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COVER

Conrad Grebel College building and chapel at night.

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IN THIS ISSUE

The time when the son and daughter of the Mennonite farmer either inherited the farm, obtained one in the neighborhood or went into faraway lands to perpetuate the tradition of tilling the soil belongs to the past. The sons and daughters of a formerly predominantly rural Mennonite population now obtain not only a high school but also college education and many continue in graduate school. Today, they can be found in almost all occupations of modern society. This trend will continue. ¶ This issue of *Mennonite Life* follows the Mennonite student to the college campus and observes what is happening to him while he is preparing for his occupation. Frequently, we have featured him securely housed and sheltered on a congenial Mennonite college campus. Coming from a sheltered home and community, he chose to attend his own school. Today, even the high school graduate near a Mennonite college frequently chooses a non-Mennonite school where he continues his studies. This issue presents some revealing insights in this development. The once *Stillen im Lande* have opened the gate to the world, quite often bypassing the opportunities they have themselves provided for higher education. This presents a number of problems. ¶ What happens to the more or less unprepared student in an environment to which he is not accustomed? What happens to the congregation and community to which he may not return? And what happens to the Mennonite college specifically created to prepare him for his profession? Will these colleges have to seek more and more non-Mennonite students? Will some become community schools? Will some have to close their doors if the constituency bypasses them? ¶ However, not all of these questions are presented in this issue. It deals primarily with the student: his life, his studies, his conflicts, his struggles, his victories and achievements while preparing himself for life and service. This issue should prove helpful, to students, parents, ministers, and friends of education.

Joint meeting of Student Services Committees, Chicago, April 4-5, 1961.

STUDENT SERVICES COMMITTEES

By Milton Harder

DURING THE PAST seventy-five years Mennonite interest in higher education in North America has concentrated on establishing and developing church-sponsored colleges. While there have always been Mennonite students who have gone to state universities it is only within the last five or six years that Mennonite conferences have begun to develop a special ministry to these students. The rapid increase in the number of Mennonite students in state universities during recent years has caused the church to inquire concerning its responsibility toward these students. The three major North American Mennonite conferences as well as several area conferences have created student services committees to study the needs and give leadership to student ministries.

Conference Committee Origins

Late in 1958, a Student Services Committee was created by the Mennonite General Conference to function under the Board of Missions and Charities. The committee was organized after explorations and research by the Board of Education and after that board had operated a student center in Philadelphia for several years. The reasons given for attaching student services to the Board of Missions were: 1) Christians on secular campuses have witness opportunities; and 2) missionary agencies are interested in young persons who are potential missionaries. In addition there was the consideration that the Board of Education was not set up to collect funds easily for a ministry that was not related directly to one of the colleges.

In the General Conference Mennonite Church the Board of Education and Publication has been conducting an annual student survey since 1948 and occasional mailings were made to the students. This survey over a fifteen-year period helped the Conference see the trends in student enrollment and raise the question of the church's responsibility to students not in church related schools.

Since it had immediately become apparent to the newly created (Old) Mennonite Student Services Committee that student work on campuses should be inter-Mennonite in character, that committee inquired concerning a counterpart in the General Conference to which it could relate for student work. This provided the stimulus for appointing a General Conference Student Services Committee at the annual session of the Council of Boards in late 1959. Keen interest on the part of all the boards resulted in making this an inter-board committee but in 1964 the committee became the responsibility of the Board of Education and Publication.

In the Mennonite Brethren Church the initiative for creating a conference sponsored student services program came from individuals in the Southern District Conference. The concern received official backing when in the spring of 1960 the Southern District Committee on Evangelism and Home Missions established an *ad hoc* committee of three members with the hope that broader conference backing for the work would be forthcoming. This broadening came when at its 1961 sessions the United States Conference made student services a function of the United States Con-

ference Youth Committee. In Canada the responsibility for Mennonite Brethren student services is carried by the Canadian Conference Education Committee. The annual survey of Mennonite Brethren students, however, is conducted by the United States committee for all of North America.

Regional Committees

Mennonite students in Ontario are served by the Conrad Grebel College Student Services Committee. This is an inter-Mennonite committee that has grown out of the Conrad Grebel College development. Through this committee Conrad Grebel College serves Mennonite and Brethren in Christ students in all the Ontario colleges and universities. The committee conducts an annual survey of all Mennonite students in Ontario and arranges for lectures and conferences of various kinds for Mennonite students in Ontario.

The Student Services Committee of the Canadian Conference of the General Conference ministers more specifically to students in the western provinces of Canada. This committee has attempted to find and give support to individuals who can give leadership to the concentrations of Mennonite students at the large provincial universities.

For a time an inter-Mennonite Student Services Committee existed in Illinois to minister to Mennonite students particularly in the Bloomington-Normal area.

In addition to the specialized student services committees, various district and conference education committees and mission committees are also actively interested in student services. Some local churches near student concentrations have active programs for college and university students.

Some Guidelines to Student Services

The committees have tried to find their role by attempting to spell out the philosophy which should undergird student services. The following summarizes in part the August 1959, "Student Services Committee Policy Statement" of the Mennonite Church and the June 1960, "Statement of Purpose" of the General Conference Student Services Committee. The Mennonite Brethren committees do not have a formal statement of purpose but have expressed themselves in essential agreement with the above statements.

1. The Christian life necessarily involves the church. A Christian student needs the followship, guidance, and inspiration of a group of like-minded believers. The student services committees are, therefore, committed to encourage Mennonite students to find channels of fellowship. Whether such fellowship be found in a nearby Mennonite congregation, in an organized Mennonite student fellowship on campus, or among Mennonite students meeting within the framework of a congregation of another denomination will depend upon the local situation. Christians in any locality should also be in fellowship with the broader Christian brotherhood, and the committees can help form the link between the students and the various conferences.

2. The message which Jesus Christ gave to the church is equally relevant to all areas of human living, including the intellectual. No educational process is complete without taking into account the relationship of the creature to the Creator. It is this conviction which prompts the church to want to be present with its divine message where scholarly research and intellectual pursuit are taken seriously.

3. We are convinced of the essential rightness of the Anabaptist-Mennonite understanding of the biblical faith and discipleship and of its implication to the modern world. Our Anabaptist forefathers risked the exposure of their newfound faith to the world about them. Our intellectuals are out on the frontiers of exposure today and have the opportunity to witness as members of the church by living a dynamic life of faith and obedience to the claims of God as revealed in Christ. Our Mennonite church has a heritage and a message that can challenge and inspire even the most critical minds.

4. Even though convinced of the essential rightness of our faith, we realize, however, that it must be constantly rethought and interpreted in light of our changing world. The church needs the resources of its student members to assist in the renewal task.

5. We believe that we can find acceptance among the students only if we meet them with the essentials of the Christian faith and the essentials of the historic Mennonite understanding of the faith. In light of this the committees of the various conferences are committed to a cooperative student services program, even though for practical reasons separate conference-sponsored committees exist. Because of the composite nature of most campus Mennonite populations, the student services committees do not favor the creation of fellowships divided on the lines of the several Mennonite branches.

6. The Student Services Committees, as the name indicates, are essentially service organizations. They have no desire to administer or standardize student fellowships or their programs. The great variety among the student fellowships testifies to this fact. The committees encourage, suggest, advise, and offer resources, but the initiative and the responsibility are left with the local students, faculty members, or pastors.

Services Rendered

Basic to the work of student services is the annual student survey. Before communication can be established with the students through mailings or personal visitation it is necessary to know the names and addresses of the students and where they are going to school. Because of the high rate of turnover in the student population and because of their mobility, it

is necessary to compile a new address list each year. The information is obtained by the three conference committees from their constituent pastors with the aid of a uniform questionnaire. A high percentage of the pastors cooperate with the survey but even so it is impossible to obtain complete information. Some additional names and addresses are obtained by writing schools that share religious preference information about their students. The survey information is shared among the committees as well as with various conference agencies, pastors, student leaders, and others who work with students.

During the past several years, a "Concentrations of Mennonite Students" list has been prepared and shared with pastors to aid them in counseling young people going away to school. The list indicates where Mennonite student fellowships exist and tells something about their nature.

The Student Services Committees jointly publish the *Student Services Newsletter* which is sent to all students and pastors three or four times a year. The *Newsletter* carries articles and announcements of interest to students and is an organ through which the Mennonite student fellowships on campuses can share their concerns and experiences. Much of the material in the *Newsletter* is written by students.

As resources of personnel and money allow, the Student Services Committees arrange for personal visits to campuses. Such visits can serve various purposes. One kind of visit can be considered pastoral in a broad sense. The visitor may meet with the students in a worship experience, discuss with the students various concerns of Christian faith and life on campus, engage in personal visitation and counseling. Where no organized student fellowship exists, the visitor may provide the occasion for the students to get together and explore the possibility of organizing a regular fellowship meeting. A number of student fellowships have come into existence in this way. Student services encourages students to be the church on campus by witnessing in the student world.

Organized student fellowships sometimes call upon student services to help them arrange for speakers and lecturers of various kinds. Several attempts have been made to furnish student fellowships with lists of suggested speakers and resource people who might be invited, but this approach has not been very helpful thus far.

Some attempts have been made to help students better understand the historical background and theological position of the Anabaptist-Mennonites as well as give basic orientation in biblical studies. During each of the past two summers a two-week seminar was held for this purpose on the campus of the Associated Mennonite Seminaries in Elkhart, Indiana. Especially invited were Mennonite graduate students who had not previously studied in Mennonite colleges. Twenty-seven students availed themselves of the opportunity in 1963 and twenty-one in 1964. These seminars were sponsored jointly by the three conference committees.

Another service is that of providing students with annotated bibliographies of books in the area of Christian apologetics and Mennonite studies to help them think through their own faith and provide them with resources as they may engage in discussion with other students.

In addition to the *Newsletter* and materials which are sent to all Mennonite students by the joint committees, each conference committee may send conference related materials to its students to keep them informed of happenings in their own conference and make them aware of service opportunities. The Mennonite Brethren Church is sending its official church papers to all its students. The Conrad Grebel committee is sending *The Canadian Mennonite,* which is an inter-Mennonite paper, to all Ontario students as is the Canadian Conference of the General Conference to all the General Conference students in the other provinces of Canada. The General Conference and (Old) Mennonite committees encourage their congregations to include their students in the every home plans of their official organs.

Mennonite schools and other institutions needing specialized personnel are beginning to look to the Student Services Committees for information concerning students who are training for these specialized services. Several of the committees send questionnaires to graduate students requesting information concerning their studies and vocational interests.

Thus far most of the effort of the committees has been directed toward the students but in the future more services may be rendered to the churches and conferences from which the students come. Various questions are being discussed. Should the committees offer help in preparing high school students for their experience in secular universities? Can the committees help the churches understand and accept the students who are raising difficult questions when they come back from the universities? How can the committees feed back to the churches and conference agencies the concerns, needs, questions, insights, and talents of the students?

Each of the three major conference committees now has the part-time help of staff persons to carry on its programs. As the number of students increases and as the services of the committees expand it seems inevitable that more personnel will be needed for this specialized ministry, persons who are qualified in academic training and aptitude to work with students. Thus far the committees have resisted becoming involved in establishing student centers adjacent to university campuses as has been done by the larger denominations. It seems more expedient for a small

denomination to invest its limited funds in qualified people who are mobile and can relate to students where they are.

Inter-Mennonite Cooperation

Student services is a carefully coordinated inter-Mennonite ministry. When the student services committees came on the scene, most existing Mennonite student fellowships were already inter-Mennonite in composition and some students expressed the concern that the conference-oriented committees not work divisively among them. They were assured that this was not the intention of the committees. The reason for conference committees is functional and administrative. When a committee representative visits a campus he does not only seek out the students from his particular conference but is there for all Mennonites.

To coordinate their work, the committees freely share minutes, reports, and correspondence. There is also an annual joint meeting of the committees at which the thrust of student services is decided upon and program plans are formulated.

Student services is a comparatively new ministry of our churches. A beginning has been made but it is too early to see along what lines this work will develop in the long view. It is a fact, however, that an increasing and significant segment of our church membership is finding its way into schools which are not church-related. The Student Services Committees are charged with the responsibility of finding ways to involve these students in the life and mission of the church in a meaningful way.

Mennonite Students—Statistical Background

By Adolf Ens

THIS ISSUE OF *Mennonite Life* focuses attention on a very sizable portion of the Mennonite community—the above high school students. By conservative estimate their number in schools in the United States and Canada totals at least eight thousand in the 1964-65 academic year.[1]

There has been a fairly general awareness in the Mennonite constituency of the increased trend toward more education among its young people, especially as this trend has been reflected in the increasing enrollment at church related schools.[2] These schools for the most part publicize annual enrollment statistics in the official conference papers and in the inter-Mennonite press.[3] In 1963-64 the church related colleges and seminaries had a combined fall enrollment of about 3100 students.

Comparable figures for Mennonite students at non-Mennonite institutions of higher learning are much more difficult to compile. Scattered in more than four hundred schools in over forty states and at least five provinces there were in 1963-64 some four and a half thousand young Mennonites, the greater portion of the post-high student population.

Since the fall of 1960[4], the three largest Mennonite groups of North America have conducted annual surveys to determine the number and location of their students at schools not sponsored by their conference. The basic source of information has been the pastors of local congregations, who have been asked by the respective conference Student Services Committee to complete an annual student census form. Data from these survey reports for 1960-61 and 1963-64 are summarized in Table I, giving an overview of the combined student population of the three conferences.

TABLE I

Mennonite Above High School Students, 1960-61 and 1963-64

		All above high school students					Undergraduate College Students				
		non-conference schools		conference schools	total	% in conf. schools	non-conference schools		conference schools	total	% in conf. schools
		reported	corrected[2]				reported	corrected[2]			
(Old)	1960-61	559	700	1281	1981	65	151	189	1190	1379	93
Mennonite	1963-64	1334	1549	1481	3030	49	878	1016	1406	2422	58
	% increase		121	16	53			437	18	76	
General	1960-61	981	1260	820	2080	39	667	854	655	1509	43
Conference	1963-64	1467	1685	829	2514	33	902	1036	659	1695	39
	% increase		34	1	21			21	1	12	
Mennonite	1960-61	458	605	647	1252	52	293	385	582	967	60
Brethren	1963-64	949	1116	793	1909	39	532	626	613	1239	49
	% increase		84	23	52			63	5	28	
Total	1960-61	1998	2565	2748	5313	52		1428	2427	3855	63
	1963-64		4350	3103	7453	42		2678	2678	5356	50
	% increase		69	13	40			87	18		

[1]Data are based on survey reports of the (Old) Mennonite, General Conference, and Mennonite Brethren Student Services Committees and on published enrollment statistics of Mennonite schools. Data from various sources are not always strictly comparable. For the sake of this tabular summary a number of figures have accordingly been adjusted by carefully estimated corrections. Readers are therefore cautioned against using data from any of the Tables in this article for basic research purposes.

[2]Data for students at non-conference schools are basically obtained from pastors. These figures are corrected for incomplete returns of census forms.

Table I

A forty percent increase in total Mennonite above high school population (a numerical increase of about 2100) in the four year period of 1960-64 is shown in Table I. This indicates that higher education, while not new, is taking on much more significant proportions in recent years. Statistics for 1964-65 indicate that the trend is still increasing.

It is also clear from Table I that the fastest growing portion of Mennonite higher education students is the group in dispersion, scattered in hundreds of schools across the continent. In the four-year period from the fall of 1963 this group has increased by about seventy percent. A considerable part of this increase is made up of students in graduate studies and in the various applied sciences, areas in which there are no Mennonite schools in existence. However, at the undergraduate level, (indicated in the second half of Table I) where at least ten Mennonite colleges offer junior college or above liberal arts curricula, the enrollment of Mennonite students at non-conference schools has increased even more sharply (by more than eighty-five percent) in the past four years.

Several questions arise from these observations. How dispersed are the Mennonite students in 'dispersion'? and, What are they studying that takes them to so many schools? A partial answer to these questions is offered in subsequent tables.

Table II lists a number of the cities in which major concentrations of Mennonite students are found. In some cases most of the students in a given city are also at the same school. In other cases, they may be scattered in half a dozen or more schools throughout the city, and may have little or no contact with each other. Figures quoted in Table II are minima, since they are based on annual survey reports without correction being made for incomplete returns.

Table II

It is clear from Table II that most centers of concentration have experienced a sharp increase in the number of Mennonite students in the period between 1960-61 and 1963-64. This is to be expected since most of these centers are located close to major Mennonite communities.

Where there are ten or more Mennonite students in a given city, let us say that a "concentration" of Mennonite students exists. In 1963-64 there were at least seventy-eight such concentrations, compared with only forty-five four years earlier. (Table II is only a partial list of these concentrations.) In 1960-61 about sixty-three percent of all Mennonite students at non-Mennonite schools lived in "concentrations." By 1963-64 this portion had risen to over seventy-two percent. The great increase in student numbers has therefore reduced, rather than increased, the degree of their dispersion.

For some purposes fifteen or twenty students living in a large city does not constitute any significant concentration, if these students are enrolled in three or

TABLE II

Some Concentrations of Mennonite Students in non-Mennonite Schools

Year		Number of Students* 1960-61	1962-63	1963-64
CANADA				
Alberta	Edmonton	52	57	47
British Columbia	Vancouver	59	95	132
Manitoba	Winnipeg	121	163	283
Ontario	Waterloo	24	65	78
	Toronto	20	40	47
Saskatchewan	Saskatoon	73	121	151
UNITED STATES				
California	Fresno	43	64	72
	Reedley	41	62	44
	Bakersfield	13	11	18
Colorado	Denver	14	13	34
Illinois	Chicago	33	38	52
	Urbana	23	23	25
Indiana	Bloomington	18	27	32
	Lafayette	18	20	23
	Indianapolis	18	20	23
Iowa	Iowa City	18	34	45
Kansas	Hutchinson	55	43	70
	Wichita	46	43	69
	Manhattan	37	62	77
	Lawrence	32	40	40
	Emporia	20	23	32
Michigan	Ann Arbor	20	12	17
	East Lansing	14	9	16
Minnesota	Minneapolis	27	43	84
Nebraska	Lincoln	17	31	33
Ohio	Columbus	26	31	50
Oklahoma	Weatherford	30	36	36
	Stillwater	11	18	16
Pennsylvania	Philadelphia	58	70	84
	State College	17	23	27

*Figures quoted are based on uncorrected annual student survey reports compiled by the three conference Student Services Committees.

four different schools. In such cases a more helpful item of information would be the number of schools in which there are ten or more Mennonite students. This consideration is especially significant in Canada (at least in the western part) where one or two cities in each province account for almost all above high school students in a variety of schools. In 1960-61 there were thirteen Canadian schools in seven cities, with ten or more Mennonite students enrolling about sixty percent of the Canadian Mennonite student population. By 1963-64 there were twenty-four schools with concentrations of Mennonite students in fifteen cities enrolling seventy-three percent of Mennonite students in Canada.

It is more difficult to obtain a clear picture of the fields of study in which students are involved. Since the basic source of survey information is the pastor of the local congregation, a minimum of detail is requested in the census form. Table III gives a general classification of all Mennonite students according to field of study.

TABLE III

Classification of Mennonite Students According to Area of Study, 1963-64[1]

	(Old) Mennonite	General Conference	Mennonite Brethren	
Graduate studies				
general	229	180	144	
medicine and dentist	113	39	37	
seminary	80	48	29	
total	422	267		210
percentage of total students	15	11		12
Undergraduate				
engineering	47	21		
agriculture	25	39		
Bible[2]		85	146	
other	2029	1416	999	
total	2101	1561		1145
percentage of total students	75	68		65
Nursing	262[3]	181		90
Bible Institute		186		274
Trade	30	101		43
Total	2815	2296		1762

[1]Data include students at conference sponsored colleges. Uncorrected figures are used for students at non-conference schools.
[2]Students at Canadian Mennonite Bible College and Mennonite Brethren Bible College.
[3]Does not include nursing students at Goshen College.

TABLE IV

Classification of Mennonite Students at Non-Mennonite Schools According to Field of Study, 1963-64.

	OM graduate and undergraduate No.	% of Total	GC graduate No.	% of Total
Nursing	262	27.8	3	2.4
Applied Sciences	158	16.7	9	7.2
Education and Physical Education	157	16.7	11	8.8
Medicine	107	11.3	18	14.4
related fields	42	4.5	5	4.0
Social Sciences and Social Work	83	8.8	28	22.4
Physical Sciences	50	5.3	17	13.6
Humanities	32	3.4	14	11.2
Fine Arts	29	3.1	7	5.6
Biological Sciences	19	2.0	3	2.4
Theology			7	5.6
Other (Law, Journalism, etc.)	4	0.4	3	2.4
Total*	943	100.0	125	100.0

*Totals represent those students who returned questionnaires asking for more detailed information than is obtained from the annual census reports by pastors.

Table III

Table III indicates that more than ten percent of all Mennonite students (including those at conference related schools) are involved in graduate studies. The majority (from two-thirds to three-fourths of the total) are involved in various phases of undergraduate college work.

A more detailed breakdown of Mennonite students by field of study is indicated in Table IV. Unfortunately, comparable data of this detailed kind are not available for all Mennonite groups. Hence the statistics quoted in Table IV represent only a fraction of General Conference graduate students and a fraction of (Old) Mennonite graduate and undergraduate students. In both cases, students were approached directly for this information.

Table IV

It should be pointed out that Table IV cannot properly be used to compare professional trends among (Old) Mennonite and General Conference students, since one half of the table involves graduate students only. Of interest in the data presented is the high proportion of Mennonite students preparing for service in the medical and social science professions.

A few trends seem to be indicated fairly clearly by the available statistics on Mennonite students. First, the number of young people reaching college age has begun its rapid increase (the so-called "baby boom") and this factor will continue to become even more significant in the balance of this decade. In addition, a greater percentage of high school graduates are actually continuing their education, in college or elsewhere, each year. The combination of these two factors is producing an unprecedented college student boom.

In some parts of the Mennonite constituency the percentage of college age people actually continuing their education beyond high school has been considerably below the national average in the past. It now appears that this gap is being rapidly closed, with the result that the increased enrollment in higher education may be even more pronounced among Mennonites than in society at large.

It appears clear also that the various Mennonite institutions of higher learning are not receiving their former share of the total Mennonite student population. A strong trend toward state and other non-church related schools is evident.

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[1]Since data on Mennonite students other than General Conference, (Old) Mennonite and Mennonite Brethren are not generally available, this article will use the term "Mennonite students" throughout to refer to students from these three conferences.

[2]Mennonite Biblical Seminary, Elkhart, Indiana; Goshen College Biblical Seminary, Goshen, Indiana; Mennonite Brethren Biblical Seminary, Fresno, California; Bethel College, North Newton, Kansas; Bluffton College, Bluffton, Ohio; Goshen College, Goshen, Indiana; Eastern Mennonite College, Harrisonburg, Virginia; Tabor College, Hillsboro, Kansas; Pacific College, Fresno, Calif.; Freeman Junior College, Freeman, South Dakota; Hesston College, Hesston, Kansas; Canadian Mennonite Bible College, Winnipeg, Manitoba; Mennonite Brethren Bible College, Winnipeg, Manitoba; Bethel Deaconess Hospital School of Nursing, Newton, Kansas; Mennonite Hospital School of Nursing, Bloomington, Illinois.

[3]Annual reports on attendance at Mennonite and affiliated colleges have been compiled by Silas Hertzler and published by *Mennonite Quarterly Review* since 1928.

[4]The Board of Education and Publication of the General Conference Mennonite Church has conducted annual student surveys since 1940. The (Old) Mennonite Church has made a few non-annual studies of its student population before 1960. Some of the findings of these surveys are discussed by Albert Meyer in a paper entitled "Mennonite Students in Non-Mennonite Schools," in Proceedings of the Thirteenth Conference on Mennonite Educational and Cultural Problems, 1961.

The Mennonite Student in College

By David E. Schmidt

SEVERAL CONCERNS USUALLY confront a Mennonite college student with some urgency. These concerns are choosing a life work (which also means choosing an appropriate major), recasting a battered religious outlook, and adapting himself to the college society, his home community, and residence of his summer work.

Choosing a life work is difficult in a society that is becoming more specialized, and the choice presents many difficulties. However, being in college increases the variables which influence a person's choice. An entering freshman may have decided for what he is going to prepare, but he may change his mind when he finds that he had some false preconceptions about that field. For example, through counseling with various professors, he may find that the need for his chosen work is not great.

More important, however, is the increased horizon of the student while he is in college. The multitude of courses that he takes opens up fields and interests that he had never before encountered. Certain charismatic professors influence the student by their excitement for

a subject and by their personal counseling. The student's outlook tends to become less provincial because he sees the broader needs of society and because he sees more opportunities than before.

However broad the outlook and interests may be, the student still has trouble relating himself. He lacks much of the equipment and experience needed to make a choice and must rely on his own interests and the advice of others. The multitude of opportunities (and advice) stare at him from every direction. He realizes that he must choose and must choose soon. A feeling of helplessness creeps in because he knows that he cannot be self-sufficient and make a wise choice, for his own viewpoint is limited and thus he must rely on others. After making the choice, he still realizes that he is not sufficiently involved in the field to judge his own adequacy. In his sophomore year, the student feels a tremendous pressure to make a decision, but also feels he is operating in the dark.

Religious questions are pressing to the student because a religious outlook has confronted him in his home community and continues to challenge him in college. The openness in the academic community tests the seriousness of his beliefs and presents alternatives which he may not have encountered in the home community.

The sophomore year especially, is a time of confusion because it is a time of decision and rebuilding. The feeling of superiority which comes because he can openly question sensitive matters, such as the virgin birth, the divinity of Christ, and miracles, wanes. Putting the home community on the defensive proves itself to be false, and he must take a stand for or against the elements in his tradition which are salient for him.

The decision to reaffirm one's Mennonite tradition is greatly hindered because many students have a basic inferiority feeling about their heritage. Many are very conscious of being a minority group, are overawed by students coming back from the large state schools and their attitudes, or are fearful of taking an unpopular stand on the peace position.

Adjusting one's beliefs in the light of the methods and new learning gained in the academic community is also a large task. Being in an academic community where everything is subjected to close scrutiny makes one tend to overscrutinize his beliefs and make affirmation of them more difficult. The alternative beliefs are not examined nearly as minutely as is Christianity. Also, the student tends to lose sight of the distinctiveness of certain Christian values and overlooks the obvious because he feels it to be too commonplace.

The third sphere of concern might be labeled social because it designates the problem of adapting to society in the academic and the nonacademic world. Relating to the home community, fellow students, and the associates in the place of summer employment is a touchy area with problems peculiar to the student. Perhaps the heart of the matter can best be outlined by questions usually asked, although sometimes unconsciously, by the student. "What attitudes should I assume when in the home community where the people do not share my interests?" "How can I ever expect a girl (or boy) to like me when I am so undecided and vacillating on so many things, or how could I be stable enough to establish a home?" Thinking about working at a job in later life, he wonders how excitement can ever be found in such a work as teaching, accounting, farming, or business because the co-workers might have such restricted interests. A liberal arts education makes one want to associate with others of similar education, and most people do not have this kind of background.

In the college student's summer job experiences, he feels that he must leave his liberal arts education behind to communicate with the people around him, and that his college years have no bearing on the life he must lead in his summer work. The problem is that he expects the world to accept him instead of his accepting the world and its concerns. Idealism must yield to a solid facing of the actual power structure, values, and drives of society (and oneself), so that the division that seems to divide college life and the nonacademic world can be overcome.

ART ISSUE OF MENNONITE LIFE

THE JANUARY 1965 issue of *Mennonite Life* was devoted to the fine arts. Few subjects have been treated with such intensity and devotion and so extensively as the fine arts in this issue. The contributors come to grips with art and its underlying philosophy as it finds expression in literature, poetry, drama, painting, sculpture, drawing, and music.

The response to this issue has been very good. Some readers submitted five to twelve addresses of friends and relatives for whom they ordered copies. Schools, art classes, and study groups are making use of this issue.

Perhaps you too have relatives and friends who would enjoy the art issue and this issue dealing with students. Send us your order and the addresses. Single copies are $.75. If you order ten copies or more, they are $.50 each.

Mennonite Life, North Newton, Kansas 67117

The Mennonite Undergraduate

By Ken Loewen

THE QUESTIONS AND crises facing Mennonite students on arrival at a university vary according to the individual. The amount of his frustration will vary, depending on whether or not this is his first experience away from a possibly all-too-protective home. Generally, there seem to be two attitudes among these students when coming to campus; either they are pro Christian and pro Mennonite, or they are indifferent to Christianity and Mennonitism. The problems faced all have one thing in common, they demand an answer.

On campus everything is questioned. The student is no longer required only to swallow "high school facts" which change with a change in textbooks, but rather, to have a reason for everything. But can he explain his Mennonite faith? Usually he cannot. Yes, he has been indoctrinated quite well by parents, Sunday school teachers and preachers, but he has never really been challenged to reason out his religious stand for himself. The Ten Commandments, Golden Rule and church teachings are all filed in his memory and he has his religion down pat, until—until he meets his non-Christian roommate who can mercilessly question things naturally holy to any good Christian. At this point the two attitudes mentioned above show their effect. The Mennonite Christian, feeling guilty as if *he* had done something wrong, will often "clam-up" and try to avoid religious conversation. In a self-satisfied manner, he may even suggest to himself that this is the way for the *Stillen im Lande* to live among the worldly.

The individual with the other attitude finds in this questioning of Mennonite ways an escape for himself. Suddenly there are no values in his heritage. He has felt this way before, but now there is an excuse for the denial of his heritage by pointing to his roommate, friends, and possibly even a successful doctoral candidate. However, the tragedy is that a fellow who deserts Mennonitism in this way, has very seldom given thought to what he accepts in its place. Should he come to terms with himself and possibly recognize the good of being a Mennonite? On the other hand, the church and his peer group have all too often misunderstood him. Either he must continue with his new found "pals" knowing that he is wrong, or he too can develop a type of isolationist policy for himself to live by.

Many times the thought is expressed that those Mennonite students who leave their home community for higher education, other than Bible training or nursing, are generally hostile to the church. This is not the case. Sundays will usually find even those of doubtful repute in a service and loyalty to the home church is remarkably strong. But, hostility does frequently develop. Our Mennonite churches are not noted for dynamic services. Unless our pastors can present some original, logically developed sermons that cope with modern problems, rather than merely condemn youth, students cannot but appraise the service as another dull lecture not worth taking notes on. This is not to discount any of the truths coming from the pulpit, but the announcement that certain ministers will preach will immediately evoke a negative response. A conscientious student must be challenged, or he will go where he can find a challenge—very often to non-Christian rationalists.

Some Mennonite students are often at a loss to explain why there have to be so many groups in so small a constituency and why their characteristic exclusiveness is so hard to get away from. Why is it that we have to begin a "Grace" Mennonite church when we cannot get along in one Mennonite church, and then three years later form an "Evangelical" Grace Mennonite Church because things were not going so smoothly in the last either? But then, why question such reaction in large churches when General Conference and Mennonite Brethren students can not even cooperate in an A.M.U.S. (Association of Mennonite University Students) effort on one campus?

Mennonites are a minority. This short statement contains a biting truth which can sometimes cause a student to change his entire life. Within our peer

group we do not mind being slightly different and priding ourselves in it, but differences are intolerable when we are in a group of outsiders. Then we would love to go along with everything just to prove that we are no different, and here a series of problems confronts us. How do we answer the problems of smoking, drinking, dancing, gambling, and "new morality"? Perhaps even more serious is our position of nonresistance. To anyone who does not regard the words of Jesus as sacred, nonresistance is utter nonsense and even to many who are sincere about their Christianity it seems impractical. When we are confronted with the accusation that we are only enjoying a peace which others have fought to win for us, we have nothing to say. Are we as Mennonite Christians really to the point where it seems we have to thank the forces of evil for our existence, or is there nothing wrong in slaughtering godless men for a nation that proclaims its motto, "In God We Trust"? Christian teaching strongly supports nonresistance, but nine out of ten members are hard put to present a logical argument for it.

Would it be going too far to suggest that the undergraduates' biggest crises arise from the ever returning question of *why*? A university is supposed to be a place where one can find some answers. Because of the emphasis on the spiritual in Mennonitism, this is where the focal point of the Mennonite student's questions lies. It is important that his quest be seen as a constructive effort and not condemned as radical. Only then can he be understood and his frustration resolved.

Students busy in research and in work pertaining to their daily class assignments.

Some of the best insights and solutions of problems may occur during the leisure of a break in studies.

Reaching for books needed to find information pertaining to an assigned subject or to satisfy one's curiosity.

The student finds many opportunities for spiritual refreshment and growth. The chapel worship service is one of the channels.

After four years the students graduate, receive their diplomas, and accept positions or begin graduate study.

There is time for study, rest, and spiritual fellowship. Students on their way to chapel.

Mennonite Student Fellowships

By Adolf Ens

ELSEWHERE IN THIS issue reference has been made to the fact that many of the Mennonite students enrolled in non-Mennonite colleges and universities tend to concentrate in certain cities and schools. An attempt is here made to understand more clearly what is happening at some of these concentrations.[1]

Campus ministers of various Protestant denominations have frequently registered surprise at the degree of participation on the part of Mennonite students in activities of the local campus Mennonite Student Fellowship. These men are still more surprised when it is pointed out that these 'fellowships' are almost always a spontaneous product of local student initiative, rather than being organized or sponsored by a denominational agency.

Yet this is the history of most of the various campus Mennonite student groups. By the time the first of the Mennonite conference groups created a formal agency for campus ministry in 1958, there were already at least a dozen active, formally organized Mennonite student groups in existence, scattered from Edmonton, Alberta, to Charlottsville, Virginia, and from Toronto, Ontario, to Lawrence, Kansas. In most cases, there was no connection whatever between these fellowships.[2]

The earliest beginnings of this 'movement' were in Lawrence and in Winnipeg, Manitoba, in the late 1940's. From the concern of two or three older students, shared informally with like-minded friends, there emerged the idea of a self-conscious fellowship group seeking to preserve, explore, refine, apply, or simply reminisce about that which Mennonites have in common. With no central directing agency and with very little, if any, inter-campus communication, the various emerging fellowships developed widely different programs corresponding to various aims and objectives of the group. Some developed fairly quickly into fully functioning churches. Others saw themselves as social, or occasionally even as ethnic, groups.

By 1962 the number of Mennonite student fellowships had increased to twenty-nine, potentially involving well over a thousand students. Actual average attendance at fellowship meetings probably exceeded one thousand, even though in most cases not nearly all the Mennonite students on campus participated. The additional participants consisted of Mennonite faculty members and other Mennonites connected with the academic community, as well as graduates now in various professions in the university city.

In some cases the felt need for a Mennonite student fellowship arose from the fact that there was no Mennonite church in the city. In these cases, the emphasis tended to be on a *Mennonite* fellowship. In the majority of cases, however, (20 of 29 by 1962) a campus fellowship group was organized in spite of the fact that a Mennonite church was situated nearby. In these cases the emphasis tended to be on Mennonite *student* fellowship.

Several generalizations can be made about Mennonite campus groups in general.

1. All fellowship groups are inter-Mennonite in intention. The actual composition is usually characteristic of the Mennonite enrollment at a given location. Eastern schools have larger concentrations from the (Old) Mennonite church, while mid-western and western schools have larger concentrations from the General Conference and Mennonite Brethren churches. This emphasis on the inter-Mennonite character of the fellowships can hardly be overemphasized.
2. Organized fellowship groups are more frequently located where there are concentrations of graduate students. Graduates provide the major leadership in most groups and are proportionately much more involved than are undergraduates. In many cases graduate students report that they have difficulty gaining the interest and participation of undergraduates, particularly the single students.
3. Frequently one or more faculty members are actively involved in the campus group, providing the kind of stability and continuity which is difficult to maintain in an exclusively student group whose composition changes every three or four years. In other

cases this type of non-student leadership and continuity is given by a pastor or a graduate professionally employed in the university city.

4. While the purposes for meeting vary, they generally include the desire for Christian fellowship, for strengthening or at least viewing Anabaptist-Mennonite beliefs and practices, and concern for witnessing. The fellowship thus becomes a means of strengthening the students' sense of identity with the church in the Mennonite context, even where it does not set out to function as a church.

The attitude of Mennonite bodies to these student fellowships has been a positive one from the outset. The rate at which new campus groups have organized has increased in the half dozen years since the Student Services Committee was created. A student *Newsletter* now provides at least a thread of contact between existing and emerging fellowships. Concrete evidence of the importance which the conference committees on campus ministry see in Mennonite student groups, is the publishing of an annual listing of existing fellowships for distribution to pastors and others involved in student counseling. More and more, it is hoped, the presence of a dynamic Mennonite student fellowship on campus will become a significant factor for the prospective student as he chooses the college or university for his further studies.

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[1]This essay is based largely on the study "Mennonite Students and Student Fellowships at Universities and Non-Mennonite Colleges" done by Virgil J. Brenneman, Executive Secretary of the Mennonite Student Services Committee in 1963. The 106 page report was published for limited circulation by the Study Commission on Mennonite Secondary and Higher Education in 1963.

[2]In Canada, as is shown in the following essay, the connection between various AMUS groups was somewhat closer.

Association of Mennonite University Students

By Reinhard H. Vogt

SINCE THE FORMATION of the first Association of Mennonite University Students (A.M.U.S.) group in Winnipeg, Manitoba, in 1950, a number of similar groups have developed in other student centers in Canada. Somewhat organized groups are found in Edmonton, Winnipeg, Toronto, Hamilton, and London, Ontario.

The goal of these associations has been to gather Mennonite students for the purpose of fellowship and discussion. Within this broad framework they have carried on a variety of activities.

In Edmonton, at the University of Alberta, about twenty students met monthly last year to discuss such topics as: "What's So Different About a Mennonite?" and "The Role of the Church in the Renewal of Society." These meetings were supplemented by informal lunch-hour discussions led by Howard Snider, a graduate student in sociology. A planned weekend seminar, to discuss the papers presented at the Mennonite Graduate Fellowship meetings in Harvard did not materialize because the papers were not made available in time.

In Winnipeg regular monthly meetings have given way in recent years to more intensive weekend seminars. In 1963 about fifty students met for a weekend to discuss the theme: "Does Christianity Make a Difference?" A series of guest speakers and discussion groups related this main question to the areas of race, war, citizenship, and scholarship. In 1964 the weekend theme was: "Christ-You-Vocations." A few individuals have testified that these intensive encounters proved very meaningful to them. In January of 1965 the students met for a weekend with missionary Ferd Ediger on the theme: "Other Religions—Tolerance and Conviction."

In Toronto Mennonite students meet monthly at Menno House for informal discussions. One series has centered on Anabaptist and related themes. The students have cooperated with the five Mennonite church-

es in the city in bi-weekly evening services, followed by coffee. Each year the students also organize a winter weekend retreat at Caledon Hills Farm, where theological issues are dealt with in an intensive way. A unique annual project of the Toronto group is a tour of the University for Ontario Mennonite High School students conducted over a weekend each spring.

In Hamilton, Ontario, at McMaster University, an association was organized in 1963 for informal monthly discussions. About twenty students have been attending. The fact that numerous students commute fairly long distances daily, makes regular meetings extremely difficult to arrange.

Members of the Association of Mennonite University Students at the University of Alberta enjoy fellowship.

Banff International Christmas sponsored annually by Inter-Varsity Christian Fellowship.

At a meeting of the Association of Mennonite University Students at Winnipeg, Manitoba.

In London, Ontario, at Western University, about fifty students meet regularly for theological discussions and fellowship. Few weekend activities can be organized since many students commute to their homes outside of the city.

On some of the campuses the main initiative for student meetings appears to come from concerned ministers of graduate students. Many students welcome the opportunity to meet for a weekend or for an occasional "guest speaker," but there is no strong drive to do much about it.

Students seem to be much concerned about a reinterpretation of their Mennonite faith, an opportunity to meet members of other Mennonite groups and of the opposite sex in an informal setting, and to have the exhilarating experience of speaking frankly with other Mennonites about issues that sometimes appear to be hushed up in the churches.

Many students who are active in Inter-Varsity Christan Fellowship find the A.M.U.S. group to be superfluous, or see A.M.U.S. as a Mennonite supplement to V.C.F., which can be enjoyed if there is time. Others, again, see in A.M.U.S. the focal point of their Christian life on campus. It appears that the more intensive weekend seminars have helped some students to see that "there is more to A.M.U.S. than anticipated."

Mennonite students in Canada appear to be timid when it comes to meeting other students in an open encounter. There seems to be no particular interest in campus peace organizations, in "brotherhood" activities, in interdenominational theological discussions. The little Mennonite "lunch groups" that one sees daily in the university cafeteria evidence a timidity of spirit that is also carried over into more formal organizations like A.M.U.S. or V.F.C.

The proximity of Mennonite student centers in Canada to local Mennonite congregations probably accounts for the limited nature of these groups. Students are sometimes discouraged from taking part in a student organization, lest it interfere with their active participation in the local church.

It should also be noted that the large majority of these students are undergraduates. Many lack the experience, and therefore the desire, to integrate their faith with their studies and many more see little connection between their faith and the social and intellectual concerns which are raised in student meetings. The "Anabaptist Vision," with its emphasis on radical discipleship, seems to have had little effect on the previous thinking of these students. On the whole it appears that students who have been at university a few years take a greater interest in a Mennonite student group than those who have just arrived on campus.

Menno House

By Werner Heinrichs

MENNO HOUSE IS A men's residence and a social center for Mennonite students attending the University of Toronto. In 1956 a group of six students began investigating the possibilities of establishing a "home" for themselves and others in Toronto. Under the guidance of John Sawatsky, "Bill" Dick, and Harvey Taves, the Menno House Association was formed. By signing a two-year lease on our behalf they made it possible for the Association to rent its "home." Within two months the house was filled to capacity.

The Menno House Association is a loosely-knit organization of residents and past residents. It operates under a constitution and the internal business is under the supervision of the Association executive. This executive is elected annually by resident members. To date the residents have chosen to work on a co-operative basis, i.e., the members do their own cooking, cleaning, and buying. Membership is not restricted to Mennonites nor Christians; however, the policy has been to have Mennonites in the majority. Since some individual residents are active members in the Toronto Mennonite congregations, there exists an informal link with the Mennonites.

Since the original members were enthusiastic about continuing the Association, we contemplated the possibilities of buying a residence. In the spring of 1958 we interrupted our studies to look for a house with good facilities situated close to the university. At the same time we investigated the possibilities of financing a venture of this kind and incorporatng a suitable company for the transaction.

The optimism of the residents made three significant moves possible. Menno House Realty Limited was incorporated for the purpose of buying and owning a house that was to be rented to the Association. Members and friends of the Association purchased common and preferred stock in the new company totaling eight thousand, seven hundred dollars. Of this amount, seven thousand, five hundred dollars came from students, who, in a number of cases borrowed funds to buy shares in the company. Mutual Aid Services agreed to lend the company six thousand dollars.

The house at 479 Palmerston Boulevard was purchased by Menno House Realty Limited. The Realty Company engaged a contractor to renovate the basement to provide for a laundry room, washroom, and a large recreation room. The Company purchased the furnishings for the main floor and the Association purchased the furniture for the bedrooms located on the second and third floors. The Menno House Association rents the house from the owner and landlord, Menno House Realty Limited.

To residents Menno House has been a "home away from home." It has been a place to bring friends, to enjoy recreational facilities, and to make lasting friendships. Menno House has been a place where the residents from various Mennonite backgrounds have learned to know and appreciate each other. When individuals have desired it, Menno House has and can be a place where spiritual growth can take place.

To nonresidents, Menno House is considered the unofficial center for student activities. Social gatherings, informal recreational activities, and the more formally organized meetings of students take place at Menno House.

To the members of Menno House Realty Limited this venture has been an exciting experience. Although they have not received any dividends to date, the common stockholders can see their original investments bringing a reasonable rate of return once the loan from Mutual Aid Services, Inc. has been repaid in another three and a half years.

This is evidence that a student residence can pay for itself over a period of years.

The freedom and informality of life at Menno House certainly has positive and negative factors. Since the House is operated almost exclusively by those resident during any particular time, the atmosphere of the House is in their hands. The House program and activities directly reflect the interests of the majority. In this democratic procedure lie both the strengths and weaknesses of Menno House.

Periodically the future of Menno House is discussed. The number of students coming to Toronto is increasing each year. The expansion of the Menno House concept to include another men's residence and a ladies' residence is a possibility. A number of us sincerely hope that the student facilities in Toronto will be expanded beyond dormitory and recreational facilities to include a chapel with a full-time resident chaplain. The student should have ready access to spiritual guidance. In addition, a chapel and chaplain could serve as a base and a source of guidance for a Christian witness on campus.

The Mennonite Student and the Christian Campus Groups

By Ernest Epp

THE MENNONITES IN Manitoba are marked by various diversities.[1] These must be noted and understood before Mennonite student involvement in Christian groups can be assessed. The first difference is the pseudo-denominational one, for example, between the Mennonite Brethren and the General Conference Mennonite Church. These differences, however, are not as significant for our purposes as several much less structural ones.

The basic division may well be between urban and rural Mennonites. It is basic because the problem confronting Mennonites (and not just students) is the attitude they will adopt toward the non-Mennonite Christian community and the secular culture surrounding them. Urbanization increases an intimate relationship with these cultures even when it does not lead to an acceptance of them or a modus vivendi with them.

A second distinction revolves about the form of high school education the various students have experienced. Those who have attended Mennonite private schools usually graduate with their cultural characteristics considerably strengthened and their awareness of Mennonite responsibility hopefully awakened. All too often this education has not made them adequately "worldly-wise" because their advisors have not known how a university environment is to be approached. Other students have attended public schools, though some of them are still largely Mennonite, and may already have been forced to deal with a non-Mennonite environment.

A crucial feature is the nature of each student's church background and his own attitudes toward Christian faith. Is the attitude of his church vis-a-vis neighboring society a reactionary one or has it gone to the other extreme of accommodating itself to this milieu? Does his church have an historically-evangelical concern about the gospel in practical terms? Or does it act on an essentially alien and perhaps agrarian world-view? What is the student's own position, i.e., has he committed himself to a faith and how does he understand its demands? Answers to these questions are central to a consideration of Mennonite involvement in interdenominational Christian groups.

At the University of Manitoba there are only two such groups. One is the Student Christian Movement (SCM). At Manitoba, the SCM has tended to be an intellectual and cultural agency, much involved with social and political problems which are, however, not always treated in any historically-Christian manner. Some Mennonites have been involved in these activities, quite legitimately finding an expression for their concerns here.

Many more have been involved with the Inter-Varsity Christian Fellowship (IVCF) where my own experience is centered also. In the neighborhood of one hundred Mennonite students (perhaps one-third to one-quarter of all Mennonite undergraduate students have been so involved in recent years. Within the IVCF, they make up perhaps 75 percent of regular attendees at Manitoba. Among the officers during the last years, the proportion has tended to be lower.

The activists of an IVCF chapter, however, tend to be either non-Mennonites of various denominations or students of Mennonite background who have found bases in a variety of "evangelical" fellowships. These students, as well as some of the Mennonites, find in IVCF an aid to self-nurture while at the university. Some of their responsibility as Christian students is also expressed there. These students are a source of mature and balanced Christian leadership which can only be respected and which promises much for the time when they come to broader responsibility. Such persons grow beyond the doubts and skepticisms of many students to an appreciation of the Christian faith

which changes their whole lives.

A test and frustration to the concern of such students is the apathetic group who "do their bit" by warming seats at the weekly lectures. These students constitute a large and important group. Many of them will become good, substantial Mennonite church members (if this is not already the case), yet have little sense of Christian responsibility in their student conduct. One example was the science student whose pastor was aware of IVCF; the student attended a few meetings as insurance against a pastoral inquiry.

A large group of Mennonite students appear to find no real challenge to their faith while at the university. Even those who are Bible school and college graduates often fail to test what they are learning by what they believe. But the fault is not only theirs; the products of a tradition which has been far removed from contemporary learning, these students have been little prepared for the challenges implicit in their studies. They are at the university for vocational training!

This is the basic problem of the Mennonite student: his faith has not become relevant to his weekday life and he is anything but prepared to challenge the culture which surrounds him. All too often he yields to this essentially hedonistic society, doing obeisance to success, and never realizing the mission of challenging contemporary society with the gospel of Christ.

The numerical dominance of Mennonites in the IVCF at Manitoba is a phenomenon but little more than a decade old. It has been a severely limiting one, for having long followed the philosophy of Christ against culture, they find they have little to communicate to their fellow-students. They have never stood with the alienated and the sinners and cannot speak to basic human needs.

These Mennonite students *do* have a heritage which must be appropriated. One IVCF staff member has pointed out the strength of their heritage: "the best of them have a knowledge of the faith, grounding in Holy Scripture and sense of responsibility which my environment never gave me. It may take them a long time to come to terms with it and they may go through agonies doing so. But when they finally begin to integrate faith and life, they are ready to challenge their world with the claims of Jesus Christ."

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[1]The validity of these remarks is based largely on four years' experiences at the University of Manitoba. Hence they will be drawn from those particular circumstances.

Mennonite Graduate Fellowship: Its History, Purpose and Future

By Leo Driedger

THE MENNONITE GRADUATE Fellowship has grown from a small group, confined to one campus representing one Mennonite group, to a complex group of university scholars with various interests from scores of disciplines. At the Harvard meetings (1963) there were eighty-five participants representing thirty-two disciplines from twenty-eight schools and fourteen states and provinces.

Historical Sketch

It all began in an informal way during the Christmas holidays of 1957, when Merle Jacobs, Stanwyn Shetler and John Ruth were together for a social evening near Johnstown, Pennsylvania (7).* They chatted about common problems and concerns and came to the conclusion that there was too little contact between Mennonite graduate students and teachers, and that something should be done about it. These problems centered a great deal on mechanism, relativism, determinism and behaviorism (7) To bring about greater community among Mennonite graduate students they envisioned either periodic meetings, or a journal or newsletter as a means of communication. At the time the possibility of a journal seemed ex-

citing. They agreed to meet again at Cornell University in the spring of 1958.

Ten persons participated at the meetings at Cornell, April 4 and 5, 1958 (7). By the time the Cornell meeting convened participants had come independently to the conclusion that a journal was not as feasible and desirable as was first thought. A paper presented by Herb Minnich revealed how meaningful group discussion could be (4). The group drew up a summary of the discussions and together with a questionnaire sent a mailing to some 300 students on a wider representative basis (1). Although there was only about a 10 percent questionnaire return, the responses favored larger meetings.

Naming this movement must be credited to John Howard Yoder (7). Thus the first official Mennonite Graduate Fellowship meeting was held January 1-3, 1959, on the Ohio State University campus at Columbus, Ohio. Ten papers were presented by various people on a variety of subjects. About seventy students and others representing twelve states and provinces attended this first larger meeting (6). This first MGF meeting was open to all Mennonite graduate students.

With the extension of the meetings to a wide number of students, the Columbus meetings involved more work than same had anticipated. A committee was asked to plan for a meeting in Chicago (1959). At Cornell no papers had been planned, although Minnich brought one, while at Columbus a number of papers were presented on a variety of subjects. For Chicago, the committee planned papers around the specific topic of evolution (5). Since then topics for yearly meetings have become traditional. About fifty attended the Chicago meeting drawing many from as far west as Kansas. Eight papers were presented.

Geographical representation at these meetings continued to grow, although distance was always a problem, so that representation depended much on the vicinity in which meetings were held. Up to this point the MGF movement included largely (Old) Mennonites, although at the Chicago meeting, a number from other Mennonite groups attended. The 1960 Christmas meeting, centering on psychology, was held on the University of Pennsylvania. Since Philadelphia is surrounded by many schools where Mennonites study, attendance was better than at previous meetings. At least nine papers were presented and some were duplicated by the Mennonite Mental Health Services for distribution.

The 1961 Christmas meetings on the State University of Iowa campus at Iowa City was as far west as MGF meetings have been held to date. Ten papers on the fine arts were presented. About 50 attended the meetings. For the first time two women presented papers.

The fifth meeting, and the first in Canada, was held after Christmas, 1962, on the University of Waterloo campus in Waterloo, Ontario. Eight papers on vocations were presented. The 55 delegates came from 14 states and provinces, representing 24 schools (3). Students present had an opportunity to see the development of Conrad Grebel College, a new venture in Mennonite higher education.

The theme of the 1963 meetings on the Harvard University campus in Cambridge centered on biblical studies. For the first time the planning committee included a Mennonite Brethren representative. Because of travel scholarships made available through the Mennonite Student Services Committees, a number of students were present who otherwise might not have been.

The 1964 meetings on culture were held December 30 to January 1 on the Earlham College campus in Richmond, Indiana. The planning committee included two members from Kansas to strengthen western representation.

Aim and Purpose

The movement had several distinct aims which need to be considered.

1. *Discussion.*

The Cornell meetings centered a great deal around the graduate student as a "marginal man" (4). There was a felt need for greater community and academic dialogue. The Mennonite graduate student did not feel entirely at home in the university environment, but back home he also lacked fellowship.

As in the past, so also today we need academic inter- and intradisciplinary dialogue. In church we have opportunities to relate to groups which look at the world from a theological stance. What is needed is a meeting of the many disciplines. It is a meeting ground for synthesis between sacred and secular studies.

Students also need a forum to debate Mennonite faith, a chance to ask serious and critical questions, without knowing what the conclusion may be, a place where they can search together for new light without reverting to easy traditional answers which may not satisfy. Heartfelt concern and spontaneity, still cultivated, were the touchstones of those earliest sessions.

Much of the early planning was dominated by questions concerning both the "Concern" group (which is now the Mennonite Theological Study Group) and the MGF group. Twice the two groups met (Columbus and Chicago) at the same place with adjacent dates because of their overlapping interests (7). Since Chicago the two groups have gone their separate ways with the "Concern" group discussing theology largely as theologians, whereas MGF participants were interested in questions largely as laymen. Thus the two groups have developed different purposes.

2. *Informality.*

The early participants wanted informality and sought

TABLE I

Mennonite Graduate Fellowship Meetings, 1958-64

Year	Place	Planning Committee	Theme
1958 April	Cornell U. Ithaca, N. Y.	Stanwyn Shetler John Ruth Merle Jacobs	Organizational
1959 January	Ohio State U. Columbus, Ohio	Stanwyn Shetler John Ruth John Lapp, Jr.	"Mennonites in Academic Life"
1959 December	U. of Chicago Chicago, Ill.	Stanwyn Shetler John Ruth Albert Meyer	"The Impact of the Theory of Evolution on Christian Thought"
1960 December	U. of Penna. Philadelphia	Stanwyn Shetler John Ruth Albert Meyer Maynard Kaufman	"Psychology and the Christian Faith"
1961 December	State U. of Iowa Iowa City, Iowa	Victor Stoltzfus Harry Lefever Harold Moyer	"Christianity and Creativity"
1962 December	U. of Waterloo Waterloo, Ont.	Theron Schlabach Victor Stoltzfus Harry Lefever	"The Vocation of the Mennonite Scholar"
1963 December	Harvard U. Cambridge, Mass.	Leo Driedger Theron Schlabach Ed Riddick Victor Vogt	"The Relevance and Meaning of the Bible for the Modern Scholar"
1964 December	Earlham College Richmond, Ind.	Victor Vogt Leo Driedger Muriel Stackley Perry Klassen	"The Church-Culture Crises"

J. Winfield Fretz speaking at a meeting of university students.

John Howard Yoder speaking at a Graduate Fellowship meeting.

Discussion Forum of graduate students at the University of Illinois, Urbana.

to avoid institutionalization at any cost (7). Thus there has been a deep-seated reluctance to organize and systematize any more than necessary. There was desire for small group interaction, frankness, and intimacy. Program was to be a function of the group, not the group the function of program (7).

Shortly after Cornell, it was decided to enlarge the fellowship to include graduate students in general from all schools and geographical areas.

It is possible to create smaller groups within the larger group, in an attempt to regain at least some small group sharing. However, small group informality is getting to be more difficult.

3. *Fellowship.*

To have fellows-in-a-ship, opportunity must be given to get in, which requires some trust and effort. Deep sharing and giving of oneself openly cannot be created overnight. Sometimes it can be done in three days of MGF meetings. It is true of course, that many who come meet students and friends whom they have known for quite some time. In these cases deep sharing can take place almost immediately, since groundwork has already been laid at previous occasions. It is harder for the graduate student who comes alone from his school and knows no one, to open up his feelings and thoughts immediately. Some MGF sessions have attained a greater degree of sharing than others.

4. *Freedom.*

It is also clear that MGF desires to be free from church authority. Mennonite graduate students need the privilege of exploring sacred and secular thought with skepticism, doubt, open-mindedness and scholarship, without fear of condescension or reprisal from anyone. Those who met at Cornell, "decried the general lack of opportunity for engaging in academic dialogue, both intra- and interdisciplinary within the context of like faith"(7). This does mean that all contacts with church boards or committees should be avoided. MGF contacts with church organizations have grown, but the desire to be free seems to be as strong as it was seven years ago.

Review of Past Papers

Over sixty papers have been presented at the MGF meetings held at Columbus, Chicago, Philadelphia, Iowa City, Waterloo, Cambridge, and Richmond. Most of these were duplicated and distributed. A list of papers presented is found in Table 2.

The first paper, volunteered by Herbert Minnich and presented at the Cornell meeting, proved to be a stimulating way of sharing, so that this has now become a tradition. Papers at the Columbus meeting were not devoted to one theme. Papers after Columbus were centered around the following themes: "The Impact of the Theory of Evolution on Christian Thought" at Chicago, "Psychology and the Christian Faith" at Philadelphia, "Christianity and Creativity" at Iowa City, "The Vocation of the Mennonite Scholar" at Waterloo, "The Relevance and Meaning of the Bible for the Modern Scholar" at Harvard, and the "Church-Culture Crises" at Richmond, Indiana.

Several papers were practical, such as "Background of Mennonite Graduate Fellowship" by Stanwyn Shetler, "Mennonite Graduate Students Serve the Church Through Agricultural Missions" by Kenton Brubaker, "Opportunities of Mennonite Scholars in Emerging Nations" by Robert Kreider, and "MGF: Its History, Purpose and Future" by Leo Driedger. On the whole, however, papers have been academic.

The papers have varied a great deal. Some are extremely short, others quite long. Some are highly documented with footnotes, extensive bibliography, and quotations, while others are more like personal testimonials. Since those who presented them represented scores of disciplines, one detects various presuppositions and assumptions. Some are highly theological, others are scientific, still others practical. This variation seems to uphold a desire for flexibility and personal preference, which is commendable. Uniformity has not yet conquered and authority has not prescribed rules.

On reading through the papers, one senses a real concern for the problems of the Mennonite student. There is much wrestling with how studies relate to the Christian faith. There is much concern with how this relates specifically to Mennonite culture and faith. On the whole it can hardly be said that the papers have been heretical. A number of the more recent papers are still available. A more thorough review of the papers is also available (3).

MGF meetings have fulfilled certain important needs for some graduate students. The lack of funds and administrative time for organization and planning is a constant hazard. This may be the price one pays for freedom and criticism. The caliber of participants can be seen in the listing of papers presented in the past. Students have often driven hundreds, even two thousand miles to attend at their own expense.

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The Graduate Student Encounters Secular Scholarship

By Donald G. Wismer

THE KIND OF ENCOUNTER that a Mennonite student has with secular scholarship varies quite a bit from student to student. It can be a very mild kind of encounter involving only academic questions. Or it can be a major encounter that pits an old learned religious ideology held personally by a student as a bulwark of faith, against an opposing set of concepts that are not grounded in "religious" concerns. Or it can be anything in between. The title, however, suggests, by the use of the word "encounter," conflict of some sort. Therefore, I shall try to analyze the experience of the Mennonite student who finds secular scholarship to be a threat to some, if not all, of his religious beliefs.

Characteristics of the Encounter

The nature of an encounter is determined by the characteristics of the two parties. In this case the two parties are the Mennonite student, and the secular university in which the graduate studies are made. I would like to characterize graduate school as 1) being committed to discovery and dissemination of objective knowledge; 2) having broad, but not always specific values that have to do with the present and future welfare of mankind; and 3) having a faculty and a heritage that are cosmopolitan in make-up.

Private or religious universities will differ from this mainly on the latter two points. Their values will tend to be more narrowly confined and more rigidly adhered to, and their faculties will be more homogeneous. In this discussion we will be thinking mostly about a typical state university.

Into the university comes a student who typically was reared in a Mennonite community and attended a Mennonite college. The student may be characterized in three ways.

1. He has a specific heritage that embraces not only

a particular history, but which is also a basis for ties to a particular religious organization, a particular community of fellowship, and which is embraced seriously by his family. In terms of our general American heritage, his heritage is held by very few, and it is radical in some ways. This means the student has had to learn to set himself apart from general society in specific and important ways. Family and church ties take on added importance for his feelings of well-being.

2. The student brings specific and firm religious and moral convictions. They have been firmly planted in him through a long process of teaching and have been supported by his community. He is asked to hold these ideas voluntarily. But he is not really free to deviate from them very far for fear of rejection by his family, community or church. In most cases the rejection that would come would be either subtle or implied. His chances of being clearly unwanted are small. But if his ideas change too much he will find it difficult to maintain communication with his home environment on a really significant level. He may also reject his community out of embarrassment or disappointment.

3. The student brings a sense of devotion. This is not a simple type of devotion to some vague principle. It is tied to specific religious ideas that include beliefs about the future life. For him his devotion has eternal significance. Typically his devotion is encouraged and supported by his community and it includes sensitivity to the needs of individuals and groups, and to ideas that are new. He is careful to see if new ideas contain truth, or add to his understanding of previously held truth because he is thoroughly committed to the source of truth.

The New Dimensions of Graduate Education

The student first encounters secular scholarship in the grade school. But there are important differences between graduate school and previous school experiences.

1. In pre-college schooling he is largely immature. He was not occupied with assimilating truth, as taught religiously, with objective facts. Contradictions were passed over. He depended on his parents and religious teachers to do the critical work. He trusted them as guides for truth, and accepted their conclusions rather than those of secular teachers, because he was emotionally dependent upon them.

2. As a student in a Mennonite college, though he encountered secular scholarship head-on, the general viewpoint of the faculty and student body supported his general norms. So if his faith was challenged by new facts their impact was blunted by his ability to retreat into the support and assurances of the college community. In other words, since the college and its teachers held to many of the same beliefs that he brought with him from his home community, the impact of the new knowledge was blunted. He implicitly assumed that the new contradictory knowledge must not be valid, or else his teachers who were also dedicated to truth would have embraced it. His prior commitment to a specifically held truth, whether or not it was actually true, hindered his effective and thorough examination of the new contradictory evidence.

3. Graduate school adds a new dimension to his vocational preparation. The knowledge gained in graduate school is more specific and more immediately applicable to the effective practice of his profession. He becomes more dependent vocationally and financially on knowledge gained. Therefore, he becomes more critical of what he is studying and of what he believes. He looks at everything more seriously. Since his future vocational competency is dependent on specific knowledge gained he becomes more dependent on that knowledge than on the emotional support of his home community. Necessity causes him to pay more attention to what the new knowledge says and means.

The Tasks of the Graduate Student

The graduate student's commitment to service was made as a result of moral and religious values that he holds sincerely. They compel him to prepare well. Therefore, he applies his mind as best he can to learn the best and most reliable knowledge about his professional interest. He does this out of a sense of duty to use his talents and God-given skills wisely.

It becomes one of his most important tasks to maintain his commitment to truth as he is best able to discern it. He must look in every part of his studies for it. But it is not always easy to discern the truth. At times he is confused with new knowledge that sometimes contradicts, and at other times adds new facets to previously held beliefs. His old ideas would dictate that he reject these new facts. But professionally he can not reject them because they are valid in the practice of his profession. So he has to choose either to assimilate the new facts into his previous system of ideas, or to alter his old ideas, either by enlarging on them or rejecting some. He has no body of teachers or students to support him in his struggles, because they are not sympathetic to his religious ideas.

A requirement of training in a specialized field of knowledge is rigidly intellectual honesty. The graduate student learns how to adhere to logical thought and to seek fully for and acknowledge facts. He learns to distinguish between actual fact and disputed fact or unreliable opinion. He also learns how to ask critical questions.

In contrast to this he has been told that acceptance of most basic religious ideas must be made in faith. But he has learned that, if he depends on facts and logic, he can have much more confidence in the

ideas he holds. This works out in the actual practice of his profession. Confident in its method, he adopts it as his dominant way of thinking, including his religious thinking. As he does this, he sees that some religious thought cannot be substantiated logically nor supported by fact. He discovers actual error in some beliefs. So he begins to lose confidence in his religious teachings.

Results of the Encounter for the Student

At this point the student is led into a major reorientation of his religious thought. He begins to move away from an uncritical acceptance of truth simply because it was taught by respected religious leaders or devoted parents. He begins to examine the actual factual and logical basis for his ideas. At times this leads the student to a better and more firm basis for understanding old ideas that are useful to him, and he keeps them relatively intact. At other times he finds that his surroundings are radically changed. Some old ideas are discarded. Others are held less definitely. Some he finds cannot be substantiated and he accepts the fact that there are certain things that one cannot know with certainty.

None of this is done without turmoil. For in essence he is forced to reject some of the teachings of those whom he trusted and who even now support him. At the same time he has to place a confidence in his own intellectual understanding of things. He finds he is not ready to go all out either way. If, during this time, pressures from the home community are too great to maintain conformity to old ideas, he is hampered by them in his search for truth which they encouraged him to engage in. If his community rejects him completely, they confirm his feelings that they are not interested in truth, but only interested in maintaining rigid beliefs. Without support from them he feels justified in rejecting his total belief structure uncritically, and they unwittingly assist him in losing interest in religion altogether.

It is only as he is warmly supported by his community in his search when he is developing increased confidence in himself as a professional person, that he gains confidence in his own independent thinking. He sees that he can embrace new ideas and still respect those who taught him his old ideas. Indeed, he begins to develop a sense of responsibility to maintain his beliefs as honestly as possible and to share the fruits of his encounter when it seems appropriate.

The Blending of the Sacred and Secular

Perhaps what has been said can be summarized by introducing another idea. The student in his studies begins to see that secular scholarship is concerned with values too. He sees that secular scholars are also seeking for truth. He learns that there is truth in secular studies that has religious significance. Secular studies become useful to him as a source of truth.

At the same time he sees shortcomings in the previous religious beliefs he held. He sees that some beliefs do not honestly take account of facts, nor follow rigid logic. He sees how some religious beliefs are held that, in essence, are not truth. He comes to realize that he has discovered truth in the secular, and untruth in the sacred.

Therefore he feels justified in continuing his search for truth in the secular by use of the tools he learned to use in graduate school. He is also justified in continuing his objective questioning of his religious beliefs. Ultimately he finds that the line between sacred and secular is blurred and he ceases to make hard and fast distinctions between the two. All of life becomes meaningful to him. His practice of religion is not as dependent on specific religious forms nor beliefs as before. In a sense he appears to be less religious than before. This becomes a matter of concern to the church community. But in actuality his religion has simply taken on a broader scope and greater depth since he looks for and finds values and ideas having religious significance in all of life.

The Mennonite Student Around the World

By Adolf Ens

A BRIEF SURVEY of the higher education phenomenon in Mennonite churches around the world is presented here to supplement the more intensive look at the North American scene. Reports have been received from all major Mennonite concentrations except India. The basic statistical data are summarized in Table I.

Unfortunately, a more detailed breakdown of western European students by area of study was not available, so that the following generalizations apply primarily to South America and Asia. Table I indicates

TABLE

Students in Higher Education from Mennonite Churches Around the World[1]

Country	Theology	Medicine	Humanities	Applied Science	Education	Social Science	Technology	Physical Science	Fine Arts	Unclassified	Total
Indonesia	11	10	20	4	3		5	1		17	71
Japan	27	5	1	2	6	1		1	1	7	51
Taiwan	5	4	6	12	3	2			1	2	35
Argentina		3	2	2							7
Brazil	4	10	12	3						23	52
Paraguay	22	10	2	3		1					38
Switzerland	11	3	1	4	15	3	1				38
Germany										ca 250	250
Netherlands										ca 900	900
Africa										ca 50	50
Total	80	45	44	30	27	7	6	2	2	1249	1492

[1]Data quoted were compiled for this article by Don D. Kaufman, Indonesia; Robert Ramseyer, Japan; Hugh D. Sprunger, Taiwan; Henry Dueck, South America; Samuel Gerber, Switzerland; Heinold Fast, Germany; Cora Hulshoff Pol, Netherlands; Donald Jacobs, Africa. In general, the quoted figures are minima, exact data not being readily obtainable.

that the largest single group of students in higher education are involved in specifically religious fields: theology, Bible and religious education. The next two disciplines are medicine (including dentistry, nursing, pharmacology, and other related fields) and the humanities. Significant numbers of students are also enrolled in courses in the applied science field (agriculture, engineering, business, etc.) and in education.

A more extensive interpretation of higher education trends in Germany and the Netherlands is given elsewhere in this issue. The following quotations are given to highlight the problems and opportunities which higher education brings to Mennonite communities in some of the other countries listed in Table I.

Indonesia

In Indonesia, a basic problem resulting from the higher education trend is urbanization. Herman Tan Hao An, leader of the Chinese Mennonite Church of Indonesia, analyzes this as follows:

Unfortunately, a large percentage of the students who continue their education have not confessed their faith or been baptized. This is due to the fact that students leave their respective villages to attend senior high school in the larger cities where the Mennonite churches do not yet have congregations. The students who receive their religious training in other denominations think that their own church is not militant enough (and this is a good criticism!). However, a large number feel that "any church is good." This opinion weakens the readiness (faithfulness) of members to work for their own church, so that they fail to realize their task as members of the Mennonite church.

What has the church already done? That which

A group of Mennonite students in Indonesia.

Paxman Leon Yoder with Indonesian students, 1964.

Alfred Pauls was graduated in 1964 at Ponta Grossa, Brazil, as a dentist.

has been most effective in our experience is to establish Mennonite congregations in the large cities where many of our members are attending school. Whether we want to or not, the church must go along with its members. If not, the Muria Mennonite Church will continue to lose its young members who are strong and who represent the hope for the future of the Muria Church.

S. Djojodihardjo, leader of the Javanese Mennonite Church, agrees with his colleague that "it is a pity that there is as yet no positive leadership on the part of our church in relation to these students, scattered in the large cities far from their home churches." He points out, however, that many of the Mennonite students are active in the Indonesian Christian University Student Movement (G.M.K.I.), and that the church is encouraging vacation conferences for students. He adds: "We are grateful for this request for a list of the university students, because it has opened our eyes so that we will give more attention to them in future."

Taiwan

In Taiwan some new dimensions of the problems of higher education emerge. Hugh Sprunger, missionary in Taichung, writes:

Many churches, including Mennonite churches, find it difficult to minister to college students because of their school schedules. Classes meet, for the most part, six days a week and many students are in the classroom or laboratory up to forty hours a week. Often schools schedule special events on Sundays and students are expected to attend. Church attendance, therefore, on the part of most students in accredited schools is often quite irregular.

There are student Christian centers located near all major institutions of higher learning, but for the majority of students it seems that religion of any kind is rather irrelevant to their lives. All officially sanctioned religious instruction and activities are prohibited on government school campuses and a scientific and materialistic outlook which is negative, though not necessarily antagonistic toward Christianity, prevails.

The church often suffers too, from the fact that when its students graduate from schools they enter jobs or professions which allow them little more time for church activities than they had as students. Also many students find employment in areas at a distance from their church homes, and since transfers of church membership between denominations is not actively promoted and practiced, students gradually drift away from all church contacts. Enlistment of graduates into various forms of Christian service at the lay level is difficult because many families who have sacrificed much to send their children through college feel that they have a right to profit from the hard-earned college degree.

In view of these difficult problems, it is significant that college students and graduates comprise about twenty percent of the Taiwanese Mennonite Church.

Japan

The situation in Japan is similar, with perhaps an intensification of the problem. Robert Ramseyer, missionary in Miyazaki, reports:

Perhaps the biggest problem for the Christian student is that going to university means the almost total dislocation of his home and church life. In many cases this means leaving a small rural community for one of Japan's huge metropolitan areas, with social patterns far different from those he has known. More important, it means leaving the local church where the student first came to know Jesus Christ. Most students find it very difficult to relate themselves to the life of a church in their new area. The church remains a nostalgic part of life in their community, but the church is not part of their university life or, as a matter of fact, of their post-university life, since most graduates stay in the city and never return to their home community. This often means that they never again take part in church life. In recent years increased efforts on the part of the local home church and the receiving city churches have helped to keep university students in the church.

Africa

The unique educational dilemma of emerging Africa has received considerable attention in the public press. Donald R. Jacobs, missionary in Tanganyika, and east Africa field representative of MCC's Teachers Abroad Program describes the Mennonite perspective as follows:

In higher education, the Mennonite church in Africa has problems all its own. In most areas in which the church serves, the general educational standard, compared with North America, is pathetically low. Following the national average, from among the 45,000 Mennonites in Africa, only twenty would be in college. In actual fact there are two or three times that number.

A rough sampling of these students reveals that most of them are training as secondary school teachers, Africa's great and urgent need. And most of these are doing arts subjects in spite of the fact that science is the much greater need.

The biggest problem which an African student has to face is survival itself. Opportunities for higher education are so few and the price so high that only a tiny sector of the population can enjoy its benefits. For this reason, most Mennonite students are getting their education abroad, the majority in America.

Although the biggest problem facing these students is lack of finances and opportunity, there are deeper problems with which they are wrestling, problems of the spirit. Recent African novelists and writers are beginning to sort out the dilemma. The title of a recent autobiography puts it succinctly, *Child of Two Worlds*. As an African child at his mother's knees, he drinks deeply of the spiritual wealth of Africa, imbibing the values which are a distillation of generations of noble living.

As he goes through the various phases of education,

those things which as a child were so extremely important to him are being challenged from every quarter. As he glides into the stream of Western education he begins to enter another world, the urban-oriented world with its own peculiar value system. From that time on there is a great tug-of-war. At first it seems as though Christianity is the answer to this schizophrenia. But often the first hope that Christianity may be the answer is not fulfilled. This may be due to lack of real commitment or it may be that they do not really understand their new faith. But usually by the time of university entrance, Christianity no longer serves as the unifying force of the young African's life. This seems to disturb Africans more than Westerners, because they have always worked on the assumption that religion must be the integrating factor in life.

Here the challenge is thrown out to American Mennonite colleges to accept these students with all their problems and uncertainties, and in the spirit of Christ to share with them in building their faith and life on our Saviour and Lord. We must remember that there is not a Christian college in the whole of Africa. We have a responsibility to nurture and helps those who have come to Christ through the Mennonite church.

St. Chrischona Theological Seminary near Basel. Swiss and German Mennonite students attend.

Abram Pauls of Brazil is graduated from the Philosophical Department in Germanistik *in all the pomp and splendor a rector of a Brazilian university can bestow. He has obtained the title of a* Licentiat, *qualifying him to teach languages.*

Gudrun Janzen graduating from the Witmarsum Normal School, Brazil, receives her elementary teacher's certificate.

Argentina

The trend toward higher education is also on the increase among Mennonites in lower South America. Some of the problems which this brings with it are similar to those experienced by North Americans. Abe Boschman, writing from Argentina, points out two specific problems:

The language problem is becoming more noticeable. Youth, studying in Spanish, would like to use this language in their daily usage at home. Parents, however, still cling to the German mother tongue, and demand that it be used in church and in the home.

The "Latin culture," in which the young people grow up and which they accept, is so different from the "European culture" of their parents, that problems are also arising in this area.

Brazil

Peter Pauls, Jr., Witmarsum, Brazil, adds a few concerns:

In recent years a strong trend toward higher education is making itself felt in Mennonite circles in Brazil. Thus, for example, all graduates of the Witmarsum Normal School this year will be continuing their education in Curitiba. This raises a very important question: How will we employ our young people after they have graduated in these various new fields of study? The real question is: Can we do it? One thing is clear to us: many students will be estranged from our Mennonite society when they enter professions which take them outside of our communities into cities at a distance from their home congregations. The future will tell whether we are able to develop ties between our congregations and our young people in higher education.

In Africa, Asia and South America there is a strong optimistic note in evaluating the benefits of higher education. Educated youth is considered a tremendous potential asset to the church. But the back of the note of optimism is a strong undercurrent of questioning on the part of the church: Will we be able to channel this new resource into those activities which the church sees as most urgent? In this respect the higher education impact is very similar to our North American experience.

Contact With Foreign Students

By Betty Mae Janzen

THERE IS HARDLY a campus in North America where international students may not be found. They have come to acquire the technological knowledge we offer. They are interested in our nuclear reactors, our laboratory equipment, supermarkets, whiz washes, our way of life. They want to get to know us.

What is the response of the Christian student to these guests in our universities?

There is a price to pay. It is the cost of personal involvement. We have found that the only real effective way to communicate the Lord Jesus is through an honest shared friendship. However, if we do not have a meaningful relationship with Him, we have nothing to communicate and no power to do so if we had. International students have to be loved to Jesus Christ. This is only possible if He gives us love. We cannot generate love for them by ourselves.

Anyone, including international students, will be ready to listen to our message, after they have seen it evidenced in our lives. But only then. Our message is Jesus, and His life which He lives through us; it is not our culture, our pet ideas, or our denomination.

In our experiences at the University of Saskatchewan, Saskatoon, we have found that there are some advantages to being of the Mennonite faith. Invariably the internationals will come up with the question of why there are so many denominations when all are supposed to be Christians. After this will come the personal question regarding one's own denomination. The doctrines of love and nonresistance often hold special appeal to students from certain countries.

Mennonite student involvement in the past with other students on our campus, including international students, has been limited. There are many reasons for this. Fear, perhaps has been the greatest factor. However, as students are beginning to recognize the relationship between evangelism and the sovereignty of God, this is changing. Contact with Inter-Varsity Christian Fellowship has been valuable in this area.

In our personal experiences, we have found and are finding that in our friendships with internationals we have learned much. This learning experience has not been limited to the academic and the cultural. Best of all is what we have learned about ourselves; our pseudo-relationship to Jesus Christ, our lack of dependence on Him, our fear of involvement, our lack of love. He has used these friends to teach us more of himself in our efforts to show them more of Him.

Mennonite Students in Germany

By Heinold Fast

AT THE BEGINNING of the century most of the Mennonites of Germany belonged to the rural population. This was the case in West Prussia, in the Palatinate, Würtemberg, Baden, and Bavaria. The new urban churches—Crefeld, Hamburg and Emden—are exceptions. Thus in the past only a few Mennonite young people attended universities. Even some of the young people of the urban areas continued the business of their parents of the management of their factories. However, the contemporary problems that Mennonites

face were not unknown to them. The founding of many Mennonite churches in the larger cities such as Berlin, Hannover, Frankfurt, Ludwigshafen, and Munich at the end of the past century, was an indication that the Mennonites had joined the move from the country to the city and from towns to large cities. The movement of a younger generation to the city in order to obtain an education was partly responsible for this situation.

The Present Situation

This development has reached an unprecedented high in our day. Not only in the city but also in the country most of the gifted young people continue their education. This is due to the general leveling off of the differences between the city and rural population and also to the fact that the strongest rural congregations of West Prussia have been dissolved and absorbed in Western Germany. For the young people there is hardly an alternative except that they attend universities to prepare themselves for an occupation in the city or in the teaching profession.

There is no definite information available regarding the number of Mennonite students in Germany. An unofficial list of students consists of over a hundred addresses. It can be assumed however, that the number is about 250. The total church membership of the Mennonites of Germany is ten thousand. No definite information is available regarding the major fields of study and vocations chosen by the students, but it can be assumed that it is in line with the general norm of Germany.

Naturally, one of the problems of most of the rural congregations consists in the fact that they are losing some of their best members since few of the students return. Most of the congregations are not located near the universities nor can they offer jobs to those who have finished their studies. In addition to this, most of the students discontinue their affiliation with the Mennonite church, since they have no opportunity to join a church or remain in contact with Mennonites.

Furthermore, those who go into graduate work, have to devote themselves to studies which quite often have no direct relation to the Christian faith and yet they demand the total concentration of the student. Quite often this results in the severing of the inner ties of Mennonite tradition. The heritage which the student brought along from his congregation is either so insignificant that he does not even miss the loss or it consisted of petrified forms which he is unable to shape and adjust to the new life situation. Often his solution is that he bids farewell not only to his own community but also to his Mennonite past. Occasional visits in his home church leave him dissatisfied and strengthen him in his determination to move in another direction. Usually the congregation is quite helpless in this situation. As a result in some extreme cases, the congregation discourages young people from acquiring a higher education.

The Task and Its Solution

In this situation, there is a great task for the congregation as well as for the student. The congregation has to ask itself what it has to offer to its young people which they can take with them when they leave. Or more specifically, is the gospel such a serious and overwhelming matter that the young people are aware of the fact that it is a treasure with which they can never part? Or does the congregation present the gospel in such a narrow form that students find it impossible to retain its validity in the new life situation? The student must ask himself what relevancy his calling as a Christian has in his student situation. Can his studies be of such a "total" nature that there remains no room for anything else? Can he honestly study the reality of our world without taking into consideration the reality which has been disclosed through the gospel? What meaning does the Christian faith have for that part of humanity which includes the student? What meaning does faith have in relationship to money, parents, sex, state, vocation and the use of one's talents in the future occupation? Can a student in answering these questions ignore the help of a truly living congregation? Or where does he find this help if he does not have such a congregation near by?

Various forms of aids and fellowships have been developed and are intended to help the student with the solution of his problems:

1. *Student Fellowships.* In several university cities, student fellowships have been organized which meet regularly for Bible study and the discussion of matters pertaining to faith. Soon after the last war a fellowship was organized in Göttingen, in connection with the Mennonite Research Center directed by Ernst Crous. Today the Mennonite students meet every fourteen days in the home of Gerhard and Julia Hildebrandt. In Hamburg a number of students live in the large Mennonite parsonage known as *Mennoburg.* This gives them opportunity for close fellowship. They also participate in the activities of the young people of the Mennonite Church of Hamburg. The university cities of Heidelberg, Munich, Tübingen, and Marburg have Mennonite fellowships. The fact that German students change universities often, complicates the regularity of their attending the fellowship meetings.

2. *Student Conferences.* The first and the largest student conference took place in the fall of 1947 at the Thomashof. Since that time, with few exceptions, conferences organized by students have taken place annually. All German students are invited and at times Swiss and Dutch have participated. In 1962 the con-

ference took place in Holland. The aim of the conference is to acquaint the students with their Christian and Mennonite heritage and make them aware of their responsibility.

3. *Courses for Students.* Since 1963 the International Mennonite Bible School in Bienenberg near Basel, Switzerland, conducts a three-week course for students every spring. It is attended primarily by German students and is of great significance since the objective is to give students with various backgrounds and interests an opportunity to study the Bible, church history, and Christian doctrines. The educated person can thus get the equipment to give an account of his faith in the world in which he lives.

4. *Student Exchange.* When the exchange movement began in 1948 the number of Mennonite students going to American colleges for a year was considerable. This was for many a very significant experience. It also strengthened the ties between the German students. Without this common American experience, the German student conferences in the early years after the war would have been unthinkable. At present, the exchange program is restricted primarily to trainees and theological students who thus have the opportunity to get acquainted with American Mennonite life.

5. *Theological Students.* Germany has no Mennonite theological seminary. The ministers get their theological training at the universities or at theological seminaries of other denominations. Some congregations have lay ministers, that is, ministers without a special theological training. Ten students at this time are preparing for the Mennonite ministry, studying at a university or theological seminary. It has always been a concern of the German Mennonites to give these theological students an opportunity to acquaint themselves with their Mennonite heritage. *The Vereinigung der Deutschen Mennonitengemeinden* was founded seventy-nine years ago, primarily for the purpose of establishing a Mennonite theological seminary which never materialized. There were too many differences among the German Mennonite congregations. It was impossible to satisfy all. On the other hand, the present differences are to a large extent due to the fact that they have no theological seminary of their own. For this reason, a ten day course for the theological students has been arranged. The first course was offered in October, 1962, and the second in October, 1963. Both took place in the spacious rooms of the Crefeld Mennonite Church. The third convened September, 1964, at Kaiserslautern. Most of the theological students have spent a year of study in the United States.

6. *Paraguay Students.* For some time, a dozen students from Paraguay and Brazil have been studying annually in Germany. Most of them want to become elementary or secondary teachers. They participate in the general student conferences and meet at least once a year among themselves to discuss their problems.

The Mennonite students of Germany do not live in dormitories. In general, only a few German students do. Most of them live in private homes. This makes contact and fellowship among Mennonite students difficult. It is under consideration to establish a Mennonite home for students which would however be open to other denominations. This would provide opportunity for contact and Christian fellowship and common study of the doctrines of faith. As indicated, there is such a plan in Hamburg and it is hoped that this may be realized also at other places.

Higher Education in the Netherlands

By Cornelius Krahn

The Mennonites of Switzerland and South Germany were, and remained rural up to recent times. In the Netherlands and some bordering German cities the situation was different. Anabaptism was born in the larger Dutch and North German cities, such as Emden, Amsterdam, Haarlem, Rotterdam, and others. The Mennonites survived in these cities and some soon took an active part in the economic and cultural life of the country. It is true there were some elements among the Dutch Mennonites opposing this adjustment to the environment. On the other hand, Rembrandt counted Anslo, the Mennonite minister, among his closest friends, and was the teacher of such Mennonites as the well-known painter Govert Flinck.

Already during the 17th century some congregations had artists, writers, and physicians among their members. It became a practice to select ministers from the ranks of the latter, such as Galenus Abrahamsz de Haan. Consequently, the Mennonites overcame their attitude of "nonconformity" to the world in the days of the Golden Age of the Netherlands. There was, and remains, a distinct difference between the large urban

congregation and those in remote rural areas and on the islands. However, already in the middle of the 18th century the first attempts to give ministers a theological education were made. By the beginning of the past century almost all ministers received a generally prescribed academic and theological education. In 1964 the ministers and students observed the 150th anniversary of the student organization E.T.E.B.O.N. Although this student organization is more of a social nature, it has had a very significant influence on the academic, social and theological outlook and life of the students and future leaders of the congregations.

Mennonite students in the other departments such as philosophy, literature, science, law, etc., are represented at the universities of Amsterdam, Leiden, Utrecht, Groningen, and other institutions.

The student Cora Hulshoff Pol reports that there are some 250 Mennonite students listed for Amsterdam and for Groningen, and in other cities, 50 to 150 each. As a rule, the Mennonite students have monthly meetings. Some 10 to 12 percent attend the scheduled meetings. During the first years especially, students attend these meetings. Usually a special speaker is invited and after his presentation, a discussion follows. Students are also active in youth work, worship groups, and other programs. These are as a rule small groups.

Mennonite student committees sponsor these activities at the various university centers. The Mennonite churches of the university cities are usually large, having three to seven full-time theologically trained ministers. One of them is usually appointed to give part-time in service to the students in their interests and problems.

Our reporter points out that there seems to be a larger number of girls studying than boys. Numerous girls attend the Mennonite Theological Seminary and study theology at the University of Amsterdam. After graduation, they receive calls and serve churches with full responsibility equal to that of men. Mennonite students pursue all areas of knowledge and prepare for all occupations. Law seems to be the preferred occupation among the Mennonite students of Amsterdam. Economics and linguistics are also strongly represented.

The Student and the Church

By Theron F. Schlabach

MENNONITES HAVE AT times believed that the way to express their Christian faith was first of all to protect it. To some this has meant colonization in Mexico or in Alberta, while others have found less dramatic ways of shielding their faith from too much contact with their fellowmen. In the twentieth century, however, the brotherhood has decided — half unconsciously, half-deliberately—that our salt is useless until we have made it intimately touch and permeate that which we are supposed to savor. And so with an almost tragi-comic bravery we have set out to walk in the streets, the market-places, and the lecture-halls of the world. This decision has helped to bring about the phenomenon known as the Mennonite graduate student. It may also serve to open to him his place and his tasks within the church.

As the church is trying to understand the thoughts and ways of men to whom she wishes to preach, the graduate student is surely one member who is probing those thoughts and ways very deeply. Education is the process whereby men take what they consider the most important ingredients of their culture, reduce them to ideas, books, and formulas, and then seek to induce students to seize upon them and after careful thought and choice make them integral to their very thought patterns and personalities. The graduate student not only comes in contact with culture, but he must also grasp a part of it and immerse himself in it in its most concentrated form. If he is sensitive to his deep religious obligations both to understand his own development as a creature of God and to be a part of a church with a message for his fellowmen in whose culture he is immersed, he cannot take that intimate contact lightly.

No doubt it is true that, like others, the graduate student has too often ignored his obligation to be a contributing part of the church. Sometimes he simply lacks the necessary religious concern. Perhaps more

frequently, he fails because he allows his religious concern to become lopsided in the direction of his attempt to understand his own personal development as one of God's rational creatures. As a student, he absorbs more than he gives out, and the matters of faith he finds most pressing are those that help him find personal meaning in the facts and ideas he is absorbing. Often he has only recently faced the necessity to have personal beliefs and convictions, rather than merely repeat the words of men who have gone before him, and for that reason he is much preoccupied with his own religious quest. Whatever his reason, he frequently forgets that he is a part of a church; and perhaps it is with some justification that the church sometimes looks upon him as "the graduate student problem" rather than just as a member with special tasks to fulfill.

Yet, at least potentially, he does have his place and tasks in the church. If the church wants to understand the thoughts and ways of men in order better to bring God's message to them, the brother deeply immersed in their culture must have a role. First he may contribute to the discussion within the church itself, help clarify its task and message, and enable it to speak with meaning and cogency to people other than those who have had the benefit of an evangelical Sunday school training. And then, if a reasonably clear understanding of God's will emerges from that discussion, he may even have opportunity to communicate God's message to the men and culture around him. For not only does the graduate school system ask the student to master the ideas that make up human culture; it also purports to make him the kind of person who can contribute to lasting human thought and decision; and often he will find that the questions which thoughtful men in secular culture are asking are deeply moral and religious ones to which God has already spoken if men can discern his voice.

The church of the graduate student's experience, however, does not always provide the encouragement and the machinery for him to perform his tasks fully. The campus fellowship of Mennonites—if there is one on his campus—characteristically provides some rudimentary elements of church life, but little means for the student to carry out his task of helping the church interpret and speak to culture. The fellowship at Madison, Wisconsin, for instance, has fairly successfully provided the kinds of social experiences and opportunities for discussion that can help students in their own personal quests of faith, and that by itself is a worthwhile accomplishment. Occasionally it has even helped its members to begin to fulfill their larger tasks by inviting them to bring their special training as physicists, or sociologists, or students of literature to bear upon questions of our common faith and message. But at best the campus fellowship enables the student to bring his special insights to only a very small part of the total church; it is a small group, and its relation to the larger church is too unclear to provide him with broader, more church-wide avenues of communication. As for his other task, the ultimate one of communicating God's message to the men and culture around him, the campus fellowship hardly provides him a vehicle for expression. Perhaps the members are too introspective, or perhaps the fellowship is simply too small and weak to attempt to speak with the authority of God's church. Whatever the reasons for the fellowship's limitations, those reasons seem to be fundamental enough to operate quite universally. Even a campus group such as the one at Boston, which has had exceptional leadership and at one time envisaged much larger roles for itself, has once more retreated to the more limited ones.

Unfortunately, when the graduate student turns from his small campus group to the established Mennonite churches, he cannot always be sure of finding any broader media for carrying out his tasks—whether he looks to the level of his home congregation, his district conference, or his denomination. Seldom does the congregation very actively seek his participation in the fundamental decisions of its life and message. Perhaps he cannot expect it to do so, since he is constantly absent and the foundation of congregational life is the gathering of the church, and yet all efforts in that direction promise to be mutually profitable to both the church and him. In any case, he might expect the district conferences and the denominational organizations to be somewhat more interested in his potential contribution, as it is their function to bring together the convictions and the resources of the dispersed church. But are district conferences asking students even in the Mennonite theological seminaries to share with them the theological ideas that they have been studying? Are the church's social and economic problems committees seeking the thoughts of graduate students in sociology, economics, and political science? Do our relief and service committees ever consult our medical students, or our students of social work, for their thoughts on the best ways of ministering to people's physical and social needs?

The denominations have their student services committees, whose members have often approached their responsibilities with great dedication and understanding and have done much to help both the student and his brethren see him as an integral part of the church. Yet even with the work of the student services committees, the student is unsure just how the church will provide him with avenues for contributing to its understanding of the culture in which his studies immerse him. If the church wishes to benefit from the graduate student's peculiar experiences for the task it has chosen for itself in the twentieth century, and to make itself truly the church for the graduate student himself, it must seek to keep open those avenues.

The Church's Involvement in Higher Education—A New Venture

By Walter Klaassen

INTEREST IN HIGHER education among North American Mennonites began with the founding of Freeland Seminary near Philadelphia in 1848. As a Mennonite school it had a short life, becoming Ursinus College in 1869. Another such effort was Wadsworth Institute which existed from 1868 to 1879, and became the posthumous parent of Bethel College in 1887. Other schools followed in rapid succession after this: Goshen 1894, Bluffton 1900, Tabor 1908, and Eastern Mennonite College in 1917.

The original vision for the Mennonite church college was a separate campus, the brotherhood providing voluntarily the means for the construction and maintenance of an institution. This pattern has been maintained although some non-church funds are now available for expansion. The inclination for Mennonite students to patronize state schools is increasing. Thus, the competition of the tax-supported schools is a threat to the church college.

Canadian Mennonites have never had their own liberal arts college. Comparatively speaking, only a small number of Canadian Mennonites have attended Mennonite colleges in the U. S.; most of them have gone to provincial or state schools. The relatively large number of Mennonite young people enrolling in the universities of Ontario caused Mennonite leaders to raise the question about a Mennonite institution that might serve at least some of these students. The cost of establishing a school like Goshen or Bethel was prohibitive. Was there some other way, a way of meeting the need that a small brotherhood could hope to tread successfully?

Early in 1959 the Legislature of the Province of Ontario passed "The University of Waterloo Act, 1959," chartering the University of Waterloo as a provincial university. Almost immediately the University sought to have church-related residential colleges as affiliates. The request came also to Mennonites. Here was the opportunity to enter the field of higher education without having to provide for costly classroom, laboratory, and faculty resources, while at the same time securing the opportunity for a creative combining of intellectual and spiritual values.

In the same year a study committee met to consider the advisability of responding to the invitation extended to the Mennonite brotherhood. The moving force was the Kitchener-Waterloo Inter-Mennonite Ministerial Fellowship. The basic intention was "to conserve the 'educated' human resources of which our brotherhoods will increasingly stand in need."

Objectives of Conrad Grebel College

But the objectives of the educational venture that is now Conrad Grebel College were not seen merely as a means of Mennonite self-preservation, a minimum aim of keeping Mennonite students Mennonite or of "producing" church leaders. A statement of goals was presented in a report of the study committee which met in 1959. This statement as well as several others from the first years reveal the following main objectives of the founding of Conrad Grebel College.

Conrad Grebel College is to be the locus for witness to the Gospel as understood by Mennonites. Here is assumption of responsibility for Christian witness on the campus of a secular university.

Conrad Grebel College will provide the opportunity for growth into maturity of manhood seen in Jesus Christ for each student. This reflects the concern that

Chapel of Conrad Grebel College, Waterloo, Ontario.

Dedication service of Conrad Grebel College, October 25, 1964.

Conrad Grebel Chapel windows showing the heavy leaded lines of the colored cathedral glass.

the student not only remain a loyal Mennonite in the interests of Mennonite self-preservation but that the spiritual maturity of each student is, with some qualifications, an end in itself.

Conrad Grebel College is seen as a center for Mennonite witness among "other denominations and sectarian elements of an academic community." This reveals the consciousness of the value of the Mennonite contribution to the universal church and that this must be contributed in the ecumenical arena rather than by simply being *die Stillen im Lande*.

The establishment of Conrad Grebel College is seen as a means of encouraging qualified members of Mennonite churches to join the faculty of the University of Waterloo. Here too the motive is the opportunity for the witness in the academic world, and that such witness be a unified Mennonite witness.

Conrad Grebel College hopes to aid its members in making deliberate and meaningful occupational and professional choices. This is important both for the urgency of the world's need as well as for personal fulfillment.

Conrad Grebel College is seen as the "physical and symbolic center for students from Mennonite churches, both those attending the University of Waterloo and those attending other universities and institutions of higher learning in Ontario." It is to be a center of integration for the study and witness activities of the Mennonite student communities at various educational centers.

Relationship to the University of Waterloo

The affiliation of a Mennonite institution with a secular university is a new venture in American Mennonite higher education. It provides both opportunities and dangers. To clarify the college-university relationship the main parts of a statement of relationship taken from the January, 1962, Progress Report are cited:

> 1. We (Conrad Grebel College) reserve the right of jurisdiction over the conduct of our students and the right to provide religious worship for them . . . .
>
> 2. Subject to satisfactory prearrangements, our students shall be admitted to courses offered by the University or by an affiliated or federated college.
>
> 3. We reserve the right to develop our own courses of study in harmony with our denominational beliefs and the University Senate shall give academic credit toward a degree for such courses when it is satisfied that academic and curricular requirements are maintained.
>
> 4. We agree to hold in abeyance all degree granting powers we may acquire in the future, except those in theology, as long as the affiliation agreement remains in force . . .

Practically this means that Conrad Grebel College students take the major portion of their academic work in the university. The college offers two courses in Christian foundations and heritage for which arts elective credit is given in the university. Students from the university are now enrolled in classes taught at the college.

Ecumenical Setting

Conrad Grebel College is unique among Mennonite institutions in that it is the joint project of several Mennonite bodies. Unfortunately several groups originally involved have since found it advisable to withdraw. But a beginning has been made. Perhaps it will show the way for unified effort in education among Mennonites elsewhere. We know that cooperation is possible and desirable. Can we become serious about our stewardship of personnel and means on a broader scale?

A very exciting feature of Conrad Grebel College is the possibility for ecumenical encounter with students and faculty in the colleges of the United, Anglican, Roman Catholic, and Lutheran churches. Mennonites have rediscovered their sixteenth century heritage and have found a new basis for ecumenical dialogue. Our concern is especially in the doctrine of the church and in the importance of the war and peace issue for the ecumenical movement.

Retrospect and Prospect

At this time Conrad Grebel College has a history of an operation of one semester. One can therefore say little with any confidence about the success or failure of the venture. However, some comments about the program and its probable prospects should be made.

The house is full. About 30 percent of the students are Mennonite, most of them are members of the United Mennonite Church. Of the rest the United Church of Canada supplies the largest number, with the Anglican, Lutheran, Baptist, Presbyterian, and Associated Gospel communions contributing most of the rest. Several Buddhists, Jews, and a Moslem add a wider dimension.

The one unique feature about the Conrad Grebel College instructional program is the academic seminar. All students who are not enrolled in one of the credit courses offered by the Conrad Grebel College are required to participate. Once a week for two hours students meet with the faculty to study the Bible, basic Christian belief, and church history. The second semester program includes four joint-sessions of all the seminars in which lectures on Mennonite history, theology, service, and sociology are given.

Participation in Christian activities is voluntary. These include the weekly chapel service on Wednesday afternoon and the Sunday morning worship and fellowship study session. Attendance at chapel has been good and students are becoming involved in the planning and conducting of worship services.

The Sunday morning worship service was begun on a trial basis. The city churches are all several miles distant, many students have no cars, and there is no adequate public transport. Attendance has varied from 12 to 50. The trial period was to have ended at Christmas 1964, but recent developments urge us to continue for the balance of the year. Attendance has increased with some interest being shown by professed non-Christians. The Sunday morning sermon topic is decided upon by the chaplain in consultation with a group of students, and after the worship service all who are interested meet to discuss the sermon. Interest has been sufficient to warrant the formation of several groups which will necessitate help from the local congregations in terms of personnel. This program was established in consultation with the local Mennonite ministers, and close cooperation with the local congregations is envisioned for the future.

A meeting of considerable importance took place on December 13 when a number of Conrad Grebel College students met with members of St. Jerome's College (R.C.) to converse on the subject "Christian Communalism and Individualism." Both groups were so enthusiastic about the outcome that further meetings have been planned. They are to be serious Christian conversations and it is hoped that some united Christian action may result from this contact.

We must now begin to look beyond the Conrad Grebel College student body to serve and involve other students in the University of Waterloo. We are working to establish a disciplined Christian fellowship under conditions that are new to all of us. To most Mennonite students it is a new idea. Some are enthusiastic; many are cautious and hesitate to get involved. We believe that a clear, compelling witness can be made by Conrad Grebel College only if a committed group of Christians meet regularly as the church under the inspiration and guidance of the Holy Spirit for worship, fellowship, and study. The beginnings are there; may God prosper his work.

The Mennonite Church of Boston

By Robert L. Jungas

THE MENNONITE CHURCH of Boston was founded on Good Friday, 1962. At that time nineteen persons joined together under the leadership of Lawrence Burkholder to form a new congregation. The individuals so united had come from various Mennonite communities to study or to work in the Greater Boston area. The new congregation was not affiliated with any Mennonite conference, nor with any college or university, nor was its formation the result of the outreach activities of any other church body. Rather, this new congregation was formed at the initiative of the Boston Mennonites because they felt a personal need for a local congregation and because they believed that there existed opportunities for service and outreach which could best be met by a formally organized church body.

For several years prior to 1962 the Mennonites in Boston, largely graduate students, had been meeting together occasionally as a student fellowship group. These meetings, begun in 1959 by Leland Bachman and John Ruth, became more regular and more meaningful as members of the group grew to know each other better. By the summer of 1961 Bible studies were being held weekly. Meetings were continued in fall in the homes of group members. The discussions soon became centered on the question of forming a church and culminated in our formal organization the following Easter.

Why did we decide to organize so formally? Why not continue as a loosely-knit fellowship group? The basic and overriding factor was our desire for a local church to which we could give our full allegiance. Especially was this true for the members who considered themselves to be living more or less permanently in the Boston area. Absentee membership was in disrepute. What did it mean to belong to a church fellowship one thousand miles away which you might visit only once a year at best? Such memberships were both undemanding and unrewarding. Where there was a significant link to the distant church it was largely sentimental or nostalgic. Moreover, to transfer membership to a local non-Mennonite church seemed out of the question. It was also unsatisfying to remain indefinitely as a "free-floater" amongst local church groups.

Since 1962 the congregation has slowly expanded and at the end of 1964 the attendance at our meetings ranged from twenty to thirty with about half being students. Meetings are held every two weeks in the homes of the members. Special services (such as communion services, planning meetings, Christmas programs, etc.) are occasionally scheduled on the alternate weeks. The meetings are designed for serious discussions either of practical problems of Christian living in urban America, 1964, or else of Bible passages and their application to such problems.

The Champaign-Urbana Mennonite Church

By Leonard N. Neufeldt

A SMALL NUMBER OF Mennonites have resided in Champaign-Urbana, Illinois, for a number of years, but until very recently have identified themselves with Mennonite churches in adjacent communities or with churches of other denominations. The first organized venture in Champaign-Urbana was the formation in 1960 of the University of Illinois Mennonite Student Fellowship. Mennonite students and permanent residents now found it possible to meet monthly. Although the organization was quite small at its inception, mem-

bers were soon heard discussing the merits of establishing some sort of church fellowship. In the fall of 1963 several residents and students were asked to work out definite plans for the establishment of a congregation. On February 9, 1964, about 45 residents and students met in a new Adventist church for the first church service. Since that time the attendance has increased to about 65.

The number of students in the church approximately equals the number of community residents. Consequently we consider ourselves a city church rather than a university church. On the other hand, the students have been willing to assume many and various responsibilities. Students and residents have endeavored to implement a program of lay ministry by which we hope to avoid the almost ubiquitous separation of the preacher and the pulpit oriented audience. This emphasis on the involvement of the entire membership is expected to continue and to be strengthened when Richard Yordy of Arthur, Illinois, will become our pastor next summer. For the adults perhaps the most important part of the Sunday worship experience are the discussion groups, in which several members alternate as leaders in the open forums designed to encourage Christian sharing.

At the present time we are not officially affiliated with any Mennonite Conference, although we enjoy a close working relation with the Illinois Conference of the (Old) Mennonite Church. Most of our members are from (Old) Mennonite, General Conference and Mennonite Brethren congregations. Any affiliation in the future will be one under which we would be encouraged to define the nature of our own group and retain our present inter-Mennonite flavor.

Our aims and concerns are admittedly still somewhat amorphous. Certainly we desire to renew our own faith and rediscover an Anabaptist heritage which is relevant to our own experiences and makes a significant contribution to the surrounding church community. In certain instances we have attempted to express old concepts in a contemporary and understandable terminology. We have also recognized the necessity of enlarging the sphere of application of basic Anabaptist ethical beliefs so that they relate to what we understand as the modern economic and sociological situation.

Thus far we have delineated four major functions of our church experiment. In the first place, we are an inter-Mennonite fellowship whose unifying impulse derives from a common interest in church renewal, historic Anabaptism, and practical discipleship. Furthermore, we recognize our venture as an experiment in ministering to students on a state university campus. Because of our location we regard our fellowship as an opportunity to originate a new church in the city and minister to urban residents. Since we have a substantial Negro population in Champaign and people of various social classes in the twin communities, we would also like very much for our church to be as integrated and classless as possible.

We have come increasingly to believe that our witness must be a distinctive one; that if we are to make a meaningful contribution to the Mennonite brotherhood and the church at large, we must avoid simply duplicating other churches. This is not to imply that we are competing with the institutionalized congregational churches. Rather, we hope in a small way to add a new dimension to the witness of the church.

The Columbus Mennonite Church

By Henry Rempel

The Columbus Mennonite Church had its beginning in 1957, as the result of a search for fellowship by some Mennonite students at the Ohio State University. Through the encouragement of Kenton Brubacher, such families as the Russell Liechtys and the Jim Millers agreed to gather on Sunday morning before going to community churches for the worship hour. In the following year the program was expanded to include morning worship, but the members regarded themselves as a temporary group meeting on a year-to-year basis for the benefit of interested students on campus.

As the group became larger, and as the Mennonites who were not university students began to attend, the desire arose to provide a more permanent structure. In 1961 under the guidance of such men as Don Wyse and Ronald Smucker, formal organization as the Columbus Mennonite Church took place. Without an organization it was difficult to serve the diverse in-

terests of the larger Mennonite group. Also, there was an increasing need to provide for the children.

With this desire for a continuous structure, it was only natural that leadership within the church tended to pass to the more permanent non-student members. Nevertheless, the students continued to play a vital role in the church. The importance of this can be seen in that the church continued to center its activity in the university area. The formal programming within the church was limited largely to members serving each other, so encounters with the campus was left to the initiative of the Mennonite students attending at any given time.

The effect of the church on the larger Mennonite brotherhood is difficult to evaluate. The church has suffered from the limited communication with the larger brotherhood. The reason for this is partly the distance of Columbus from larger Mennonite areas, but more likely, it reflects the limited communication that exists between the larger Mennonite brotherhood and many of its university students. The acceptance of the Columbus Mennonite Church into both the Central District Conference of the General Conference Mennonite Church and the Ohio and Eastern Conference of the (Old) Mennonite General Conference was an attempt to improve communication. It is hoped that the unity attained within the church will become contagious throughout the larger brotherhood.

Since the church has developed almost solely through the efforts of lay individuals coming from established Mennonite communities, it is to be expected that patterns reflecting the parent churches would emerge. It might be noted though, that the church has maintained financial independence throughout, and has always provided its own leadership. This might have implications for urban mission work in the future.

A possible weakness of the Columbus church might be that approximately one-half of the Mennonite students at Ohio State University choose not to affiliate with the church. One reason for this may be that many students have never been in contact with a church in any other way than to be served by it. Here they are expected to participate actively in church life and work. For others this is a welcome challenge.

A University Mennonite Church

By Truman V. Hershberger

In the spring of 1963, the Pennsylvania Mennonite Student Fellowship evolved into the University Mennonite Church of State College, Pennsylvania. Why the metamorphosis? With an increasing number of Mennonite students and faculty attending and working at the Pennsylvania State University, an interest in a more permanent type of association developed. A special concern for the organization of a congregation developed among several members of the fellowship, who subsequently met together to explore this possibility. After considerable discussion and prayer, a congregation was organized patterned after the brotherhood concept. It was agreed that leadership should come from within the group, and that each member should commit his time, talents, and material possessions to the total program of the church. The new congregation was formally organized on June 16, 1963, with twelve members signing the charter, a document describing the purposes, aims and goals of the congregation. Laurie Mitton was chosen leader; Eloise Hostetler, secretary; and Truman V. Hershberger, treasurer. To help support the total educational mission and service programs of the Mennonites, the new congregation affiliated with the Allegheny Conference and the (Old) Mennonite General Conference.

Some of the major factors that stimulated members of the student fellowship to form a congregation were the need for 1) a congregation in the State College area (the nearest Mennonite congregation being 25 miles away), 2) Christian fellowship and Bible study among Christians of like faith, 3) an evangelical, Christian witness to students and faculty on a secular campus, 4) a more stable, substantial witnessing program than that provided by a fellowship, and 5) a witness to those Christian principles typically Mennonite.

For the first four months, worship services were held Sunday evenings in a campus building or in a member's home. Since October 6, 1963, the congregation has been meeting regularly on Sunday morning in a classroom building on the Penn State campus.

The present church program consists of regular Sunday morning services, quarterly communion services, occasional Sunday evening services, monthly meetings of the mission society and men's fellowship meetings, and occasional social activities. A 15-minute devotional period generally opens the Sunday morning services followed by a 45-minute period during which time adults engage in a topical discussion and children attend four Sunday school classes. Most adult discussions have been based on a study of the book of Romans. Members share responsibilities for opening remarks and announcements, responsive reading, morning prayer, and the teaching of the Sunday school classes.

As a means of approach to campus witness, the University Mennonite Church affiliated with the University Christian Association, the university-wide organization responsible for most religious activities on the campus, including inter-faith, Sunday morning chapel services and Bible discussions. Through this affiliation the new Mennonite congregation shares in the opportunity of helping to set University Christian Association policies and of participating in campus religious activities. This involvement raises several questions. Should witnessing be limited to the efforts of individuals, i.e. achieving excellence in a particular field? Should the congregation have a corporate involvement in campus or community issues?

In retrospect, the University Mennonite Church has demonstrated that a new Mennonite congregation can begin and grow on a secular, university campus when Christians commit themselves to Christ and his program, set goals and serve him. The congregation has also demonstrated that a Mennonite church consisting primarily of Christian Mennonite students and faculty attending and working at a state university can be not only financially self-supporting, but also can meet the "conference quotas" when the members are committed to Christ and his total program. The members of the congregation have committed themselves to Christian stewardship and have practiced planned giving from the beginning. It has been a real blessing to be a member of this young, unorthodox Mennonite congregation during the formative years. The current membership in twenty-six.

Faith Mennonite Church

By John A. Esau

In contrast to some of the other student-related churches that have recently been established, Faith Mennonite Church in Minneapolis did not emerge from a student fellowship. In fact there was no such organization at the University of Minnesota, though an unsuccessful attempt had once been made to organize such. In some ways our situation was just the opposite of such churches as Columbus and Urbana. The concern for the Mennonite university student grew out of the church in search of its mission to the city and to its people. The Mennonite Student Fellowship at the University of Minnesota began through the initiative of the church instead of the other way around.

Faith Mennonite Church early in its history (1962) faced the choice of a location for a church building. A significant part of its decision was its long term commitment to the student center of the city. In our case, to have located in a suburban area would have eliminated a large part of our involvement in the university and college community. It was a conscious decision on the part of the church to buy an older church property located near the campus of the University of Minnesota.

In response to the often quoted idea that you cannot base a church on student involvement I have often answered: "That may be true, but we can ignore our students only to our own drastic loss." The city church and the university-related church must see as part of its responsibility the growing number of Mennonite students.

Our experience in Minneapolis confirmed the belief that in order to minister to the new student generation the church must transcend the many barriers that exist between the younger generation and the more traditional Mennonite church. The church will have to manifest an attitude of openness, especially to educational inquiry. It will need to give evidence of a kind of honesty and integrity to its own religious faith and practice.

At the end of 1964 there were approximately thirty-

seven General Conference Mennonite students in the Twin City schools. Of these about seven could be said to be vitally related to our church; eight more might be termed as nominally related to Faith Mennonite Church. In Minneapolis we make no boasts of success, nor do we anticipate a rush of Mennonite students to break down the doors of our church. We are not even certain that the average Mennonite student will even consider the Mennonite Church as a live option for commitment.

We can only hope that in our situation the church will serve as a symbol of a faith which is open-ended, unafraid to cast its lot with the student generation. We believe that our Anabaptist-Mennonite heritage at its best potentially provides this option in our student's quest.

Mennonite Research in Progress

Compiled by Melvin Gingerich, Cornelius Krahn, and others.

In the April 1964 issue of *Mennonite Life,* we reported about various research projects including M.A. and Ph.D. theses. Preceding April issues since 1947, contain similar information under the headings "Mennonite Research in Progress," "Mennonite Bibliography," and "Books in Review." Of special research value is the article entitled "Anabaptism-Mennonitism in Doctoral Dissertations" which appeared in the April, 1958, issue. The editors of *Mennonite Life* will be pleased to receive information to be included in "Research in Progress."

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Brubaker, J. Lester, "A Critical History of the Mennonite Elementary School Movement." Ed.D. University of Virginia. (In Progress).

Klassen, P. G., "A History of Mennonite Education in Canada." Ph.D. University of Toronto. (In Progress).

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Compiled by John F. Schmidt, Nelson P. Springer, J. P. Jacobszoon and others.

The Mennonite Bibliography is published annually in the April issue of *Mennonite Life.* It contains a list of books, pamphlets and articles dealing with the Anabaptists-Mennonites.

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

Previous bibliographies published in *Mennonite Life* appeared annually in the April issues since 1947 (except July, 1963). Authors and publishers of books, pamphlets and magazines which should be included in our annual list are invited to send copies to *Mennonite Life* for listing and possible review. We have added a new section under "Mennonite Writers."

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Books in Review

Fiction

Hannah Elizabeth by Elaine Sommers Rich. New York: Harper and Row, Publishers, 1964, 161 pp., $2.95.

In a kind of stream-of-conscience style the author tells every child who reads *Hannah Elizabeth* that life is full of sounds, tastes, smells, feels, sees, and thinks.

There is so much to find out! Hannah Elizabeth at ten felt drives from within and from without. Inwardly there was the longing to do, to say, and to be what her mind stretched out for. Words fascinated her, kind deeds caught her attention, people with large souls attracted her.

Grandfather Schrock's oft repeated Psalm stretched her mind the most: "There is a river, the streams whereof shall make glad the city of God." Each time she heard it she sighed gently. The Bible was like that—so hard to understand. But Hannah Elizabeth did not let go. She connected all her experiences—school, fairy tales, church, birthday parties, teachers, pesky teasing cousins, reunions, Christmas decorations, gifts, daily chores, seasonal community activities, local geography, recitals, grandparents, death, funerals—and because of this connecting she figured out for herself what the words meant. The river and the streams must be God following along with her every day. The greatest discovery of all was that everything is glad all the time, even if it be difficult or sorrowful.

Life for Hannah Elizabeth at times was troublesome. She was made ugly with large, disfiguring freckles. Her movements were sometimes awkward, especially when milking a cow, or batting a ball, or writing a neat legible hand. And cousin Paul along with schoolmate Bruce Brown made life the more troublesome. Paul's nicknaming her Hany Lizard, and Bruce's telling the whole school that "Grandfather Schrock was once a jailbird" added to her trouble.

But there were other people in Hannah Elizabeth's life who were a help—Miss Davis, the fifth grade teacher who also had freckles and who introduced her to Hans Christian Andersen, insightful Grandfather Schrock's vindication of Hans Christian Andersen before the whole church when he read aloud the fable from the book of Judges, Grandmother Schrock's sensitivity of Hannah's embarrassment over not knowing how to milk a cow and her relieving the humiliation by suggesting that Hannah "go quickly to the house and start peeling potatoes and filling the apple butter dish in readiness for supper."

Skillfully woven into this tenth year of Hannah's life are the activities of the church including a communion service. The author describes the members of the church as plain people who dress simply, wear long hair, wear no hats or rings, drive cars, and have electricity.

In this tightly woven plot which moves forward rapidly and naturally, the reader is satisfied that for Hannah Elizabeth each stage of development was the best preparation for the next one. This ten-year-old reached for the new and untried and knew how to connect them so that the whole of a year's experiences was meaningful.

HESSTON, KANSAS *Melva Kauffman*

Denn er wird meinen Fuss aus der Schlinge ziehen. ("For He shall pluck my feet out of the net," Psalm 25:15.) by Peter Braun, Berlin: Herbig'sche Verlagsbuchhandlung, 1963. 467 pp. DM 19.80.

Peter Braun, the author of the book, narrates two decades of refugee life starting in the Soviet Union around 1930. He fled from Russia for political reasons going to Brazil via Persia. He soon went to Germany where during World War II he was drafted and sent to the Russian front. Taken prisoner of war, he was sent to the camps of Vorkuta and Sverdlovsk. He was accused and tried for various things, but survived all hardships. The report about his experiences during these trials constitutes a major part of the novel. He was determined to camouflage the fact that he was born in Russia, knew the Russian language, and had escaped from Russia. This involved him in lies from which consequences he barely escaped. The book closes with his return to West Germany. He reports about much, some of it only by hinting, and keeps silent about other experiences. The fate of the writer moves the reader deeply. He raises many questions about which he leaves the reader without an answer.

It is in place to review this book because the author, of Mennonite background, constantly refers to his heritage and quotes Menno Simons, and the Mennonites in general. However, his interpretation makes a caricature of his heritage.

The Mennonites have been migrating for 400 years. In this search for religious freedom they have conquered borders and powers and demonstrated the transitory character of the church. The writer of the book is not always aware of the motives for these migrations and reveals this is his presentation of the Mennonites. He insists on being related to the Mennonites and their faith and at the same time shocks the knowing reader through his "non-Mennonite"

thinking and presentation. Even if we take into account that he was subjected to horrible psychological torture, the inconsistency in his behavior and way of narrating cannot be overlooked.

Menno Simons is represented as "a monk" who accompanies the author as a source of miracles and to whom he exclaims from time to time: "Forgive me Menno, I have never given you up; I had to deny you but you were always in me." (p. 322) In his desperate situation he can pray "God, if I'm to perish, help me to remain steadfast, help me to lie." (p. 270) Without scruples, the author discusses and describes indiscriminate sex relationships in which marriage and faithfulness become meaningless.

This inconsistency, in addition to peculiarities of style and linguistics, must be traced to two circumstances, which do not justify the weakness, but may make it humanly understandable. The author has fallen prey to the all over-powering experience of a refugee, soldier and prisoner of war. He has neither conquered the hell of his experiences nor gained the necessary distance to his past. A longer period of time would be necessary to digest this more properly. Furthermore, the author seems to have accepted literary assistance in the description of his horrible experiences from persons who neither knew eastern Europe nor the Mennonites. Consequently the style of the book is not integrated and historical accuracy falls short.

For the average reader these shortcomings may be of little significance. He may enjoy the grotesque descriptions of a representative of a generation of the time of a war. The historical inaccuracies pertaining to the Mennonites, however, challenge us to point out some of the inconsistencies and weaknesses of the book. This is particularly in place since the book has become a sort of "best seller."

WUPPERTAL, GERMANY — *Johannes Harder*

Larry and Kathy by Esther Eby Glass. Illustrated by Ivan Moon. Herald Press: Scottdale, Pennsylvania, 1964. 136 pp.

Mitsy Buttonwood by Edna Beiler. Illustrated by F. A. Sonderen. Herald Press: Scottdale, Pennsylvania, 1963. 91 pp.

Parents who seek to emphasize values in the books which they recommend to their children will do well to investigate the above books. Both of these authors were born in Virginia and grew up in rural communities in which the church played a dominant role. They have been able to translate their experiences in community, church and home into readable stories. Both of these books should appeal to boys and girls in the middle and upper grades. The books are illustrated and might prove valuable for family read-aloud books. They ought to be found on the shelves of our church libraries.

BLUFFTON COLLEGE — *Eldon W. Graber*

Finley Eversole, Editor *Christian Faith and the Contemporary Arts* Nashville: Abingdon Press, 1957, 255 pp. $5.00.

This book is a compilation of twenty-eight essays. It is an attempt to bring together a meaningful dialogue in which theology and art are discussed, not as separate entities, but in the ". . . center of a theology of the imagination shared by the artist and the church."

The reader will find some of the essays more stimulating and to the point than others. The foreword by Robert Penn Warren and the editor's preface clearly set out the issues. The book is provocative, timely, and speaks to an urgent issue. To me it is unique. I commend it to college teachers, serious students, and ministers, not to overlook the general reader.

BETHEL COLLEGE — *David H. Suderman*

Reformation Bibliography

Karl Schottenloher, *Bibliographie zur deutschen Geschichte im Zeitalter der Glaubensspaltung 1517-1585.* VII. Band: *Das Schrifttum von 1938-1960.* Bearbeitet von Ulrich Thürauf, Lieferung 1-6, pp. 480. Stuttgart: Anton Hiersemann. 1962-1964.

The well-known bibliography of the Reformation by Karl Schottenloher published before World War II was just about sold out by the time the last installment appeared. In 1956-58 an unrevised edition of the six volumes was published. Research, however, had gone on since the first volumes appeared. Since Schottenloher had died in 1954, Ulrich Thürauf was asked by the publisher to prepare a supplemental volume (VII) which is now being published in installments.

The editorial polices of the first volumes continue to be observed which means that only a selection of printed and written material is being listed. Books and articles dealing with the Reformation are listed as follows: Persons, places, countries, territories, materials. The volume will be concluded with a list of authors and titles. Installment (*Lieferung*) 6 contains materials (*Stoffe*) from B-T which indicates that the volume will be completed soon. The present compiler continues the tradition of thorough scholarship and dependability. For the owners of the first 6 volumes this is an indispensable addition. Even if this bibliography cannot be exhaustive it is an excellent guide to sources of any chosen field which in turn will open up avenues to other sources. Naturally, it is not surprising that much has again been published since 1960. It so happens that the last *Lieferung* (installment) contains the bibliographies under "Mennoniten" and "Täufer." A few remarks are therefore in place.

Naturally, no one compiler of such a bibliography would be in a position to become equally aware of the total sweep of the whole Reformation literature and all its radical and obscure streamlets and their treatment the world over. With this in mind one can only admire the thoroughness of the compiler as far as Anabaptism-Mennonitism are concerned. It is not surprising that the editor is better acquainted with the European literature than the American. However, one could ask why not more attention was paid to Dutch scholarship (*Stemen* as an example). In America the most startling omission is that the compiler did not avail himself of the annual bibliographies of *Mennonite Life* (April) as well as the "Research in Progress" reports and book reviews. Nor does he seem to have made much use of the four-volume set of the *Mennonite Encyclopedia* (1955-59). All in all the publishers and the compiler are doing a great service to those interested in Reformation research.

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