rural community and its social relations are much more conducive to religious life than the urban. In fact, it has often been suggested that the loss of the rural community means loss of religious vitality. One such example follows:

> We need a new rural culture which will combine the mechanical conveniences that science has enabled our urban culture to acquire with the system of values that the rural people, particularly such people as the Mennonites, have developed during hundreds of years of

struggle, and, if I may be permitted to add an opinion, as guided by a divine purpose.[6]

If this type of statement is true, then it remains only to intensify a back-to-the-farm movement in order to vitalize religious life. But the unrealistic aspect of the above view is that the rural way of life is rapidly vanishing. The new mass culture is upon us:

> The dramatic event in the twentieth century America, overshadowing all else, even two world wars and a major depression, is the emergence of the United States as a mass society. . . . The mass society has been identified by its critics with such things as depersonalization, the mechanization of social relations, and bureaucratization; it is felt to be the enemy of personality, individuality, and privacy; in fact, nearly all the values that Americans have held most dear. . . . However, there is something wrong with the purely negative estimations of the mass society, for no people voluntarily gives up its fundamental values unless it receives what it considers even more fundamental in return.[7]

Since mass society is here to stay, the above alternative is not realistic. The other alternative is to realize that the changing social order needs to be exploited. How will these changes affect religious life, and how can these changes be most successfully encountered?

A complete reversal of the traditional attitude toward the change in social relationships may suggest how religious experience is being affected by change in social relationships. The three areas of church life referred to above will serve as the basis of comparison.

Koinonia. Historically, it is true that the rural community provided for closer relationships between residents of the total community. But modern research in social relationships is indicating that the primary relations considered a monopoly of the rural areas, can and do exist in any type of environment.[8] The form may vary, but the essence of primary relationships still remains. In a typical urban congregation, not everyone will know everyone else, nor will there be mutual aid on the community level, but the small intimate group will persist, and mutual aid will be just as strong.

The change from the rural to the urban environment has made more fragmented, impersonal, and utilitarian relationships on the community level. But this has not affected the relationships in the smaller friendship and interest groups. Thus the change in social relationships means that the religious community will need to be conceived of as small intimate groups within a larger, more impersonal, organized congregation. The *koinonia* will therefore need to take place in small groups, in contrast to that which took place throughout the whole community of believers in which community was coterminous with congregation.

It should be fairly obvious that the small intimate group is much more feasible as a group for achieving the primary group relationships which are requisites for *koinonia.* Thus it needs to be concluded that the social changes have introduced changes in the form of *koinonia,* but *koinonia* is still possible and prevalent.

The Witnessing Fellowship. The rural type of social order prescribed that the religious community witnessed as a community for, as indicated above, the congregation was in large measure coextensive with the agricultural community. Thus honesty, integrity, mutual aid, etc., were community attributes, not individual attributes. The Mennonites were known as honest, peace-loving folk. The value and importance of this church-community type of witness can never be underemphasized, and needs to be emulated wherever possible. But it is not possible in the urban environment. Does this mean that the congregation cannot witness?

On the contrary, though the social relationships have changed, witnessing is still possible and necessary. How can witnessing be possible in the mass society? Though the community as such cannot witness, it is possible for individuals in small groups to witness. As a matter of fact, it *may* be more effective because an individual may be more impressed by the witness of a "Christian" group on the matter of war than the witness of a "Mennonite" community, since he will come into more intimate contact with a small group than with a community. Secondly, small groups witness more to the context in which they exist. Thus a lathe operator will be impressed by the life of his neighbor and become more attracted to the group to which his neighbor belongs, than to a large community with which he has only indirect contact.

The Serving Community. It can be argued that the rural type community is less able to serve than an urban one. This is especially true for nonmembers. It was granted earlier that mutual aid is more probable in a community when it is synonymous with the congregation. But, because of this fact, the members of a religious community have less access to outsiders and are less aware of their needs.

The most important reason however for arguing that the mass-society environment gives most opportunity for serving is precisely because the greatest needs, in fact unfathomable needs, exist in the modern mass community. If one of the three important functions of the church is to serve the needs of mankind, then it would almost appear that the coming mass society will provide the church with its greatest opportunity. The primary type communities that existed in the rural areas offered less opportunities for service, because the competitive relationships which make for the disinheritance of the weak were not so pronounced.

The Church and Change

In the above section, it was pointed out that the coming of the mass society is actually not to be feared. It was suggested that the social relationships developing in the mass society may actually be a blessing for the church. The arguments above may need some elaboration. It remains therefore to indicate how change needs to be understood by the church.

One of the factors that makes change a handicap for the church in its attempt to express itself is the attitude toward change. It has traditionally been assumed that what *was* is better than what *is*. This is not necessarily true. Change is not necessarily bad. The coming mass community as described above may leave many things to be desired, but so do the communities of the past. A few areas in which we are living in a better day will illustrate. With mass communications, technology, and mass production, almost everyone can today hear the Berlin Symphony Orchestra. In fact, we can *today* hear how Furtwängler performed Beethoven some years ago! Whether anyone else will ever be able to interpret Beethoven like Furtwängler is not the point. The point is that we have the opportunity to have reproduced for us things that happened far from us in time and space.

Our relationships with our neighbors may not be as intense and trustful as they might have been years ago, but we meet more people now from different walks of life. We are more free to choose friends than we would have been many years ago. We do not need to limit our relationships to those people who work next to us at our job. We have more freedom now in terms of what we want to do and what we consider right. The extreme social pressure of the so-called intimate rural relationships was *not necessarily* conducive to a full development of the covenant community.

There has and always will be change. Christians need to agree that change is not necessarily for the worse. It can sometimes be for the better or at least be as good as what went on before. The real problem is the tendency to remain static so that a changed environment leaves the members of the community at a disadvantage. For a person in today's world to live as though the nuclear age had never dawned is totally unrealistic. But today there is an apparent tendency to live as though the mass society does not exist.

The inability to maintain a positive attitude toward social change and the inability to keep up with change in terms of exploiting it in the building of the church can have several effects. The church cannot be engaged in *koinonia* (fellowship and discipline) if there is lack of clarity as to what fellowship is and how it shall be conducted, and if there is lack of agreement as to how discipline shall take place and what shall be disciplined. In changing environments, it can be expected that there will always be some who go along with the new while others hold back unless there is concerted effort to maintain a unified approach toward changing relationships. This duality creates strife and dissention. *Koinonia* can take place only if there is a common agreement and interpretation of the contemporary situation and how it affects the church.

A true, witnessing people is possible only if there is a unity about what the witness shall be, how it shall be couched, and to whom it shall be directed. The concept demands further that the people being witnessed to understand what is being said to them. This assumes a familiarity with the nature of the world around them and its meaning. Witnessing demands a relevancy to the contemporary scene and its meaning which leaves no room for a hesitant attitude toward change. A witness is not witnessing until what he says has the possibility of being relevant to those to whom the witness is being given.[9]

A serving community or people is possible only if the service being given is meaningful and relevant. This demands an awareness of needs and a knowledge of how this can be met. One of the messages of Webber's book *God's Colony in Man's World* is that the Christian church has to be completely informed on the conditions of modern man or it is not possible to serve him. The Mennonite church is able to serve the world in the areas where it has inadvertently kept up with the world's needs—namely in Mennonite Disaster Service. It is significant that we can serve the the world of the "mass man" in areas in which we are familiar—such as building homes and cleanup work, since we have long built homes and had our own messes to clean up. But do we know how to serve in areas such as urban blight and racial injustice? A Negro leader said recently that he thinks Mennonite theology is impeccable and increasingly adopted as valid by other traditions, but he feels the practice of our theology is weak and behind the times.

Lags in the Mennonite Change Scheme

The problem of change as it affects the life of the church has been discussed in a general way. What are the problems the Mennonite church faces as it relates itself to a changing world? The Mennonite church has been plagued with anxiety concerning change, and this has contributed to pre-occupation with maintaining certain structures in the face of change. The results have been a pre-occupation with patterns which undermine its ability to be the church in the mass society. A few areas in which a reluctance to face change exist which seem to hinder the Mennonite church from being a fellowshipping, witnessing, and serving community will be listed.

Many Christians with rural background still carry with them the conviction that large families are some-

how a part of the Christian Gospel. Large families do not fit the mass society and emphasize values incompatible with twentieth century Christianity. There is nothing for children to do in an urban or suburban environment. Mobility, so necessary today especially for Christians, is hindered by large families. Family size is only one aspect of the rural type of family organization which does not suit itself to the mass society. Discipline is another area. Because of the many disintegrating tendencies and because of the much greater contact with others in the play group, community, and school, the authoritarian approach to child discipline can no longer be used. Juvenile delinquency occurs in Christian as well as non-Christian homes. It appears that much of the trouble lies in an outmoded type of family organization.

Rural type communities foster the ethnic type relationships, in which a person either belongs to the group or is considered an outsider. Strangers are not easily integrated into the rural type group. Human relationships in the mass society do not operate on this level and if a rural type person approaches a stranger on a rural basis, chances are he will have lost the friendship. The mass society relationships are approached much more on a selective level—relationships commenced on common circumstances, common interests, or mutual fates. Thus a mass society person will easily relate to another person for example on the basis of: "What concern do you have for the new rise in the price in gasoline?" A mass man can be reached only on his level—on the basis of mass society norms.

Traditional relations are based on an authoritarian system of organization. A member of the group is chosen to lead the group, even though he may not have any more formal or technical training than the rest. His ability to lead is based on his personal characteristics such as his background and genealogy and general standing in the community. Therefore, in the all around organization of the community, from the religious through the secular, the traditional type of leadership has organized social relationships.

Tension and breakdown of communication will result between those in the group who are still authoritarian and those who have become experts in the particular field. When a person is given a responsibility on the basis of his authority in the community rather than on his competence, he will fail in carrying out his responsibilities. This, of course, will frustrate those who are watching from the sidelines and who have been trained to do the job. Part of this situation stems from the fact that members of a tradtional rural group see each other in a familiar light, and authority, not competence, is the basis for judgment.

It is a breach of community feeling to have to admit that there are experts among the brothers who should be given the responsibility for the work rather than the traditional leaders. A case in point is the tendency to have ordained men run the welfare and educational institutions rather than laymen who have been educated in the particular specialty. In short, specialization and experts are distrusted in the rural type setting but are the basis of responsibility in the mass society.

The major burden of this paper has been: The "mass society," the result of numerous changes, is here. This new society may actually be a new opportunity for the church. The Mennonite church has numerous handicaps in facing change, including a negative attitude toward change, and patterns of social organization which make effective witness difficult.

One of the outstanding leaders of our day in the Mennonite church closes his autobiography with a chapter entitled "Facing the Future." It is a discerning analysis of the Mennonite church in a changing world. One of the passages which succinctly states the major points of this paper follows:

Business agencies are constantly on the alert for trends and shape their affairs to take advantage of the good there is in them or to avoid the evil consequences that may come out of them. It is a mistake to say that the church should be less concerned with what is happening around it than are the business and industrial concerns. Yet such is often the case. Instead of taking account of and evaluating the worth of movements that are astir within and around us, we have been too much inclined to defer action until the pressure becomes so great that it can no longer be ignored. It may then be, and often is, too late to make the most favorable disposition of the issues that are involved. . . ."[10]

[1]Don Martindale, *American Society*, Princeton, Van Nostrand, 1961, p. 71.

[2]*Ibid.*, p. 73.

[3]*Christian Century*, October 11, 1961.

[4]George Webber, *God's Colony in Man's World*, Nashville, Abingdon, 1960. Other works could be cited.

[6]O. E. Baker, "The Effects of Urbanization on American Life and on the Church," *op. cit.* (MQR), p. 119.

[7]Martindale, *op. cit.*, p. vii.

[8]This fact was driven home most forcefully in the study of bureaucracies, where formal relationships are the basis for the relationships. It was discovered that even in the most bureaucratic structure many informal relations exist.

[9]Elton Trueblood, *The Company of the Committed*, New York, Harper, 1961, p. 45-76.

[10]S. C. Yoder, *Days of My Years*, Scottdale, Herald Press, 1959, p. 235.

Mennonite Theology and Mennonite Worship

By Paul M. Miller

Previous to the discussion presented here, an investigation into the relationship between Mennonite theology and Mennonite worship has been conducted. The hypothesis which was tested is as follows: "Mennonite worship is primarily a service of admonition, and this admonition does re-enforce and underscore Mennonite theology as set forth in Mennonite confessions of faith and other officially approved doctrinal statements." For summary purposes, this presentation will be organized around a number of questions which were raised in introducing the investigation.

A Service of Admonition

What has the investigation disclosed relative to the first assertion of the hypothesis: "Mennonite worship is primarily a service of admonition"? The findings of the investigation sustain the assumption that the essence of worship for Mennonites does not lie in either silence or in sacrament, but in the spoken word of admonition or of Scripture. It is apparent that the essence of worship does not lie in live silence, since live silence (or any kind of silence, for that matter) was not practiced at any time in any of the services observed. It is equally apparent that the essence of worship does not lie in the observance of any sacrament (such as the Lord's Supper) since no one sacrament was observed during all of the services as the central reality of the worship experience. On the contrary, although the investigator observed worshiping congregations for almost six months, the Lord's Supper was not administered in any of the worship services which were observed.

The central reality of the worship experience for Mennonite worshipers is obviously the sermon, which is conceived of as a period of instruction. While no worship leaders referred to the other parts of the services as "preliminaries" or "opening exercises," yet by their attitude of expectancy the leaders indicated that listening to the sermon constituted the high point in the entire devotional experience. When worship leaders described the experience in which the congregation was engaged, they used such expressions as "to receive the Word," "to hear," "to receive the message," "to learn," and "to know Thy will." Seventeen of the twenty-one worship services which were observed indicated clearly that the receiving of instruction was regarded as the central and essential experience of worship. Insofar as these Mennonite worshipers conceived of worship as a means of grace, the spoken word was obviously the channel through which God's grace was being mediated.

In making this study, the investigator did not encounter an explanation or defense of the assumption that the worship experience resided in the receiving of admonition through the medium of words. This seemed to be taken for granted. Re-enforcing the strong emphasis on the admonitory sermon was the fact that the services that were investigated did not disclose a strong expectancy of a God encounter or of a theophany of any kind. Worshipers were not expecting God suddenly to visit and redeem His people. They were not looking for a dramatic inbreak from the eternal order or for eternity to invade time.

The Articles of Faith

The second part of the central hypothesis lends itself to another question the investigation sought to answer. How well do the typical services of the Mennonites embody and re-enforce the official theology of the Mennonites? Because the first assumption of the hypothesis has been sustained, the second assumption becomes even more crucial in the investigation. That is to say, since the essence of Mennonite worship (according to Mennonite expectation) is the re-

ceiving of instruction through the medium of words, it is important to know whether the message spoken (or sung) within Mennonite worship is in accordance with the words of Mennonite theology. Thus the second assumption of the hypothesis is coextensive with the central problem under investigation.

It should be stated that in the following analysis of the relationship between theology and worship in the Mennonite Church, a general statement only will be made regarding the areas in which agreement obtains. The specific areas of disagreement, however, will be brought into sharp focus.

Agreement

The investigation has disclosed that basic agreement exists between Mennonite theology and Mennonite worship with regard to the following ten articles of faith. The Mennonite worship service being examined agreed basically with Mennonite theology in its concept of God, but pictured Him as a more intimate, a more approachable, and a more kindly person than was the case with Mennonite theology. Mennonite worship service underscored the affirmations of Mennonite theology with regard to divine revelation, but added an emphasis upon the subjective experience of God's self-disclosure, that is, upon revelation as it happens within the believing and responding individual. The position of Mennonite theology as it describes God's creation and providence was reaffirmed, but the service added an emphasis upon God's continuing deeds of creation, that is, His creating activity as it continues into the present moment. The worship services did not speak to all the aspects of the doctrine of man and his sin which have been discussed by Mennonite theologians, but the prevailing assumptions were the same and no new emphases were added by Mennonite worship. The Mennonite congregations reaffirmed the basic position of Mennonite theology concerning Christ, the Saviour from sin, with the exception that Mennonite worship did not explicitly mention the virgin birth of Christ. Mennonite worship services seemed in basic agreement with Mennonite theology on the subject of Christian baptism. They remained silent regarding many of the affirmations of Mennonite theology, but added the suggestion that when a new believer is baptized, he is thereby giving his testimony that he has already felt resurrection power within his life. Basic agreement prevailed regarding the doctrine of marriage and the home. Mennonite worship added the emphasis that the home cooperates with the church by practicing hospitality and by nurturing children.

The worship underscored the total position of Mennonite theology regarding love and nonresistance. The congregational services added an emphasis upon the necessity for the Christian to absorb hurt and injustice in order to be nonresistant in personal relationships. In addition, worship services emphasized that nonresistant love is the truest and most effective message and method of evangelism. In reference to church and state relationships, Mennonite worship agreed basically with Mennonite theology. However, worship services included so few statements on the matter that the investigator could not affirm with absolute certainty that full agreement did exist in all aspects of the problem. For example, whereas Mennonite theology had assumed that the Christian would pray for all that are in authority (all nations alike), leaders of worship services prayed only for the leaders of the United States of America. Mennonite worship services reaffirmed the position of Mennonite theology with regard to the swearing of the oath by Christians. However, Mennonite worship added the emphasis that honesty and love eliminate the causes for a lie. Thus, Christian character rather than the oath become the real guarantee of truthfulness.

Disagreement

The investigation has disclosed that considerable disagreement exists between Mennonite theology and worship in connection with the following ten articles of faith. Disagreements were revealed concerning a number of the aspects of the doctrine of salvation by faith. The worship services contained an emphasis upon repentance as a part of the on-going experience of the Christian, and upon the need for the Christian to seek forgiveness again and again. The services enunciated many more bases for Christian assurance than those which were cited by Mennonite theology. The worship services largely ignored the idea that discipleship is the best regulative concept by which to describe the Christian life. In other words, it might be said that in worship less emphasis was placed upon the achieving of perfect obedience on the part of the Christian, and more emphasis was laid upon the Christian's continuing need for forgiveness for his failures. However, worship services suggested a stronger ground for Christian assurance and confidence than had been implied in Mennonite theology.

Mennonite worship services differed from Mennonite theology with regard to the church of Christ. Worship did not cite "teaching them to observe all things" as a primary task of the church. Nor did it emphasize strongly that the church needs to discipline her members. Worship services did not indicate that the observance of ordinances is an important factor in the life and renewal of the church, or that mutual aid is an important aspect of church life. In all of these matters Mennonite theology had enunciated ideas which were not reaffirmed within the congregational services. The concept of the Christian ministry embodied in worship differed drastically from

the earlier sources of Mennonite theology (1920-1945) and contained some emphases which were different from even the later theological sources (1945-1960). The trends of change (observable between the earlier and later sources of theology) continue to develop in logical fashion in the worship services. The plural ministry has given way to the single pastor, the supported ministry has begun to give way to the salaried pastor, and the call by lot has given way to the call by majority vote. Furthermore, the minister, as an official of the church, who was conscious of his own authority to rule the church, has given way to the pastor who senses his responsibility to serve and to lead the church.

Extreme differences were seen to exist among the various congregations in their description of the meaning of the Lord's Supper. Consequently, it is well nigh impossible to compare the affirmations of Mennonite worship services with those of Mennonite theology. Mennonite theologians affirmed that the Lord's Supper should kindle expectancy of Christ's return, but no worship services mentioned this as one function of the Lord's Supper. Mennonite theology suggested that the Lord's Supper is an appropriate time to administer discipline in the congregation, but one worship service opposed this suggestion. The theological writings did not affirm that the Lord's Supper is a means of grace, but one worship service affirmed just that. Mennonite worship services did not assign to the symbols of brotherhood (feet-washing and the holy kiss) the same meanings which had been assigned to them by Mennonite theology. The worship services asserted that feet-washing served to remind Christians of the deep love which Christ had for his disciples, but theology had assigned other meanings to the ordinance. Worship services ignored the holy kiss entirely, both in word and practice.

Mennonite worship services did not underscore the affirmations of Mennonite theology with regard to the veiling of women in worship. Worship services disclosed not one word about the ordinance or its meaning. However, the women and girls who were members of the church all wore the worship veil during the services. Mennonite worship services did not re-enforce the affirmations of Mennonite theology concerning nonconformity to the world. During the service, the inevitable tension between the church and the world and the absolute necessity that the Christian should resist conformity to the world was not emphasized. Conformity or nonconformity to the world was not made a regulative concept by which to define obedient Christian living, as had been true of Mennonite theology. Worship services did not echo the pronouncements of Mennonite theology with regard to worldly amusements, or worldly practices in economics. Nineteen of the twenty-one worship services under investigation omitted any mention of nonconformity in attire.

Mennonite worship services did not fully reaffirm the statements of Mennonite theology relating to evangelism and social responsibility. Mennonite theology had stressed the necessity for the Christian church to give her prophetic rebuke to sinners, but worship services rather urged giving complete acceptance to them. Whereas theology had urged that the church should demonstrate within her corporate life the solutions to the problems of society, worship services urged that evangelism itself should be primary in the entire program of the church. While the theologians had suggested that the Christian should seek to heal the sores of society by his service as an individual, the worship services disclosed that groups within the church were cooperating to feed the hungry, to clothe the naked, and to provide for needy families. Theology had discussed the question of whether or not the Christian should exercise the voting franchise, but worship services did not mention the matter.

Mennonite theology and worship were found to hold differing concepts of church discipline. Whereas theology had stressed that discipline by the church was necessary because of the fallibility of the private conscience, worship repeatedly assumed that the private conscience was adequate to guide the believer into acceptable self-discipline. Mennonite theology assumed that discipline would be carried out by the local congregation, that the disciplinary action would be administered by the bishop, and that special attention would be given to discipline just prior to the observance of the Lord's Supper. Worship services either ignored or opposed all of these assumptions. In the two worship services (out of the total of twenty-one) in which standards of membership were held before the worshipers, the standards were the rules of the district conference. Mennonite theologians had not mentioned such rules as the functioning standards for discipline.

Worship services proclaimed the theme of the final consummation quite differently from the way in which it was enunciated within theology. Worship services regarded eschatology primarily as a personal longing to meet Christ, rather than as a recital of future events. Worship services asserted that death can be a triumph for the believer, but did not discuss in abstract fashion the fact of the survival of personal identity after death, as theology had done. Worship services affirmed that the resurrection of the body is certain because the believer already feels resurrection power, whereas theology had stressed that the resurrection is assured because the Bible is true. In worship, the church was pictured as the eschatological community within which foreshadowings of resurrection, judgment, and heaven are already breaking through in

power, while in theology, the resurrection and judgment were stressed as future events.

The articles of faith which are not being re-enforced or fully underscored within worship services include many of those articles which are crucial to the preservation of that which is unique in Mennonite belief. For example, the fact that the teachings of the church regarding nonconformity to the world are not being reaffirmed within Mennonite worship services may have far-reaching consequences for the future of the denomination's identity. Furthermore, the fact that the observance of ordinances and the practice of discipline in the church are not being emphasized in worship services as they have been taught by official sources of theology may account for important changes in the life of the brotherhood.

The Practice of Confession

Is confession being practiced within Mennonite worship in a way consistent with the affirmations of Mennonite theology? The answer to this question is "No." Theology had assumed that obedient members of the congregation who were "keeping all things" would not need to confess during their experience of worship. This was true because such members were avoiding "the unequal yoke" and were not guilty of social sin because of their involvement with a people of unclean lips. Then, too, God gave grace so that the sensitive Christian could keep "the all things" which God had commanded. Consequently, the obedient Christian did not commit sin to such an extent that he needed to confess during worship.

Furthermore, Mennonite theology had assumed that generalized confessions were of little value. If a believer had fallen into sin, it was likely a specific sin which could be named and disowned. The only confessions within worship (which had been visualized by Mennonite theology) were to be confessions of specific sins, made by believers who were confessing these sins so as to be reinstated into fellowship. Theology had made no allowance for a certain category of sin which believers might confess together in generalized terms as a part of their regular worship experience. Either it was assumed that believers had no sins which they needed to confess during worship, or that were guilty of such sin that public confession and discipline before the congregation was needed to make matters right.

The investigation of worship services disclosed that generalized confessions were being practiced. (Sixteen of the twenty-one worship services included generalized confessions.) These confessions were not of any specific sin and were shared in by all the church members. On the other hand, no single instance of the confession of a specific sin by an erring member (as part of a disciplinary action) appeared within any service of Mennonite worship.

Recovery of the Anabaptist Vision?

Some of the official theological sources have idealized the faith of the early Anabaptists and have expressed the hope and intent to recover "the Anabaptist vision." Were the distinctive emphases of the Anabaptists echoed in Mennonite worship? The investigations disclosed that they were not. Separation of church and state was one of the major emphases of the Anabaptists, and this doctrine received almost no attention in worship. Discipleship which attempted literal obedience to all the hard sayings of Jesus was a second emphasis, but this was not at all a regulative concept of the worship services. A third emphasis was believer's baptism, but this received almost no attention. A functioning brotherhood (that is, an intense involvement of every member with the congregation through mutual aid and discipline) was a fourth emphasis, but this was not stressed in worship. Love for enemies was a fifth emphasis, and this was echoed in the services, but was necessarily lacking in the intensity and note of urgency which characterized the Anabaptists as they worshiped under the shadow of martyrdom.

The earlier official sources (1920-1945) of contemporary Mennonite theology carried several dominant themes, regarding what it means to be a "good Mennonite." Were these the recurring themes of Mennonite worship? The investigation disclosed that they were not. The concept that "God gives grace so that the believer can obey the all things" was one dominant theme, but this was not echoed in Mennonite worship. "Full obedience means careful observance of all of the ordinances" was another major emphasis but this was absent from Mennonite worship. "Separation from the world in attire is a crucial and necessary embodiment of nonconformity to the world" was a third recurring distinctive note, but this was not echoed in Mennonite worship. A fourth theme, "vigorous discipline, led by ordained officials, backed by conference pronouncements, and employing the sanction of close communion," was also absent from Mennonite worship. Consequently, it is concluded that the worship services observed did not re-enforce the distinctive emphases of the earlier official sources of theology.

On the other hand, did Mennonite worship fortify the theology of the later official sources (1945-1960)? These more recent sources revealed a shift in emphasis. The "good Mennonite" was no longer the person who was "keeping the all things" within the subculture of a semi-isolated and insulated Mennonite community. He was an earnest disciple, moving into the midst of a sub-Christian social system to evangelize and to bear the cross of utter discipleship. The "doctrine" of nonresistance geared in with industrialized life to become "the way of the cross." The Christian disciple sought ways to bring to the total social

order some creative applications of the Gospel. He tried to bear a prophetic witness to the powers-that-be regarding the righteousness which God requires of men. He did not constantly speak of "avoiding the unequal yoke," but sought to be a "spiritual antibiotic," a healing agent within the arteries of a sick society.

The implied perfectionism and absolutism of an earlier decade had been discontinued and the conscientious Mennonite began a discussion of the race problem with a confession of failures. His worship service included confession of sin. The emphasis concerning discipline fell upon the need for a stronger teaching program rather than upon a more rigid use of close communication. The application of nonconformity widened to include many aspects; and the first areas of application were Christian love in the face of personal injustice, and stewardship of all of life in the face of materialism and secularism. The need to wear distinctive attire, which had first received attention a decade earlier, was mentioned little or not at all.

The Mennonitism described in the later sources of theology was re-enforced (at least in part) by worship. However, worship services disclosed no instances of prophetic rebuke to government, and no instances of an emphasis upon stewardship as an antidote for materialism.

Faith and Life

How is worship related to Christian work and to the worshiper's obedience to church standards during the week? Mennonite worship services are not related closely to the specific problems the worshiper will encounter during the ensuing week as he attempts to translate his faith into life. The loyal Mennonite does not look to his local congregation and its worship to help him implement his sense of world mission and social responsibility. He looks rather to the remote nationwide organizations and institutions of his denomination. He confidently expects that the Mennonite Central Committee will give his "peace testimony" to government for him, that Mennonite Mutual Aid will administer a nation-wide plan of brotherly mutual aid to serve him, and that mission boards will decide when a witness should be started in the nearby city where he does his shopping. The Board of Education with its schools will decide what should be said in the dialogue of Christian faith with philosophy and science; the Committee of Economic and Social Relations will explain the loyal Mennonite's convictions to the Labor Union down at the shop where he is employed and arrange for him to receive certain concessions by presenting his church membership card; and the Peace Problems Committee will give to him an official statement of his "peace position" which he can hand to his draft board.

Because the implementation of so many of his convictions is being carried out for him by organizations remote from the local congregation in which he worships, the Mennonite worshiper hears very little during the services about the embodiment of his theology in a program of action. The devotional meetings offer little help in preparing the individual worshiper to take up his own "way of the cross." Worship seems to presuppose that church institutions will continue to bear the brunt of the search for the path of obedience, and that the local congregation will not become an involved, functioning unit. The leaders of the services have underscored and re-enforced the common-denominator of beliefs held by all evangelical Protestants, but have done very little to help prepare the worshiper in the local congregation to spell out the implications of his own unique faith in a life of obedient discipleship during the week.

Recommendations

Certain rather basic weaknesses within Mennonite worship practices have become apparent as a result of the foregoing investigation. A plan of education and action should be undertaken by the responsible leadership of the denomination to correct these weaknesses. The findings of this present investigation should be presented to the General Council of the Mennonite General Conference. The Worship Committee of the General Council should then be assigned the task of promoting a program similar to the following.

First, the Worship Committee should help the Mennonite Church to clarify her theological position with respect to a number of crucial problems related to Christian worship. The best theologians and Biblical scholars of the entire brotherhood should be drawn into a discussion of questions such as those that follow. (1) Just what is the pattern of worship which is sanctioned by the New Testament? What elements of the prophetic pattern of worship and what elements of the priestly pattern of worship are combined in New Testament worship patterns? What influences of temple and synagogue worship patterns can be traced to the New Testament pattern of worship? (2) What is the relation of the charismatic life of the church to her experiences of corporate worship? (3) Are the New Testament patterns of worship binding upon the church throughout all cultures for all time? (4) Should Christian worship be primarily a renewing of the *kerygmatic* content of the Gospel, or should the reaffirming of the *didache* element of the Gospel be given equal attention? (5) What place (if any) should confession have within Mennonite worship? (6) How should worship be related to evangelism and to Christian education in the life of the church?

Secondly, the Worship Committee should also secure the help of Christians who are trained in the fine arts in seeking answers to questions about this

aspect of worship. (1) What is the relationship of the aesthetic experience to the worship experience? (2) How shall the church test the "truth" which is being conveyed by the art form in its own wordless way? (3) How may the "presentation" symbol be used safely within worship (along with the dramatic and material symbol)? (4) How may architectural design and the way in which space is enclosed best express the unique faith of the Mennonite Church?

In the third place, in addition to the basic theological questions which must be answered before a consistent theory of Christian worship can be formulated, there are some more practical problems towards which the Worship Committee should direct its attention. (1) To what extent should Mennonite worship follow the Christian Year? (2) How shall the private worship of Christians and family worship experiences be related to congregational worship? (3) How shall the Mennonite Church develop a pattern of worship which realizes the value of formalized worship as well as the values of spontaneous worship? (4) What use, if any, shall be made of musical instruments within worship? (5) How may the sermon be integrated within the total theme and rhythm of worship experiences? (6) How might the giving of the offering be elevated to an act of pure worship and then be integrated into the total movement of worship? (7) What are the values of responsive readings, litany readings, and reading in unison; and how may these forms of worship be utilized in Mennonite worship services? (8) What are the values of certain postures in worship (kneeling, standing) and how shall changes of posture be planned for a worship service?

Finally, the Worship Committee of the General Council of the Mennonite General Conference should chart a program of education in the area of worship. Provision should be made to implement the vision which will emerge as the result of all the study sessions described above. A program of education in the area of worship should include the following.

Lectures should be prepared dealing with the basic theology of Mennonite worship. These lectures should be given in all Mennonite schools, colleges, and seminaries. Following this, the lectures should be given in simplified form in congregations throughout the Mennonite brotherhood. Finally, the lectures should be published in a book which may find its way into pastors' libraries, Sunday school libraries, and into the homes of members of the congregations. This book should be made available also to members of the larger household of faith so that it might make its contribution to the ecumenical conversation related to the field of Christian worship.

The Worship Committee should continue to study and serve as a standing committee of the General Council of the Mennonite General Conference. A large part of the continuing assignment should be to counsel with the Music Committee of the Mennonite General Conference, which is responsible to give overall guidance in the area of music in worship. The Worship Committee should give counsel to the staff of editors responsible for the production of Christian education and curriculum materials. It is suggested that the Worship Committee give counsel to Christian architects, through periodic seminars and discussion meetings, as the architects seek to embody the faith of the church in line and form.

The Worship Committee should seek to correlate the total Christian education program of the Mennonite brotherhood as it relates to Christian worship. The committee should make its findings, counsel, and services available to professors who teach related courses in seminaries and colleges, to the leaders of Mennonite youth fellowships, to those who write the materials for the youth program of the church, and to the persons who write the manuals for the instruction of converts in preparation for church membership.

It is to be hoped that this investigation into Mennonite worship may provide but the beginning of a vigorous study and a dedicated search by Mennonites for a way of worship which shall most adequately embody the faith of the Mennonite churches. Beyond this, it is desired that this study may stimulate other studies within other brotherhoods, as they, too, seek for a form of worship which shall adequately express their theology.

Explanatory Note by the Author

I CONDUCTED MY studies of Mennonite worship in a carefully selected random sample of (Old) Mennonite congregations in the four-state area: Indiana, Michigan, Ohio, and Illinois. Sample congregations included a correct proportion of urban, rural, independent, as well as congregations still dependent upon a district mission board.

The following sources, statements, confessions, and books written during the past three decades have been used as sources for contemporary Mennonite theology which was compared with the worship practices. *Doctrines of the Bible,* Daniel Kauffman, (1929); *War, Peace, and Military Service Declaration,* Turner, Oregon, (1937); *Mennonite and Industrial Organizations Statement,* Turner, Oregon, (1937); *Resolutions on Christian Nonconformity,* Goshen, Indiana, (1944); *Glimpses of Mennonite History and Doctrine,* John C. Wenger, (1947); *War, Peace, and Nonresistance,* Guy F. Hershberger, (1951); *Separated Unto God,* John C. Wenger, (1951); *Introduction to Theology,* John C. Wenger, (1954); *Nurture and Evangelism of Children,* Gideon Yoder, (1955); *Way of Christian Love in Race Relations,* Hesston, Kansas, (1955); *Resolution on Biblical Revelation and Inspiration,* Goshen, Indiana, (1959).

MODERN RELIGIOUS DRAMA

By Warren Kliewer

DURING THE PAST generation there has arisen in the American and European theater a new and exciting movement consisting of a number of plays dealing with religious themes and written and produced by professional playwrights and directors. This has been a rather surprising movement. For although the European theater began in religious ceremonies—the rites of Dionysus in the case of the Greek drama and the Easter Mass of the Medieval Catholic Church in the case of the western European drama—still the course of the drama has been to draw away from its religious origins. In other words, the drama has historically had a tendency to become secular rather quickly, so that a study of the drama from the sixteenth through the nineteenth centuries is, for the most part, a study of secular literature. To be sure, John Milton published *Samson Agonistes* in 1671 and there have always been a few religious plays written by playwrights, some lacking in talent and skill, but until the twentieth century the dramatic world did not see the advent of serious religious themes treated by large numbers of significant professional dramatists.

This development has taken place during one generation. According to Martin Halverson, editor of *Religious Drama*, Vol. I (New York, 1957, p. 6), the modern movement can conveniently be said to have begun in 1928, the year when John Masefield wrote *The Coming of Christ* at the request of Dr. Bell, Dean of Canterbury. Since that time the modern religious drama has assumed a recognizable form, a form precise enough to warrant a definition. I should like to attempt such a definition, hoping that it might have value to readers and spectators in enabling them to grasp the intention of the religious drama quickly and to avoid the disappointment of looking for something which it does not have to offer.

First of all, I might say that the religious drama which I have in mind is intended primarily for adults. It is not to be confused with nativity pageants or children's Sunday school skits: little playlets in which children dress in bathrobes in an attempt to look like Zoroastrians. It is for this reason that I would hesitate to call Gian-Carlo Menotti's *Amahl and the Night Visitors* a religious drama: the opera has too many of the elements of the fairy tale. This does not mean that Menotti is never a a religious dramatist; for reasons which I shall suggest later, I would insist on including his *The Saint of Bleecker Street* and *The Medium* as examples of religious works. It is only that *Amahl and the Night Visitors* does not reach the mature level of perception suggested in the other two operas.

A second important consideration is that the religious drama is not necessarily devout or worshipful. In fact, one should be very careful to distinguish between the dramatic treatment of religious themes and the mimetic impulse found in some church liturgies. To be sure, dozens of commentators have pointed out that certain liturgies seem to spring from the impulse to imitate. But the difference between drama and liturgy is at least suggested in the distinction between an action re-enacted dramatically for the sake of the spectators and an action re-enacted ritually for the sake of the worshiping participants. Thus, the religious drama is in no way a substitute for worship, nor does it attempt to act as a substitute.

As a third point I would suggest that the religious drama does not necessarily draw its narrative subject from the Bible or church history. Naturally some dramatists find it useful to use subject matter which is easily recognizable as religious. *Murder in the Cathedral* by T. S. Eliot, for example, uses the story of the martyrdom of Saint Thomas a Becket, a twelfth century archbishop of Canterbury. Likewise, Andre Obey's *Noah* derives from the Old Testament story of Noah, and the more recent play, *J. B.* by Archibald MacLeish, uses elements from *The Book of Job*. But there are many other plays using secular stories which develop in such a way that I think they must also be called religious. Such is, for example, the tragedy *Billy Budd*, dramatized by Louis O. Coxe and Robert Chapman from the novel by Herman Melville. Such is also the more surprising subject of E. E. Cummings' one-act morality play, *Santa Claus*, a play in which Santa Claus becomes a symbol of selfless love. In short, therefore, it is not the subject matter but the treatment and the point of view which make the play religious.

Copyright 1962 by Warren Kliewer. All rights reserved.

Related to this is another point which is almost as important. The religious drama does not necessarily use good characters. In fact, the religious play may dwell exclusively on evil or at least religiously inadequate characters. For the religious drama does not hold up its characters as models of good behavior. Again it is the treatment rather than the choice of subject which determines the nature of the play.

A fifth important aspect of this definition is that the modern religious drama is, in some sense, ecumenical. The religious drama is not confined to any one country or any single denomination. Out of the Church of England, for example, have come the plays of Masefield and Eliot named above. The Lutheran Church was the producer of the movie *Martin Luther,* and Guenter Rutenborn, the author of *The Sign of Jonah* as well as other plays, is a German Lutheran pastor. From the Roman Catholic Church have come such dramatists as Paul Claudel, Andre Obey, and Gabriel Marcel. Out of the Methodist Church grew a small group of traveling actors known as "The Bishop's Players" devoted to producing plays of religious import in churches and schools throughout the country. And even from outside the organized church have come a number of significant religious plays. Robert Frost, for example, who claims no religious affiliation at all, has published two little plays which he has called his "New England biblicals." The first was *A Masque of Reason,* based on *The Book of Job,* and the second was *A Masque of Mercy,* dramatizing the new insight of a character, Jonas Dove, who discovers salvation through death. Thus, the modern religious drama is widespread and is not in any way confined.

I may have created the impression so far that the religious drama is extremely serious, and of course it is true that all of these writers have been impressed with the importance of their themes. But the religious drama is not necessarily serious in the sense of being grave. All of the plays I have mentioned are good literature and, what is more important, good entertainment. Some, in fact, are very funny while maintaining the inherent dignity of the subject. In Obey's *Noah,* for example, the animals are actors dressed in animal suits of the kind which children wear to masquerade parties. In other plays one can find a more sophisticated and less whimsical kind of humor. God, in Frost's *A Masque of Reason,* explains why the character Satan looks pale:

> He's unhappy. Church neglect
> And figurative use have pretty well
> Reduced him to a shadow of himself.

In other words, the modern religious drama has held strictly to the fundamental principle that the stage is not the lecture platform and that the success of a play begins in the entertainment of the audience.

Finally, I should like to suggest that the most significant examples of the religious drama are usually not traditional. That is, they may deal with traditional themes or they may result in a traditional theology, but the style is usually new and original. The reason is probably that the modern religious drama has become closely allied with the technical experiments of modern theater—the use of a poetic form or the use of techniques designed to draw the action of the play and the audience very close together. In *The Sign of Jonah,* for example, Guenter Rutenborn uses what has become a rather common device in experimental drama, that of depicting the actors becoming emotionally involved in the characters they are supposed to be playing. In one scene the stage manager comes out into the audience to borrow a program in order to prove to one actor that he is supposed to play the character of The Man in the Street rather than himself. Therefore, it might be said that the modern religious drama is, in many ways, the avant-garde theater of our time.

So far I have mainly attempted to say what the religious drama is not. If I am obligated to attempt a more positive definition, I would define the contemporary religious drama as that kind of play which deals with its subject matter not from a humanistic or esthetic or moral point of view but rather from an ultimate point of view. Or perhaps I could phrase it another way: the modern religious drama raises not human questions but ultimate questions. Naturally moral questions may be included, but the playwright transcends this ethical concern in order to attain a higher level of perception. The religious drama does not attempt to justify or explore or criticize the ways of man to man, but rather has revived John Milton's attempt "to justify the ways of God to man."

It is for this reason that I suggested above that Menotti's *The Medium* is a truly religious drama. The narrative of the opera is well known: a second-rate, dishonest fortune teller discovers that something has gone wrong in the trickery of her seance. For a hand touches her, she cannot account for it except by saying that it was the hand of a spirit. In other words, the fortune teller finds herself at the point where the absolute world of the spirit intersects her relative world of space and time and sense. Similarly, I called *Billy Budd* a religious play because it involves a standard of behavior which is foreign to the relative world of human affairs. It is behavior which can be described in the language of the existentialists as "absurd." For Billy Budd is condemned to die for an inadvertent murder, and the play ends with his forgiving his executioner in the statement, "God bless Captain Vere!" Two conflicting standards of morality are reconciled in the act of forgiveness, a transcending action.

It is because very little dramatic literature with such great religious significance has been written since Milton's *Samson Agonistes* that I would call the modern revival of religious drama one of the most exciting and significant literary movements of our time.

A New Frontier in Mutual Aid

By Edgar Stoesz

As long as there have been Mennonites, and wherever there have been Mennonites, there has been mutual aid. Mutual aid was not a theory or even a so-called "organized" program to our founding fathers. The demands of mutual aid were not normally considered a distasteful obligation, nor were the benefits consciously looked on as rewards. Mutual aid, to our forefathers, was little more or less than a way of life which resulted from their understanding of the Christian commitment and the resultant responsibility to the brotherhood.

Gradually mutual aid has come under the influence of modern business. Government regulations often include mutual aid in the same category as insurance. Even the business procedures of Mennonite members have become increasingly more formal over the years. The result is that the difference between commercial insurance and church sponsored mutual aid is not nearly so great as it once was. But the conviction that these mutual aid efforts must be motivated by our Christian responsibility to our fellow man has remained unchanged.

This historic practice of "bearing one another's burdens" has taken different forms under different circumstances. The present mutual aid program can be divided into three categories: property, automobile, and personal (hospitalization and term insurance). This article confines itself largely to the companies providing property coverages. Most of these companies restrict themselves to a limited geographic district. Some serve only the members of a given conference. Until 1955, they were, for the most part, quite unaware of each other.

At the Mennonite Central Committee annual meeting, December 29-30, 1954, in response to an overture from the Board of Christian Service of the General Conference Mennonite Church, Orie O. Miller was authorized to call a meeting of all Mennonite aid agencies. This first meeting was held in Chicago on July 14 and 15, 1955. Forty persons, representing twenty-eight different aid societies, were present. A committee composed of Elmer Ediger, Frank J. Peters, and Harold L. Swartzendruber planned the program. Probably the one most significant result of the meeting was that the different mutual aid organizations became aware of each other. However, there were also the following tangible results.

(1) A continuation committee, composed of Harold L. Swartzendruber, C. J. Rempel, Howard Raid, Elmer Ediger, Wayne W. Martin, Samuel S. Wenger, and Maurice L. Klopfenstein, was named. This led to the formation of the Association of Mennonite Aid Societies. AMAS continues to be active in the promotion of the mutual aid concept and sponsors an annual conference.

(2) Largely due to inflationary trends, an almost unanimous need for greater capacity was expressed by the property aid plans. Most of them found it necessary to either refuse business which was too large for them to retain wisely, or to retain it against their better judgment as an accommodation to the member. The realization of the extent of this problem and the serious adverse affect it could have if unsolved, led to the appointment of a Risk Resharing Committee consisting of Wayne W. Martin, chairman, J. K. Redekop, Jacob Wedel, Harold J. Schmidt, and Maurice L.

First meeting of Board of Directors of Mennonite Indemnity Inc., Akron, Pennsylvania.

Klopfenstein. This committee added several members to its number and met on numerous occasions to study the reinsurance need further. Eventually their work resulted in the formation of a reinsurance company known as Mennonite Indemnity, Inc. Today, a board of twelve directors meets semi-annually to direct the affairs of the company.

One of the early problems facing the Risk Resharing Committee was how to meet the various state requirements of the different property aid plans. In consultation with attorneys Samuel S. Wenger and Elvin R. Souder, and insurance consultant Neal O. Dubson, who played an important role in this formation stage, it was decided to charter a stock company in the Commonwealth of Pennsylvania.

(1) Regardless of how much stock individuals or organizations may hold, they shall have only one vote each.

(2) MCC shall present the slate of director nominees and at least two-thirds of the directors elected shall be from that slate.

(3) Shares for sale shall first be offered to MCC, then to cooperating aid societies, and only after that to outside parties.

(4) All proxy votes are assigned to MCC.

In 1957, 18 Mennonite aid societies, 21 Mennonite individuals, and the MCC subscribed to the 10,000 shares at par value of $15 per share (each share represented $10 capital and $5 surplus). On October 22, 1957, letters patent were issued by the Commonwealth of Pennsylvania. The first meeting of the Incorporators and Board of Directors was held in Akron, on November 16, 1957.

In the meantime, an office had been established at the MCC Headquarters. Wayne W. Martin and Edgar Stoesz, who was employed as manager on a part-time basis, visited the various aid societies to study further the need and to interpret the envisioned services of MII. Initially fifteen Mennonite aid societies signed First Surplus Reinsurance Agreements with MII which began to receive business after official insurance department clearance was received on January 15, 1958. These companies found that in MII they had achieved a capacity and a financial strength which companies of their size had seldom experienced.

The following chart illustrates how this reinsurance program operates:

(1) Property Aid Plan (Ceding Co.) Capacity Range from 4,000-20,000	(2) Mennonite Indemnity Capacity 10,000	(3) RETROCESSION POOL 14 companies — Capacity $250,000													
		1	2	3	4	5	6	7	8	9	10	11	12	13	14

This met the legal requirements, but raised the question of church control. There was a very strong feeling that precautions would need to be taken to prevent MII from becoming merely another reinsurance company which might later become commercial in character. This concern was finally satisfied by drawing up a stockholders' agreement which charged the Mennonite Central Committee, another inter-Mennonite body, with the responsibility of officially protecting the interests of the church. This stockholders' agreement, which every stockholder is required to sign, provides that:

(1) Ceding Company: First, the individual Mennonite aid society writing the policy with the insured, known as the ceding company, determines what it feels should be its maximum retention in a single risk. This retention amount varies by ceding companies between $4,000 and $20,000, depending on the size and resources of the company. Risks in excess of the retention are ceded to MII together with the proportionate premium. MII allows the ceding company a ceding commission for its work in originating the business and pays its proportionate share of all losses.

(2) Mennonite Indemnity, Inc.: MII receives its

business from the ceding company. It retains the next $10,000 and passes all amounts in excess of that figure to a retrocession pool, again together with the proportionate premium minus a commission.

(3) Retrocession Pool: This pool is composed of 14 companies (13 Mennonite) and had an original capacity of $200,000 per risk. This capacity was later increased to $250,000. Each pool company decides the maximum amount it is willing to retain in a given risk. This determines what percentage of each risk the respective pool companies receive. Their maximum pool retention is achieved only when the pool capacity of $250,000 per risk is reached. Through this reinsurance process a given risk is spread practically over the entire Mennonite brotherhood of North America which, incidentally, is also a very basic and sound insurance principle.

For purposes of an illustration, let us visualize a ceding company writing a policy on a building evaluated at $50,000. The premium charge on this policy is $150. The ceding company net retention is $10,000.

First the ceding company retains $10,000 and passes (cedes) the remaining $40,000 to MII. Since the ceding company retains 20 per cent of the risk ($10,000 over $50,000) it also retains 20 per cent of the premium which amounts to $30.

MII in turn retains $10,000 (also 20 per cent) together with the proportionate premium ($30) and passes on the remaining $30,000 and its proportionate premium of $90, to be distributed in the pool. If a loss occurs, regardless of size, the ceding company adjusts and pays it and it in turn is reimbursed for 80 per cent by MII which in turn is reimbursed from the 15 pool companies for 60 per cent.

Additional capacity is available by special request. In this way, Mennonite aid societies have achieved adequate capacity to carry on their work without undue jeopardy to themselves or anyone else and still remain largely within the brotherhood.

The following table illustrates the growth in premium volume and gives one an estimate of the increasingly important role MII has come to assume for the mutual aid program.

	Gross Pr. Income	Increase over Previous Year	Ceded to Pool	Inc. over Prev. Year
1958	66,992		26,242	
1959	113,838	69.9%	58,546	123.1%
1960	162,468	42.7%	77,837	33.0%
1961	207,961	28.0%	112,926	45.1%

MII, as it grows and matures, is also alert and sensitive to new needs which may arise. At the encouragement of member companies, a committee is in the process of developing a plan for aggregate reinsurance. Whereas the present First Surplus Agreement assists companies to accommodate large risks, aggregate reinsurance places a maximum on the over-all losses a company may suffer in a given year. The need for this type of reinsurance is felt most keenly as a result of the possibility of tornadoes and hurricanes in our concentrated communities.

MII provides a modern answer to a developing need within the concept of mutual aid. An extension and adaptation of the historic principle of sharing, it meets legal requirements and yet remains dedicated to serve the church. It is part of the mutual aid "new frontier" within the Mennonite church.

FUNERAL PRACTICES AT PRETTY PRAIRIE

By Gary Stucky

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" Romans 6:23. Such is a glorious thought in memory of those saved who have gone on before us. In their passing were sorrow, grief, and also a great deal of custom, folklore, and history. This has been quite true of the Mennonite Church of Pretty Prairie, Kansas. More than four hundred persons have passed to their reward since the church's founding in 1884, and most interesting is the development of funeral and burial practices from that early day to the present.

When the Pretty Prairie Mennonites established their settlement in the spring of 1884, they put into practice the mode of life which they had previously

been accustomed to in South Dakota, in McPherson County, Kansas, and of course, still earlier in Russia and Switzerland. Although little information is available concerning the funeral practices of the Anabaptists in Switzerland, it is believed that many of the early Pretty Prairie practices took form first during the group's stay in Volhynia, Russia. Records show that the first funeral and burial at Pretty Prairie was of Jacob Senner, Sr., who died early in 1884.

Early Practices

The Pretty Prairie Mennonites of the 1880s and 1890s were characteristic of the denomination; modest, hard-working, God-fearing, and in many ways uncommunicative with the non-Mennonite world. Their greatest joy other than salvation in Christ was the fellowship of the immediate family and of the brethren of the congregation. It was in this light that post-death and funeral practices were observed. During the first decades, simplicity was the strict rule.

Embalming was unknown on the Kansas prairie until 1901. As soon after death as possible, relatives and friends washed and dressed the body. Someone gifted in the art, usually Peter W. Kaufman or Christian Graber, made a coffin. These caskets were made of wood, wider at the head-end, unlined within, although sometimes covered on the outside. While the coffin and funeral arrangements were made, the deceased was generally placed on a board with ice to help deter decomposition of the body. Pennies were placed on the eyes to help keep them closed.

In most instances it was imperative that funeral and burial be held on the day following the death. There was little waiting for distant relatives to appear since transportation was so slow. Even many members of the congregation could not attend funerals because the time involved was too long. In the early years when there was no formal meetinghouse, funeral services were held at the home of the deceased only. One of the older men, (there was no pastor immediately), often John B. Graber, rose to speak a few words of eulogy, and some words of Christian hope. A hymn or two would be sung and then the coffin was transported to the church cemetery in a wagon or springwagon. After a simple graveside service the coffin was lowered and covered. Not once through the entire time period from the passing away until the interment was the non-Mennonite world involved in these earliest deaths but this condition soon changed.

Two words, efficiency and expediency, best explain the entrance of the non-Mennonite world into the funeral and burial picture. When an undertaker at nearby Kingman, Kansas, began to sell ready-made coffins for about $15 to $25 the Mennonites at Pretty Prairie just prior to 1900 found it easier to buy than to try to assemble a hand-made casket.

A closer relationship between mortician and Mennonite proved to be a slow and deliberate process. Even though the Pretty Prairians might come to Kingman wanting to buy a casket at any hour of the day or night, they did not want "interference" in other funeral preparations by the undertaker. It was not until the turn of the century that members of the congregation would allow the mortician to come to the home and help prepare the body of the deceased. After becoming acquainted with the mortician's superior knowledge and helpful advice in body preparation, they even urged him to come and help. But for several years they did not want any part of embalming, largely on religious grounds, although the extra cost involved also played a part. No embalming took place among church members until 1915.

The first motorized hearses appeared at Pretty Prairie about 1914. Up to that time, horse-drawn funeral carriages had been used by the mortician—a white carriage pulled by white horses for infants' funerals and the traditional black teams pulling an ebony hearse for the adult services. These services passed from the almost exclusive hands of two Kingman undertakers to the able ones of Jack B. Willis who handled about one hundred funerals among the Mennonites from 1919 to 1948. Though a non-Mennonite himself, living in Pretty Prairie, he found the large majority of his services with the denomination that dominated the community. After Mr. Willis' retirement in 1948, several Hutchinson morticians have received the bulk of funeral trade.

Financial Trends

In the earliest exclusively Mennonite services, the cost of a funeral was $15 or less, consisting mainly of the price of a home-made coffin. In the early 1900s with the coming of morticians and embalming, costs rose, but were always below $50, as graves were dug by relatives, and even wooden vaults were unknown.

The transition from wooden to metal caskets in the 1930s, as well as the use of vaults sent funeral costs spiraling. Quality services could be had for a cost of $100-200 in the in the 1920s and early 1930s. Costs rose above $200 by the mid-thirties and during the 1940s were generally with the $300-400 bracket. These are of course rough averages as taken from mortuary files with much variance individually.

The rather rapid increase in the cost of living over the entire nation after World War II also affected Pretty Prairie funeral costs, as well as the transition from small-town mortician, Jack B. Willis, to the more elite Hutchinson establishments. By 1950 expenses averaged above $500. The 1950s saw a sharper increase of cost averages with the acceptance of the use of metal vaults. Today the cost average is over $700 which is equal roughly to the national average.

Viewing the Deceased

Probably since time immemorial, the bereaved have wished in some manner to view the remains of the deceased if for no other reason than to reinstill memories of that now extinct life. Pretty Prairie Mennonites were no exception. Mennonites in general have been more interested than some other religious groups in their desire to (1) have the open coffin in the deceased's home prior to the funeral and (2) open the coffin at the funeral service.

For home viewing, the coffin was usually placed in a prominent position such as a corner of the parlor or living room. Mourners, upon visiting the home, would be shown into this room to pay their respects, and would then either return to another room for further visiting, or if not possible, remain seated around the coffin in the parlor. Before embalming became a practice, this viewing would often be conducted the evening of the day of death, if the body and coffin could be prepared in time. With the coming of professional preparation, the body would be brought to the home, usually the day before the funeral and mourner visitation was then similar to what it had been previously. This type of "home" viewing is still practiced.

Viewing of the body inside the Pretty Prairie church has become a fixed pattern since the founding of the church. The closed coffin is taken to the front of the sanctuary prior to the service where it remains until after the funeral when it is wheeled to the right vestibule and opened by the main entrance door. After those attending the funeral with the exception of the immediate family have viewed the body, the coffin is wheeled to a position parallel with the side entrance from vestibule into the sanctuary. Close relatives are then ushered by the bier and seated again in the sanctuary until all have viewed the body. The coffin is then closed for the last time and precedes the family out the main entrance and down the steps.

This viewing of the body at the church is probably the most fixed aspect of Pretty Prairie Mennonite funeral customs. Some other Mennonite churches open the coffin at the front of the sanctuary, and others open the coffin only before the service. Most Mennonites follow some procedure of viewing the body at the funeral as opposed to closed-casket services.

Superstitions

Although the Pretty Prairie Mennonites claim to have complete faith in God, there are at least a few who customarily enhance and revive certain superstitious beliefs which have little or no logical basis. One of the oldest of these is that if there is a tearless or generally sorrowless funeral, three deaths will follow shortly. It was ironical that after such a purported case in 1952, within two weeks, two adults died and an infant was stillborn. This writer was assured that the "dry" funeral had been the cause of the ensuing deaths.

Another superstition proclaims woe to the unborn child of an expectant mother who sees an open coffin. One particular reason for this belief had been the death of one or two infants under similar circumstances early in the history of the church.

One belief that was common in the earlier days before physicians attended the dying was that if a person died with open eyes, another member of the family would die soon. Some early-day families would shut the eyes of one about to die in order to prevent family catastrophe.

Although the "wake" or all-night vigil with the deceased may have had some logical basis at its inception, people now adopted the view that unless a "wake" were held, tragedy would befall the bereaved in some way. Although the practice still exists, the traditional reason for it is no longer advanced.

Funeral Attendance

A characteristic of funerals at the Pretty Prairie church has been large attendance. A representative of Elliot and Gard Mortuary of Hutchinson stated that "The Pretty Prairie Mennonites will have a much larger attendance at their funerals than most others of the Protestant faith." Many others have expressed similar opinions.

Records show that the 26' by 56' edifice used during 1905-27 was filled to capacity several times. The present structure which seats about 1,000 has also been filled several times since its dedication in 1928, with the largest attendance for the funeral of Clarence Krehbiel, tragic murder victim of 1947, when an estimated 1250 were present.

Most basic reasons for large funeral attendance have been given as (1) large number of relatives and (2) being mostly farmers and small businessmen, the local church members can more easily take time off for a funeral than those in more rigid employment.

Funeral Length

Funeral services today at Pretty Prairie are quite similar to those in the earliest days in their conciseness. At the beginning the preaching and singing, with only one or two ministers officiating, would rarely last more than one-half hour. There was a trend toward longer and more elaborate services by the 1920s and 1930s, with more singing and sermonizing done, and an average of one hour or more for funerals.

When in the mid-thirties both English and German were preached in most services, funerals tended to last as long as two hours. The coming of P. P. Tschetter in 1937, a man who spoke both English and German

quite fluently, brought about shorter funerals since there was no longer the need to have different ministers preach in the two languages as Tschetter could now speak in both languages if desired. Recent trends of briefer services have reduced the funeral length to not much more than one-half hour.

Interment

With the establishment of the congregation in 1884, there was an immediate need to purchase church grounds which could include land for a cemetery adjoining the church yard. Real estate men, Brown and Bigger, offered to pay $50 for church purposes if our pioneers bought nine sections of land from the Santa Fe Railroad, which the men did. From the ground purchased by Peter W. Kaufman and John J. Graber, the congregation bought a five-acre tract at $6 per acre, with approximately one-half of this land set aside for the cemetery.

Since family lots were not immediately laid out, burial was made row on row beginning at the north end near the middle, with one row for adult graves and a second for children just west of the first. Jacob Senner, Sr., was laid in the first adult grave and Freni Zerger, seven-year-old daughter of Joe J. Zerger, was the first child buried, in March, 1885. Burial after this fashion continued until the turn of the century, with spaces between graves left only for a surviving mate of the deceased.

On September 8, 1901, papers were drawn up by John J. Graber authorizing the laying out of family-sized lots. Eighteen were marked at that time, all in the northeast corner of the cemetery. Again in 1918, formal issuance of lots took place and since only in time of need.

The cemetery has been expanded twice and now includes 144, 20' by 20' lots, with all but 21 now in use. The grounds are surrounded by a metal tight-mesh wire fence and are accessible through the swinging gates at the south center which are no longer kept locked as formerly.

The first sexton was John J. Graber who served faithfully until 1928. Ben A. Schwartz then served until 1954 with John H. Graber helping to some extent. Milton Schwartz is the present cemetery custodian and has served since his father's retirement eight years ago.

Where formerly the relatives of close friends of the deceased would dig the grave in the cemetery, since about 1950, professionals have been hired. Graves that were formerly six feet deep are now only about four and one-half feet due to the extensive use of sealed vaults. Where it was formerly customary to have congregational singing until the grave was filled, now there is usually only one song by a small group such as a quartet and then the congregation leaves the cemetery immediately.

Quilts are like a Family Album

By Miller B. Geigley

THE ANNUAL AIRING of the family quilts was something I looked forward to keenly long before I was "big enough" to help carry them outdoors. We children were so awed by the covers stored in the big chest in the spare room that we approached it as though it held crown jewels. We walked on tip-toe and talked in whispers as we waited, with bated breath, for the heavy lid to swing open and reveal its gorgeous contents to our admiring eyes.

There were "star quilts," "name quilts," "wedding quilts," "sunrise quilts," "log cabin quilts,"—quilts, quilts, and more quilts, all marvels of perfection to be enjoyed, but to be used rarely and then only on the guest bed or, on special occasions, as counterpanes on mother's bed.

The quilts were lifted gently, one by one, and the remnants of last year's moth balls carefully shaken out before they were carried downstairs and proudly hung on the clothesline to sun and air before they were again entombed in the chest for another year.

My ancestors were Amish-Mennonites, a people who dressed simply in plain and somber colors and frowned upon all personal adornment. Though personal adornment was prohibited, it did not apply to quilts; here the women could give free rein to their love of beauty, making otherwise dingy patchwork covers into things of beauty by decorating them with brightly-colored embroidery stitches of intricate design. Even grandfather's sober grey vest and black trousers look almost gay surrounded by vivid red feather stitching.

We children walked up and down the "wall" of quilts on the wash line, gently touching a patch here and there (with hands that had, for this privilege, been willingly scrubbed spotlessly clean), recalling and reminiscing on the stories that each held. I learned, quite early, that an

exciting story was likely to be connected with any brightly colored patches that appeared in the quilts. Here was a patch of soft grey wool, a piece of Miriam's dress (Miriam had curly hair which she didn't keep tucked under her cap properly!). There was the orange patch made from pieces of the bishop's wife's petticoat (it showed when she got in and out of the buggy!). Here and there were bits of Hannah's pink nightgown, given to her by a "worldly" friend (who knew her weakness for pretty things). There were various patches of brown from Lydia's dresses (she always wore brown because her husband thought it was a "good dirt color!" I always felt sorry for Lydia!). There were patches of yellow, bright blue, and violet scattered through the log cabin quilt; these had belonged to Dorcas, who wore flamboyant petticoats (she never did make a good Amish girl).

Secretly I sympathized with these rebels. As I grew older, I suspected that my mother did too. I thought she was glad when her curly-haired babies were boys so that she didn't have to plait the curls and corral them under a cap, but could let them go willy-nilly as they would.

The star quilt was one of our special favorites. It always went on mother's bed, as a counterpane, during the Christmas season. The stars in it were of every color of the rainbow: red, green, blue, purple, pink, orange, and yellow. We spread it over the bed proudly, stroked it lovingly with our hands, and reverently feasted our eyes on its beauty. The baby loved it, too; she liked sitting in the middle of it, patting it with her soft fists and making delighted sounds over the bright colors. We were careful to keep a pad under her; not for anything would we have soiled the treasured heirloom.

Amish brides did not customarily wear white but shades of blue or purple and, always, they gave pieces of the material left from their dresses to their friends. These quilts were particularly prized, because the materials in them were new instead of being made from the best parts of worn-out clothing.

My mother's wedding quilt was made from two-inch squares sewn together in strips which were diagonally arranged across the quilt with alternate strips of white. The effect was striking. The white tended to heighten the fresh colors of the blue and purple, and the blues bleached the white stripes, so that, to me, it always looked very clean and fresh. The quilting on it was an exquisite network of feathers and ferns, beautifully done in the finest of stitches.

I could pick out the stitches of different quilters. Aunt Debra's tiny stitches fitted into each other so closely you couldn't tell where one began and the other left off. Aunt Mary's were equally tiny, but they had slight pauses between each stitch, though you had to "look sharp" to see them. Aunt Esther's followed each other in such a straight line they looked like machine work.

The "name quilt" was our "story quilt"; it was so full of stories that to look at it was just like leafing through a family album. For a name quilt, each quilter contributed a patch upon which they had embroidered their names in color in their fanciest stitches. If sometimes there was a bit of rivalry among them, who could blame them? This was, in a sense, their monument. These "hit or miss" patches were stitched upon squares of muslin and each patch was surrounded with colorful stitching, feather stitching, chain stitching, blanket stitching, crow's foot and other stitches. Eventually all the squares were joined together to make a quilt top.

We had "every day" quilts too, but these were much less interesting than the woolen ones in the chest, which were made of the remnants of shadowy people's clothes. Our everyday quilts were made of new cotton materials left over from our clothing, which was all hand made. Large leftover pieces were put aside for patching (especially for me; the briars and brambles were always reaching out for me when I walked rail fences and romped through the woods). The remaining pieces were carefully cut into quilt patches of varying sizes and shapes. Not a "smidgin" went to waste. Even the "smibblings" were saved to "fire-up" the bee smoker.

Some of our "worldly" friends—bless them—gave us pieces of material left over from their clothes, which livened up our plain, drab-colored quilts considerably. We cut these gaudy pieces in the way that would "stretch" them over the quilt as far as possible. These utilitarian covers were made to be slept under, but their beauty was not unimportant to us. I am sure that I, at least, slept better under a pretty quilt; but then, like Dorcas, I was not destined to make a "good Amish girl" either.

A *Special Offer*

If you renew your own subscription and send us two additional subscriptions before Christmas, you will receive all three subscriptions for a total of $7.50. Furthermore, to show you our appreciation, we will send you the new book, *No Other Foundation. Commemorative Essays on Menno Simons,* by W. Klaassen, W. Keeney, R. Mast, V. Neufeld, C. Krahn, free of charge (regular price, $1.50). Send addresses and check for $7.50 to *Mennonite Life,* North Newton, Kansas.

BOOKS IN REVIEW

Settlements

The Mennonites in Indiana and Michigan, by John C. Wenger. Scottdale, Pa., Herald Press, 1961. xv, 470 pp.m $7.95. (Studies in Anabaptist and Mennonite History series, No. 10.)

Another Mennonite area study has been added to our bookshelves. For this we can rejoice since it is in studies of this nature that are written in some detail that we can peer deeper into the story of our brotherhood. It becomes a mirror of the past in which one can see strengths and weaknesses of men who have tried to establish Christian brotherhoods and direct them to the best of their ability and understanding.

With the rise of Sunday schools and the modern missionary movement came a new life into the congregations. Some wanted to adopt changes very quickly, but there were those who were not ready to change age-old patterns. During the troubled days following the Civil War, not two but three fellowships came about where one had been before. The rise of conferences gave more efficiency to the work of the church, but with this came a concentration of power which detracted from the traditional Mennonite individual congregational authority. Unyielding men, disenchanted groups formed new fellowships in the 1920's as a result.

Especially fine features of this monograph are the individual histories of the various congregations as well as of the ordained brethren. The detail reflects considerable research. Appendices include lists of Mennonite churches and a statement of faith. A comprehensive bibliography gives a list of material that has been used by the author in preparing the book. An excellent index of persons, places and subjects completes this study.

John C. Wenger, the author, needs little introduction to Mennonite audiences. He has written more full length books than any other Mennonite. These include studies of Mennonite history, doctrine and practice. His has been a rich life of writing and teaching at Goshen College, gaining respect in and beyond the Mennonite pale.

The fine clear type, the attractive book jacket and the good quality of paper used help to make up a book that harmonizes with the long, careful labor of the author. Even though the price reaches a new high in Mennonite publishing, it is a worthwhile investment for family and church library.

BLUFFTON COLLEGE *Delbert Grätz*

Mennonites in Canada, A Pictorial Record by Walter Quiring and Helen Bartel. Altona, Manitoba: D. W. Friesen and Sons Ltd., 1961 208 pp., $6.00.

This pictorial record reminds a person of a high school or college annual. One gets the impression that a dominating purpose of the authors was to include as many pictures of people, groups, and institutions as possible. It is disappointing in its total lack of editorial treatment of any of the illustrated material it presents. One could have wished for fewer photographs, larger photographs with considerable textual descriptive matter and at least some editorializing as an aid in interpreting the illustrations of the life and culture of the Canadian Mennonites. Nevertheless, it is the best and largest collection of pictures of the Mennonites of Canada, with some very good photographs.

BETHEL COLLEGE *J. W. Fretz*

Scholars

Hutterite Studies by Robert Friedmann. Edited by Harold S. Bender. Goshen, Ind.: Mennonite Historical Society,338 pp. $4.50.

Perhaps no other religious group of similar size has received as much attention in recent years as the Hutterites. Historians, sociologists, educators, pathologists, biologists, legislators and many others have diagnosed and analyzed them and their ways, studied their history and family genealogy, made their contribution, and then proceeded to other areas of research work. But one scholar has not been satisfied with such transient interest. While others realized that the strongest cohesive that bound together the Hutterian brotherhood was its religion, and then treated it marginally, one man has concentrated much of his scholarship over a long period of time on this central theme. He is Robert Friedmann, who may well be called the dean of contemporary scholars on Hutterianism.

So thoroughly has Friedmann immersed himself in his subject, so intimately familiar is he with the ingredients of the Hutterian spiritual heritage, that though he may know only a few of the community people personally, his essays breathe the very atmosphere of a sublimated *Bruderhof*. Thus when Friedmann discusses Hutterian *Gelassenheit,* which he describes as "a term of great richness, meaning self-surrender, yieldedness, the giving of one's self to God's guidance," he interprets not only historical doctrine but portrays also the deep force that motivates and moulds the Hutterians of today.

Recently, to commemorate the occasion of Friedmann's seventieth birthday, the Mennonite Historical Society has brought out a collection of his essays under the title *Hutterite Studies*. This is a fitting tribute to a deserving scholar. The essays have seen publication in other periodicals and books, but in their present form they constitute a valuable collection.

MOORHEAD STATE COLLEGE *Victor Peters*

Mennonite Country Boy. the Early Years of C. Henry Smith, by C. Henry Smith. Newton, Kansas: Faith and Life Press, 1962, 261, pp., $4.00.

Every living Mennonite is in some sense indebted to C. Henry Smith. As an outstanding Mennonite historian, he has been responsible for accurately and interestingly compiling facts about Mennonite history and telling this story in a fascinating way. As is often the case, great men are reluctant to talk about themselves. In 1943 C. Henry Smith wrote an autobiographical account of his early years, but he chose not to have this published or widely distributed until after his death. Now fourteen years after he passed away, his wife and Frank D. King made it possible for the General Conference Historical Committee to publish this autobiography as a full length book. Those who knew "C. Henry" personally, and those who have read his books will want to read the fascinating account of his own early life. It is pure delight to read these sixteen brief, but interesting, chapters.

The book is charmingly written. You can imagine "C. Henry" standing in front of the class lecturing in his conversational manner as of old. He tells of his forebearers, childhood recollections, Illinois boyhood experiences, his early thirst for knowledge, his pursuit of higher education in a day when this was exceedingly rare for a Mennonite boy, his love of nature, how he landed at the University of Chicago in pursuit of his Ph.D., and eventually, how he found his life work. There are three appendixes: one a tribute to Dr. Smith by Harold S. Bender; another is a brief biographical sketch by Willard H. Smith, his nephew; and a third, a bibliography of his writings by Nelson Springer. The illustrations are well chosen. The preface was written by Cornelius Krahn.

I am happy to say that no other teacher has had as great an influence on me as did C. Henry Smith. Not in five years of graduate study at a great university did I find so remarkable a combination of keen intellect, rich scholarship, capacity to transmit enthusiasm for knowledge, or a more inspiring example of a truly great teacher.

Mennonite Country Boy is told by C. Henry Smith in his own lucid style. Thousands of Mennonites who have had a farm background will be able to see themselves in many of the situations and frames of mind that C. Henry tells about. Middle-aged and older people will appreciate the experiences of Smith as a member of a conservative Mennonite group and its struggles with changing customs during the first half of the twentieth century. Young Mennonites of today will be richly rewarded by reading about these changes and the accompanying struggles through which the church passed. *Mennonite Country Boy* is an interesting book about a great person who lived and wrote and taught in a great period of history.

BETHEL COLLEGE *J. W. Fretz*

Bible

The Modern Reader's Bible Atlas, by H. H. Rowley. Giant Reflection Book No. 700. New York: Association Press, 1961, VIII, 88 pp., $1.50.

Bible atlases have tended to be large, unwieldy volumes with prices out of the reach of most people. This book is convenient in size (4x6½) and price. This book is the fruit of the author's comprehensive knowledge and ability to state simply and in small compass scholarly findings that assist us in understanding the Bible.

An almost unbelievable amount of information has been compressed into 88 pages. There are short chapters on the geography of Palestine, the world of the Bible, the identification of biblical sites, archaeology and biblical study, and finally a resume of the history of Israel from Abraham to A.D. 70. The book contains 28 plates and 25 maps. Added to this are map and subject indexes. This book should be in the hands of every Christian worker who is interested in informed Bible teaching.

BETHEL COLLEGE *Walter Klaassen*

The Letter to the Romans, by Walter Lüthi, translated from the German by Kurt Schoenenberger, Richmond: John Knox Press, 1961. 221 pp. $4.00.

This book is not a commentary in the usual sense; it is rather a series of twenty-four expository sermons preached to the congregation of the cathedral in Bern, Switzerland. The sermons cover the whole letter, omitting nothing. The author has divided the sermons into four sections entitled in order: Salvation, renewal, selection, and commission. He follows Paul's own train of thought carefully, clarifying what is not always immediately evident in the text.

Lüthi has succeeded in making this great letter speak to our own day. His illustrations are vivid, and although most of them are from the social life of Switzerland, they are universal enough to be clearly understood (examples on pp. 20, 42, 80, 185). By means of the illustrations he makes clear difficult words and concepts as, for example, the wrath of God. He describes it as anger out of love and shock for the wickedness and folly of his children (p. 20). There are some passages, as for instance his comments on Romans 8:18-30, which are very moving even when read, and which speak eloquently for the author's ability as a preacher.

BETHEL COLLEGE *Walter Klaassen*

Theology and Philosophy

The Intellectuals. A Controversial Portrait, edited by George B. de Huszar. Glencoe, Illinois: Free Press, 1960. 543 pp. $7.50.

The real concern of the editor in planning this volume is to raise a question concerning the role of the intellectual in our contemporary democratic society: Does, or should, the modern intellectual exercise a real role of leadership?

This anthology might be described as a discussion of controversial issues by intellectuals to intellectuals. Six parts constitute the outline of the book. Part I presents a brief history of the intellectuals, Part II, the nature of intellectuals, Part III, types of intellectuals, Part IV, role of intellectuals, Part V, intellectuals and modern ideologies, and Part VI, intellectuals in various countries.

As one might expect, this is not a systematic presentation of controversial issues. But it does bring together in one volume writings of great minds who have had a profound influence.

The scope of the book includes the arts, the humanities, and the social and natural scientists. In a time when there is real concern for freedom of thought, this book will be especially welcomed by college students and scholars of our day.

BETHEL COLLEGE *David Suderman*

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

This is an exciting book. It focuses on the problem of decision making as the central problem in ethics. More particularly it probes the context of Christian decision, hence the subtitle, the theological basis of Christian ethics.

Kaufman, the associate professor of theology at Vanderbilt Divinity School, is a Mennonite, and these are the Menno Simons Lectures at Bethel College for 1959. The book is dedicated

"In gratitude for *die Stillen im Lande*." Chapter I takes up the nature of Christian ethics in contrast to naturalistic and humanistic ethics. The remaining four chapters, visualized as concentric circles of decreasing radii, move from the widest context for Christian decision to a focus in the center point which is the present moment of decision. These chapters are titled: God and Man, The Church and the World, The Individual Disciple, and The Problem of Decision.

An example of the vitality of Kaufman's discussion is his treatment of the relation between the standards of love and justice (pp. 99-100). Taking exception to the position of R. Niebuhr, Brunner, and Ramsey, that while love is appropriate in personal face-to-face relations, justice, because it is more abstract, is impartial, and thus appropriate to large-scale social relations, the author argues that in reality justice is of no more help in the concrete problems of decision making than is the command to love. We still have to ask: How can I be just to everyone everywhere? How is it possible for me to deal impartially with every man when I do not and cannot have relations with more than a few?

For the sensitive Christian who, by reason of his immaturity despairs of the imperative to decision, or for the uncommitted Christian who evades or postpones decision, or for the Christian with a deepening ethical concern this book will prove invaluable.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY *W. Boyd Hunt*

Soviets

Soviet Society. A Book of Readings by Alex Inkeles and Kent Geiger. Under the editorship of Meyer F. Nimkoff. Boston: Houghton Mifflin Comany, 1961, xiii, 673 pp.

This source book is one which is recommended for the reader who is interested in more than superficial newspaper reports and hearsay about Russia and its communistic system. The book is divided into six sections each dealing with a major phase of the Soviet society. In this single volume, one finds a wealth of factual and interpretive material about such a variety of subjects as nature and human resources, the development of Communism in Russia, the place of ideas in Russia, the nature of law, the use of force and terror, the place of agriculture, labor, management, and the consumer. The book also treats with good insight the place of religion in Russia. It devotes four chapters to education, five to philosophy, science, and art, five to social welfare, three to the family, and several chapters to social stratification and nationalities. Included is a section on the future of Communism, both in Russia and in world society.

BETHEL COLLEGE *J. W. Fretz*

Folklore

Kansas Folklore edited by S. J. Sackett and William E. Koch. Lincoln: University of Nebraska Press, 1961, 251 pp., $5.00.

The first attempt at a comprehensive collection of traditional material from the state, *Kansas Folklore*, edited by professors at Fort Hays State College and Kansas State University respectively, includes examples of a variety of genres—tales, beliefs, songs and poetry, customs, games and recipes—much of this material previously unpublished. In their inclusion of so many types of lore, the editors have aimed for a completeness usually not found in any but the most ambitious studies.

But the book is not complete in all respects; the editors have chosen to exclude almost all folklore outside the Anglo-American tradition. Fortunately, S. J. Sackett's chapter, "Customs," and Margaret Sackett's "Recipes" do include some lore from German, Swedish, Bohemian, and French sources. But the lore of non-English speaking people is omitted from the other chapters. And particularly hard to excuse is their failure to include the folklore of the large numbers of Kansas Negroes and Mexicans, for the folklorist would be likely to find a great deal of traditional material among these groups. Since much of the material included seems thin and uninteresting, it is hard to explain why the editors passed by the non-English traditions in Kansas without so much as a nod.

However, if we adopt a slightly more modest point of view, the book has some real value as a preliminary collection. *Kansas Folklore* by no means exhausts the subject. But it does provide a sound model for the work of future collectors.

EARLHAM COLLEGE *Warren Kliewer*

Black Rock, Mining Folklore of the Pennsylvania Dutch, by George Korson. Baltimore: The Johns Hopkins Press, 1960, 453 pp., $7.50.

The heavy documentation of this book indicates the thoroughness with which the author has approached his work as a folklorist. However, it is no academic treatise; rather it provides delightful reading concerning a multitude of down-to-earth subjects. Some of the chapter headings indicate the various areas Korson has investigated: "Shanties and Possession Houses," "Folk Speech—the Dutch Dialect," "Courtship and Marriage Customs," "Folk Medicine," "Religious Lore," "Legends and Traditions," and "Folk Songs and Ballads."

By confining himself to a particular segment—the mining folklore of the Pennsylvania Dutch—the author was able to search historical collections, interview people in their homes and give authentic accounts of many phases of folk life which would escape the more casual observer. While Korson is a true scholar you sense a deep love of people and respect for the lore by which they live.

BETHEL COLLEGE *John F. Schmidt*

Menno Simons

Menno Simons. Ijveraar vor het herstel von de Nieuwtestamentische Gemeente, by H. W. Meihuizen, Haarlem: H. D. Tjeenk Willink & Zoon N.V., 1961, 236 pp., $2.50.

This book is the most scholarly and complete presentation of the life and faith of Menno Simons that has thus far been produced in connection with the four hundredth anniversary of his death. The first part of the book deals with the life story of Menno; the second, entitled "Geloofswereld," contains a theological discussion of the new birth, the word of God, Christ, faith, baptism, concept of the church, the Lord's Supper, the ministry, the relationship of the church to the world, government and nonresistance, persecution, and eschatological views, and the third part consists of a selection of writings of Menno Simons in which the author follows the outline of the first and second parts of his book. These selections are presented in modernized Dutch.

The life of Menno presented on sixty-seven pages is concise and, as a rule, based on sources and facts well established. Very little new information can be introduced by an author regardless of how thoroughly he investigates the old sources and aims to discover new ones. It is primarily a matter of interpretation,

emphasis, and new insights. The author has spent much time in studying all sources available and all major books and articles dealing with the subject. In the text of the life story the footnotes are placed at the end of the book. In the systematic part the writer refers to the writings of Menno by placing the reference to the pages in parentheses in the text.

The author uses an excellent modern Dutch and succeeds in presenting factual information in an appealing way. He is careful in his evaluations and judgments, and sympathetic in his presentation. A few questions could be raised as, for example, how the author determined the time when Menno became crippled, and that Menno nine years later wished to be enabled once more to travel (p. 41). Sources referred to do not convey the exact time.

The second part deals with the faith and theology of Menno. In a review of the book, L. Laurense ("Nog eenmaal: Menno Simons," in *Stemmen*, Vol. 10, No. 3, 1961, pp. 94-98), has pointed out that the author presents Menno in the subtitle as a "person concerned with the restoration of the New Testament Church." But in his presentation of the theological concern of Menno, he proceeds from the conversion of the individual to the establishment and maintenance of the church. In other words, the reviewer raises an age-old question whether the Anabaptists were pietistic individualists or considered themselves members of the disciplined body of Christ. The former was particularly the emphasis of W. J. Kühler who claimed that the emphasis on an individualistic piety was genuine Anabaptist in the Netherlands, and the emphasis on a disciplined brotherhood or church was a later development. Laurense is under the impression that Meihuizen has failed to emphasize the latter. Meihuizen, it can be said, tries to do justice to both views, possibly leaning toward the former.

The index, a brief list of writings of Menno Simons, and some reproductions of early writings and well-chosen illustrations increase the value of the book which no doubt will long remain the standard source in the Dutch language of information pertaining to Menno's life and religious thinking.

BETHEL COLLEGE *Cornelius Krahn*

Drama

Warren Kliewer, "The Summoning of Everyman," *American Little Theatre Magazine,* I (Summer, 1961), 21-25.

Warren Kliewer, as readers of his book of poems, *Red Rose and Gray Cowl,* and of *Mennonite Life* know, has sensitively portrayed Mennonite character and perceptively evoked Mennonite settings in poems and short stories. In "The Summoning of Everyman," however, he has given his poetic drama no particularized setting. The place is wherever, the time whenever. The characters and the actions are allegorical. The prototype for this play is, of course, the late fifteenth century English morality play *Everyman.* Kliewer's play is a modern morality. The situation is the same as in the medieval play: the summoning of Everyman by Death. In Kliewer's play these two—Everyman and Death—are the only characters, or almost the only characters, for this is a drama in which every member of the audience becomes a member of the cast.

In the opening speech Death, in splendid blank verse and in a tone reminiscent of the Devil in the prologue of Goethe's *Faust,* introduces himself to the audience. He reminds the audience that they know him well; indeed, all men at one time or another have heard his voice, a voice in his youth vulgar and raucous but now courteous and tactful. But, Death points out, in spite of the gentleness and good manners, the soft, suave voice, the tact, which he has acquired with maturity, Everyman, upon hearing Death's voice

> ". . . still grovels, shrieks
> or prays when he receives my . . . invitation."

Like Everyman in the medieval morality, Kliewer's Everyman is not ready to die, has not previously given it any thought, has, indeed, thought that "dying is always somebody else's business." Everyman challenges Death's authority, but Death defends his authority by pointing out that it has been given to him by God, by man himself, and even by Everyman, who casts the final vote by his own indifference, to Death.

At this point in the drama, the player who plays the part of Everyman appears to stop the action of the play and speaks in his proper person. Everyman turns to the audience and explains to them that the other actor has been playing his part so successfully night after night that he has become Death itself. And so he has, for while the man who plays Everyman can become his real self, the actor who plays Death cannot: his personality has become inseparable from the part he plays. For Death the drama cannot be stopped. He must take his toll, and he walks out into the audience carefully looking the people over.

But Everyman, now once more the actor, but at the same time more than an actor, now playing a role but also being himself, also goes into the audience from which position he speaks to Death. He speaks now not only for himself but for everyone in the audience. He has one more question to ask Death and that is the question of what part of Everyman it is that Death wants. Certainly, Everyman points out, it is not his heart or his mind for which Death has come. And surely Death has no use for Everyman's mortal body, which

> ". . . rots, crumbles, drips
> down from your fingers, falls in stinking hunks
> from chalk-soft bones."

Death agrees; it is the soul he is after. But Everyman points out that his soul—and consequently all modern souls—is not worth having.

After fighting two wars—two clean, abstracted, electrical wars in which "the sensuous reality of shrieks and plunder" have been reduced to the pushing of a button, and in which deaths have been reduced to numbers (and "one does not have compassion for number")—the soul of the modern Everyman has itself died. Triumphantly Everyman exclaims:

> "You cannot take my soul now, friend, ally,
> comrade, blood-brother, it's already dead."

Death is vanquished, though the victory is a hollow one, for, as Everyman concludes, all that is left of life is physical life, which is, after all, not much, though it is better than nothing. On that ironic note the play ends.

"The Summoning of Everyman" is a simple play, but the action is gripping and intense. The effective mingling of humor and seriousness, the simple dignity of the blank verse, the pathos of Everyman's predicament, and the powerful didactic impact, enhanced by the technique of having the drama end in the audience, make this powerful drama. Without question, "The Summoning of Everyman" makes us feel that we are Everyman, that our souls are dead—and worse, that we are responsible for their death—that physical death cannot harm dead souls much. Such a revelation may humble us into doing something to restore life into our moribund souls.

GUSTAVUS ADOLPHUS COLLEGE *Elmer F. Suderman*

MENNONITE LIFE AGENTS

EASTERN USA

Friendly Book Store
234 West Broad St.
Quakertown, Pa.

Herald Bookstore
Shopping Center
Souderton, Pa.

CENTRAL AND WESTERN

Biola Book Store
560 South Hope Street
Los Angeles 17, Calif.

Gospel Book Store
119 E. Lincoln Ave.
Goshen, Indiana

Goshen College Book Store
Goshen, Indiana

Mennonite Bookstore
720 Main
Newton, Kansas

Mennonite Weekly Review
129 West Sixth Street
Newton, Kansas

Mennonite Book Concern
Berne, Indiana

The Bookshop
Freeman, South Dakota

A. P. Ratzlaff
Henderson, Nebraska

Menn. Brethren Pub. House
Hillsboro, Kansas

Crossroads Co-op
Goessel, Kansas

CANADIAN

Golden Rule Bookstore
187 King St. East
Kitchener, Ontario

Mary Kroeker
780 William Ave.
Winnipeg, Manitoba

The Christian Press
159 Kelvin St.
Winnipeg 5, Manitoba

D. W. Friesen & Sons
Altona, Manitoba

Mennonite Book Store
Rosthern, Sask.

J. A. Friesen & Sons
Hague, Sask.

Derksen's Christian Supply
North Clearbrook, B. C.

Harder's Market
Vineland, Ontario

Evangel Book Shop
Steinbach, Manitoba

EUROPEAN

Mennonitengemeinde
Königstr. 132
Krefeld, Germany

Menno Travel Service
Koningslaan 58
Amsterdam Z, The Netherlands

MENNONITE LIFE
North Newton, Kansas

Annual subscriptions $3.00
Single copies 75 cents