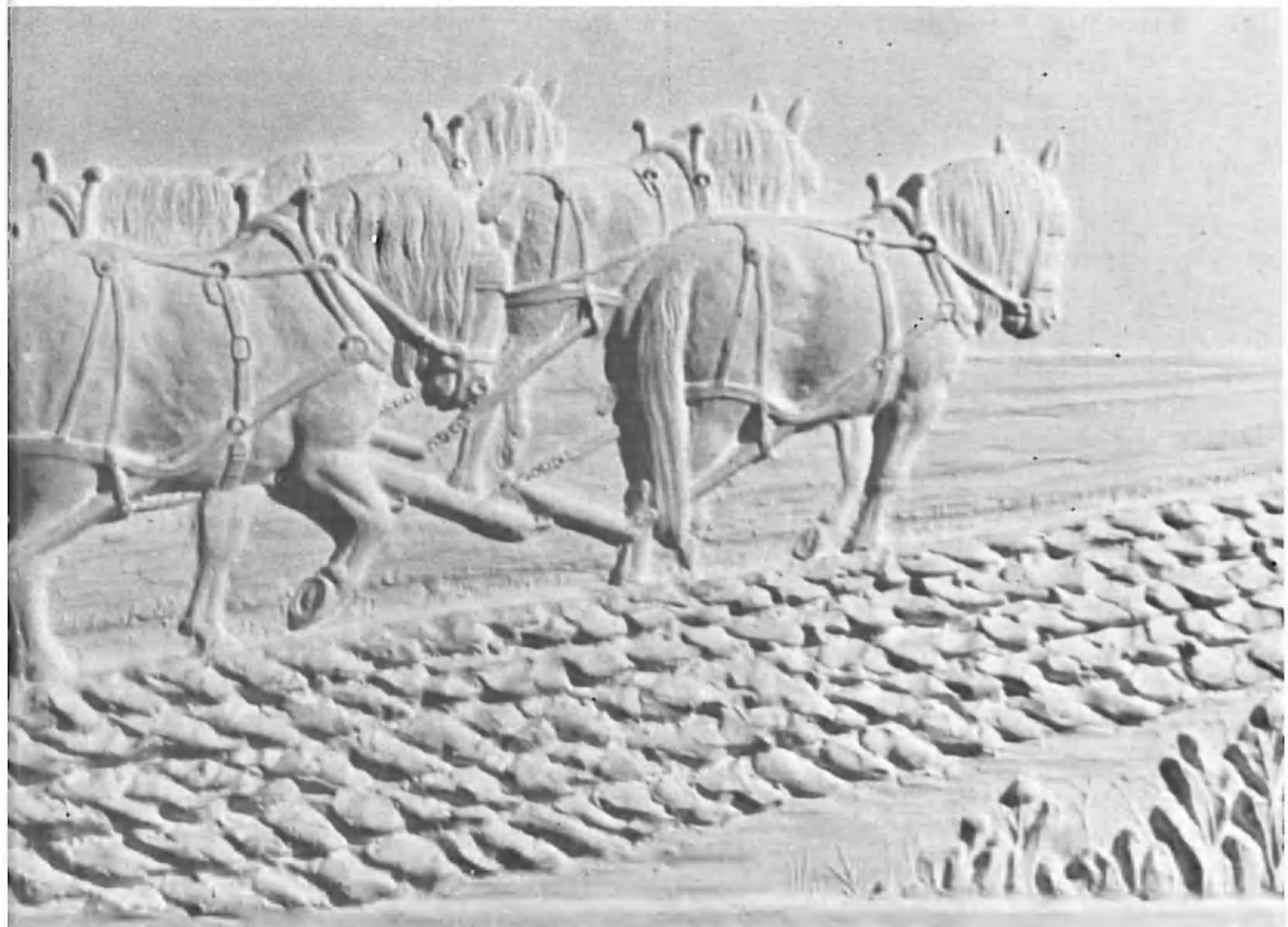


MENNONITE LIFE

OCTOBER 1969



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October, 1969

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"They Shall Beat Their Swords into Plowshares" by John P. Klassen.

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IN THIS ISSUE

we continue the theme of the cultural and intellectual developments among the Mennonites of Russia started in the April issue. It is the fourth issue devoted to the Mennonites in Russia. ¶ The individuals selected for this issue belong to the large number of Russian Mennonites who left Russia prior to World War I to study at Swiss and German universities in order to return to their home as educators. Most of them did return; some did not. Many of them went abroad with the intention of studying theology but broadened their field as their studies progressed. ¶ John P. Klassen studied art abroad and returned to Russia, experiencing World War I and the Revolution which profoundly influenced the theme of his life work as is evidenced in this issue. Peter G. Epp, starting with the study of theology, widened his interest to include philosophy and cultural and literary pursuits. He taught at Bluffton and Columbus, Ohio, where he produced many writings, most of which have not yet been published. Similar was the experience of Dedrich Navall (Dietrich Neufeld). After his studies abroad he returned to Russia where he started to teach and to write which he later continued at Bluffton College and in California. Some of his early writings were published while the later ones are preserved in manuscript form. We are fortunate that the widows of Epp and Navall consented to write about the lives of their husbands. ¶ A. B. Enns, who shared his youth and studies abroad with Klassen, Epp and Navall, remained in Germany as did others. He has become a son of the city of Lübeck whose cultural history he has covered masterfully. ¶ The editor of *Mennonite Life* aimed to summarize the cultural and literary efforts among the Mennonites of Russian background briefly by making reference to some other Mennonite writers of Russian background. Elmer F. Suderman, in "The Comic Spirit of Arnold Dyck" and in his translation of one of his Low German tales, adds an example of the cultural history of the Mennonites of Russia by lifting out an account of the writer-artist, Arnold Dyck, who studied, like J. P. Klassen, in Germany and spent the major part of his life as a writer in Canada. Dyck has published more than any of the others referred to in this issue and has been featured frequently on the pages of *Mennonite Life*. ¶ William Keeney presented his lecture about college curriculum changes in a Bethel College convocation program. Clara K. Dyck wrote the poem in connection with the twenty-fifth wedding anniversary of Peter and Elfrieda Dyck who are devoting their lives to the services extended by the Mennonite brotherhood on a global scale. ¶ This issue features the life and work of Nanne van der Zijpp, a minister, theologian and historian of the twentieth century Dutch Mennonites. Among the numerous book reviews, some are devoted to early Dutch Anabaptism and contemporary Mennonite issues.

D. Navall's brother as student in Switzerland (See p. 161).



John P. Klassen— Artist and Teacher

By Larry Kehler

JOHN P. KLASSEN was born into a well-to-do Russian Mennonite home on April 8, 1888. His father, Peter Klassen, cultivated a productive 900-acre farm in the village of Katerinovka.

The senior Klassen was a devout Mennonite, and served as preacher in the small village church. The father's exemplary Christian life, especially his enlightened attitude toward his Ukrainian neighbors, made a lasting impression on young John. Klassen's mother, likewise, was a courageous Christian whose example left its mark on her children.

The idea of an artistic career was first sparked by teachers and friends who urged him to go on to art school after he graduated from the Mennonite secondary school in Chortitz in the Ukraine. He was accepted for admission to an art school in Moscow in 1905, but unrest in the capital caused his parents to have second thoughts about allowing their talented 17-year-old son to go off to the big city alone.

Klassen now asked for permission to go to Switzerland where his uncle, Peter Dyck, was studying theol-

ogy at the Basel Theological School. For the next four years young John Klassen studied classical and modern languages, logic, and philosophy in Basel.

In 1909 his father died. The oldest son took over the responsibilities of the large Klassen holdings and offered to help his brother, who still aspired to be an artist. Klassen jumped at the chance. He went off to Berlin, where he immersed himself for a year in the history of art and in painting and drawing from life. A professor noticed Klassen's skillful hands, and recommended that he go to Munich to concentrate on sculpture.

This suggestion appealed to the art student, and he enrolled in a history of art class at the University in Munich and made arrangements to study under a renowned sculptor, Professor Kurtz. The four years in Munich had a tremendous influence on Klassen's thinking about art.

"The training I received in Germany," he recalls now, "is still my basic skill, my foundation. The philosophy was to observe and follow nature and then to



J. P. Klassen at work in his studio. Klassen features Mennonites of Russia (women who lost their husbands, Russian troika, "modern crucifixion").



build one's skills on that." Klassen, however, does not copy nature. He puts himself into it. He feels that the best art has meaning. "The real masters, Rembrandt, Michelangelo, and all the great artists, put meaning into their work."

"My life is full of meaning, so if I want to be honest in what I say about life, I have to give it meaning," he explains. "I went through many hardships and all kinds of experiences that were not meaningless." And if art is to have meaning, he says further, it must also express something of the spiritual side of life. "It is the spiritual side of life that inspires me. It gives me ideas. And I have connections that way with life itself, with our people, with our church."

Along with his concern about meaning and the spiritual dimension in art, he gives careful attention to detail. In Munich he took courses in human and animal anatomy—the latter under a veterinarian—and he studied perspective under a leading German architect.

The happy years in Munich halted abruptly in 1914 when the "war to end all wars" engulfed the continent. Christmas, 1914, Klassen came home to a country at war. For the next nine years he was caught up in one of the most momentous upheavals in modern history, World War I followed immediately by the Russian Revolution.

Klassen had several opportunities to use his skills as a sculptor during that fateful decade, but he recalls now, "When you live through a war . . . it's better not to do art work when the soldiers are dying and getting wounded. That isn't the place to do it . . . I did, however, make little sketches with a pencil so that I would later remember the experience." Many of the plaques and paintings he did at Bluffton were inspired by the revolution. "My best school was my experience in Russia," he admits.

Klassen joined the Bluffton College faculty in 1924, a year after he had immigrated to Canada from Russia. The invitation to Bluffton came from the president, S. K. Mosiman, who was determined to provide what assistance he could to the recent Mennonite immigrants from revolution-torn Russia.

Klassen is expert in many media. He is skilled in ceramics, woodcarving, and painting. But this most notable work has been done in sculpture. He made special vases and pitchers commemorating things from nature for which he had a special appreciation—wheat, corn, eggs, flowers, the seasons, and Ukrainian Easter egg, and many others. His favorite symbols were wheat, corn and clover.

It was also during that first decade on the Bluffton campus that he made numerous plaques of the experiences he and his family had had in Russia so recently. He depicted the chilling horrors and the tragic aftermath of war and revolution.

His approach to art instruction was informal. He

encouraged students to decide for themselves what they wanted to do. He urged them, however, to choose constructive themes. TV personality Hugh Downs remembered Klassen in a recent address as one of his favorite instructors at Bluffton.

In 1947 he began giving instructions in woodcarving at 4-H club summer camps in Illinois. He returned to this vacation employment for seven consecutive years. This experience provided the impetus for him to concentrate on this medium for a number of years.

"When I pick up a piece of wood, just any shape, I wonder what is in it already . . . Once I see my idea in it, I just have to carve to take off everything that is around that idea . . . The more I simplify, the better the results. If I leave out the little things and stress the big things, such as the grain and the natural coloring, then I have control over the whole work."

For John Klassen religious commitment is the glue that holds life together. Deeply committed to the Anabaptist view of life, he sees reconciliation as one of the dominant and crucial needs of our time.

He emphasized, "We have to build bridges between us and other people, our neighbors. If we can do that, we can do a lot of good. This has to be done in religious work, too. We must build bridges."

A plaque which now hangs in both Bluffton College and Bethel College is his best work in this category. It shows a team of horses plowing and it contains the inscription from Isaiah, "And they shall beat their swords into plowshares."

Another plaque shows a young soldier in the Russian revolution being forced to dig his own grave prior to his execution. The executioners are his former high school classmates who happened to be conscripted by a different army in the civil war.

When war clouds were threatening the world ominously in the late 1930's and the widespread use of poison gases was predicted, Klassen did a two-foot statue which some students later dubbed "The modern Madonna and child." This piece shows a fleeing mother carrying a child—both are wearing gas masks.

His most forceful peace testimony, however, was not given in art form but in a courtroom. In 1931—eight years after their arrival in North America—Professor and Mrs. Klassen applied for U. S. citizenship. Their applications were rejected at a hearing in Lima on Sept. 27, 1931, because of their conscientious objection to war service and their refusal to take the oath of allegiance without reservation.

Klassen told the court, "I came to the United States in 1924 with the conviction that here I would find religious freedom; yet now you ask me to violate the spirit of my religion. . . . Even in Russia we were permitted to refuse to bear arms if our religion forbade."

In early 1933 the Klassens reapplied for citizenship. In a dramatic decision which attracted national at-



"The Modern Madonna and Child" by J. P. Klassen.



Menno Simons by J. P. Klassen.



J. P. Klassen features "The Good Samaritan in Wartime," "The Prophet." (See also cover of this issue.)

attention, Judge E. E. Everett on Feb. 8, 1933, granted U. S. citizenship to Professor Klassen despite his refusal to swear that he would bear arms in defense of the constitution.

The Christian Century (Feb. 22, 1933) commented glowingly on the case in a two-page editorial. "He spoke brokenly, but measured his words, as if they might be freighted with historic importance; as if, perhaps, they might be used by others after him in their battles for peace. 'Government is greater than man, but God is greater than government, and conscience is the voice of God.'

"The Russian immigrant who would rather sculpture

beauty than carry a rifle, who would rather heal wounds than inflict them, has had a fair and sympathetic hearing in our courts. Klassen . . . has made his dreams come true . . . Perhaps the Russian artisan will never chisel beauty finer than the figure of his own rugged self as he stood there in the first moment of his American citizenship . . . (when he said) 'It would have been easier to have taken the oath without reservations and say what the others said. It takes courage to stand by one's convictions.'

Condensed and reprinted from Bluffton College BULLETIN, October 1968, Vol. LV, No. 10. Bluffton, Ohio.

At the Molotshnaya— A Visit, 1890

By Peter G. Epp

ON SUNDAY THE old Matthieses had guests, Jacob Ennses, Abram Dycks, both from Altonau; Johannes Wiebes and Uncle Warkentin from Ohrloff. The guests arrived at 1:00 and sat in the parlor (*Grosse Stube*). The men sat near the window facing the village street and on the *Ruhbank* (couch) standing along the wall facing the yard; the women were sitting near the oven and the door leading to the other room (*Eckstube*).

"It's appropriate that you have come," said old Matthies. "Something happened to us last week that doesn't happen every day, Mother," he said to his wife who was sitting with the women, "Have you already told the women?"

"No, not yet, Father (*Vorotje*)," responded his wife.

"I suggest that all of you listen to me. That goes also for the women—will you be quiet for awhile? Just imagine who visited us for a night last week? Anyone want to guess?"

The question livened up the quiet gathering. Until 3:00 o'clock when the coffee was served the atmosphere was usually sleepy. Father and Mother Matthies

watched their guests with a joyful smile on their faces. Of course the Dycks and Ennses already knew everything. The question was particularly directed to Uncle Warkentin and the Johannes Wiebes. Mrs. Wiebe was curious but her husband seemed to be disinterested in the news. He was a little gloomy. Uncle Warkentin jokingly asked, "Should I guess?"

"Yes," said Old Matthies.

Uncle Warkentin sat in the corner of the *Ruhbank* with crossed legs, leaning against the wall, his arms crossed. "Did the guests come directly to you or were they just passing through?"

"They were on their way to Halbstadt."

"Was it a covered wagon, four horses and chauffeur?"

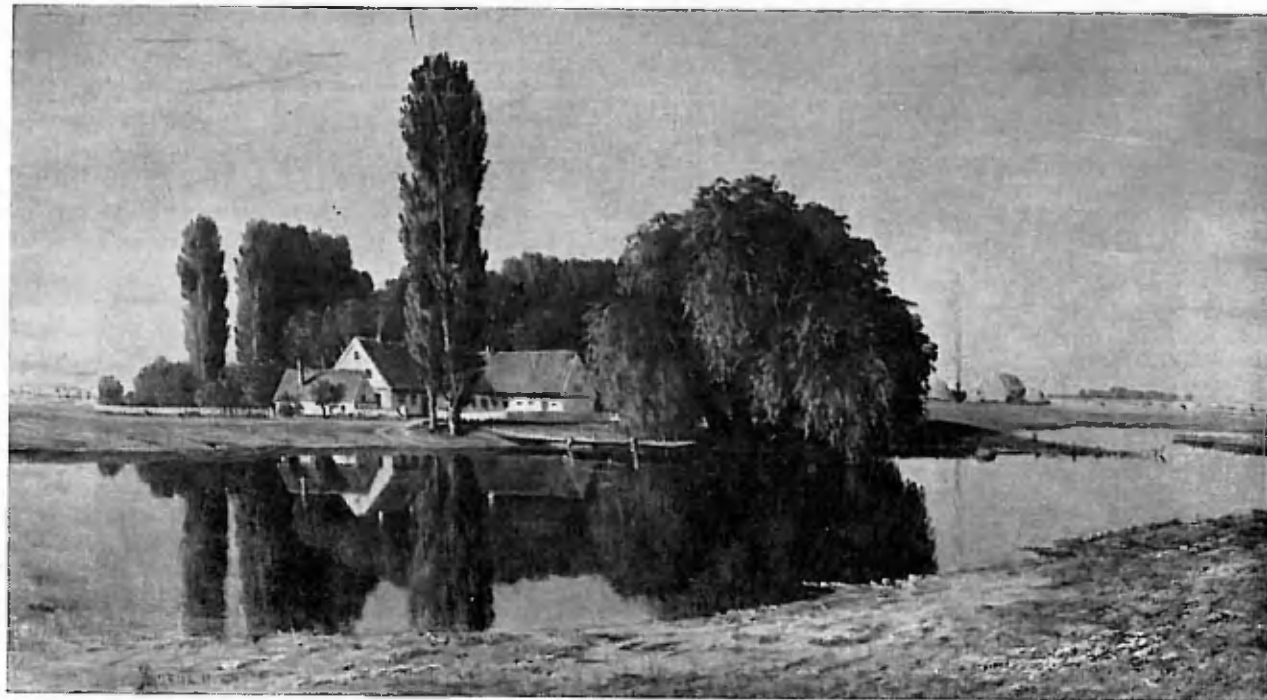
"Yes, covered wagon, four horses and chauffeur."

"Then they must have been large estate owners. Were they the Schroeders from Maitshokrak?"

"Yes! You've guessed it!"

"But Maitshokrak isn't a German name," exclaimed Mrs. Matthies.

"Peace on the Molotshchna" by Johann H. Janzen (1886-1917)



"The name originated in the days of Tatars," said Johannes Wiebe. "All the land is former Nogai land."

"How lucky the people have been to get rich," said Abram Dyck. "We slave and labor and get nowhere."

"The land is just not as cheap anymore," said Matthies. "Years ago it could be gotten for a hunk of bread."

"For a few kopeks," said Wiebe.

"And today a desiatine costs 50 rubels or more."

"Then it isn't difficult to get rich," said Abram Dyck, "buy land when it is cheap and the rest comes by itself."

"Even today there is much free and cheap land available," said Johannes Wiebe who did not participate much in the conversation.

"Where, where?" asked Dyck eagerly.

"Everywhere in our great Russia," said Wiebe. "In Orenburg, Ufa, Terek, Caucasus, in Siberia, also in the Crimea."

"That's all a little far from here," said Matthies smilingly. "But I'm also a little estate owner. I live in the village and rent out land."

"Yes, you were lucky with your Ackerman."

"I'm sorry," said Dyck turning to Wiebe, "that the beautiful Yushanlee has gotten out of your hands."

"Nothing can be done about that anymore," said Wiebe softly. "It is better not to talk about it."

"Have you given up all hope of having the estate returned to you?" asked Dyck insistently.

Johannes Wiebe nodded, "That is all past."

"Your grandfather built a house and planted the beautiful trees, the most beautiful of the whole Molot-schna settlement and all that was taken out of your hands. In addition, it was a present from the tsar! An expression of his grace."

"All will evaporate in our hands, everything," said Wiebe.

"What do you mean?" asked Enns. "Do you mean the good times in Russia belong to the past?"

"Yes, that is what I mean," confirmed Wiebe who was known to be a little pessimistic in regard to the future. "We were poor when we came and most likely our children will leave the country in poverty."

This caused a depressed silence.

Turning to Wiebe, Enns said, "Didn't you have something else on your mind, my brother-in-law?"

"Yes, something that has burdened my heart for a long time."

All were very serious for a moment.

"I'm deeply disturbed by the fact that we have forfeited the favors and grace of our lord and tsar. His otherwise kind face has been veiled. Once upon a time he showered us with tokens of mercy and favors. And now he is silent. We do not hear his voice anymore. It is a long time ago that we heard it."

"Do you think there will be a tragic end of present conditions in this country?" asked Matthies whose

friendly face assumed a serious expression.

"We owe thanks for everything to our lord and tsar," said Johannes Wiebe. "We have lived in peace and quietness in accordance with our faith. We owe him our prosperity and he, through whom we received everything, thanked us. He, the great ruler, thanked us for every little thing we could do for him. He thanked us. Have you ever thought of what that means? For deeds and things which should have been taken for granted, he thanked us in his most gracious writing as if we, a small group of people, were the pillar of his mighty empire. He loved the Mennonite villages as if they were his precious ornament or a pearl in his crown."

All were moved by these words.

"Hasn't he listened with a willing ear to all our requests when we were in need and troubled," continued Johannes Wiebe, "and hasn't he fulfilled all our wishes when there was no other help? We went to him, our beloved, merciful and most just lord and tsar personally for council."

Silence.

"And has he ever failed to grant us our requests? What have we done to merit all this grace and kindness? Do you know that Tsar Paul who gave us the great *Privilegium*, the letter of grace, containing all our rights and privileges, that this tsar kissed our delegates from Germany on the cheeks? Do you know this? Do you also know that this great man, the savior of mankind, the blessed, our lord and tsar (*unser Herr und Kaiser*), Alexander I, was seen by our ancestors face to face? He entered many of their homes. This happened in Lindenau in 1817 only 14 years after its founding. And the royal gift, a diamond ring, which he gave to the hostess and the writings of thanks and the many other royal presents such as watches and medals are all expressions of his kindness and grace."

"He has eaten our *Zwieback* and drunk our coffee. He could not even be persuaded to occupy the place of honor at the end of the table and sat on a plain chair made by our own carpenters. The wife of the owner had to occupy the place of honor at the side of the anointed. The high guest wanted nothing but to be a human being as he entered the house of the pioneers. Have you people ever thought of what all of this signifies?"

"No," said Matthies, "not enough. We are not worthy of the mercies bestowed upon us."

"Particularly not as one realizes who Alexander the Blessed, really was. He was the one who drove the French out of Russia, pursued them on their heels up to Paris and re-established peace and order in the world. Has ever a nation been honored like this?"

"Yes, yes," said Abram Matthies with feeling, "instruct and admonish us thoroughly so that we won't forget it because we are very forgetful."

"On October 22, 1825, his majesty, Tsar Alexander

I, visited the Mennonite settlement again. When the tsar noticed that there were no woods in the area and that trees had been planted only along the streets in front of the homes, he asked whether each farmer would be willing to plant a half desiatine of trees. This was one of his last requests as he continued his trip. He soon died in Taganrog."

There was silence in the room. The women wiped their tears.

"The wish the tsar expressed to our leaders was a sacred command. The Agricultural Society saw to it that it was fulfilled and that is the reason why every village has a grove of trees today."

"Since you're speaking about the woods, brother-in-law," said Jacob Enns, "recently I had a little quarrel with friend David Regehr. He claimed that the road between the garden and the grove of trees belonged to him and dug two ditches across the road. I filled the ditches. You, brother-in-law, and a member of the Agricultural Society must agree that I was right."

"I don't want to enter into your fights," said Johannes Wiebe. "I'm deeply hurt by the many fights and quarrels among our people. Aren't we peacemakers and *die Stillen im Lande*? I'm very sad that there are quarrels. Quarrels, quarrels, nothing but quarrels. Isn't that our history? The *Grosse Gemeinde*, the *Kleine Gemeinde*, the 'Barley quarrel', the 'Meetinghouse quarrel' and the quarrel of the landless—there is no end."

"I think," said Jacob Enns, "that we need the cane of Old Cornies—a real beating up of the offenders would help. Only that satisfies humans. A beating is a wonderful medicine."

Johannes Wiebe kept silent.

"That we are quarrelsome people is true," said Warkentin, "and the sermon delivered by the high officer of Petersburg was justified."

"Drawers of files of Mennonite quarrels can be found in Petersburg and that is why the high government representative took the Bible and read a portion to poor Voth while he was in Petersburg. Voth later reported about it at a council meeting of the district. He said that this sermon penetrated his heart as no other sermon did before. He was so ashamed that he wished that he could have disappeared."

Johannes Wiebe had a serious look bordering on desperation. "I believe we're moving downhill. Decay is spreading from the top and the bottom."

"What do you mean, brother-in-law?" asked Enns.

"Think of the flour mill at Lichtenau and your money that went through the chimney. It is the same way in Halbstadt. Everything is wobbly. It is reported that some of the large estate owners are in trouble."

"That is true," said Warkentin. "When a milling industry collapses, many of the land owners lose their beautiful land."

"The beautiful land," sighed Johannes Wiebe, "that

is the safest investment available, and even that is not safe," he said quietly. He thought of his former beautiful estate, Yuschantee.

The others seemed to think about the same thing.

"Who knows what Old Cornies would say to it if he would have experienced all of this, all the controversies, the emigration and the military question?"

"That is the crucial question," said Warkentin. "I think that we have lost the favors of our lord and tsar because of the military question."

"But wasn't it unjust that we were suddenly forced to serve?" asked Matthies. "Was it not a breach of the *Privilegium* and the letter of grace? What is the gist of the important letter which our forefathers received from Tsar Paul?"

The statement says, "We assure most mercifully that none of the Mennonites who have settled in Russia, as well as those who will come to our empire in the future nor their children and descendants, will be forced at any time to do military or civilian service unless they so desire."

"This document is made of parchment with golden letters signed by Tsar Paul and Count Rostopshin," said Johannes Wiebe.

"It is in direct contradiction to this letter that our young people must now serve in forestry service which we have to support at high cost," said Abram Dyck. "Now we have to pay all other taxes just like every other citizen for schools, hospitals, in addition to our own volost administration, hospitals, orphanages, and deaf and dumb institution. A home for the aged has been planned and now this. Will this not finally be too much for us, all these taxes?"

"We just have to bear them," said Matthies. "Better this than to have our sons go into Russian military service. It is better to bear the burden. But why for seventy years could we live quietly and peacefully and now all of a sudden . . . , Warkentin, you read the newspapers, can you explain it?"

"Maybe I can explain a few things," said Warkentin ready for a lecture.

Abram Matthies looked in the direction of the women and said, "You women be quiet and listen to what Warkentin has to say."

Warkentin began by saying, "We said that we had lost the mercy of our lord and emperor. It really looks like it but I believe that the lord and tsar is not responsible for it. It is the men that surround him that have placed themselves between him and us like a wall. They were to be blamed for the fact that our delegates who were sent to Petersburg in regard to nonresistance did not get to see the face of the emperor. Those that are to be blamed for this are the revolutionaries. You have heard about the bad and evil men in the cities who throw bombs and write discriminatory letters and aim to entice the people against the high government."

The women shuddered. Naturally, they had all heard

about it.

"What do these people really want?"

"Want?" said Warkentin. "What else do evil people want but to do evil and wicked things? However, this started long ago. Do you remember the year 1848?"

"That was the year of the death of Old Cornies," said Jacob Enns.

"Yes, that was also the year that Tsar Nicholas went to Austria to establish order. There was also unrest in Germany. The people drove away their own king."

"And those were German people. They could be that bad!" exclaimed Mrs. Enns in indignation.

"The people decided that they themselves would make laws."

"What does that mean?"

"That means that the king was not to be the only lord in his house," said Warkentin. "That would be as if our Russian boys and girls would start interfering with the order of our homes and farms. Could we tolerate that?"

"No," said Enns. "At least I could not tolerate it. As long as I have something to say in my yard, that shall not happen."

"But that is exactly what the bad people in Germany and Austria wanted," said Warkentin. "And that is why Tsar Nicholas I went to re-establish order. The insurgents want to elect men who are supposed to write the laws."

"And what about the emperor?"

"All he has to do is to say yes and it seems to me that is only the beginning to get rid of him. Nations became insurrectionist and disobey the government. Our empire is the only one in which the emperor is still lord in his own house."

"It is true that times are very serious," said Johannes Wiebe. "We have experienced many good things in this land which is more than our brethren have had in any other country. This we have had only because of our royal house. I remember how our fathers were worried when things went wrong in Western Europe in 1848. Those throwers of bombs are not only against the government but they also intend to nationalize and divide all property."

"That would really be something for the lazy riff-raff," said Enns.

"Maybe we should not talk about the bad things at all," said Johannes Wiebe. "I mention this only that we will continue to be obedient to the government and pray for it as our forefathers did."

(EDITORIAL NOTE: *Warkentin relates that the Molot-schna Mennonites contributed 130 horses as a voluntary contribution to the emperor Tsar Nicholas I for the purpose of restoring law and order in Germany in 1848 through the Cossacks. During the Crimean War, Mennonites also made their contribution—a monument to express recognition was erected in Halbstadt. Wiebe says that Mennonites came to Russia in order to*

"live their faith quietly and peacefully" by having their own schools, their own social customs and their own administration. This led to a discussion of the pros and cons of the secondary schools. Warkentin said, "For the time being there is much air in young heads, too much air." Warkentin, however, claimed that even if he had ten boys, he would send all of them to the ZENTRALSCHULE. The conversation continues.)

Jacob Enns said, "So much correspondence reaches our administrative offices and the school offices, and the contact with the Russian administration and its representatives require that we know the Russian language. I have many times regretted that I didn't thoroughly master the language of the country."

To this Johannes Wiebe responded, "Formerly this was not necessary. The Mennonite settlements were subject to the *Fürsorge-Comitee* and all members of the *Comitee* spoke German. So did S. Contentius of the *Fürsorge-Comitee* and all royal representatives."

"Why must everything be in Russian now?"

"It's possibly because the *Fürsorge-Comitee* has been discontinued and we are now directly under the Russian administration."

"Yes, when we are forced to become Russianized, we will have to leave the country. When our delegates went to Petersburg during the 1870's in regard to non-resistance, they were reprimanded because they couldn't speak Russian."

A silence followed.

"It is frightening!" said Johannes Wiebe. "This large country and we, a small people, in it! Who knows who acted wiser, those who have left, or those who remained?"

Depressed, the men sat there until Matthies said, "Why do we talk about nothing but serious things today? Regardless of what we start talking about, we always end up with a serious theme."

"It's my fault," said Johannes Wiebe. "These things weigh heavily on my heart and so I cannot help but speak about them."

"You're a grandchild of the Old Cornies," said Jacob Enns smilingly. "He also always had a total approach."

"That is true," confirmed Matthies, "the total and the commonwealth are very important and we have thoroughly aired them today."

"We have had a very nice afternoon at your place," said Wiebe, "and we have talked much and even if we would spend a few more hours together we would have much more to tell and to ask each other."

All rose. The women straightened out their skirts which had been wrinkled during the long session, and the men pulled their trousers over their leather boots. When Matthies extended the traditional invitation to stay longer, Wiebe responded, "It's time for us to go, will you ask my chauffeur to get ready for our return?"

"Trudchen," said Matthies in the direction of the

Kleine Stube, "tell your brother Abram that Uncle Wiebe's chauffeur should get the horses ready."

While the guests were standing, Mrs. Enns approached her brother-in-law, Johannes Wiebe, with red eyes, "Have you heard," she asked with a shaky voice, "about the great misfortune that we have had?"

Wiebe nodded seriously.

"All the money is gone. Do you think it's really gone? Is it all gone?"

"Yes it is all gone. You must try to forget it."

Her husband, Jacob Enns came nearer. "What's the

matter," he asked with a grin, "does my wife complain about me?"

"Did you cut up the notes?"

"Yes this little deed of rebellion gave me a feeling of ease."

"It is too late," said Wiebe, "but I think that investments in factories and mills shouldn't be made. Whoever has money, put it into land, because land is our best and safest bank."

"You are right, brother-in-law," said Jacob Enns, "but it is this way: even the best of advice becomes sound and acceptable only when it is too late."

At the Molotshnaya

By Johann H. Janzen

Johann H. Janzen was teacher and artist of the Molotchna settlement (1868-1917). Russia. These sketches which represent so typically the life of the Mennonites of the Molotchna settlement appeared in A. Kroeker's *Christlicher Familienkalender* published before World War I in Russia.



A Tribute to Peter G. Epp

By Justina D. Epp

PETER EPP WAS born August 13, 1888, in Petershagen, Molotschna, Russia. He attended elementary school there, and secondary school in nearby Halbstadt. He continued his studies at the Theological School and the University of Basel in Switzerland and at the University of Heidelberg in Germany. He received his Ph.D. Degree from the University of Basel in 1912.

There was hardly a facet of life which did not interest him. Languages, philosophy, economics, political science, religion—he studied and wrote about all these, but his major interest was in writing novels based on his experience and knowledge of his people. He studied the Bible every day until his death—the Old Testament in Hebrew, the New Testament in Greek, and Latin translation as well. “Anyone who wants to become a writer should study the Bible”, he used to say. Teaching, in Russia and then in the United States, was his means of earning a livelihood. He was an excellent teacher.

His day usually began at 5 a.m., when he would work on a novel. Then came his classes and office work. From 4 until 5 in the afternoon he would write on philosophy. After supper he often dictated some ideas on world events.

Peter G. Epp (1888-1954).



He always wrote on two or three subjects at a time, and never read over what he had written until he was finished with it. “The free flow of thought must not be interrupted. You must sit down at the appointed time, with pen in hand. If the Muse comes, you will write well. If she does not come, you write anyway. When the work is completed you must be a relentless critic! What is no longer good after ten years was not good enough to begin with.”

By the time the “relentless critic” approved a manuscript for typing, half of it had been discarded, many passages rewritten, crossed out, re-written again, and sometimes followed by a note: *lass wie es war*. He did not have time to edit the manuscript “An der Molotschnaja” which he started in 1929 and worked on until four days before his death; he entrusted this task to me.

There were over 4000 handwritten pages without paragraphs or chapter headings, with many abbreviated words and sentences and many interruptions in the sequence of the story. “Now I am tired of writing about this—will start something else”. And the broken train of events might be resumed a hundred or more pages later.

My task was to establish an orderly sequence. The book now consists of four parts: 1. Vignettes. Life and Customs of the Mennonites at the Turn of the Century; 2. The Promised Land: The Emigration of the Mennonites from Prussia. 3. The Mennonites under the Protection of the Russian Tsars. 4. Where-to Now? The Revolution, the All-Mennonite Congress. The attempt to make a new life.

Two other manuscripts, “Eros Multiformis” and a philosophical work “De Homine”, have been entrusted to the University of Basel. A Trust Fund has been established to ensure their safe-keeping until the year 2000 A.D., when they will be published or made available for research.

The more than 25 years of close work with my husband were of inestimable help to me and I consider myself fortunate to have had the joy and inner satisfaction of working with a true scholar and writer.

Peter Epp died on January 9, 1954, and rests in Union Cemetery, Columbus, Ohio. May this be a tribute to him in loving memory from his wife.

On the Banks of the Dnieper

By Dedrich Navall

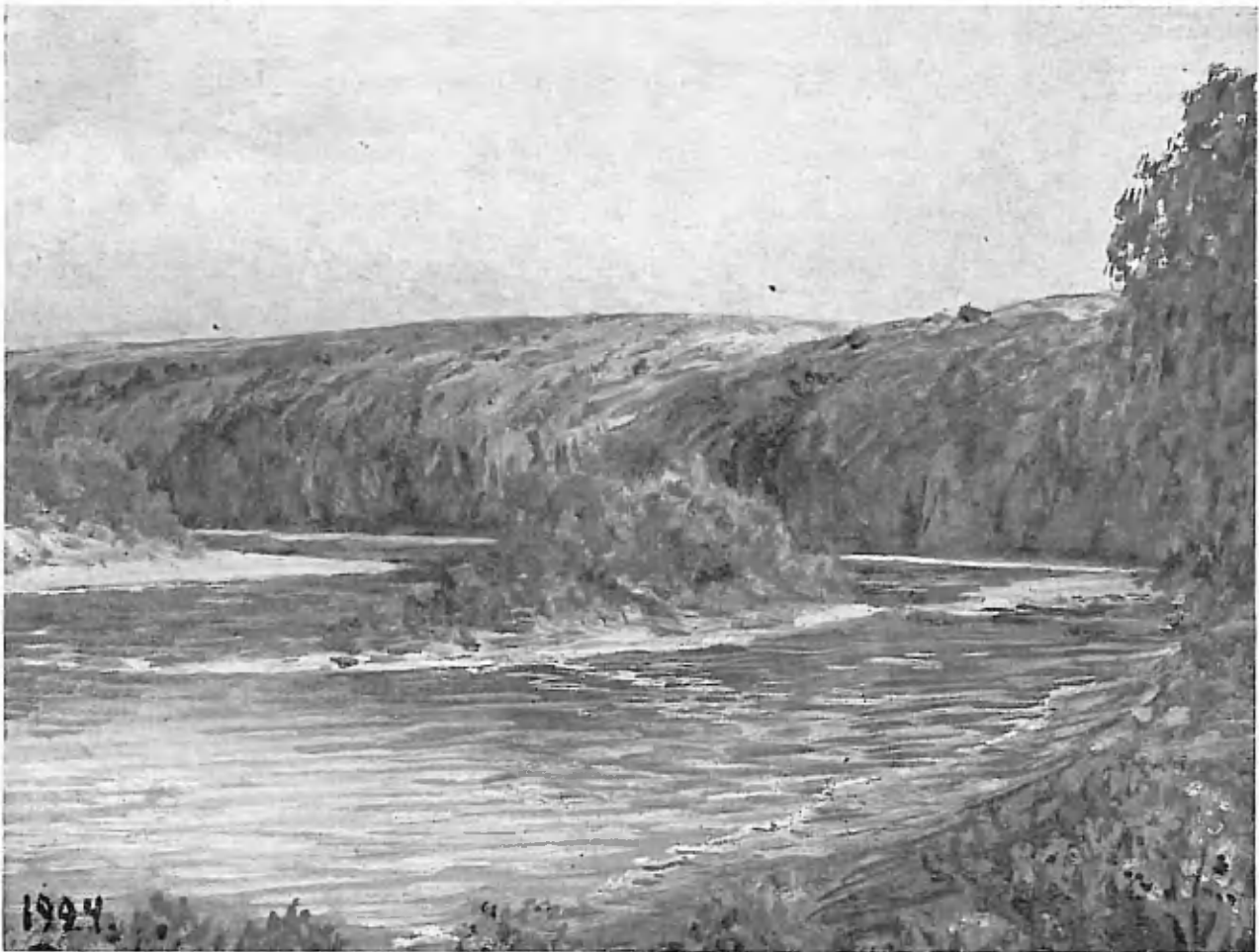
Khortiza, September 15, 1919

For five days I have been here on the bank of the Dnieper. From our beautiful sunny house, far up on the slope, I overlook the peaceful settlement which lies below, as if placed there to be carefully preserved after having been brought over from a foreign land. Indeed, these colonists came here some hundred and thirty years ago from distant western countries. Now I turn my eyes to the stream quietly flowing on and

on; it makes me think that these waters, coming down from far away, have deposited here a bit of that remote country. Here has grown up a generation which speaks its own language and has its own ways of thinking, akin to the foreign stock from which it descended, though all connection with the parent country was long ago severed.

I have chosen this beautiful spot here on the Dnieper as a fitting place to rest after I wearied of that fight

"On the Banks of the Dnieper River" by Jakob Sudermann.



with ideas about political and social reforms. I surely do not belong to those who would like to see the old conditions and traditions come back. No. I turn my eyes steadily toward the future, towards progress. But just now I want to stand aside for a little while to balance my last experiences and come to a clear conclusion. I feel so well after these few days here. The attractive landscape in the Dnieper valley has guided me toward quiet contemplation more than anything else.

Yesterday I stood on the steep rock bank of the Dnieper, fascinated by the dark pine woods which seemed to guard some mysterious secret I longed to know. Alas, I could not cross the river because I did not know where to find the ferry. And yet the little forest which called me can be reached only after you cross the water, because it is on an islet formed by arms of the Dnieper. Oh, that old Dnieper keeps this dear land tightly in her arms!

But now—I must keep calm. As I said, I need rest very badly. Ah! probably I have mingled already too much in the large affairs of our times. And yet, must we not take part in rearranging our state and should we not do it consciously? Such a war as we have passed through must upset all conditions existing hitherto. The war has transformed thinking and revolutionized feeling. Our world has been upset.

After the Tzaristic regime we had the Kerensky government. Then followed the nationalistic Ukrainian Rada-administration which again was overthrown by the occupation Army in favor of an autocratic Hetman rule. As soon however, as the Germans had left our territory, that government also disappeared like snow under the spring sunshine. For a time the Ukrainian Petlura claimed the rule until the Bolsheviks, a second time, seized upon the power. After them Greeks and Frenchmen began to occupy the territory. Bands of all kinds of political creeds took possession of places here and there, just as they liked. Then again some Red regiments entered our settlements down here and new rulers with new promises succeeded them.

Each time the population had to submit to new conditions and had to adapt itself to them. Every new regime insults and derides the preceding one and demands its persecution. Little wonder, that no one is any longer respected, for who knows how soon the very latest rulers will be driven away, and they too, then, will be looked upon as rascals, just as their predecessors were.

Thus our situation is comparable to a revolving stage which, as it seems, can be stopped no more. One drama after another is being enacted before the eyes of Europe. We here happen to be on the stage and just act. A turn of the stage, an actor appears, making a grand announcement; the spectators of the West look curiously to see how we are going to put in practice those high-sounding principles. We do not know how we are going to do it either. We are scattered

all over the stage, and I rather guess it is a poor show.

If we were allowed to sit aside and look at the variegated play, we could after a while go home and take the rest we need. But alas! we belong to the acting staff and the moving stage, as we said, does not stop revolving. We are going to play, on and on. . . . It is like that well-known fairy tale where some bewitched dancers have to dance unable to stop even for a moment.

I tried to leave the stage, but I am realizing now that it is impossible. To leave the stage means to leave Russia. Who knows how to get out of the crucible?

Even these peaceful Mennonite settlers who up till now remained apart from all history-making events, even they are stirred up by this general upheaval. Now they do not enjoy the peace which dominated their steppes for so long a time. They cannot live any longer in seclusion from the world as they did before.

We must teach them to answer life in the affirmative, to find new ways of living. This universal need at last teaches everyone to feel the beating heart of life, to feel the unity of the world.

Khortiza, September 21, 1919

They are here!

Who they are and for what political watchword they fight—nobody knows. All that we see is brutal madness, is robbery, killing: one colonist—I heard his name was Dyck—I saw lying dead by the side of the brook. . . .

I can hardly account for what has happened today. The event is so overwhelming that the day seems endless. How far away everything that happened in the morning seems to be!

Has it really been today that my friend showed me the loveliness and grandeur of the steppes and the sunrise! We were inspired by it. And was it also today that I stood before my students in the Normal School reciting lyric poems with a mind serene and happy? Yes, it was today! This afternoon I went to see the old oak of which I had been told—its size made it a landmark, for miles around.

It was there that we heard the first cannon shot. After the second detonation we became suspicious, and after the third we started for our home. We had strange forebodings.

Soon after this two horsemen detach themselves from their group and dash at us. We remain motionless, we are horrified. The two horses close before us. They are held in a brutal manner. The men on their backs take the bridles very short so that the poor animals have to open their mouths and show their swollen tongues. Each man has, in spite of the warm day, a big long-haired cap on his head which sits ferociously on one side while on the other side long threatening curls are waving. Thus the dusty face appears dangerous and daring. The eyes bear witness of wild restraint. The bright-colored clothes deepen the effect of the

savage expression of their faces. All kinds of arms make their appearance still more menacing; over the shoulder hangs the rifle, on the left flank dangles the sabre, behind the belt there are some pistols. While the left hand holds the bridle the right swings a three stripe knot whip. It whizzes down, while they are interrogating us, on the ribs and flanks of the animals. They groan in their pain; the horsemen, upon hearing that, seem to be provoked to cursings such as can be heard in Russia only. We have great difficulty in persuading them of the fact that we are teachers. It seems, however, that to be a teacher is not the greatest social crime. The colonist farmers, in their opinion, are much more guilty.

They rush away, not without threatening. We too try to find our way by hidden paths through orchards and across fences, and at last we reach our home.

Khortiza, September 23, 1919

The darkness of the night gives still more weight to the oppression of our souls.

But now there come two horsemen at full gallop into the yard. Sinister fellows. One of them comes down and approaches me in a way as if he wants my head. He searches through my pockets, takes knife, watch, matches, and by all means tries to find out who I am. He demands that I name all men serving as volunteers in the troops of General Denikin. Even if I had wanted to satisfy him it was impossible to do so, since I had been at this place only a few weeks. They repeat the threats. I cannot name any person. At last they say, "Well then, we bring you to father Makhno. He will find out pretty soon what secrets you hide."

At the name of Makhno we shudder. Now we know who is conducting these hordes. Makhno himself! Sometime ago he was an ally of the Bolsheviks. He then stood at this place fighting against enemies of the Bolsheviks. He separated from them and fought against the Bolsheviks as well as against the volunteers of the White Army.

That is the man before whom they want to bring me. But before this plan is realized a group of about seven men enters. They again show much anger since there is nothing left to rob. Suddenly I notice that these dissolute fellows want to separate me from the women. The daughters are very nice looking, indeed. They make all kinds of threats with their arms. They even offer me an opportunity to escape. But could I leave these ladies since their honor stood at stake? Had they not chosen me to protect them?

This time I consciously take the offensive and deliver an attack with weapons of mental concentration. Suggestively I force upon them the thought, "You shall not kill me!" I concentrate on the idea that it is impossible to kill me. The man who many times aimed at me with a pistol now seems to be less determined. That renders me steadfast. I realize now distinctly that

the murderous lust gives way to more humane feelings. Already one, leaning upon his rifle, makes known his decision in favor of my life by saying, "Well let's go!" The others seem to agree, except one. He has a stronger will and unconsciously fights my suggestion by a new aggressive effort. He cocks his pistol, fixing me constantly with his eyes. I do not say a word, but I increase the tension of the thought more and more: 'you shall not!'

At last the other men talk to him.

He does not become friendly yet, but his hand drops down and he leaves the house with the others.

* * *

Suddenly a voice beside our window. It is the neighbor who calls: "They are coming again!—Last night there were five killed," he adds in a lowered voice. Then he disappears again.

Soon, as we look, all streets, all yards, and all houses are once more filled with these fellows. At about eleven o'clock there entered three men whose looks seemed especially sinister to us.

Now they saw the fifteen year old boy. Curtly one of them ordered him to enter the next room with him. The sister noticed the small dagger he was getting ready and realizing the danger for her brother, stepped forward to protect him. The murderer raised his arm and was not going to spare her either. Now I realized the situation as most dangerous, and I started to speak to him. I succeeded, but with great effort, to restrain him from murder. I used the same means as the day before:—suggestion. I opposed my will to his will and thus disarmed him.

The boy, faced by the immediate danger of losing his life, was trembling with fear and we hardly could quiet him.

Khortiza, October 17, 1919

Autumn will soon be over; we hope that before long it will become very cold. It is true, we do not know what fuel we will have to heat the house with this winter; and yet our hope is based on the help of the frost. The idea is this: as soon as the Dnieper freezes and the ice will bear weight, then a change must come, for then either those on the other side can cross the river, or these here can force the others to retire.

I am sure the Whites are not the ones to save Russia, and thus their rule can, at the best, be just a passing phase in the development of our country. But our feeling now is, let come whoever will, be it even the devil himself, conditions can not be worse than they are made by these fiends. So many are saying: "Save us, frost! Dnieper, freeze!" Alas, the thermometer goes up and consequently our hope goes down. The Dnieper still flows. . . .

Khortiza, October 23, 1919

We feel as though condemned to death now, and

that there is nothing left but to wait until the executioner comes. Those who are not yet apathetic are thinking of escape. But the Anarchists have announced that whosoever will be found three steps from the house after sunset would be shot without signal. Indeed, there are always so many armed horsemen that an attempt to flee would be surest death. And besides if one should flee, his family, remaining behind, would be endangered. And then, where to go?

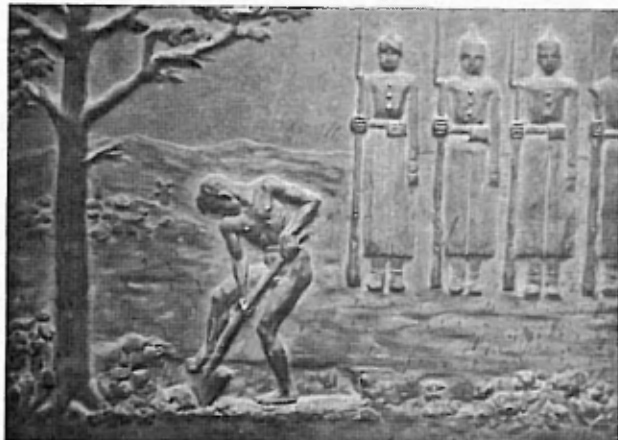
Khortiza, October 24, 1919

A terrible event has happened. We learned about it two days ago, but we did not believe the rumor. Today we received the surest confirmation of the facts. The village Dubovka does not exist any more. This colonist village is only twenty miles away from here. Many people of our place had relatives and friends there. The history of that village ended the 18th of October, 1919.

The 17th of October, at night, a band of horsemen surrounded the village and divided themselves in such a way that all farms could be attacked at the same time, so none of the inhabitants would warn his neighbor. Thus they made a complete slaughter. All male inhabitants above fifteen years of age have been cut down in cold blood. Eighty-four lives have been taken.

There must have been heart-breaking scenes when—as we are told—wives in despair tried to protect their husbands or sons by covering them with their own bodies, with the result, of course, that they lost their lives likewise. Most of the women, scared by the slaughter, ran away with their children, barefooted and in night clothes. It was bitterly cold that night. They were seeking refuge in the neighboring village, four miles away. But even there they were not to

J. P. Klassen illustrates how classmates got into different armies during the Russian Civil War and how they were compelled to kill each other at the front and even during an execution, where one must dig his grave.



find rest from the evildoers. The same slaughter was going on there, too.

Khortiza, October 30, 1919

No help in sight! Deepening of the distress!

Many Anarchists are falling sick of camp-fever. Little wonder! These men observe no rules of hygiene whatsoever.

In our house, too, there are three men sick. Marguerite takes care of them regardless of the fact that they are our enemies.

Khortiza, November 5, 1919

A new pitiless enemy has arrived. We all are lost. The "Black Death" is about. No pity where he takes hold.

At first the Anarchists were taken ill. They were lying in the houses, and the inhabitants of our town took care of them. Now the contagion has spread to us: Spotted fever! I questioned doctor H. He confirmed the report that in most of the cases it had been the spotted fever, in some others it was the so-called intermittent fever. I never had heard of that. This illness, after about two weeks, leaves its victims for a few days. The fever is gone, the sick believe it is past and begin to eat. But that is the worst thing to do. Soon after, the fever returns with redoubled vigour. It seems almost like a cat playing with a mouse. When the mouse seems to be set free and is just about to escape, the cruel tormentor jumps up again and strangles the helpless animal.

Khortiza, February 5, 1920

Now I question: was the epidemic the greatest evil that came to us in these last months? Hardly so! . . .

When I hear that, today, there passed by our house twenty-one coffins—and yesterday their number was twelve—it alarms us not as much as the news of the return of the Anarchists. All these rumours have much probability. They did come back; three times they had come back. Why not a fourth time?

Khortiza, February 6, 1920

Instead of the Ukrainian Anarchists now we are having the Russian Bolsheviks in the house. These latter are on the heels of the fleeing Anarchists and have taken up their station here. We notice that the Bolsheviks are organized in regular army troops. Often they show a human pity for the misery which has been caused by their enemies.

Khortiza, February 17, 1920

Every day the sun comes out friendlier. We are moving toward spring. But up to the end of April the sick-rooms must be heated. We are so sensitive toward cold.

Khortiza, February 18, 1920

More than ninety per cent of our population here went through the malady. The great plague has ceased

now. We, who have been left, must form a friendly alliance with life again, although it does not seem to meet us half way.

Khortiza, February 19, 1920

News of joy! There is help in view! The Mennonite colonists of the Berdyansk district are sending us help. It is certain. I know it through the best sources. At last—help!

Khortiza, March 1, 1920

All is dark again. Our hope is gone. Between those brother colonists and us a fighting front line has been established. The armies of General Wrangel and the armies of the Bolsheviks continue their fight there. This is civil war.

Khortiza, March 5, 1920

It is true now: for weeks there has been a rumour of a massacre in the colonist settlement about one hundred and fifty miles west of the Dnieper River. (Molotschna).

Yes, I had the list in my hand, the list of all those who fell in that carnage. And what did I see?

I cannot grasp it as I pass over the long list of names. It becomes dark before my eyes . . . two hundred

and fourteen men—and I know them all. It is the place where I was born and where I grew up.

My father! and brothers, you? All dead? Murdered! I want to cry out so that the earth will tremble! Henry, my brother, why you? Why did not death take me instead? You had a wife, had seven small children; you restless fighter for truth and highest ideals. And none was too high for you!

Is there no end to wickedness, no limit to atrocity?

Sophocles, you, who wrote "Antigone," I yield the pen to you. I cannot proceed farther. . . .

(Editor's Note: The above account was first published in German. An English edition appeared in 1930. It appeared under the title Russian Dance of Death and under the pseudonym Dick Gora. The account is written in an extremely exciting and vivid diary form covering the period from September, 1919 to March, 1920. Navall had just returned to Russia and found the Chortitza settlement in upheaval. His teaching came abruptly to an end with the arrival of the Makhno bandits who plundered the villages and killed the population. The above are some excerpts from the book consisting of 186 pages.)

(For available books by Navall see page 182.)

Dedrich Navall— Writer and Teacher

By Lotte Navall

DEDRICH NAVALL (Neufeld) was born in 1886 in Ohrloff, Molotschna settlement, in the Ukraine. His father was a stern disciplinarian; his mother was gentle and kind. His home had a beautiful setting: a garden rich with flowers, with rows of red tulips lining a path to the house in the spring, a grove of mulberry trees to one side, an orchard in the back, and beyond it all the wheatfields stretching toward the horizon without end over the black earth.

To his sorrow Dedrich was not as tall as most of the boys his age, but he made up for it by playing the hardest and running the fastest. School was enjoyable for him, but it was terrible to have to sit still all day.

There was much to be learned, he had been speaking Low German and the Ukrainian dialect. It was to be Russian now and also High German which was used in school and church. His boyhood days went quickly.

At the age of twenty he became a teacher at Chortitza. During the long summer vacations he visited different and distant parts of Russia and attended summer school in Moscow at one time. The lure of the outside and distant places had him in its grip and, enabled by an inheritance, he went to Switzerland to study at the University of Basel. He chose history, philosophy, German and French languages and literature. Philology also interested him greatly. Therefore he engaged in



D. Navall in 1921. Mennonite students in Switzerland. (D. Navall fourth from right; Peter Epp and Abraham Fast extreme right.)

the study of ancient Gothic, of Latin and Greek, of old High German and Old French.

From Basel he went to Heidelberg. Disappointed there, he turned to the University of Leipzig and later to Jena. He gratefully acknowledged his studies under such men as Wilhelm Wundt (psychology and philosophy), Georg Witkowsky (literature), Karl Lamprecht (history of civilization), and Rudolf Eucken (philosophy). During his vacations he took trips to Holland, the land of his ancestors. He still resided in Germany when World War I broke out in 1914, and was then expelled from the University.

In order to make a living he tutored in homes and taught in private schools. One of his most cherished memories later was of the time when he joined the faculty of a new experimental school in Bavaria, the *Odenwaldschule*. His work there was cruelly interrupted. Suspicious of his wide correspondence, the police searched his room one day to arrest him for harboring alien ideas made manifest in letters of his own and others present. He spent several long and difficult months in a small Bavarian village as a civil war prisoner.

At the conclusion of World War I, he watched the processes of the German revolution, so-called, and then left for a visit to his home in Russia. As this was in 1918, he found a country in political upheaval. The South particularly, was a disrupted area during the civil war expressed in most intense fighting. His father and a beloved brother were shot by the Bolsheviks.

Foreseeing a protracted revolution, he left the land of his birth to return to Germany. He earned his Ph.D.

degree in Jena in the fields of history, philosophy, French and German. He watched from there the tragic events in Russia. At this time he supported himself as a freelance writer and lecturer. During this part of his life, I met my husband in Emden, Ostfriesland, at the home of Mennonite friends.

Germany was in a state of deep depression and there was an increasingly rapid devaluation of currency. The opportunity of securing a promising position in his field would be doubtful for a long time. We decided to leave Europe.

Soon after our arrival in Canada in 1923, and after the birth of our first child on a farm in Manitoba, Dedrich was asked to teach French at Bluffton College

D. Navall in 1952.



in Ohio (1923-26). He taught by direct method and this was not by choice alone. Although fluent in several languages, he had no knowledge of English then. So began a time of not only trying to adjust to a new and strange land, but also to having to learn its language as well.

From Bluffton we came to Antioch College, Ohio, a college much appreciated by us. We often wished we never had left it. But my husband's career was interrupted when he contracted tuberculosis. After his recovery he was advised to accept an offer from the University of New Mexico which offered an ideal climate for him just then.

By this time we were the parents of three young children, all girls, because according to my husband we specialized in girls.

In 1928 he yielded to the lure of the Golden State and the orange groves of the southern region. He had dreamed of them with longing before, not expecting ever to own one, years later.

He taught at Pomona College at Claremont and later at G. Peppard College in Los Angeles. He remained there until 1955 when his health was impaired by a stroke which forced his retirement. He emptied his office files and carried his library to the shelves of his home, never to lie idle there.

His mind and heart were always in a state of creative ferment, inexhaustible and indefatigable. He resolved to be more than ever aware of his moral obligations to do his share in bringing understanding to the peoples of the world by comprehension of world problems and suggesting possible ways of overcoming some of them.

The devoted services to his students over the years are recognized with gratitude by many, and are record-

ed in numberless ways. He loved the world of his time, although, possessed of discernment on a high spiritual plane, he was aware and critical of faults as of a social injustice or of the moneychangers in the temple. He wished for reforms in many fields, foremost, he wanted the swords of the world forged into ploughshares.

Because he was a man of strong and deep convictions he suffered greatly at times because of them, but truth and justice have been in all his life his natural choice.

Only part of his many writings has been published. While in Europe he wrote books in German which were translated into English. They are *The Russian Dance of Death*, *The Story of the Ordeal of Sagradowska*, *On Horseback Through the Ukraine*, and *Canadian Mennonites*.

He wrote articles on modern history and education which appeared in American, Swedish, and German magazines. Among them, "The Russian Problem," published in the *Methodist Review*, N. Y., "Die Einheits- und Arbeitsschule in Sowjet-Russland," printed in *Neue Bahnen* in Germany, "Why Learn Russian" in the *Modern Language Journal*.

When a civil war prisoner in 1917, he translated a volume of Kluchevsky's famous work on Russian history.

He left novels in manuscript form: "Neena," "Peter Cornhoven," and "Community Under the Oaks."

He wrote with passion "On Peace", "Speaking to God", "Der Messias". There is "The Key to Europe", "The Political Change After the Second World War", "The Universal Language", and "Europe, 1988".

A volume of his daily comments and reactions to the social and political scene goes back many years to 1933. Unfortunately, his autobiography was left unfinished.

A. B. Enns— Poet and Art Critic

By Jan Herchenröder

(Editor's note: A. B. Enns observed his 80th birthday two years ago in Lübeck, Germany. He is one of the Mennonite intellectuals of Russia who studied abroad and made a substantial contribution in his lifetime. The following is a translation of a recognition extended to him in the Lübecker Nachrichten, page 4, dated April 22, 1967)

ENNS WAS BORN in the Black Sea area of the Ukraine in the village of Altonau, Molotschna. In 1909, as a young man, he left his home to go to Basel, Switzerland,

where he "made his *Abitur*" which entitled him to graduate studies. He studied philosophy, the German and French languages, and history of art at Swiss and

German universities. He acquired for his later work a solid theoretical basis which was enriched through decades of practice and valuable experiences. During World War I, A. B. Enns came to Lübeck. He was so impressed by the treasures of art and the culture of Lübeck that he has remained in the Hanseatic city to this day.

First he wrote critiques in art for the *Lübeckische Blätter*. In 1934, he published a volume of his poems entitled *Die Hütte*. (See poems in this issue.) This volume received particular attention for its contemporary lyrics and shaped concepts in lyrics. Some of his short stories were published in *Der Wagen* and found recognition. Enns was closely associated with the arts of handicraft of the Hanseatic city. He served as an art advisor of the Metallgiesserei, Russ & Co. He was also artistically associated with the weaving establishment of Alan Müller.

Enns was always open to modern efforts in art. This contributed to some difficulties in the days of Hitler especially in his contact with those who had the official responsibility for the supervision of artistic efforts in Lübeck. For this reason, he went to Munich where he had studied and now worked as an antiquarian. During World War II, the linguist Enns worked at the press of the Foreign Office in Berlin.

In 1946, he returned to Lübeck to resume his work as an art critic of the *Lübeckische Blätter*. Soon, however, he became a regular contributor to the *Lübecker Nachrichten*. In addition to this, he taught Russian in the public schools of Lübeck. Of significance is his *Lübeck. Ein Führer durch die bau- und Kunstdenkmäler der Hansestadt*, (Guide of Lübeck) which has been published in various editions. Since 1944 Enns represents Lübeck as an art counselor of the Schleswig-Holstein government. In 1964, he received from the *Senat* of Lübeck a plaque of honor of the city of Lübeck.

At eighty, A. B. Enns is not only an active and aggressive critic who knows clearly the difference between original and authentic art and what is secondary or *Kitsch*. He is always in the lead when it comes to defending the human content in art and to attacking



A. B. Enns in Lübeck.

and criticizing inhumanity in art. In conversation and in the editorial office he can defend his point of view with temperament and fire. His arguments are always convincing and well presented. Enns continues to report about art exhibits and to review books. In addition, he is preparing a book dealing with the art history of the Hanseatic city of Lübeck.

(A. B. Enns attended the Mennonite World Conference at Waterloo, Ontario, in 1962. He wrote a critical article pertaining to the art display at the conference entitled, "A Mennonite Art Display: An Evaluation." published in the January 1963 issue of *Mennonite Life*.)

A Communication

By A. B. Enns

(Editor's note: A. B. Enns of Lübeck writes about the cultural contributions of some of the Mennonites who left Russia at the turn of the century for study abroad and later on returned to Russia and left again either for Germany or America as follows.)

Dear Editor:

As far as my personal reminiscences are concerned, there is nothing ready for print. To my knowledge,

no one of my generation that studied abroad has produced anything along this line except the late pastor of the Emden Mennonite Church, Abraham Fast and B. H. Unruh, who had finished his study in Basel when I arrived there in the fall of 1906. The fate of those who studied in Switzerland and Germany at that time varies greatly and not all could devote their efforts in line with their original intentions to work among

the Mennonites. Abraham Fast became pastor of the Mennonite Church in Emden, Jacob Rempel became elder among the Mennonites of Russia and died as a martyr. Victor Guenther resides in Winnipeg where also Anna Sudermann lives. Her brother, Jacob Sudermann, was a close friend of mine at the School of Commerce in Ekaterinoslav. He continued his studies in Petersburg and died in exile. Dedrich Navall (Dietrich Neufeld) who studied in Switzerland and Germany, returned to Russia, migrated to Canada, spent some time at Bluffton College, Ohio, and taught German and French in California, where he died. Naturally, there were some others who studied in Basel at the turn of the century, some of whom attended a

theological school first and then continued at the universities of Basel and other places.

They and many others were scattered all over the world. Those who are still living will be forgotten soon. Above all, the descendants will hardly ever find out what motivated this generation when they left home. For this reason, reminiscences and personal experiences related could be of significance and would reflect the life among the Mennonites of Russia between 1900 and 1914. However, at the moment "my big assignment" takes all my time. If time will permit, I will attempt to recover some of my memoirs and relate them.

Poems

By A. B. Enns

Auf meines Vaters Grab

Gräber ihr,
Ohne Stein und Mal!
Eines am Ural,
Liebstes mir;
Asiens Stürme drüberhin
Haben es verweht,
Disteln ausgesät.
Hinter dem Ural
Ohne Stein und Mal
Liegt ein Grab.
Bald denkt keiner mehr dorthin.

Reprinted from *DER WAGEN* (Lübeck, 1968)

Noch sind des Herbstes Sänge . . .

Noch sind des Herbstes Sänge alle nicht verklungen.
Schon schweigen zwar die Rufe der Zikaden
und der erschreckten Vögelschwärme Klagelied—
sie schwirren zugbereit schon über den Garten fort.

Noch sind des Herbstes Sänge alle nicht verklungen.
Denn in die aufgestiegenen Nebel greift der Wind,
rollt sie zu Wolken, die er vor sich treibt,
und stösst hier pfeifend in die kahlen Bäume.

Das ist der Zaubersang des Herbstes erst,
wenn selbst um meine Schläfen in dem wirren Haar
sich Laute fangen, die mein trunken Herz erst kühlen.
Noch sind des Herbstes Sänge alle nicht verrauscht.

Die Bohne rankt . . .

Das ist so wenig, nur ein Herzensblick,
der dies verworrne Leben tief und kostbar
uns werden lässt.

Die Bohne rankt um ihren Schaft
sich klammernd an das tote Holz.
Sie tastet über ihren Halt
ins schwanke, schwellende Meer der Luft.
Ihr Wachstum schwellend der Luft sich
entgegendrängt.

Wachsend die Schwere der Ranke sie niederneigt,
kehrend sie selber sich sucht und verwirrt.

O Wiederkehr und besinnen in unserer Brust!
Rankendes, schwankendes Schweifen
und Lust
ins Unendliche zu greifen—

Der Blick aus dem Herzen nur
uns entwirrt,
Klarheit und Tiefe der Begeisterung gibt.

Reprinted from *Die Hütte* (Lübeck, 1924)

Abend

Licht stirbt und Stern ersteht,
Tag sich in Nacht verummmt.
Mein Blick, noch schauend, versinkt;
mein Mund, noch flüsternd, verstummt.

Literary Efforts Among the Mennonites of Russian Background

By Cornelius Krahn

THE APRIL AND July issues of *Mennonite Life* preceded by some others have focused in a special way on the cultural and educational progress among the Mennonites in Russia. Particularly, the article by N. J. Klassen entitled "Mennonite Intelligentsia in Russia" (April, 1969) presented new information. Specialized studies by a number of scholars (see Footnotes and Bibliography below) have presented factual information and evaluations.

Beginnings

The first noteworthy literary effort among the Mennonites of Russia was produced by Bernhard Harder, educator, minister, and poet, whose *Geistliche Lieder* . . . were published in 1888.¹ Jacob H. Janzen says that Bernhard Harder was "our first significant poet" whose songs breathe "a warm lifelike piety of the heart out of which joy radiates, many of them having the essence of folk songs." Peter B. Harder, a son of Bernhard Harder, also an educator, was the first novelist of the Mennonites of Russia. It was difficult for him to break a tradition in which it was unheard of that the common everyday life among the Mennonites could be treated in the form of fiction. Nevertheless, Janzen says he "enjoyed a kind reception."²

The real pioneer and lifelong writer in the realm of fiction was Jacob H. Janzen, also an educator and minister, who published his first writing under a pseudonym in Russia in 1910. The author states that his book was "reviewed favorably in most German papers of Russia, America, and also of Germany."³

Arnold Dyck, the well-known Mennonite writer, described vividly what an overwhelming impression this book made on him and others when at last a gifted Mennonite wrote about the common Mennonite life in the form of fiction.⁴ J. H. Janzen states that he, Martin Fast, and Gerhard Loewen formed a "league of young poets" who could not meet because of distance but sent each other poems and writings for criticism and encouragement in chain letters.⁵ These were the pioneers who began their writing in Russia. J. H. Janzen and those of the younger generation who were inspired by them produced their writings

primarily in Canada, U.S.A., and Germany. The Russian Revolution interrupted a phase of cultural development on one hand and on the other, it inspired and even inwardly forced many to write about their experiences.

By 1910, the Mennonites of Russia had reached an economic, cultural, and religious level in which reflection and literary production could be anticipated. Even the total disintegration of their former life which followed did not stop inspiration and the talent of those who could pick up the pen and express themselves. Many of the writings were published in Germany, Canada and the United States. Much has remained unpublished and even totally unknown. What is being presented in this issue of *Mennonite Life* is again merely a sample, as is all that which has been featured during the 24 years of the existence of *Mennonite Life*.

German and Russian Influences

One is almost inclined to compare the birth and expression of this literary and artistic effort to that of the Dutch Mennonite Golden Age after the period of martyrdom. The Russo-German Mennonite effort is fully conscious of the religious background and mission of the Mennonites but above all in most cases it is representative of a German culture of which Mennonites became more fully aware at the turn of the 20th century. This was evidenced and enhanced by their contact with the centers of education in Switzerland and Germany. On the other hand, it has become apparent through the article by N. J. Klassen and his list of individuals who attended Russian institutions of higher learning that the influence of the Russian language and culture and particularly the literature increased rapidly prior to World War I.⁶ This aspect could and should be thoroughly investigated before that generation of Russian Mennonites which mastered both languages, Russian and German, and is deeply rooted in both cultures disappears from the scene.

The Russian linguistic and literary heritage among those who left Russia and came to the West has remained more or less dormant as far as literary expression is concerned. It is always a joy and inspiration

to listen to the conversation about matters pertaining to Russian culture and particularly to the recitations of Russian short stories and poetry of those who have this dual cultural tradition. Some of this heritage should be preserved on tapes because it is deeply rooted and should not be forgotten. Although in an altered form, it continues among those who remained in Russia and now in dispersion have more contact than ever before with their Russian environment and its culture.

The climax of the literary movement among Mennonites from Russia who expressed themselves in fiction and poetry in the German language has been reached and passed. Of course, this does not need to be the case among those who live as a remnant in Germany. In Canada and the U.S.A., the adjustment to the North American English language and culture has been completed. The writings in the High German language will remain a monument to the literary achievement but will hardly continue to find a reading public unless it is for scholarly purposes. On the other hand, the Low German fiction and the dramas by Arnold Dyck will possibly continue to be enjoyed for years to come among those who continue using this dialect particularly in Canada, South America, and perhaps someday in Mexico.

The following is a very brief enumeration or listing of individuals who have written in the High German and Low German languages since they left Russia after World War I. This issue presents a reference to the works of A. B. Enns, Dedrich Navall (Dietrich Neufeld), Peter G. Epp, and J. P. Klassen. J. H. Janzen⁷ and Arnold Dyck have been referred to. The man who is most outstanding and most often featured in *Mennonite Life* is the writer-artist Arnold Dyck⁸. Other Canadians are G. A. Peters (historical fiction and poetry), G. H. Peters (poetry), Peter J. Klassen (historical fiction), Johann P. Klassen (poetry), Gerhard Toews (pseudonym Georg de Brecht) (fiction), Gerhard Johann Friesen (pseudonym Fritz Senn) (fiction and poetry), Heinrich Görz (poetry), Abram J. Friesen (short story and drama) and Karl Fast (historical fiction).⁹

In addition to A. B. Enns, reference should be made to Hans Harder who was born in Russia and has become the best known Mennonite writer in Germany. His early activities have been featured in *Mennonite Life*.¹⁰

A number of individuals who left Russia after the Revolution as teachers, leaders, ministers, and farmers and felt inclined and inspired to narrate their feelings and experiences in the form of memoirs, historical fiction and in poetry have been mentioned. Some of these writings have been published and are still available and others are out of print or have never been published. All this literature should be a challenge for someone capable and willing to present a total picture of the socio-economic and cultural history

of the Mennonites in Russia between 1900 and 1930 which was rooted in the Russian soil and continued in North America. The following references to the writings of Dedrich Navall and Peter Epp and the works of art of the artist J. P. Klassen and art critic A. B. Enns are samples of the possibilities mentioned.

Writings of Peter G. Epp

The best known book by Peter G. Epp is *Eine Mutter* (Selbstverlag, Bluffton, Ohio, 1932), 400 pages. This was preceded by *Die Erlösung* (Bluffton, 1930) and *Das Wunder* (Herald Publ. House, Newton, Kansas, 1926). All are fiction dealing with the Mennonite setting in Prussia. Some of his many short stories were published in Mennonite papers. Among them are "Johanna" and "Das Geislein".

As indicated in the article by Mrs. Peter G. Epp, her husband had a wide range of interests. The Peter G. Epp Collection presented to the Mennonite Library and Archives mirrors this wide range. The registration book of lectures during the year of 1908-09 at the University of Basel indicates that Epp started out with solid theological courses in the Old and New Testaments, church history and ancient languages. His lecture book contains the signatures of such well-known individuals as Wernle, Orelli and others. Like so many of his colleagues from Russia, Epp moved into the realm of philosophy, modern languages and literature from this purely theological interest.

Again this versatility is reflected in the contents of the Peter G. Epp Collection. During the years 1922-23 he produced an 180 page manuscript devoted to "Das Problem der Realität." The collection continues with his writings of 1930-31 during which years he wrote, now in the English language, 789 pages entitled "The Problems of Vision." In 1933 he wrote a treatment of "Der Individualismus" consisting of 105 hand-written pages. From March 1940 to November 1942 he wrote a manuscript entitled "The World of Today." Next followed the manuscript of 268 pages entitled "Matter and Energy." In 1949 he started a manuscript entitled "The Problem of Time" consisting of 689 hand-written pages. This is the unpublished material primarily of a philosophical nature. Epp continued to write to the end of his life. For a listing of the other manuscripts, see the article by Justina D. Epp.

Writings by Dedrich Navall (Dietrich Neufeld)

Navall was one of the most prolific writers among those Mennonites who left Russia at the beginning of the century to study in Switzerland and Germany. A general account of his life by Mrs. Dedrich Navall has been included in this issue of *Mennonite Life*. A large number of Navall's early writings were written and published in the German language. Among them are:



Samples of letterheads of Mennonite publishers, printers and bookstores in Russia.

Mennonitentum in der Ukraine. Schicksalsgeschichte Sagraadowkas (Selbstverlag, Emden, 1922) 40 pages; *Zu Pferd, 1000 Km durch die Ukraina* (Selbstverlag, Emden, 1922) 54 pages; *Tagebuch aus dem Reiche des Totentanzes (Süd-Russland)*, (M. Wilkens, Emden, 1921) 79 pages; *Kanadische Mennoniten. Bunte Bilder aus dem 50 jährigen Siedlerleben* (Rundschau Publishing House, Winnipeg, Canada, 1925) 73 pages.

Most of these publications have been translated into English by the author. For example, *The Russian Dance of Death*, (Clairemont, California, Key Book Publishers, 1930, 186 pages illustrated) appeared under the pseudonym Dirk Gora. There is a considerable correspondence between Navall and publishers about the publication possibilities of his translated and original manuscripts in the English language.

Navall's range of interests is evidenced by the large Dedrich Navall Collection deposited at the Mennonite Library and Archives. It starts with his study and his Ph.D. dissertation written at the University of Jena in 1922 entitled: "Ursprung der literarischen Kritik in Deutschland." Upon his return to Russia he had his second traumatic experience during the days of the revolution. The first one had been caused by his nonresistant stand as a Russian citizen in Germany during World War I. The second one occurred in the days of the Russian revolution as a nonviolent follower of Menno and Tolstoy when violence prevailed. The result was his departure from Russia and return to Germany where the numerous literary productions began and stand as a monument to his life effort. He was a man of unbroken idealism seeing wrong wherever he went and pointing at it mercilessly, unwilling to compromise.

His autobiographical material goes back to his childhood and continues throughout the years of World War I and the following experiences in revolutionary

Russia followed by a "Biographical Account of my Intellectual and Spiritual Development."

He continued to write novels such as "Peter Cornhaven", "Neena", "Under the Oaks", "On Peace" and such historical treatments as "The Key to Europe" (1952) written after a trip to Europe, "Europe in 1988" and the translation of Kluchevsky's *Russian History*, volume I, from Russian into German, and numerous other writings into English and German.

This merely points out how much information is found in libraries and archives and in the homes of those who preserved this rich heritage of the Russian Mennonite cultural life of the early 20th century.

FOOTNOTES

1. Cornelius Krahn, "Bernhard Harder", *Mennonite Life*, Oct. 1959, p. 181.
2. J. H. Janzen, "The Literature of the Russo-Canadian Mennonites", *Mennonite Life*, Jan. 1916, p. 22.
3. *Ibid.*
4. Arnold Dyck, "Jacob H. Janzen", *Mennonite Life*, July 1951, p. 33.
5. J. H. Janzen, *op cit.*, p. 23.
6. N. J. Klassen, "Mennonite Intelligentsia in Russia", *Mennonite Life*, April 1969, pp. 59-60.
7. The July 1951 issue of *Mennonite Life* was in part devoted to Jacob H. Janzen (pp. 33-43).
8. The April 1959 issue of *Mennonite Life* featured Arnold Dyck in a number of articles (pp. 80-90); Elisabeth Peters, "A Tribute to Arnold Dyck", Jan. 1969 issue of *Mennonite Life* (pp. 3-5); Jack Thiessen, "Arnold Dyck - The Mennonite Artist", April 1969 (p. 77-83); numerous writings of Dyck in Low German and High German and English translation have been published in *Mennonite Life* since 1946.
9. Cornelius Krahn, "Mennonites in Literature - VI. Russia and Russo-German Emigres", *Mennonite Encyclopedia*, Vol. III, pp. 369-372.
10. Cornelius Krahn, "Hans Harder - A Mennonite Novelist", *Mennonite Life*, April 1953, pp. 70-79.

SELECTED BIBLIOGRAPHY

- Elmer F. Suderman, "The Russo-German Mennonite Theme in the American Novel", (M.A. Thesis, Univ. of Kansas, 1940).
- J. H. Janzen, "The Literature of the Russo-Canadian Mennonites", *Mennonite Life*, Jan. 1916, pp. 22-25.
- Mennonitische Volkswarte (Warte)* edited and published by Arnold Dyck, East Kildonan, Manitoba (1934-1938) and *Warte-Jahrbuch* edited and published by Arnold Dyck (1943-1944) were devoted to the publication of the literary and artistic contributions of the Mennonites of Russian background.
- Mennonitische Lehrerzeitung (later Welt)*, edited by Victor Peters (1940-1952), was also devoted to cultural and literary interests of the Russo-Canadian Mennonites.
- See also "Footnotes" of this article and "Bibliography" in *Mennonite Encyclopedia*, Vol. III, pp. 371-72.

The Comic Spirit of Arnold Dyck

By Elmer F. Suderman

COMEDY HAS NEVER BEEN in high repute except in the most urbane civilizations. Both readers and writers have often been leary of it, especially in America and more especially American Mennonites, who have made very little use of it, preferring instead the direct, straightforward, uncomplicated, solemn, and often heavy-handed statement. Indeed as stylistic Mennonite writers are lacking in grace and elegance as a stylistic analysis of almost any work written by a Mennonite will make very clear. The sprightliness and subtle delicacy of language necessary for good comedy has seemed beyond the grasp of most writers, not only of Mennonite writers. The indirection and perceptive power of laughter has seemed to most Americans less effective than hard hitting high seriousness. Many Americans still distrust comedy as a dangerous or at least a dubious method, preferring instead the safer direct statement, preferring even the glum to the comic statement.

But Arnold Dyck is an exception. Making use of the delightful vernacular quality of Low German, which has never been inhibited by the confines of a formal grammar, Dyck has been able to master the subtleties of syntax and vocabulary necessary to arouse not the hearty belly laugh but the thoughtful smile which arouses not feeling as much as reflection and delight. His language is blunt, yet delicate and graceful. His choice of words and the order of these words leaves us with the sense of their being exactly right.

Though there is a long tradition of the vernacular in English for comic purposes (Chaucer and Twain come immediately to mind), it is difficult to achieve the effect Dyck has in Low German in an English translation. Vocabulary fails us. How does one, for example, translate *toonijht*? Perhaps *dislocated*, which is defined as "displacement of one or more bones at a joint," is more accurate, but I chose "out of joint" because that phrase means "being out of adjustment or harmony; being at odds" as well as having a dislocated bone. For Stobbe is, of course, out of joint and at odds in spirit, even if not in body. More important, tone, the attitude of an author toward his subject and his audience, is difficult, indeed in the final analysis impossible, to transfer from one language to another. Where I felt it necessary to do so I have sacrificed literal

accuracy in favor of a more accurate tone, in favor of an effort to reflect Dyck's bemused and wholesome view of his character and of human nature.

Arnold Dyck's insights, then, extend into an understanding of human nature as well as an understanding of and skill in language. His insights into our common foibles are incisive and yet kind. He does not castigate Stobbe or mankind with a satiric rod nor provoke derisive laughter. His laughter is not a blow which stings or smarts. Yet it reveals and illuminates our faults with sanity and penetration.

Indeed in the short sketch I have translated we laugh at Stobbe but never derisively, never bitterly. We think more kindly of human nature when we finish, even though we see its essential ridiculousness more clearly. Stobbe may be laughable but at the same time he is lovable. We accept him as one of us (the selection comes from a book appropriately entitled *Onse Lied*, meaning our people), and we acknowledge him as one who shares our human foibles. We love him and even though we understand that he is ridiculous, we do not love him less because we get such a penetrating look at him. We thoughtfully accept the implied criticism of the absurdity we all share, an absurdity which is so delicate and graceful that we are not put off by it. Stobbe may be ludicrous, perhaps even absurd, but he is presented in such an urbane, such a civilized, such a sane and humane way that we are made aware of that urbanity and our own dullness of vision is sharpened.

In Volume II of *Koop enu Bua en Dietschlaund* Arnold Dyck has Bua comment that practical minded Americans have mastered the machine but have lost much of the magic of laughter and life. But Bua is willing to consider the possibility that the pleasure and laughter furnished by the stories about Münchhausen may be more important than the invention of more efficient and practical manure spreaders. Arnold Dyck invites us in his Low German stories to consider the possibility that comedy is not necessarily impudent and flippant but serious (even though it may not be solemn) and important, as important as a new invention or a straightforward statement because it teases us into thought and laughter and restores some of the lost magic of life. It enhances our lives, serving as an ad-

mirable corrective against folly, dullness, unreason, undue solemnity, and sentimentality. With common sense, sanity, and clarity he shows us through Stobbe, his wife, and Dr. Bergen both how ridiculous we are and how much there is around us to enjoy. Hopefully

the translation of "Old Man Stobbe Goes to the Doctor" captures some of the sanity and pleasure of Arnold Dyck's original thus making it available to a wider audience.

Old Man Stobbe Goes to the Doctor

Ohmtje Stobb es toonijht

By Arnold Dyck

Translated by Elmer F. Suderman

OLD MAN STOBBE had a belly ache

My gosh, who doesn't have a belly ache now and then. The world doesn't stop turning just because a man's stomach hurts. That's exactly what Stobbe's wife tried to tell him.

"But it won't quit!" Stobbe answered in exasperation. In matters of his stomach Stobbe was a little fussy. He took offense if anyone made remarks about his stomach pains.

"You have to quit thinking about it; then it will leave by itself."

"By itself! What do you know about by itself!"

But Stobbe tried the old woman's medicine. He didn't think about his stomachache anymore; he thought about the harness he was mending.

Until his stomach pinched again.

"Wife!" he called, "it's starting to hurt again."

His wife came out of the kitchen where she was busy preparing dinner into the living room. "I didn't understand you very well; what did you say?"

"I said that my belly is hurting again; that's what I said."

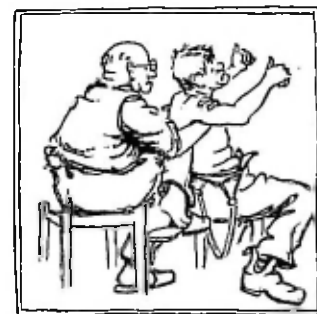
"Well, you don't have to bellow. Just where does it hurt?"

"Here and here," Stobbe pointed with his needle to all the regions of his stomach.

His wife shoved her glasses up to the end of her nose and carefully examined the vast region to which he pointed. Her inspection paid off; suddenly she knew.

"You are out of joint, Tjnals, you know that. You'll just have to go to the bone doctor."

Taken aback, the old man opened his eyes wide.



OHMTJE STOBBE deed de Buck weh.

Mein Zeit, wäm deit njih 'emol tweschenen de Buck weh, doawäje jeit de Welt noch äre Stoak wieda. Enn daut säd am uck sine Fru, de ole Stobbische.

"Oba hee heat njih op!" säd Ohmtje Stobb oajalijh. Wann daut too sine Buckwehdoag kaum, dann weer hee 'n bät empfindlijh, dann sull tjeena doajäaje räde.

"Du mottst doa bloss njih emma aun denjte, dann heat'a von selwst op."

"Von selwst . . . Waut weetst du von vonselwst."

Oba Ohmtje Stobb proowd dann doch Mutta äre Medezin. Hee docht njih aun sinen Buck. hee docht aun de Schluwsäle, de hee jrods fletje deed.

Bott 'et meteens wada em Buck spetjt.

"Mutta, hee deit doch aul wada weh."

Mutta kaum ut'e Tjääatj, woa see bim Meddachmoake wea, bott aun'e Sommastowedäa: "Etj kunn njih got vestone, waut sädst du?"

"Etj säd, hee deed doch aul wada weh, säd etj."

"What? Go to the bone doctor? The heck you say. No, no! Anyone who goes to the doctor is sick! And I'm not sick. I tell you I only have a belly ache."

"Well, o.k., we'll leave it at that, but don't complain then. But you are out of joint." She pulled her glasses back on her nose and went back into the kitchen.

Old Stobbe started mending again, trying with all his might to forget his stomach and deciding that he just wouldn't go to the doctor.

He succeeded. He forgot his stomach and thought about being out of joint. To be out of joint was a serious matter. Yes, it certainly was; it was more serious than having a stomachache. A person could be out of joint and not even know it; sometimes there were no warning pains, and before you knew it you began to stutter. That's the way it was when you were out of joint. Sheep Klassen's Abe fell from a chair, cried a while, started to play again and the whole affair was forgotten. And what happened? After a year the boy began to stutter. Old Mrs. Hiebert, the one that raises all the turnips, pointed out that if they had taken the boy to be treated at once he would never have started stuttering . . . Yes . . . When it happens to the young it's not so bad . . . but how much worse if older people . . . like him . . . stuttered.

William Penner, the one called worthless Penner, took so long to get out his n- n- n- n- no at community meetings that by the time he had finished objecting to a decision of the meeting it had already been written out and signed by the rest.

Stobbe was getting pretty nervous by the time he got around to thinking about Penner.

If only he were not out of joint. And . . . his hand holding the breast part of the harness hung suspended in the air as another thought hit him: Didn't a person become cross-eyed because he was out of joint? Why was Chicken Pries's Marie cross-eyed? Her neck was out of joint, that's why. Nothing else was wrong with her. And now she's cross-eyed. And Doctor Bergen had said that she would be cross-eyed the rest of her life.

What if he all of a sudden became cross-eyed? Lord-God no! What a mess that would be! Then his vision would cross, one eye looking in one direction, the other in another. Why then he wouldn't even be able to look at his songbook and that would never do since he led the singing at church.

He started to sweat.

"Wife," he called into the kitchen; "Wife, am I badly out of joint?"

"You probably are."

"Where? In my neck?"

"That I don't know."

"But I have to know so I can tell the Doctor."

"Oh no, you won't have to tell him. All you have to do is tell him you're out of joint; he'll find out the rest by himself."

"Na nu bruckst du njih so belltje. Woa jrods deit hee dann weh?"

"Hia enn hia," enn Ohmtje Stobb wees met'm Als, woa daut aulawäaje wea.

De Stobbsche schoof sitj de Brell op'e Steern enn tjitjt sitj de Buckjäajend aun. Enn daut holp, wiels meteens wisst se.

"Du best toonijht, Tjnals, weetst du uck daut, du mottst nom Dokta."

Tjnals vefead sitj enn reet de Oage op: Waut! Nom Dokta? Hotz Droht nä. Wäa nom Dokta foat, es krank. Enn etj si njih krank, mi deit mau bloss de Buck weh, saj etj di!"

"Na scheen, dann lot wi't doabi, enn dann jaumarea njih. Oba toonijht best doch." De Stobbsche trock sitj äre Brell wada o'pe Näs enn jing tridj en'e Tjäatj.

Ohmtje Stobb fletjt wieda, enn wull met aula Jewault sinen Buck vejäte, enn nom Dokta wurd hee njih foare.

Enn hee vegaut sinen Buck enn—docht aun sin Toonijhtsenne. Daut Toonijhtsenne wea 'ne gaunz pollucksche Krankheit. Jo, daut weer'et. Eena wea toonijht, enn wisst daut njih 'emol, wiels eenem nuscht weh deed. Enn dann meteens stottad eena. Schops-Klosses Obraamtje foll vom Stool, brelld 'n Stootje enn späld dann wieda, enn aules wea vejäte. Enn waut passead? No eenem Joa fung de Jung aun too stottre. De Wrucke-Hiebatsche säd nobää, wann se däm Jung foats haude trajht moake lote, dann stottad hee nu njih. —Jo. Bi soone Tjinja, daut jeit dann noch, oba wann 'n ola Mensch stottat! Welm Drän-Panna, wann op'm Schultebott waut aufjestemmt woat, bott de sin N-n-nä 'ruttjrijht, dann es de Jemeendespruch aul unjaschräwe.

Ohmtje Stobb word onruhig, aus hee bott Drän-Pannre wea.

Nä, bloss njih toonijht senne.—Enn—sine Haund met däm Broststetj bleef jrodentoo en'e Loft henje —enn kaum daut Scheele njih uck vom Toonijhtsenne! Worom scheelt Heena-Priesse Mitschtje? See wea em Jnetj toonijht jewast, wieda wea 'ar nuscht jewast, enn nu scheelt se, enn Dokta Boaje saj, see woat uck äa Läwsdach scheele.

Ei wann hee nu meteens uck too scheele aunftung! Harrgutt nä! Waut sull daut, dann tjitjt hee je äwatjriez, een Oag hiahää, daut aundre doahan. Dann kunn hee je woll njih 'emol mea rejhtig unt'm Jesang-boak sinje. Lied, daut jing doch njih, hee wea je Väasinja!—

Ohmtje Stobbe fung aun to schweete.

"Mutta!" roopt hee en'e Tjäatj 'enen, "Mutta, si etj dann sea toonijht?"

"Woascht woll senne."

"Woa dann, em Jnetj?"

"Daut weet etj njih."

"Oba etj mott däm Dokta daut doch saje."

"Daut bruckst du am goanijh saje. Du sajst mau,

Stobbe kept on sewing for a little longer, but he sweat a lot more.

All at once he noticed that things had come to a pretty pass; with frightened eyes he looked at the seam he had been sewing and noticed that it was not really a seam at all; it meandered here and there, cross-wise and catercorner, as if a blind man had sewed it. Oh no, not a blind man, but a cross-eyed one . . . a man that sees upside down. He was cross-eyed! His needle fell out of his hand and he closed his eyes.

"Moth . . . Moth . . . Moth" he wanted to call his wife. He wanted to tell her that he was going to the bone doctor. Right away! But nothing came except "Moth . . . Moth . . . Moth." And now he was stuttering, too.

How Stobbe got to the barn, how he harnessed his horses, or how he got on the wagon—even he never knew. He rode just as fast as the horses could run. He didn't even say "Giddap" to his horses because then he would stutter, and he closed his eyes because he didn't want to see cross-eyed.

In this hurry he came barreling into Dr. Bergen's yard in Hosefeld.

Dr. Bergen's waiting room was already filled when Stobbe got there. It was filled with other people out of joint: Men, women, children. Germans and Russians. Stobbe had to wait outside and sit under the wild pear tree.

In his living room Dr. Bergen was rubbing down and kneading a young Russian. Stobbe could hear through the open window how the young Russian groaned a little, and now and then actually yelled out in pain, causing the children in the waiting room to cry. After the Russian had been fixed up and led to his wagon, it was time for a coffee break.

All of the patients from the waiting room and those under the wild pear tree had to go inside to the boy's room and have some coffee.

After the break the kneading and rubbing began again. When other patients came, they were told to come back the next day—but rather early.

The cattle were already coming home when Stobbe's turn finally came. By this time he was quite pale, and as he walked, he noticed that he swayed a little. He was too scared to talk because he knew he could never finish a word. He was afraid to look at Dr. Bergen because he knew if he did, Bergen would be standing on his head.

"Well, where is your trouble, Tjnals?"

Tjnals said nothing.

"Don't be afraid to talk. Have you broken a bone, wrenched something, or what is wrong with you? Hurry up! I don't have all day."

Dr. Bergen was always a little curt, and many of his patients were more afraid of his talk than of his treatment. Stobbe was so afraid of Bergen's pique that he forgot about his stuttering.

du best toonijht, daut äwaje weet hee von selwst."

Een Stootje fletjt Ohmtje Stobb noch, oba am schweet emma dolla.

Een donn meteens, donn weer'et dann sowiet: Met stiare Oage tjitjt hee de Not aun, de hee doa neid, daut wea je äwahaupt tjeene Not, de jing hiahan enn doahan, de triez enn de dwää, aus wann een Blinja de jencit haud. — Hargoms nä, njih een Blinja—een Scheela, eena, de da äwatjriez tjitjt! Nu scheeld hee!—De Als foll am ut'e Haund, enn hee moak de Oage too.

"Mu . . . Mu . . . Mu . ." hee well "Mutta" roope, hee well saje, hee foat nom Dokta, foats op'e Städ foat hee, enn doa tjemmt wiede nuscht 'rut aus "Mu - Mu - Mu": Nu stottad hee uck aul.—

Wo Ohmtje Stobb em Staul jekome, de Pead aunjespaunt, enn wo hee op'm Woage jekome es, daut wist hee selwst aula njih. Hee joag, waut de Pead fleaje kunne. Hee säd njih Noa oda waut, wiels dann wurd hee je stottre, hee hilt een Oag too, wiels met beid, dann wurd hee äwatjriez tjitje.

So kaum hee en Hosefeld bi Dokta Boajes op'm Hoff jeprallt.

* * * * *

Bi Dokta Boajes wea daut Väatus aul voll von toonijhte Mensch: Maunslied, Frulied enn Tjinja, Dietsche enn Russe. Ohmtje Stobb musst aul bute unjrem Krutschjeboom sette.

En'e Grote Stow tjnibeld Dokto Boaje aum eenem Russejung 'erom. Derjh daut opne Fensta kunn eena bute heere, wo de Jung ständ enn jaumaread, enn tweschenen breld'a uck, daut de Tjinja em Väatus uck too brelle aunftunge. Aus de Russ trajht wea enn se am 'rutjeleit enn op'm Woage jesat haude, wea Vaspa.

Aule Twcinje enn Toonijhte ut'm Väatus enn vom Kruschtjebom musste nu en'e Sommatjäatj enn eascht 'emol Koffe drintje.

No Vaspa jing daut Tjnible wada wieda. Wann noch fresche Kranke kaume, de sulle morje wada kome, oba 'n bät tiedig.

* * * * *

Daut Veeh kaum aul no Hus, aus Ohmtje Stobb aun'e Reaj wea. Hee wea gaunz blauss, hee späad, wo hee bim Gone schwäatjt. Am wea angst too räde, wiels hee wist, hee tjreajh doch nuscht 'erut; am wea angst met beid Oage too tjitje, wiels hee wist, Dokta Boaje wurd dann op'm Kopp stone.

"Na, woa sett'et bi die dann, Ohm Tjnals?"

'Ohm Tjnals' hilt daut Mul dijht too.

"Na räd mau, saj, hast di waut tweijebroake oda utjewretjt, oda waut schot di? 'n bät fex, etj hab njih väl Tiet!"

Dokta Boaje wea emma 'n bät kort aunjebunge, enn väle Mensche grulde sitj ve sine Räd dolla aus ve sin Trajhtmoake. Uck Ohmtje Stobb fung sitj aum too grule, enn ve pure Grul vegaut hee von sin Stottre.

"Toonijht," sajt'a enn tjitjt däm Dokta gauns

"I'm out of joint," he told the doctor as he looked at him in complete confusion.

"Where?"

"All over. Everywhere."

"Did you fall off the hayrack?"

"Yes!"

"Or from the hayloft?"

"Yes, that too!"

"Or has the village bull mauled you?"

"Yes! Yes! everything."

"Take off your shirt!"

Stobbe took off his vest and shirt, sat down on the footstool, and Dr. Bergen went to work to straighten him out. Starting with his neck Dr. Bergen worked his way down Stobbe's body to his shoulder blades, his backbone, moved along his ribs to the small of his back and his hips, and then down to his seat. He didn't miss anything. Stobbe sat quietly, bit on his teeth and pinched his eyes shut. He could tell that it was already helping.

After he had paid his fee and was once more on his wagon, Stobbe felt like a new-born man. Oh, he felt a little weak, but otherwise he was comfortable in every part of his body, even into the bones on which he sat.

Not only that—and this was far more important—he was no longer cross-eyed. He could close his right eye; he could close his left eye; he could look out of both at once, and the red horse was always on the right, and the brown horse on the left and nothing stood on its head.

And his stuttering? He could talk to his horses, he could talk to himself; everything came out as it should, nothing double. Yes, and when he sang the horses picked up their ears to listen, for never had they heard him sing so lovely and so clear—not even on Sunday. And Sunday he would lead the congregation in singing number 353: "Now Thank We All Our God."

"Mother," Stobbe said as he came home and gave his old wife a slap on her round seat, "I'm hungry. Heat up the dinner and the supper as well; I'm hungry, I tell you."

"And how is your belly ache? Did you get help?"

"Belly"—and for the first time Stobbe thought again of his stomach; he had completely forgotten about it. "It's better; indeed it is," and she got another slap on her seat.

That night when Stobbe went to bed the dumplings and the fried potatoes and the ham and the watermelon syrup rumbled around in his stomach, nudging each other a little here and pinching him a bit there. But Stobbe just smirked. He knew what he knew. What was a little belly ache? He would simply cough it up. But his stuttering and his cross-eyedness—well, Dr. Bergen had kneaded those away—and just in time, too.

vetwiewelt aun.

"Woa?"

"Rundomenndomm."

"Best vom Feeda jefolle?"

"Jo."

"Oda vom Meddfack?"

"Jo, uck."

"Oda haft de Darpsboll die unjajehaut?"

"Jo—jo, aules!"

"Tratj daut Hamd ut!"

Ohmtje Stobb trock Wast enn Hamd ut, sad sitj op daut Taburettje, enn Dokta Boaje fung am dann nu aun trajhttoomoake. Vom Jnetj aun enn dann de Schulabläd, dän Ridjstrang enn de Rebbe delänjd, daut Tjriez enn die Hofte 'erauf bott aun'e Sett. Hee schloag nuscht äwa. Ohmtje Stobb hilt stell, beet sitj op'e Täne enn tjneep de Oage too. Enn—hee späad aul, wo 'et holp.

* * * * *

Aus hee dän Selwarubel betolt haud enn wada op sinen Woage kroop, wea Ohmtje Stobb 'n niejeborna Mensch. 'N bät schwack feeld hee sitj woll, oba sest weer am maklijh em gaunzen Liew bott em Settknoake 'nen.

Nijh bloss daut—enn daut wea je de Hauptsach—: hee scheeld uck nijh mea. Hee kunn sitj daut rajhte Oag toohole, hee kunn sitj daut lintje Oag toohole, hee kunn met heid toojlitj tjitje, emma wea de Foss too Näwel enn de Bruna too Leid, enn nuscht stund op'm Kopp.

Enn daut Stottre?—Hee kunn too de Pead räde, hee kunn too sitj selwst räde, aules kaum schmock 'erut, nuscht dobbelt. Jo, enn aus'a sung, spetzte de Pead rajht de Oare, so scheen enn so dietlijh haude see ären Weat noch sindoag nijh sinje jeheat. Jo, enn Sinndach wurd hee daut Leed Numma 353 aansaje: Nun danket aule Gott.

* * * * *

"Mutta," säd Ohmtje Stobb, aus'a no Hus kaum, enn gauf sine Ole 'n Klaups op'm runde Settfleesch, "mi hungat. Woam daut Meddach 'nbät up enn uck foats daut Owenkost, etj saj di, etj si hungrig."

"Na, enn wo es'et dann met'm Buck, haft 'et jeholpe?"

"Buck?"—enn toom easchte Mol docht Ohmtje Stobb nu wada aun sinen Buck, dän haud hee gaunz vejäte. "Daut haft jeholpe, Ole, uck wo!" enn de Stobbsche tjreajh noch'n Klaups.

* * * * *

Bim Em-Bad-krupe rumoade de Warenitje enn de Eadschocki enn daut Schintjefleesch enn de Orbuse sirop doch wada em Buck 'erom enn buchelde hia 'n bät enn tjneep doa 'n bät. Oba Ohmtje Stobb jniesad bloss: hee wisst, waut'a wisst. Daut bät Buckwehdoag, doa hoost hee nu op, oba daut Stottre enn daut Scheele, daut haud Dokta Boaje am noch kratjt too Tiet wajhjetjnibelt.

Nanne van der Zijpp

(1900-1965)

By T. Alberda-van der Zijpp

NANNE VAN DER ZIJPP was born the oldest son of Jacob van der Zijpp and Jantje de Boer on April 2, 1900, in Warns, Friesland. The farm of his parents was located near Warns in the southwest part of Friesland. As a child he attended the school at Warns and later on, when his parents moved, at Hindeloopen; after finishing the elementary school, he attended the *gymnasium* at Sneek. During this period, he was frequently ill but read unceasingly books on agriculture, books in the Frisian language and books about the Mennonites. He wrote some Frisian poems and became a member of the Frisian youth movement.

According to his mother, he must have already stated as a child that he wanted to become a minister. In his confession of faith written at the time of his baptism, he stated: "I would like to become a member of the Mennonite Church because I will have freedom to develop my personal faith without being subjected to a general dogma. In addition, I love the Mennonite Church because of its unique character within the Protestant denominations." He also stated in his confession, "I have a fixed goal but I do not yet know what the path will be like."

In 1920 he enrolled at the University of Amsterdam and the Mennonite Theological Seminary and began his theological studies. In addition to the regular courses he was attracted by architecture, Semitic languages and literature; he was particularly influenced by Professor H. J. Elhorst.

Judging by the collection of photos and menus, there must have been numerous occasions to enjoy life with his friends and the students. As the editor of a paper and member of some of the student organizations, he had many occasions to enjoy fellowship and to celebrate. In the spring of 1924 he made a study trip to Italy.

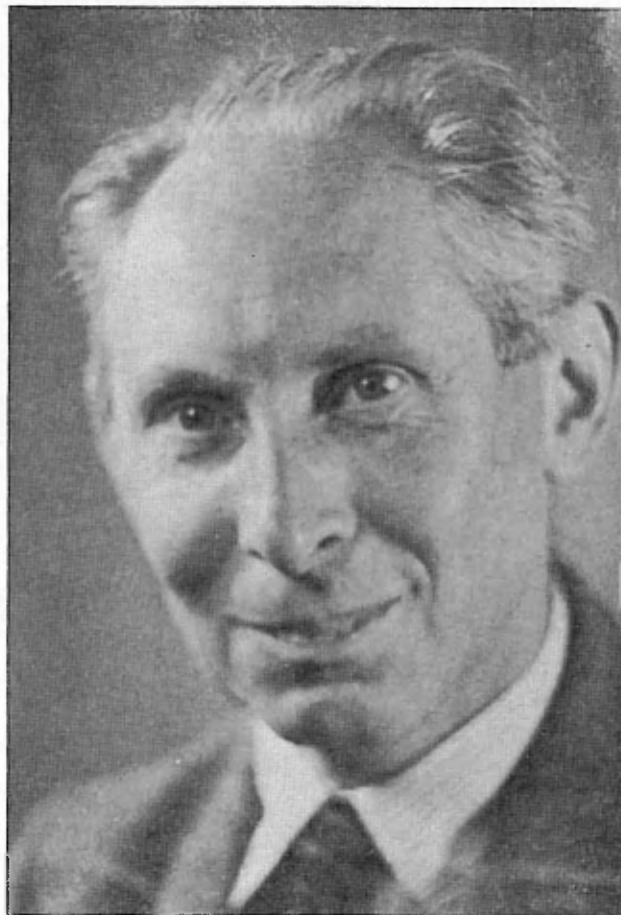
Although he mastered the field of studies during the second *Proponents* examination, which he passed, a note was entered that most of the students had not written highly praiseworthy papers.

The Mennonite Church of Zijldijk, North Groningen, extended a call to him which he accepted. He began his ministry on January 3, 1926. Meanwhile he had married Antje Alberda. Both of them got acquainted with the pastoral work in this congregation.

During the winter of 1926-27, Nanne van der Zijpp attended the lectures in church history by Professor F. Lindeboom at Groningen. He had close contacts with the Mennonite historian, K. Vos, who was minister at Middelstum, with whom he discussed matters of common interest; this had a strong influence on the future of his life. After the death of Vos in 1927, he received his library which he made full use of.

Vos had compiled an index of names and subjects pertaining to Mennonite history. This was the basis

Nanne van der Zijpp in 1949.



and inspiration for van der Zijpp to develop an index which he continued throughout his life and because of which, he was eminently qualified to become one of the most prolific contributors to *Mennonitisches Lexikon* and later also to the *Mennonite Encyclopedia*. He became a significant researcher of sources which he arranged systematically.

On October 28, 1928, he accepted the ministry of the Mennonite Church at Joure which he served until 1940. He participated in all of the activities of the church, including the youth groups and the women's organizations which he brought into being. The Mennonite Brotherhood campground at Elspeet had just been erected as van der Zijpp became one of the leaders. Only late in the evening did he find leisure and time for study. The big garden of the parsonage gave him ample opportunity to relax and work.

In 1937 he passed his doctoral examinations in theology at the University of Amsterdam. In 1940 he accepted the position of pastor of the Mennonite Church at Almelo. It was difficult in the days of the war to find meaning and direction in the work of the congregation. Underground activities and the strange conditions demanded adjustments. Because of this, the tension often became so strong that studies suffered under it. The *gymnasium* of Hengelo requested that he teach a course in the Hebrew language. Because of this arrangement, the rabbi transferred the library and archives of the Jewish community to the Mennonite parsonage. The German military who later were quartered in the parsonage, never took note of the Jewish library and archives.

In addition to regular Bible study, van der Zijpp began to make use of the testimonies of the early Anabaptist martyrs and to study them. He was influenced in this matter by his colleague, C. Nijdam.

After the war there was much work in the Mennonite Brotherhood and other areas, first in Almelo and later in Rotterdam where he became the pastor of the Mennonite Church in the summer of 1946. He worked hard in the reconstruction program. Much of his time went into the construction of the new church of Rotterdam since the old one had been destroyed by bombs. The construction began on October 27, 1950, and on December 23, 1951, the church was dedicated. He enjoyed the friendship of his colleagues, the church council members, and the church members, as well as his contacts in interdenominational work.

In 1946 Nanne van der Zijpp was appointed lecturer in Mennonite history in the Mennonite Theological Seminary of Amsterdam. Much work went into the preparation of his lectures. It was at this time that contact was established with Mennonites abroad and with the American relief workers. This contact with old friends and the acquaintance with new ones gave him much stimulus. This was strengthened by a trip



Home of N. van der Zijpp at Hindeloopen, Friesland.



The N. van der Zijpp family in 1947.



N. van der Zijpp on his way to receive his honorary Ph.D. degree from the University of Amsterdam.



N. van der Zijpp with granddaughter, Anneke Jantje Alberda.

to the United States and Canada in 1947 where he visited many congregations and colleges.

As soon as he returned, he began to share the information he had acquired. He reported about his trip in the *Algemeen Doopsgezind Weekblad* in a series of articles. A basic course prepared by the *Algemeene Doopsgezinde Societeit* contained a series of articles written by van der Zijpp dealing with Mennonite history. In 1952 his book, *Geschiedenis der Doopsgezinden in Nederland*, appeared.

Starting in 1953 much of his time went into the writing of the articles for the four-volume set of the *Mennonite Encyclopedia*. In spite of his busy schedule, he did not neglect his family and grandchildren.

Many of his functions in the Mennonite Brotherhood are registered as mentioned in reports and year books. Theological journals and papers at home and abroad regularly contained articles and book reviews written by him. He was the editor and co-worker of many theological periodicals and a member of many historical societies.

New publications in the fields of theology and history, as well as literature, found their way into his library. He lectured on existentialism and the movements in the field of literature and reported about the beautiful experiences he had while traveling at home and abroad.

In 1955 he was chosen member of the Dutch Literary Society and in 1958 he became a member of the *Frisian Academy*. The climax of Nanne van der Zijpp's life came when on January 9, 1961, the University of Amsterdam granted him the honorary degree of a doctor in theology. He expressed his gratefulness in the circle of his family and friends. The tie between him and the Mennonite Theological Seminary became closer. In 1954 he was appointed *lector*. On February 22, 1964, the ADS meeting at Leeuwarden decided that "Dr. Nanne van der Zijpp, *Lector*, be appointed Professor of the history of the Mennonites at the Mennonite Theological Seminary starting April 1, 1964". Van der

Zijpp was overjoyed and shared this joy with family and friends.

Only a few days before his unexpected death he was appointed professor of theology at the University of Amsterdam. He had great plans and was full of hope in regard to the new area of activities. He now resigned from his position as a minister of the Mennonite Church in Rotterdam which became effective September 27, 1964. He looked forward to this, hoping that he would have enough time for research and publications. He was not granted to have this wish come true. He died on January 22, 1965.

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II. Articles in Encyclopedias and Periodicals

N. van der Zijpp contributed articles to numerous encyclopedias, yearbooks, periodicals, and daily papers. Most outstanding and significant are the articles which he contributed to *Mennonitisches Lexikon*, ed. by Christian Hege and Christian Neff (Weierhof, Pfalz) and the four-volume *Mennonite Encyclopedia*, ed. by H. S. Bender, Cornelius Krahn, and Melvin Gingerich. N. van der Zijpp was an associate editor who wrote most of the articles dealing with the Netherlands and Belgium and numerous others. The total was 3,166 articles.

N. van der Zijpp was co-editor of *Stemmen uit de Doopsgezinde Broederschap* 1952-1963, publ. Van Gorcum & Comp. N. V., Assen, and contributed numerous articles to this magazine. He was also co-editor and contributor to the *Nederlands Archief voor Kerkgeschiedenis* (Martinus Nijhoff, The Hague), *Mennonite Quarterly Review* (Goshen, Ind.) and *Mennonite Life* (North Newton, Kansas). Many of his articles appeared in *Mennonitische Geschichtsblätter*, publ. by

Mennonitischen Geschichtsverein (Weierhof, Pfalz) and *Dooptsgezind Jaarboekje*, publ. by Algemene Doopsgezinde Societeit (Amsterdam). He was a regular contributor to the *Algemeen Doopsgezind Weekblad* (Banda, Kollum, Friesland), and in the early years of his life he published numerous articles in *Brieven*, published by the *Vereniging voor Doopsgezind Broeder-*

schapswerk (1918-1942).

These references are in no way a complete account of all magazines and periodicals in which van der Zijpp published his articles. It is merely a reference to some of the publications of an untiring scholar and writer.

N. van der Zijpp— An Appreciation

By *Cornelius Krahn*

THIS BRIEF SKETCH of the life and labors of one of the most significant and fruitful Mennonite historians of our day will not be exhaustive. It cannot be. Nanne van der Zijpp was a very well organized, hard and thorough worker in many fields of endeavor. He had musical talent and loved to play the organ. He was interested in many branches of science and human knowledge. He was an ardent stamp collector and was greatly appreciative of art.

Some Contacts with N. van der Zijpp

One year before his death I took Nanne and Anne van der Zijpp from Oberursel near Frankfurt to the quaint town of Michaelsdorf in the Odenwald. Here we enjoyed a half day in the art studio of Heinz Hindorf, who is known in wide artistic circles and has supplied the stained-glass windows for many contemporary churches. It was a thrill to observe Nanne van der Zijpp as he examined the products of this artist and conversed with him about the questions and techniques pertaining to these works of art.

I recall another incident which took place at an open coffee shop in the streets of Amsterdam. Again this was in 1964 when he was sharing with me the impressions and visions he had in regard to the honors bestowed upon him by granting him an honorary degree and appointing him to the professorship at the University of Amsterdam. Full of ambition, devotion, plans and visions, he now could devote his full time to scholarly pursuits in the realm of Anabaptistica. He was deeply moved by the fact that conditions and circumstances had brought him to this climax of his life and he would now be able to complete the many projects he had planned. Among them was a scholarly edition of the writings of Menno Simons and the preparation and edition of other sources of Anabaptis-

tica. It was only a few months after this last visit with him that he was suddenly called from us without having completed the task he saw before him. And yet his life was complete and his endeavors in so many areas were not in vain.

Again I recall instances of early contacts with the hospitable van der Zijpp family in the parsonage of Joure, Friesland, in the late twenties. I had established my first contacts with the Dutch brotherhood and bicycled from one *Dooptsgezinde* parsonage to the other. It was in Joure where I stayed longer than usual. Here I really could get acquainted with the history, the spirit and the life of the Dutch and the Mennonites in particular. These visits were repeated many times particularly later after World War II in Rotterdam. There were always many questions of common interest in all the stages of our development. This was also the case when he later on after World War II came to America and we could repay the hospitality received and he could share with us in the classroom information about the Dutch Mennonites and we could introduce him to the American Mennonite brotherhood. Among his dreams and plans expressed at the coffee shop where I met him the last time, was one very dear to his heart. He hoped that he would be privileged to come to America once more in company with his wife Anneke, who was physically somewhat handicapped at that time. This was another dream that remained unfulfilled.

About the Historian and Theologian

Anyone who has had the opportunity to see van der Zijpp at work in his library and study will have noticed that he had many thousands of items and sources of information at his fingertips by opening a file and pulling out the right card with the basic infor-

mation needed. It was only because of this very diligent, very capable and untiring work that he was able to serve as a spiritual leader of larger congregations and do all the research and writing that he did.

Among his numerous writings, of which some are listed in this issue, the concise history of the Dutch Mennonites was particularly outstanding.¹ It represents a unique balance between the purely historical approach and the presentation and analysis of the driving forces and theological and philosophical content of the movement. His conclusions and observations were keen and thorough. He was not afraid to express views even if they were not popular. In a day when the matter of peace and nonresistance was not as timely as it is now, neither in the Dutch neighborhood, nor in general, he pioneered to promote this idea.²

Van der Zijpp was influenced like many others in his day by the Quaker center, Woodbrooke, England. He was a biblical scholar and considered the Bible as a significant source of inspiration and church renewal which made him a very active participant in the *Broederschapswerk* after World War I which lasted throughout his lifetime. He was often seen as a leader, speaker and participant in the Elspeet activities and similar retreats and meetings.

The major work in the realm of scholarship was van der Zijpp's contribution to the four volume *Mennonite Encyclopedia* which occupied his time and research for about a decade prior to its completion in 1959. He not only wrote most of the articles; pertaining to the Dutch Mennonites but was also helpful as an assistant editor in the planning and execution of the total work. In his many articles he demonstrated not only his painstaking scholarship and accuracy, but also the scope of his knowledge of the total sweep of Dutch history and Mennonite history in other countries. As a proofreader of all articles he revealed his expert knowledge in the total range of Anabaptistica.

Nanne van der Zijpp wrote 3,166 articles for the *Encyclopedia* making a total of 656 pages.

As a Christian and theologian, van der Zijpp was a man of conviction and deep faith recognizing the value of theology and formulations of the Christian faith. On the other hand, he was deeply convinced of the significance of Christian commitment and the faith that finds expression in daily life. He was tolerant and understanding where differences were strong, he was objective in the presentation of the Mennonite history and the checkerboard patterns of Mennonite divisions of the past. He was curious about the faith and life among the Mennonites of other countries and the ecumenical movement of our day and age in which we have an opportunity to acquaint ourselves with our neighbors without surrendering our identity.

In closing, we refer to a statement made by his colleague, J. A. Oosterbaan, in a tribute to van der Zijpp. He says: "He liked his work as a minister. Never did the many tasks which he fulfilled lead him to neglect his pastoral duties or to treat it as a secondary matter. This was possible only because N. van der Zijpp had an unusual capacity for work which he further increased by his ability and determination to organize his work so that he could bring forth the best results.

For this reason his friends never had the impression that he was forever overworked even though he was for many years in charge of a large city congregation. In addition to his scholastic achievements he made it his task to participate in many functions of the Mennonite brotherhood."³

FOOTNOTES

1. N. van der Zijpp. *Geschiedenis der Doopsgezinden in Nederland*. Arnhem: Van Lughum Slaterus, 1952.
2. N. van der Zijpp. *De vroegere Doopsgezinden en de Krijgsdienst*. Wolvega: N. V. Drukk. en Boekh. vli. G. Taconis, 1930.
3. J. A. Oosterbaan. "N. van der Zijpp, pastor en wetenschapsman." *Nieuwe Rotterdamse Courant*, Jan. 25, 1967.

Poems

By Elisabeth Wenger

Episode 3 in Pain or From the Cross

I used to think "Why?"
A guilty question
Until I justly
Recalled the
Time
God raised Jewish eyes
And like a drowsy
Child in death
Cried, "Papa,
Why?"

First Step

Children
Arrogantly sweep past
Their audience; the little ones
On crutches
Are as yet unafraid to dance.
Toes curl like leprechauns' feet:
Now waltz!

Education for Tomorrow

Agenda for Curriculum Development

By William Keeney

TO TALK ABOUT an agenda for curriculum development, the need would seem to be first to demonstrate that such development is in order. At least two kinds of evidence might be cited to support the desirability of drawing up an agenda. Such an undertaking might not necessarily presuppose that the curriculum now in use is to be totally revised.

Symptoms of a Sick Society

The first type of evidence can be indicated by citing a few of the symptoms of sickness in our society. If the task of higher education is not merely to transmit the heritage of the past but to search for truth and prepare people for the tomorrow that is dawning, a sickness in the society would call for an examination of the curriculum to see if it can provide some of the healing.

A major symptom of the illness is what has been popularized by the late President Eisenhower as the military-industrial complex. Let me cite only a few signs which others have noted in recent months.

James L. Clayton, an Economist from the University of Utah, has reported that the Vietnam War will eventually cost the American people 350 billion dollars. He assesses the cost of World War to be 11 million dollars while World War II and the Korean War cost together 225 billion dollars. Thus the cost of Vietnam will be ten times more than medicare and medical assistance, fourteen times more than support for all levels of education, and fifty times more than federal outlays for housing and development.¹

Furthermore the expenditure for Vietnam proceeds while for "lack of available money" ten million Americans (some say up to twelve million) continue to suffer the agony of hunger or chronic malnutrition.² Twenty-two million Americans remain below even the government's minimal poverty line.³

The expenditures for Vietnam are only a part of the 75-80% of the Federal budget which soaks up "available funds." The ABA recently squeaked through Congress. It is being followed by MIRV (Multiple Independently Targeted Re-entry Vehicle). Yet we already have enough power to overkill the population of the entire earth, and the very strength of it makes us increasingly insecure. Note the following from an article "The Myth of MIRV" by Les Sartori:

... a single B-52 bomber carries more explosive power than has been used in all the wars of history. And we have more than 600 B-52s as well as about 1,000 land based ICBMs, and more than 600 long-range missiles carried by Polaris submarines. All these missiles carry warheads in the megatonrange (one megaton is the equivalent of one million tons of TNT, about fifty times the yield of the Hiroshima bomb that killed 100,000 people). Altogether, we have more than 4,500 deliverable nuclear weapons. It has been estimated that 400 one-megaton warheads could kill seventy million Russians and destroy about three quarters of Soviet industry.⁴

In addition, the accounts of the biological and chemical weapons now stockpiled, such as nerve gases and anthrax or black plague germs, makes one nervous just to know they are in existence in the country. If released accidentally as happened on at least one occasion recently, they could destroy those whom they are designed to protect.

This whole system is supported by an alliance which is self-sustaining and increasing in power, waste, and concentration of wealth. For example 2072 retired colonels and generals or Navy captains and admirals are employed by the 95 leading military contractors. They have combined to spend 23 billion dollars in the last decade on missile developments which were abandoned,⁵ not to mention "Air Force contracts for planes costing many billions that admittedly will never fly, [and] an Army tank on which \$1.5 billions are being invested that will never be commissioned."⁶

The problem is compounded by the fact that 61 Representatives own stock in corporations ranked among the top defense contractors, 21 of those Representatives serving on committees dealing with defense matters. The Pentagon also maintains a public relations department of over 3,000 persons and spends in excess of \$32.5 millions annually.

Let me cite only one additional domestic scandal to underscore the sickness, and that from the medical profession which protested loud and long against medical aid to the aged as trends toward "socialized" medicine. Two doctors in New Jersey were paid a total of \$375,000 for eighteen months of care of patients in a nursing home which these doctors own. In Ken-

tucky in the midst of a poverty area eleven doctors received over \$50,000 a year each from Medicare, and a drug store received over \$3000,000 for medical prescriptions which these eleven doctors wrote for medicare patients. A dentist in Harlem, New York, took in \$400,000 in two years. Ten thousand doctors received \$25,000 or more in a year from Medicare or Medicaid.⁷ One of these doctors in Ohio received \$71,000 from Medicare and another \$18,000 from the same patients."⁸

Socialized medicine is construed as an evil when given to patients who will die or suffer along because they have no funds to pay, but it is "private initiative" when doctors raise their fees and siphon large amounts out of the tax treasury. It is the same kind of double standards which refuses welfare to a family with an income below \$3000 per year, yet pays a southern Senator ten times that amount to have his land stand idle.

Mention will be made of only one other symptom, and this one to relate domestic affluence to world poverty. Barbara Ward⁹ points out that Americans are adding \$80 billion annually to a national income of over \$850 billion and yet gives less than \$2 billion to world development. Chester Bowles says that if we had spent even 2 percent of what we spend on Vietnam to assist India's economic development, "that democratic nation with its one-seventh of mankind would be well on its way to self-sufficiency."¹⁰ In the face of such facts Barbara Ward poses the question, "What happens if whole continents became ghettos, and more than half their population is under 20 years?"¹¹

If the sickness in our society is one reason to examine our curriculum anew, another major reason would be the change that has occurred in the youth in the past decade. Here we can only outline some of the more significant changes.

With the advent of the electronic age celebrated so fully by Marshall McLuhan, young people are exposed to more knowledge of the world through television by the time they reach grade school than most young people had graduating from high school twenty-five years ago. The visual and instantaneous transmission of events gives the young people an awareness of the world which earlier generations could only have by imagination and often with much lag behind the events.

The knowledge explosion has also surfeited the educational system with more facts than any one can be expected to ingest. The rate of growth is such that in certain fields, more new knowledge will be available in five to ten years than is now available from all previous history. For example, each year about 75,000 scientific and technical periodicals publish about two million articles in that area alone.¹²

Again to quote Chester Bowles, "In the last two decades, there has been a dramatic loosening of the

religious, family, and neighborhood ties that have helped mold and steady the lives of previous generations. This unhinging process has been accelerated by the mass migration from tradition bound rural areas to urban centers where the individual often feels uprooted, alone, and unable to involve himself in the life of the community."¹³ Another source indicates that in the next few years twenty million Americans will move from rural or semi-rural to urban centers.

As a consequence of the growing urbanized and technological society along with the greater affluence, larger numbers of young people feel that a college education is a necessity. The rate of high school graduates going into college and university has been increasing at about a percent a year. Today about half of the high school students go to college, compared with about ten percent at the turn of the century.

Martin Trow of the University of California is reported to have distinguished four subcultures in college now, as opposed to an earlier fairly homogeneous group of students from only one subculture. The four are:

1. *The Occupations Subculture.* These students are pragmatic. They want the college to prepare them for immediate vocational goals. They are primarily interested in marketable knowledge and skill.
2. *The Play Subculture.* These students want an interval between the stresses of adolescence and the entrance to the competitive world of adulthood. This group includes those who are more interested in getting a Mrs. than an AB, the athlete who might later go on to professional sports—even if he has to take a cut in income to do so—or those who want a haven from the draft.
3. *The Academic Subculture.* These students are serious about liberal arts and science and will probably go on to graduate school. They will be the professionals of the future, including the college professors.
4. *The Bohemian Subculture.* They are using the environment to develop their own style of life, and often in doing so approve some life style other than in the prevailing environment.¹⁴

In setting up an agenda for curriculum development, we will need to decide whether we can attempt to provide for all these groups, and on their own terms, or whether it will seek to serve some portion of these subcultures, and perhaps help to shape the values and goals of those who come. Some persons have been calling for a greater pluralism, which presumably would be an appeal to try to be all things to all these various subcultures.

If the desire is to be pluralistic, some system must be devised which at once will provide for the person interested in some kind of certification for a vocation upon graduation, and at the same time prepare students for admission to a graduate school, and at the same time allow students to develop a life style which may be contemptuous of and seeking to break with an environment which requires certification or accredita-

tion. Depending upon their primary values these various groups will likely have differing views about the worth of such things as grades, credit hours, and degree requirements.

Even if the curriculum seeks to serve all four or any combination of these subcultures, a problem which will need to be faced is whether some common, minimal level of knowledge, skills, and competence should be attained by everyone whom this college acknowledges as a graduate. The present system now embodies that notion in the general education program. While it has not insisted on identical programs, it has had some clearly defined means of trying to accomplish the purpose.

1. The questions which help to put this item on the agenda arise from problems identified both at the beginning and the end of the general education program. The first at the beginning is whether or not the changes in secondary education of the past decade or so have changed the level at which students arrive in college? Have most students already achieved the minimal level in some or all levels, so that the requirements should be dropped entirely, or at least in some areas? Mathematics and science are two of the most obvious areas of change. Foreign language is an area which is in the process of changing, but in which a considerable disparity exists, making a uniform standard difficult.

2. The second problem has to do with the end result where the question of whether the present program gets students to the minimal level is posed. Should some new means be used to evaluate whether students have mastered the knowledge, concepts, competencies, and skills which should characterize a liberal arts graduate, or has he only gone through the formalities without any real mastery being attained? What system other than a prescribed number of courses or hours with a passing grade could assure that the student is ready to move on?

3. The next issue is already implicit in the previous set of agenda items. It is not the question of minimal level which should be held in common by every student, but what is the normal level of attainment which a student should move toward because of his peculiar individuality? The present program assumes that, in addition to the broad general education for every student, he should have some speciality where he has gazed with such steadfast attention that he has gained a mastery of a discipline. He should now be able to proceed and to develop but with a greater reliance on his own ability to learn without close supervision and instruction from others. The major and minor requirements have attempted to assure this objective. Are they adequate?

Several related problems can be identified when working on the agenda in the same area.

a. One problem is whether or not such achievement

is only possible by following some inherently necessary sequence of mastery of knowledge, concepts, skills and competencies. Or is the order in which these are to be acquired more dependent on individual readiness? For example, many educators believe that the natural sciences could be most adequately mastered if one were to begin with mathematics, proceed to physics, then to chemistry, and then to biology. But most people who are interested in biology are not willing to postpone direct work in their subject until they have mastered the basics in the other fields. How much logic and efficiency do we need to sacrifice for the psychological needs of students? Or are the motivational factors so significant that the sequence can be largely random, following the interests and felt needs of the learner, rather than some scheme imposed by those who have already traversed the terrain? Or does the random and capricious prod of interest result in persons becoming dilettantes, like fireflies which have occasional sparks of illumination but spend most of the time in the dark? Can simply doing what one finds interesting give the steady glow of light which is needed in the search for and mastery of truth?

b. Another major problem has to do with the degree to which the approach to knowledge in the past has been faulty and has not produced educated persons, thus contributing to or even being a major cause of the sickness in society. The focus of the major and of graduate study has been on specialization. Knowledge has been abstracted from the totality of truth. It has been fragmented into disciplines. The narrow attention to an abstracted area has been productive for prediction and control, but has it lost other values in the process, such as integration with other aspects of reality which impinge upon man, society, and the world? May it also have resulted in the production of technicians who bear little or no responsibility for the whole of man and society?

Could this be corrected by more interdisciplinary study and encounter? Or would this be only the attempt to solve the problem by trying to do more of the same thing? Should it rather be by students and faculty working together in tackling significant problems which need solution? By working on the full range of a complex problem, could they develop the knowledge, concepts, skills, and competencies in a more wholistic way from the beginning? Examples might be to work on the problem of pollution, which is a life and death question and has many biological, chemical, social, political, and ethical aspects. The same would be true of problems such as overpopulation, hunger, or the urban crisis, to cite but a few. Should the curriculum be centered in such problems rather than in subject matter which is studied systematically by some abstract, logical scheme? How does one avoid the danger of merely pooling ignorance, rather than growth in knowledge and competence in such an approach?

c. Another set of agenda items would center in the problem of how persons can be prepared for a dynamic, changing world. Is it true, as some propose, that facts should no longer be stressed? Too many are available for one to master even in a narrow specialty. Should the person only be taught skills in information retrieval and expect that he can and will have access to information retrieval machines when he has need of the facts? Will this be especially true as new facts which he could not have access to when he received his formal education become available? At least one educator is skeptical about whether facts can be dispensed with, but he suggests that they should not simply be given to the student. Harold Taylor, former President of Sarah Lawrence College, says "The role of the school should be to encourage students to collect their own facts, to develop their own modes of discovery, of independent thinking, of imagination and to learn to evaluate what is happening in the society outside the school."¹⁵

It is somewhat disappointing to find students taking so little advantage of that kind of opportunity when it is now available. The results are no better when we look at the need for grappling with the fact that we now live in a global village. The threat to survival should be enough to jar people out of a parochialism and motivate them to invest in experience outside of our community, or even the United States. Beyond the need to respond because of threat is the more positive enrichment to the person and the possibility of rendering an important service to mankind by learning to know other peoples and culture. It is true that many students do gain the experience by service after graduation. But should they not first go as students to be qualified to render service later? In this global age, should experience of study and service be incorporated as part of the curriculum requirement? If so, should it be a summer, a year, a single experience, or more than one off campus period? What should it replace in the now crowded curriculum demands?

d. Perhaps one more item ought to be put on the agenda. Students as much as anybody assume that the college experience is at most a four year package. If anything, they want to abbreviate it. Should the

program be so standardized that all expect to finish in four years? Should not the approach rather be that so much is available that four years is the bare minimum? Should not those who can do so get as much as possible in the four years, even if they start at a more advanced level and can go faster? Should others expect to take more time? After all, most graduates today can expect to have more time for productive living after graduation even at 25 or 30 than did the average person expect to have for his whole life at the beginning of this century, or even a third of the way through it, or in the majority of the nations outside North America and Europe now.

But of course the conclusion should point out that a college education ought never to be a completed process. As students and faculty work together on the proposed agenda, or a better one, should we not devise a curriculum which will enable each of us to be continuing learners, with a desire and the ability to be learning and growing throughout life?

The agenda is formidable. You may be able to formulate the items in better form, and certainly others must be added. Working on the task can be part of our preparation for the life time task of learning if we tackle it with seriousness and vigor during this year. It can also be a trust we leave for those who come after us.

FOOTNOTES

1. *Tempo*, August 1, 1969, Vol. 1, No. 20.
2. *Engage*, June 15, 1969, Vol. I, No. 18.
3. *Tempo*, June 15, 1969, Vol. I, No. 17.
4. *Saturday Review*, August 30, 1969.
5. *Tempo*, June 15, 1969, Vol. 1, No. 17; *Between the Lines*, August 1, 1969, Vol. XXVIII, No. 13.
6. *Between the Lines*, July 1, 1969, Vol. XXVIII, No. 12.
7. *Between the Lines*, August 1, 1969, Vol. XXVIII, No. 13.
8. Steven M. Young, "Straight from Washington," August 1969, Vol. XI, No. 12.
9. *Engage*, July 1, 1969, Vol. I, No. 19, p. 15.
10. *Saturday Review*, September 6, 1969, p. 15.
11. *Engage*, July 1, 1969, Vol. I, No. 19, p. 15.
12. Charles C. Cole, Jr., "Organizing for Curricular Flexibility," *Innovations in Higher Education*, Towson State College, Baltimore, Maryland, 1966, p. 54.
13. *Saturday Review*, September 6, 1969, p. 17.
14. Lewis B. Mayhew, "Organizing General Education in Terms of Diverse Student Needs, Plans and Aspirations," *Innovations in Higher Education*, pp. 20-21.
15. "Old Problems . . . New Thinking," *Innovations in Higher Education*, p. 7.

BOOKS AVAILABLE

Dietrich Neufeld, *Mennonitentum in der Ukraine: Schicksalsgeschichte Sagraadowkas*, 1922, 50 cents.
 Dietrich Neufeld, *Ein Tagebuch aus dem Reiche des Totentanzes*, 1921, \$1.00.
 (Order through *Mennonite Life*, North Newton, Kansas).

To Peter and Elfrieda Dyck

On the Occasion of their 25th Wedding Anniversary

By Clara K. Dyck

You, who have heard the hunger-cry of all the world
And sensed its rising from eternal depth of time
And from sweet Eden's tree of right and wrong,
And felt its gnawing at the very soul of man,
Did you an answer find?

Did you an answer find, in all the time
You lived so close upon the precipice
To bottomless abyss of life,
An answer whereby we may solve the three-fold hunger-
cry

That rises from the millions of men's empty bowels,
Despairing minds, and starving, famished souls?

Or is this wild-eyed beast of prey,
Which crumples manly fortitude—like child at play
Will crumple up a crisp, clean, rustling sheet of paper
Into a tiny ball within his little hand—
To be allowed thus stealthily to creep down from
The high peaks of the world
Snarlingly to snatch, strangle and devour
Faint, cringing, one-time bold and upright children
Of our Father, God?

This beast . . .
His name . . . Starvation . . .
Oh, you know it well,
For you have seen it staring
From the tight-constricted pupil
of the hollow-eyed, the shrunken, shrivelled,
Sallow face of the great mass
Of little heaps of men
Whose mainstay victuals of the day
Are their own innards . . .
Which vultuously they gnaw upon
With clawing hunger-pain.
And so, too, vultuously gnaws the mind
Of starving men
Upon the empty soul,
Which signals nothing
To the total man
But bleak thoughts of despair,
And gross annihilation.

This beast is he who sucks the very marrow from
men's bones,
Drinks up the healthy blood of life,
Leaves but an infinitesimal, barely-flickering,
Feeble flame of spirit.
And squeezes all the vital moisture from god-gifted
brain
Till only a wee lump of matter will remain—
And nothing more. . . .

Yet, through it all, the victim of the beast, is man.
. . . He s t i l l is man. . . !
Who suffers, cries, and hopes, and fears,
And totes his years, like monstrous burdens
On his humping back.

And, even while we ask: "Are these the claws and feet
Of one we have been told is soon to come?"
We think, with gratitude, of all those men
Who, in these frenzied times,
Have linked their hands
As in the emblem of the MCC
We see so aptly symbolized.

Peter Dyck family (left to right): Rebecca, Elfrieda, Ruth and Peter J. Dyck.



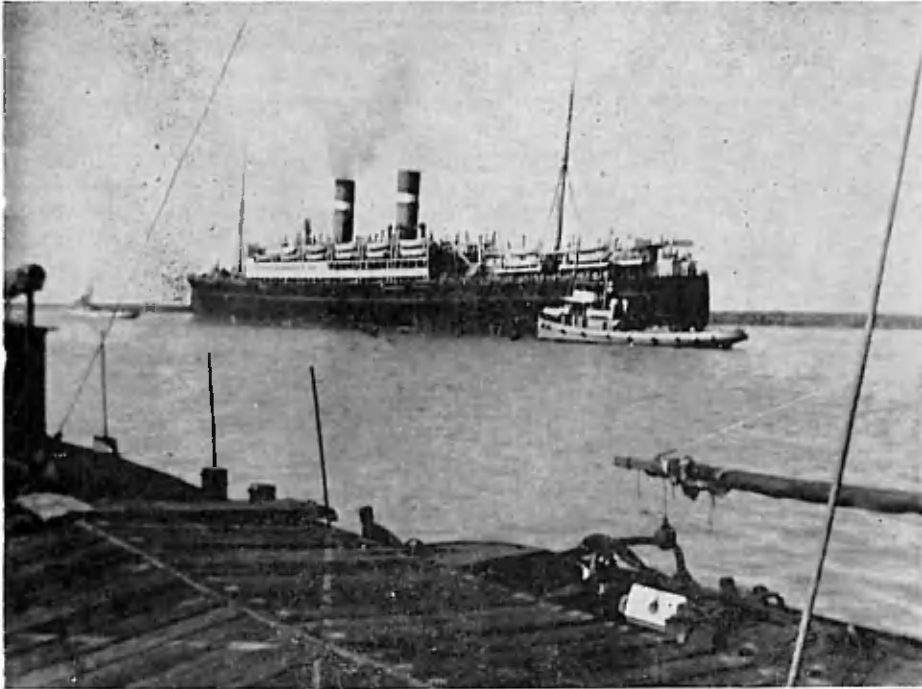
That you two, all these many years,
Have been our hands and feet abroad—
For God—we give Him thanks—and you!
We thank Him for the blessings of rich family ties . . .
For Ruth . . . Rebecca . . . for the peace and magna-
nimity,
And humor, which you bring to life
And pray that thus
You long may be allowed
To serve.

But this, too, we would plead,
Of you who know, have seen,
And felt vicariously—:
Make us to hear
The trumpet-call of the Apocalypse

Which rises to our deafened ears
In famine hunger-cry and in
The catapulting cataracts of river Time
Which rapidly roars to the ocean of eternity,
That we may stake our lives on higher goals
Than reaching for a grinning moon's
Sea of Tranquillity
Teach us to be alive, while here we live,
And to extend our hand of warmth
Through every icy blast of wind
That stings the face of man—
And, in the reaching out,
That we, with you,
May touch
The gentle face
Of God!

Peter and Elfrieda Dyck were instrumental in transporting Mennonites of Russia, Poland and West Prussia, who had been stranded in Berlin and West Germany, to Paraguay.





The SS VOLENDAM sailing from Bremerhaven, Germany on February 1, 1947 with 2305 Mennonite refugees to Buenos Aires, Argentina accompanied by Peter and Elfrida Dyck.



The refugees are ready to leave Asuncion, Paraguay for their final destination and settlement in the Chaco.

Books in Review

(These books can be ordered through *Mennonite Life*, North Newton, Kansas.)

Low German in Siberia

LAUT- UND FORMENBESTAND DER NIEDERDEUTSCHEN MUNDART DES ALTAI-GEBIETES. Von Hugo Jedig. Berlin: Akademik-Verlag, 1966. Pp. 107. MDN 6.70.

This work represents an investigation of the sound system and the morphology of a Low German dialect spoken in about 30 villages of the Altai region (Siberia) in the U.S.S.R. The ancestors of these speakers, Mennonites by confession, arrived toward the end of the eighteenth and the beginning of the nineteenth century from western Prussia and settled in the Ukraine (Chortitza, near the river Dnjepr, and Molochnaya-Halbstadt, near the river Molochnaya), and on the Volga (Alt-Samara). The settlers did not speak a uniform dialect, but rather several variants of Low German dialects, among which the Molochnaya-Halbstadt dialect assumed a leading role. Later, between 1899 and 1910, groups of these immigrants moved to Siberia, where they settled near Slavgorod in the Altai region. Among these new settlers were representatives of all former Low German colonies in the Ukraine and on the Volga. Since they came into close contact with each other in this settlement, a gradual unification of the various dialects into one uniform dialect occurred. The basis for this new dialect is, as the author demonstrates, the Molochnaya-Halbstadt variant, not only because it is "more refined" (p. 10), but, we might add, also because of the leading cultural role Halbstadt played almost until World War II for the Low German-speaking population as well as for all ethnic Germans of the Ukraine and the U.S.S.R.

The process of the amalgamation of the dialects is still not completed: in addition to the reasons advanced by Mr. Jedig, we may note that the mixture of the various dialects was intensified by the deportation of all Mennonites from the European part of the U.S.S.R. to Siberia during and after World War II, and that many of those deported chose their new homes in the Low German settlements of the Altai region, after their subsequent rehabilitation.

In the first part of the book, the sound system is analyzed. It is described purely from the phonetic standpoint. Using Middle Low German as a point of departure, the author traces the pronunciation of the various sounds as they appeared first in other Low German dialects in Germany and finally as in the dialect of the Altai region. Regrettably, no attempt at a phonemic analysis is made. After a complete inventory of the sounds, Mr. Jedig presents a detailed description of the individual sounds. Of special interest is the palatalization of *t*, *d*, and *n* in certain positions. One cannot agree with the author that this palatalization is in all cases of the same degree and quality as in Russian, however. There is considerable difference between the *n* in *zing*e, Low German for *singen*, and the dative form of *Zina* (Russian proper name): the Low German *n* is much more palatalized and after it appears, especially before vowels, an almost separate [j].

The second part of the book deals with the morphology of the dialect. The most characteristic feature of the noun

and adjective is found to be the almost complete disappearance of the accusative case, although it was still widely used in the Low German dialects of the villages in the Ukraine. Likewise, the dative case is gradually disappearing. The author demonstrates with many examples the merger of the accusative and dative cases (the genitive case is practically not used at all) into a common case, which he calls the "objective case," and which "in all probability" (p. 68) will be identical with the nominative. Also discussed are the variations in gender and number of the noun, variants in the principal parts of the verbs, as well as other parts of speech. The author considers Russian influence on the dialect as almost nonexistent; there are, however, not a few Russian loanwords borrowed mainly during the Soviet period. It would be of interest to investigate the phonetic and other changes of these words in the process of their incorporation into the dialect. Unfortunately, the author only touches upon this area.

This work is the first scholarly investigation of a living German dialect in the Soviet Union since Victor Zhirmunski's *Die deutschen Kolonien in der Ukraine* (Moskau, 1928) and J. Quiring's *Die Mundart von Chortitza* (München, 1928), and its primary value rests therein. Nothing similar has appeared concerning the High German dialects in the Ukraine and other parts of the Soviet Union; it would, in fact, be impossible to carry out such a study, since the speakers of these dialects were deported from the European part of the U.S.S.R. and dispersed over a wide area in Siberia and Central Asia, there to be gradually assimilated by other ethnic groups.

University of Illinois

KURT A. KLEIN

Jedig's book contains some interesting and up-to-date information about the Slavgorod German settlement located some 350 kilometers west of the regional city of Barnaul, Siberia. The author states that this settlement consists of a German island of some 49 villages, with the centers of Slavgorod and Znamenka. Low German is the predominant daily language of this settlement although some High German of the former Volga German population can be heard. The religio-ethnic characteristics of the Mennonites, Lutherans, and Catholics can still be observed to this day. The author, however, adds that there are "hardly any believers left." On the other hand, inter-marriage between the various actions among the village occupants, is seldom.

Of the 49 German villages, 31 are Low German, and consequently Mennonite, 15 are High German speaking, and three have a mixed population. Only a few villages have a population that speaks other languages. In the cities of Slavgorod and Znamenka, the Russian population is predominant. In all villages, the German language is being used at home and in public, depending on what dialect is spoken. During public meetings, the Russian language is primarily used.

Prior to school age, the children speak and understand

Low German or another dialect only. In school they learn the Russian and the High German language. Among the young people beyond school age, Low German and Russian are used. Very few of them speak High German because of the fact that during "the period of the personality cult of Stalin," German was used only in the upper classes as a foreign language which was not sufficient for the mastery of the language. On the other hand, representatives of the older generation speak Low German, High German, and Russian. The author, however, observes that among the older women, there are many who do not master the Russian language.

During the last years, much has been done to foster the use of the High German language. The Teachers' Training Institute of Slavgorod has a special German Department for the purpose of training of German teachers. These teachers teach German in elementary schools. Slavgorod has been publishing the German paper *Rote Fahne* for fifteen years. The local broadcasting station has programs in the German language three times a week. The libraries contain German classical literature and other German books. German singing and the presentation of German plays are common.

The dissertation of Hugo Jedig published in East Berlin also presents observations on how the Low German has been modified, simplified, and streamlined by the representatives of the Chortitza, Molotschna, and other settlements. The study is indeed an interesting, although technical, account which will be used by linguists in Russia and other countries.

BETHEL COLLEGE

Cornelius Krahn

Missions Today

The Church in Mission, A Sixtieth Anniversary Tribute to J. B. Toews, edited by A. J. Klassen, 1967. 417 pages, \$4.50.

The title of this book is broader than the content. The dust jacket says it contains: "Twenty-one essays focusing on the Biblical foundations and historical recovery of the Christian mission", but does not indicate whose foundations or whose history. The introduction makes it clear, however, that this book deals with the Mennonite Brethren Church and its mission efforts. These essays represent a wide variety of interests from theological statements about the nature of the church to problems encountered in cross cultural contacts.

This book is primarily "apologetic" in that it begins with the statement of what the church is and what mission is according to the Bible, then sets out to prove that the Pietists and through them the Mennonite Brethren, have aimed to attain this goal. In the process, most of the contributors to this volume assume a completely other-worldly stance. They assume that the church is motivated only by spiritual concerns - that it does not operate according to the laws of interaction between people. One writer states this proposition flatly: "God's people constitute a fellowship not of the human spirit, but of the Holy Spirit." The birth of the Mennonite Brethren Church in 1860 in South Russia is pictured as being the result of the revival of missionary interest. This doubtless was an important point - but such human factors as economic deprivation, social distance, or desire for leadership or any such point of contention which also contributed to the split in 1860 is thereby minimized.

The article on the Holy Spirit in communication assumes

that we have structured our communication of the Gospel "in keeping with social, cultural, psychological and anthropological contexts". Now we need a new theological statement to correct a secular view. Discussion of theological implications is valid - but to assume that we have in fact obeyed the laws of anthropology faithfully and found them wanting is sheer nonsense. If we have faith in God as the creator of this universe, then we must also recognize that He has also established the laws that govern communication. To speak as though we were already "disembodied spirits" to whom anthropological laws do not apply is to delude ourselves and to commit serious blunders in our mission efforts.

The articles by Paul Hiebert, Harold Fehderau and Jacob Loewen are stimulating because they take man and his culture seriously. They are trying to understand the human condition and how we may express brotherhood to people of other cultures. Hiebert speaks about the difficulties of translating thoughts into a language that expresses a *Weltanschauung* totally different from the speaker's own. He also mentions value systems which are brought into the new church by converts. To be ignorant or intolerant of these values on the part of a theologically "correct" missionary leads to problems. Fehderau talks about needing a "deep respect for the local way of life". Attitudes of superiority and trying to remold the life ways of people into our own image is not true brotherhood. The urgent need in mission circles, he says, is to become sensitive and to become relevant to the problems the new group is facing. Loewen is refreshingly honest in stating that problems in the socio-economic realm usually arise following conversion. He also puts his finger on the missionary's perfectionist hang-up. He says: "Our evangelical emphasis on right living and high expectations which our culture places on missionaries puts them in a real danger that they will attempt to be perfect examples of the faith they preach rather than owning their human imperfections and weaknesses." To admit imperfections is to admit being less than Christian - hence the Christian is tempted to think and act as though he were perfect in everything he does or decides.

Mennonite theologians are inclined to suffer from this hang-up. *The Church in Mission* reflects this weakness but it also raises questions about it. If a real dialogue results, then the book will have accomplished its mission.

WINNIPEG, MANITOBA

Paul I. Dyck

FROM THE JACKET

"For those who share the conviction that the essential meaning of the church lies in its mission in the world, this is a significant series of carefully written essays. Evangelical in theological stance, they embody the serious self-reflection of a denominational fellowship in which 'overseas congregations' strikingly outnumber the 'sending congregations' in membership. As a *Festschrift* it is a meaningful tribute which has significance beyond its own denomination and the occasion of its publication."

ELKHART, INDIANA

Erland Waltner

Puritanism

Everett H. Emerson. *English Puritanism from John Hooper to John Milton*. Durham, N. C.: Duke University Press, 1968. 313 pages. \$10.00.

Emerson's book is an anthology of readings from twenty major Puritan leaders with a substantial preface surveying the topic of English Puritanism. His list of twenty authors, all significant Puritans, mostly divines, includes: Hooper, Dering, Cartwright, Travers, Gilby, Chaderton, Udall, Smith, Throckmorton, Greenham, Perkins, Dent, Hieron, Stock, Gataker, Hooker, Preston, Bastwick, Whately, and Milton. Although the selections are short, this collection provides an overview of Puritan popular religious thought. The readings are not heavy theological treatises but rather the selections reveal some of the impact and power of Puritan preaching and rhetoric. Everett H. Emerson is professor of English at the University of Massachusetts.

BETHEL COLLEGE

Keith L. Sprunger

Robert M. Kingdon. *Geneva and the Consolidation of the French Protestant Movement, 1564-1572*. Madison: The University of Wisconsin Press, 1967. 241 pages. \$8.00.

Robert M. Kingdon of the University of Wisconsin has given us a useful and important book on French Protestantism, with the subtitle: *A Contribution to the History of Congregationalism, Presbyterianism, and Calvinist Resistance Theory*. The book opens in chapter one with a treatment of the Geneva Company of Pastors in the days of Beza. Chapter two describes the missionary efforts from Geneva to France. Chapter three, which is particularly interesting, describes "arguments over French Reformed Church organization." Jean Morely, a Huguenot of great originality, promoted "Congregational" theories within the French Reformed Church and thus precipitated a storm in the church that eventually involved most of the leading Swiss and French Protestant theologians. Kingdon provides extensive new material, much of it manuscript, on Morely and also on the roles of Theodore Beza and Peter Ramus in the affair. Ramus became one of the leading proponents of Morely's congregational theories. A fourth chapter describes Geneva and its relationship to the French Wars of Religion. The date 1572, which closes the study, refers to the St. Bartholomew's Day Massacres. The book is of interest to all scholars of the sixteenth century and especially to those concerned with the history of Congregationalism and Presbyterianism. The arguments and controversies of the French Church anticipate the later struggles between the Congregationalists and Presbyterians in seventeenth-century Puritanism.

BETHEL COLLEGE

Keith L. Sprunger

Dallas Wiebe, *Skyblue the Badass*. New York: Doubleday, 1969. 284 pp.

There never was a Mennonite autobiographical novel like *Skyblue the Badass*. It follows the chronological and geographical outlines of Dallas Wiebe's life (omitting years at Bethel College), and it does have some nostalgic scenes of semi-rural Newton, Kansas. But more representative is the exuberant cataloguing of cosmic signs at the birth of "Skyblue, Joy of Man's Desiring." This technique becomes deliberately grotesque as the idealistic Sky becomes the pathetic Mr. Badass teaching English in the hell of the University of Wisconsin. The brilliant, hallucinatory scenes of Skyblue's dissipation and generosity the night after he is fired, and his long farewell sermon to his students are the climax of this Portrait of the Artist as Victim-Savior.

The energy of the novel transforms even pages taken directly from the *World Almanac*, and the word-play and social satire are delicious. But there is a pompousness that doesn't always register as comedy. The reader, and perhaps the author, identifies so sympathetically with some of Skyblue's ideas that their Profundity seems a kind of self-indulgence, redeemed only by the crazy vitality of the language.

BETHEL COLLEGE

Anna Juhnke

Pacifism in America

Peter Brock, *Pacifism in the United States: From the Colonial Era to the First World War*. Princeton, N. J.: Princeton University Press. 1968. Pp. xii, 1005. \$18.50.

Peter Brock, *Radical Pacifists in Antebellum America*. Princeton, N. J.: Princeton University Press. 1968. Pp. xv, 298. \$2.95.

As the tragic Vietnam war has swelled the ranks and confused the issues of the heterogeneous American peace movement, the need for historical perspective on contemporary pacifist dilemmas has increased. Peter Brock's thousand-page volume, a product of years of patient and careful scholarship, was not primarily designed to provide an immediately usable past. But this study's survey of the sufferings, triumphs and self-doubts of earlier opponents of war helps demonstrate that today's perplexities were also faced by peace men of earlier generations.

Brock focuses upon religious groups who refused military service and upon "absolutist" non-sectarian peace organizations. Mennonites and Brethren, always discussed in conjunction, are covered in five of twenty-three chapters. The more articulate and record-conscious Quakers are somewhat more prominent, especially in the colonial period which culminated in the Pennsylvania Holy Experiment. The early Moravians get one chapter. Other pacifist groups and individuals are also treated.

The heart of the book, however, and in many ways the most interesting section, is the eight chapters given to the non-historic-peace-church American peace movement before and during the Civil War. The multi-faceted antebellum reform surge included an outspoken pacifist movement, largely ignored or shunned by Quakers and Mennonites, which has never received as great attention as historians have given to the more successful anti-slavery movement or the assorted communitarian experiments. These chapters are published separately in a paperback edition entitled *Radical Pacifists in Antebellum America* (see titles above).

Today's peace church social activists, hung up between the position that violence is evil and destructive of progress, and the sense that the overwhelming social problems of racism and poverty do not yield to pacific solutions, will be especially interested in Brock's sympathetic treatment of the pacifist abolitionists. That William Lloyd Garrison and his militant crowd were pacifists, exceeding even the Mennonites in their aversion to political power, will surprise many. That this pacifist position was subjected to intolerable strains in the antebellum years is symptomatic of the dilemma faced by all who would assail evil but not fight.

The book is valuable to Mennonite readers not because it uncovers new information or offers new interpretations of Mennonite pacifism, but because it involves a comparative approach typically foreign to insular Mennonite scholars.

Brock's comparative comments come most often in transitional paragraphs as he moves from one group to another, or in the chapter introductions and conclusions. Most interesting is his judgment that the views on government of the New England Non-Resistance Society were "very similar" to the Anabaptist-Mennonite tradition (p. 595), though it may be going too far to say that pacifist religious groups provided precedent for the "no-government" position of American peace men (p. 524). For the most part Brock's interpretations are conservative and briefly stated; he is most interested in a careful review of pacifist thought and behavior.

Brock's survey suggests that effectiveness of differing pacifist groups depends upon social conditions, specifically upon whether the pacifist witness is tested by wartime challenges. Non-sectarian pacifism seems to make its most effective witness between major wars—like before the Civil War—but tends to evaporate in wartime when the rational case for nonresistance is hard to sustain in the face of a holy crusade and when the emotional climate saps energy from the hardest peaceman. Meanwhile, sectarian pacifism, often isolated and undistinguished in peacetime, tends to find greatest effectiveness during the stresses of war. Sectarian rootedness in a distinct ethnic or religious tradition has provided resources necessary to maintain consistency and to refuse military service despite popular opprobrium and persecution. The changed conditions brought on by the unpopular Vietnam war should not obscure this historical pattern.

Such a comprehensive survey as this is necessarily dependent upon earlier monographs and historical studies for much of the primary information. Brock does best where such materials are most numerous, as for colonial Quaker Pennsylvania, or where the pacifists in consideration were intellectuals given to expressing their convictions and arguments in articles, pamphlets or books. In the case of the rural isolated Mennonites, available primary materials are sparse, a fact reflecting not only their social situation but their lack of sophistication in pacifist or nonresistant thought.

Although Brock's research was prodigious (the 34-page bibliography is a valuable research aid) and his claim to have only "sampled" archival materials is overly modest, students need not fear that the author has exhausted his subject. For example, in the Mennonite Library and Archives at North Newton, Kansas, which Brock used, there are a number of additional sources which could have filled out his treatment of Mennonite pacifism in the Progressive Era, including J. G. Evert's *Mennonitentum und Sozialismus*, H. P. Krehbiel's monthly *The Review*, and the semi-official religious-secular newspapers *Vorwärts* (Hillsboro) and *Der Herald* (Newton). This is less a criticism than a reminder that there remains much to be researched in the history of pacifism both before and after World War I.

Brock's writing will be appreciated more for clarity than for felicity. Many of the most interesting anecdotes or incidents which could add life to the ponderous text are placed in footnotes; the reader soon learns not to turn the page without having consulted the fine print below for choice information. Overused are such eyelid-droppers as "We must now turn our attention to . . ."

It is, of course, the author's prerogative to sift the significant from the trivial, but the relegation of pacifist

Dwight Moody to a single footnote (822-3) is surely a miscarriage of justice. This slighting of Moody reflects the author's decision not to discuss the relationship of evangelicalism and pacifism in a separate chapter, but to hold to his chronological survey of pacifist groups and organizations.

Brock's underlying attitude toward pacifism is thoroughly positive; the tradition of those who "pioneered for a peaceable world," he believes, is an honorable one worth studying in its own right. He chides but gently when he finds pacifists "disingenuous" and is forbearing where less generous spirits would score pacifist irrelevance. This one volume survey of pacifism down to 1914 is a landmark achievement. We need another volume to treat the era of global warfare with equal thoroughness and insight.

BETHEL COLLEGE

James C. Juhnke

Dutch Anabaptism

Cornelius Krahn, *Dutch Anabaptism, Origin, Spread, Life and Thought* (1450-1600). Martinus Nijhoff, The Hague, 1968. Pp. xiv, 303. \$9.50.

A critical point in historical explanation pertains to how well the author recognizes the unique in individual persons, events, and movements, while also analyzing their place in general history. This balance between the unique and the general, it strikes me, is attained in this book and makes it a superb piece of historical writing. This is all the more so since it may be said that too much of the writing about Anabaptists by Mennonites has emphasized the unique at the expense of the general. David Joris and Wouter Deelen, for example, are lively figures in themselves, but they become more authentic against the background of the dramatic arts and the Christian humanism of the sixteenth century. This means that the average reader is able to associate little known events with larger ones, while the specialist in the field finds broader interpretation and perspective.

Dutch Anabaptism is of course a specialized subject. As such it is the author's home ground and one about which he has been recognized for many years as an authority. He is well informed, greatly in love with his subject, and particularly sensitive to the cultural aspects and the spiritual climate. His experience as an European Mennonite and scholar, who has now lived and worked in the United States for many years, serves him well in these regards. A comprehensive account of Dutch Anabaptism in English meets a real need in Reformation studies, for the treatments in the Dutch language, excellent as many of them are, remain closed books to many readers, including most scholars. Henry E. Dosker's *The Dutch Anabaptists* (Philadelphia, 1921) has not only been out of date for some time but it never provided more than an introductory and rather slight treatment of the subject.

The purpose of the book, we are told, is to feature the Anabaptism of the Low Countries "from its earliest traceable beginnings to the end of the sixteenth century" (p. xiii). When does a movement of this kind begin, with the appearance of its characteristic views or with the events that give it outward form and continuity? Krahn does not depart from the accepted view that Anabaptism in the Netherlands takes historical form about 1530. But he also traces the

prehistory of the movement, particularly the existence of certain beliefs taken over by the Anabaptists and their continuity throughout the later Middle Ages. The major part of the book, he tells us, is devoted "to the hundred years preceding the death of Menno Simons in 1561" (p. xiii). Well on to a third of the pages treat subjects before but leading up to 1530. The chapter titled "The Evangelical Sacramentarian Reformation" is a major one. This consideration for the more remote cultural and spiritual antecedents is characteristic of the effort to tie in the unique with the general, in this instance with the past. It raises interesting questions about the relationship of Anabaptism to the religious life of the Middle Ages. But these efforts do not lead the author into vagueness. While Swiss Anabaptism separated directly from the Reformed Church under Zwingli, Krahn sees Dutch Anabaptism as having "originated in the Sacramentarian movement of the Low Countries in which somewhat later the early Dutch Reformed Church had its origin" (p. 252). Within this context he discusses the influences of mystical piety and Christian humanism. He makes it clear also that Dutch Anabaptism is to be seen as a development within the Protestant Reformation and considerable notice is given to the influences of Luther, Karlstadt, and others. Melchior Hofmann can be said to have introduced Anabaptism into the Netherlands from Strassburg, but the roots of the Dutch movement are to be found in the native soil. Thus we are offered an historical account with background materials and a wide perspective.

After Hofmann come the chapters, "Anabaptism at the Crossroads" and "Gathering a Christian Fellowship." Here we find a treatment of the climactic and its resolution through which Dutch Anabaptism passed during the early years. While the new movement in the Low Countries resembled in many ways its Swiss counterpart in their idea of the church as a community of faithful believers and broke away from the state church ideal of Rome, Luther, and Zwingli, the mass response to the preaching prepared the way for a kind of messianic reformism. Krahn's handling of the Münster affair and related seditious uprisings in the Netherlands—a moot subject for many historians—is frank and fair. That the majority of Dutch Anabaptists did not choose to go down this road is true, but the events had a catastrophic effect upon the entire movement. In so many accounts Münster reads like an ahistorical event. Mennonite historians often try to explain away the subject; non-Mennonites are inclined to overemphasize it as an exceptional happening. Krahn makes it clear that there is no denying the genetic connections with the larger movement historically but that some of the aspects of the theology underlying Münster, especially its deviant eschatology, was not that of Anabaptism in general. This review, however, must not give the impression that the treatment of Münster forms a bulge in the book. It does not, but it is included on sound historical considerations and with theological perspective. The main emphasis falls on the peaceful Anabaptists who bravely struggled through the crisis, especially under the leadership of Menno Simons and Dirk Philips, in seeking for a disciplined brotherhood and establishing "the covenanted church of God."

In "Growth and Molding of the Brotherhood" we learn about the many internal struggles and growing pains of

the church. Particularly interesting is the dialogue carried on with the Reformed peers of the Anabaptists. We see also the spread of the Dutch Anabaptists throughout North Germany into the delta of the Vistula and in adjacent areas as well as into England. In the last of the eight chapters of his book the author brings into further focus the historical development of Dutch Anabaptism and especially its main theological concepts. In reference to lasting contributions, Krahn writes, "In a country in which the creedal and predestinarian emphasis was predominant, Anabaptism continued to represent a Christian fellowship in which the believer was called to be a co-worker with Christ charged with a strong ethical responsibility." He also points out that during the succeeding century when the Netherlands entered into a "Golden Age" the Dutch were more *kulturfreundlich* than the Mennonites of the rural tradition of Swiss background. The credit and debit account of this involvement is certainly of utmost importance to American Mennonites who today find themselves in a situation somewhat parallel to that of the Dutch during the later sixteenth and early seventeenth century.

The critical apparatus of the book is printed in the back following the text. It includes notes, a selected bibliography, and an index. The book is exceptionally well printed in clear type and pleasantly composed. The proof-reading is almost flawless, and the author has done well, I think, to opt for the indigenous form of proper names. Both as a book to read as well as one to consult it will no doubt find a ready reception among scholars as well as lay readers who desire to be informed about the history and thought of the earnest seekers in the Netherlands upon whom a hostile world fastened the name "Anabaptist" but who thought of themselves simply as followers of Christ.

UNIVERSITY OF AMSTERDAM

Irvin B. Horst

William E. Keeney. *The Development of Dutch Anabaptist Thought and Practice from 1539-1564*. Nieuwkoop, Netherlands: B. de Graaf, 1968. pp. 247. \$12.50.

American scholars have devoted less research to Dutch Anabaptism than to Swiss and South German Anabaptism. Nevertheless, since World War II a considerable effort has been made to do more justice to the significant and rich heritage and the influence of Dutch Anabaptism. A number of Ph.D. dissertations have been written and some books have been published devoted fully or in part to the Dutch aspect of the Radical Reformation. Among those who have written their doctoral dissertations in this field is Henry Poettcker ("Menno Simons' Hermeneutical Approach to the Scripture" Princeton, 1961). Dirk Philips, a close co-worker of Menno Simons, was first fully studied and featured in the book by J. ten Doornkaat Koolman, entitled *Dirk Philips, Vriend en Medewerker van Menno Simons, 1504-1568* (Haarlem: H. D. Tjeenk Willink en Zoon, 1964).

The book by Keeney deals primarily with two leaders of early Dutch Anabaptist thought and practice, namely Menno Simons and Dirk Philips. This focuses the study on two men and limits the time set to 25 years. Keeney uses a theological and philosophical approach rather than a descriptive, historical or sociological one.

After the introduction in which he defines terms, scope, span, need for his study and the limitations of sources, he proceeds to deal in the next chapter with "The Word of

God and Servants of the Word". In this chapter the Anabaptist view of the Scripture as authority is featured. Such issues as the matter of the relationship of the Old Testament and New Testament are given attention. Church tradition, speculation, subjectivism and legalism are described as they are treated by Menno and Dirk. Questions, views and practices in regard to "The Servant of the Word" follow.

In "The New Birth" the implied salvation is presented by use of theological terminology which is followed by the definition of baptism and its application and implications. In "The Word Became Flesh" a detailed account is given of the peculiar Dutch Anabaptist doctrine of the incarnation of Christ which is followed by the description and the meaning and the practice of the Lord's Supper.

"The Life of Discipleship" deals with the relationship of faith and works, nonconformity to the world, marriage, government, etc. In "A Fellowship of Holy Beings" the church concept is analyzed and described. In the second part the "evangelical separation" is dealt with more fully. In "Persecuted, But Victorious" eschatological questions and Anabaptist martyrdom are described. In the final chapter the author presents a summary of his findings. In Appendix I the changes and developments of Menno's views based on his *Foundation* book are treated and in Appendix II a more detailed study with the emphasis on the use of prepositions in regard to the incarnation of Christ is given. This in itself is a work of outstanding and meticulous scholarly research. A bibliography and reference to sources, including an index follow.

The author has proven to be in full mastery of the Dutch language. He has made good use of the pertinent sources for the purposes he had in mind regardless of the language in which they were found. He did his research after a thorough theological training and has proven to master the skills of historiography. Above all, one must give him credit for his freshness, thoroughness, and unprejudiced honesty in his research and his findings. He documents his presentations in footnotes following every chapter and refers to views of others with whom he does or does not agree.

Keeney begins his book with "The Scriptures as Authority". Much can be said for this approach because Dutch Anabaptists, as well as Swiss, introduced a new concept of the Scriptures which differed from that of the Catholic background, as well as the views of the other reformers. Illustrations of Menno Simons pointing at the Scriptures as the sole authority are fully justified, and so is this approach. One can still ask, what made him, who at the time of his conversion claimed that he had never before read the Bible, turn to this source of information and inspiration? Was it not the state and condition of the church and the life within the church which caused him to open the much-feared Bible which had "mised" many others to break with the church and its tradition in order to gather the "true church"? The chapters dealing with the fellowship of believers or the church are found at the end of the book. Thus one could raise the question whether the sequence of the "Word of God", the "New Birth", "Incarnation", "Discipleship", the "Church" could not have been different? This suggestion makes the concept of the church a possible center. The reviewer was very much im-

pressed with the thorough and detailed presentation of the Anabaptist view of how "The Word Became Flesh" (incarnation). Keeney has proven to be the best authority in this field.

Without going into great detail, it is the impression of the reviewer that Keeney's otherwise excellent presentation of the meaning of the Lord's Supper, retains more of the "sacramental" character than often is the case, particularly as far as Dutch Anabaptism is concerned. For Mennonite usage the term "Ordinance" would express the views of Menno and Dirk more accurately than "Sacrament".

The roots of Dutch Anabaptism are imbedded in the Sacramentarian movement which radically denied the sacramental character of Communion or the Lord's Supper as practiced in every Mass of Catholic worship. Originating in mysticism, the Sacramentarian movement influenced Menno and led him to doubt the transubstantiation of bread and wine. This shattering of the Sacramental character of the church ordinances—baptism and Communion (Lord's Supper)—made it possible for Anabaptism to spread like prairie fire in the Netherlands, and even Menno surrendered and ultimately became an outstanding leader of the movement. The Reformed Church of the Netherlands and Zwingli in Switzerland were also strongly influenced by this spiritualizing Dutch Sacramentarian movement.

Keeney states that the Dutch Anabaptists were not primarily systematic theologians but showed considerable interest in theological questions. They had a practical and practiced theology. The author says that the Anabaptists were closely related to the Calvinists in some issues and to some evangelical spiritualists such as Sebastian Franck in other issues. They retained a separate identity because they differed in crucial issues. Their interpretation of the Scriptures was more Christ-centered. They spiritualized the institutions, ceremonies and other practices. They saw in the New Testament a fulfillment of the Old.

The Anabaptists accepted the Lutheran principle of justification by faith but emphasized a continuous, dynamic faith. They took issue with predestination but were not Pelagian. The Dutch Anabaptists had a peculiar view of the incarnation which was related to their concept of holiness or wholeness.

The Anabaptists differed in their concept of the church from other reformers. Here other differences were brought into sharpest focus. They were optimistic in regard to a direct correspondence between the visible and invisible church, remaining aware of man's limitations. The Anabaptists found that the suffering and persecution inflicted upon them were only evidence of their faithfulness to the Scripture which speaks of suffering as a mark of a Christian.

Keeney points out that the problem of spiritual subjectivism remained inherent among the Dutch Anabaptists "because they did not carefully examine their assumptions on Scriptural interpretation. They at times failed to understand one another and often lacked sympathetic appreciations for any interpretation, other than the one which they proposed". This led to many divisions and fragmentations.

Among the positive contributions of the Dutch Anabaptists mentioned by the author was the conviction that "the Christian life must have a dynamic ontological source." They apprehended spiritual truth and tried to apply it to various doctrines. They objected to systems which made

Christianity formal, institutional, ceremonial and static. They believed that the "living dynamic nature of the Christian experience gives it a source for restitution in each succeeding generation."

Mennonites true to their tradition have not produced many theologians. Here is one who has pried into the inner structure of early Dutch Anabaptist thinking and used many sources and systematic studies to summarize for our day what the systematic and practical theology of Dutch Anabaptism was and how modern man can benefit by it and draw conclusions from it for his daily life, for congregations and for public life.

BETHEL COLLEGE

Cornelius Krahn

Bavarian Anabaptism

Günther Bauer. *Anfänge täuferischer Gemeindebildungen in Franken*. Nürnberg: Verein für bayerische Kirchengeschichte, 1966. 190 pp. DM 21—.

The book is a monograph of Anabaptist origins in ancient Franken (Franconia), now a part of Bavaria. Well-known cities of Franken that played a significant role in the beginnings of Anabaptism in this area are Nürnberg, Königsberg, Coburg, Hildburghausen, Bamberg, Erlangen, Altlengen, Altenstein, Uttenreuth, Schalkhausen, Craintal, etc. Anabaptism emerged in Franken in 1526 through the messenger, Hans Hut, who was baptized by Hans Denck in Augsburg on May 20, 1526.

The author uses the following technique in presenting his findings: He selects the place and features the beginnings of the Anabaptist movement, the leaders, the persecution and finally the conclusion. After this, special treatments follow in regard to the life, the organizational setup, the ministry, etc. of each congregation. In additional chapters, he features the relationship of the congregation under consideration to other congregations within and outside of Franken. This procedure enables the author to achieve thoroughness and consistency in his research and the presentation of his findings. On the other hand, it gives the monograph a somewhat mechanical and stereotyped appearance.

The author presents Hans Hut's background, religious views, activities, significance and his early relationship to the Peasant Revolt. Contrary to some former evaluations, Hut turns out to be a full-fledged Anabaptist who had given up whatever he had accepted of the revolutionary ideas of Thomas Müntzer and had thoroughly disassociated himself from all their implications. Bauer finds that the accusations of church and state were based primarily on the desire to discredit all Anabaptists and to eliminate them or make them ineffective.

The major areas of Anabaptism in Franken have been named. Among the places with which the Anabaptists had contacts outside of Franken were Augsburg, Passau, Nikolsburg and Rothenburg. This would indicate that there was a close contact with Anabaptists who were to become the followers of Jacob Hutter or to become the Hutterites. Among the significant leaders of Anabaptism in Franken were Hans Hechtlein and Marx Maier (Schalkhausen); Thomas Kern, Georg Nespitzer, Jakob Schmidt, Hans Grub-

ner, Ulrich Hutter and Jakob Dolman. In some instances the local pastors sympathized with the Anabaptists, protected them or secretly supported them. Such was the case in Schalkhausen with Hans Hechtlein, who joined the Anabaptists, was tried and deprived of his position as a pastor.

In describing the development and the life of the congregation at Königsberg, the author relates how the Anabaptists met at secret places, instructed sympathizing individuals, baptized them and sent them out to win others for the cause. Those going out were taught to use easily remembered phrases to spread the Good News among farmers and workers. They emphasized Mark 16:16 stating that faith must precede baptism. They deviated in their views from other Protestants and Catholics in regard to the Lord's Supper and the concept of original sin, and favored a priesthood of all believers instead of the clergy. Strong eschatological expectations were common.

In summarizing his findings Bauer states that Frankish Anabaptists originated through the efforts of Hans Hut one year after the Peasant Revolt. By this time, Hut had freed himself radically from whatever revolutionary concepts of Thomas Müntzer and the peasants he had had and had spiritualized his thinking under the influence of Hans Denck. He and his co-workers were exceedingly successful in organizing a large number of Anabaptist congregations within a short time. This was a laymen's movement joined by a few evangelistic clergymen. Particularly craftsmen, weavers, painters, printers and peasants joined the movement.

According to Bauer there are no traces that Frankish Anabaptism had any direct roots in medieval mysticism and apocalyptic expectations. Its success was due to the challenge and practice of brotherly love within the fellowships. Coupled with a desire and hope to live up to the challenge of the Sermon on the Mount, the Apostolic church was the model and ideal of the movement. The group experienced a gruesome persecution through the Lutheran and Roman Catholic Church as well as the governmental authorities. These tried to cover up their own weakness by using force in the destruction of the "conscience" that had risen in their midst. The large part of the population sympathized with the persecuted Anabaptists and joined in marches of petition for them.

Frankish Anabaptism was strongly eschatologically orientated and aimed to teach and to live what the Scriptures contain. There is little evidence that they claimed to have a spirit which was above Scriptures. The study of the Scriptures was one of the first prerequisites of the members. This became particularly noticeable when the "sect of dreamers" originated at the time when Anabaptism collapsed and was scattered because of severe persecution. This "sect of dreamers" was not Anabaptist but emerged as the result of the destruction and persecution of the Anabaptist fellowship caused by the secular and spiritual rulers.

In conclusion it can be said that Anabaptism of Franken constituted a significant effort of the Radical Reformation which has been fully and thoroughly presented by Bauer. His monograph is a monument to solid scholarship, making use of all sources and to presenting them in an objective manner.

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