MENNONITE LIFE

December 1971

This Issue

marks the beginning of a new phase in the publication of this quarterly magazine. *Mennonite Life,* published by Bethel College since 1946, was founded and developed under the distinguished editorship of Dr. Cornelius Krahn, widely recognized historian and church history professor at Bethel College. He has guided it through a quarter century when great changes were taking place in the Mennonite world brotherhood. Many of these trends and events received knowledgeable interpretation and historical backgrounding in the carefully researched articles and numerous illustrations of *Mennonite Life.*

¶ With this issue, the first to be published under the auspices of Herald Publishing Co., Newton, Kan., Dr. Krahn becomes consulting editor and Robert Schrag and Richard Blosser assume responsibility as editor and associate editor, respectively. The new publisher and editors plan to continue the general format of *Mennonite Life.* And, we trust, an increasing number of readers will find challenging articles by writers whose names have become familiar by their past contributions.

¶ Although somewhat abbreviated in number of pages, this December issue is receiving a wider than ever circulation among Mennonite readers in North America, as a means of introduction to those who may thus far have missed the opportunity of becoming acquainted with it. Future issues will contain 32 pages each and will appear on a new schedule—in March, June, September and December.

¶ The contents for this issue cover a variety of interests and give an indication of the type of fare we will offer at future three-month intervals. The candid comments of Senator Mark Hatfield were taped at a press conference in which both the editor and associate editor participated. John A. Lapp's article on Christopher Dock is a slightly condensed version of his address at the recent bicentennial observance of the death of the 18th century colonial educator.

¶ Our first "Book Selection"—a feature we plan to include from time to time—is an excerpt from Melvin Gingerich's illuminating new volume, *Mennonite Attire Through Four Centuries.* Rachel Kreider's article enlarges upon her previous study of the origin of the Yoder family name.

¶ "Scenes From The Past"—a new pictorial page to appear in each issue—focuses on Newton, Kansas during its centennial year. Delton Franz, from his perspective in the nation's capital, interprets the work of the MCC Peace Section Washington Office. Articles by Andrew Shelly on Germantown and John F. Schmidt (former associate editor) on oral history research—as well as several book reviews—complete the issue.

¶ Cover: The stark beauty of winter in Kansas.

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MENNONITE
LIFE
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A Quarterly Magazine
Focusing on the Anabaptist-Mennonite Heritage
& Its Contemporary Expression

Contents

MENNONITE LIFE is an illustrated quarterly magazine published in March, June, September and December by Herald Publishing Co., 129 W. 6th St., Newton, Kansas 67114.

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A Senator Speaks His Mind

Press Conference With Mark O. Hatfield

Mark O. Hatfield of Oregon, a U.S. senator since 1966, is an active Baptist layman and former professor of political science at Willamette University. His forthright comments recorded here were made at a press conference in Newton, Kansas shortly before he gave the major address at the inauguration of Harold J. Schultz as ninth president of Bethel College. Focusing most of his message on the crisis in America today, Senator Hatfield declared that "the ultimate answer to the hopelessness sensed in our society today and to the growing despair in contemporary man . . . is found in the person of Christ. His spirit and life is the focal point, the basis for purpose and direction in our wayward and misguided society. . . ." A full presentation of the senator's convictions is contained in his recent book, Conflict and Conscience.

Q. Senator, there has been a wide appreciation for your application of Christian principles and evangelical testimony while serving in the political field. Would you comment on the role of a Christian in politics?

A. I think the general assumption has always been that one would find it an incompatible profession in a Christian's life to be engaged in political pursuits. But I think that if one has a basic commitment, one should be a able to reflect that in all of his human relationships.

If anything, there is greater need for people who have a commitment to Christ to be in public office because of the great power of government today. The economic power, the political power, is so vast and therefore what happens in government has such deep implications and impact upon life as a whole, not only in this country but throughout the world. If there is any place that we need to demonstrate a capacity to reconcile differences and bridge gaps it is in the area of public office or government.

So I feel that kind of commitment should be personified by love, action, understanding—these are the characteristics so desperately needed today in the secular world. The problems we face in government are basically human relationship problems. I think that spiritual resources are ultimately what will solve these problems.

Q. How do you reconcile your position on the Vietnam War, for example, with other Christians who share your conservative theology but often differ with you on politics?

A. This is the problem we get into when we oversimplify any discipline or any theology or political philosophy with just labels. We use the terms conservative and liberal in the political area and we just lift them right out and put them into the theological spectrum as if they were interchangeable. They are not. True, the evangelical Christian community has been very strongly anti-Communist, and therefore "no holds barred." We take up our rifles and go to Vietnam and shoot because it is in God's name, often times. This is bad theology and this is bad politics.

I don't think we can ignore the so-called competition and threat of international Communism, but why don't we use that which we have been taught in the Christian faith to use as our weapons. The greatest of all is love; seeking to love the enemy. We do this not in verbalizing but in actual works in which we seek to remove the causes of war, the seeds of war, the breeding grounds of war. This is ignorance, poverty, injustice, illiteracy, and

that is again in keeping with the Scripture, going to minister to those in need.

Who is my neighbor? is asked by the Samaritan story. Our neighbor is any human being at any point of need. I feel that we should as Christians move to counteract these forces of evil and overcome them. I think therefore that it is ridiculous to try to apply force for the sake of force.

Let me make very clear that this is the Christian position for me, and I would not try to imply that anyone who calls himself a Christian, and goes contrary to this point of view, is a lesser Christian because of his differences with my point of view.

Q. What do you think of the way the war in Indochina is going now, the way President Nixon is handling it?

A. Back in 1964 when I keynoted the Republican Convention in San Francisco and warned against the unnamed war in Asia, people were a little bit skeptical about my position. The same was true in '65 and '66 when I was the only no vote in the national conference against the war policy. People kept saying this was the battle of Armagedon; you had to stop Communism here or it would be in San Francisco next. That was the rather superficial analysis of the whole war; they refused to accept it as civil war, which it always has been.

Now with President Nixon's move to go to Red China I think it validates the position that some of us took in those early days. If this were the battle of Armagedon against Communism, then it's utterly illogical for the President to be reaching out here to restore some sort of a relationship with Red China. This shows how we were misled from the very beginning. I think the President is attempting to establish communication with 800 million people who have been there all along.

Q. Will the war still be a prime issue in the 1972 elections, or has the President's withdrawal policy now really neutralized it as a major issue?

A. Let me say that if we still have men in Vietnam in 1972, the war is still going on, and we are merely substituting the loss of Asian lives for the loss of American lives, I think it will be one of the greatest travesties of justice, integrity, or honor that the American people let the politicians confuse the war to the point where they don't even accept it as an issue. It should be the number one issue; it should be the issue today. It shows that we are still a materialistic society, that we are more concerned today about our pocketbook than the war. We've come to live with the war, we've come to accept it. I shall not rest, and I can assure you that at least one man's voice will be raised making the war the issue, because it cannot help but be the issue.

I think that we are being misled if we think we are going to solve our economic problem short of solving the war. We can't solve inflation, we can't solve unemployment, we can't solve the housing problem, we can't solve the education problems, we can't solve the medical or ecological problems until we solve the war. The war and military spending are one and the same issue because today we are taking $79 billion to spend for military budget, and at the same time we can't find enough money to fund projects that are needed to build a strong America. This is a topsy turvy kind of priority. Until we see that the real strength of America is in the community and individual and not in some vast military machine, we're going to find ourselves under tremendous threat from within and without.

When we leave Vietnam, as we ultimately must, we're going to leave it in worse shape than when we went in. Vietnam was a rice-exporting country before we went in and bombed their country apart. Today it is a deficit country as far as agricultural products are concerned; it must import to stay alive. When we leave they will be back fighting the same ancient quarrels and ancient problems that they have been fighting for centuries. Only we are going to leave over 50,000 American dead, $130 billion wasted, a wrecked economy at home, a loss of credibility in the eyes of the world, a drug problem in this country that will have been accentuated by the drugs in Vietnam and the boys coming home as drug addicts. We have paid a price for this war which we will never be able to recover from, in my opinion, short of some miracle or some spiritual revolution.

Q. The churches have made pronouncements about this war and other matters, hoping to have an effect on government policies. In your opinion, how effective is the church as a whole in influencing senators and representatives? How could the church be more influential?

A. The church has not been very effective, because the church as an institution has tried to imitate the lobbying techniques of the experts. The church is an amateur in this field. They have come to Washington with their committees and with their petitions and with their resolutions, and they are not listened to a great deal. Generally speaking, most politicians feel that the church politicians don't represent more than the church politicians.

You get a resolution from the local First Mennonite Church, Newton, Kan., stating a position, and you get a letter from the AFL-CIO Labor Council, and you get a letter from the Chamber of Commerce, or you get an editorial from the local newspaper. Which of those are going to influence you the most as a politician? I would imagine that the letter from the First Church would have the least influence. With no criticism of the church, I am just saying that in the pattern of political influence I think the institutional church is very small.

But what could that church's influence be if through their own membership they influenced that editorial in the paper, the local labor organization, the local Chamber of Commerce, so that those resolutions coming from those bodies were not in support of the war but opposed to us taking part in the war.

Often the people who marched to Washington would come in and say, "Here I am, what can I do?" I'd say, "Go home." They'd say, "What do you mean?" I said, "You've come to influence Washington, but you could have influenced Washington far more by going into your local community and influencing the local power structure, and in time that will reflect itself in Washington." Washington is only a composite of the local power structures all over this nation, and I think that's where the church can be effective.

A Bicentennial Tribute

Christopher Dock's Message for 20th Century Christians

By JOHN A. LAPP

Christopher Dock, "the pious schoolmaster of the Skippack," prayed each evening for his pupils. This pen and ink drawing, the most popular conception of Dock, is by Oliver Wendel Schenk.

THE CHRISTOPHER DOCK bicentennial has been an occasion to make a sighting on whence we came and an insight into who we are. Dock listed as one of the rules of conduct, "learn to know thyself aright."

He grasped in this rule a fundamental insight into successful living. None of us can know ourselves simply as physical or spiritual beings. All of us are products of certain times and places. All of us have a history. It is only with a sense of history, a sound self knowledge, that we are able to perform effectively on the world stage.

In times of extraordinarily rapid change our focus is not so much on roots as on the ability to shift every mood and fashion. The 1960's was a decade particularly given to a series of changing styles not only in women's dress but also in styles of thought. In theology alone, we've witnessed the secular city, the death of God, the discovery of hope, the recovery of the transcendent, and conferences on evangelism. When everything is in such flux, when all that appears to be real is change or process, many of us long for some fixed points to provide perspective on ourselves and our times. In a real sense our anxieties, fears, and frustrations are the result of having no sense of the past for understanding the present and the future.

So our rediscovery of Christopher Dock, the *Martyrs' Mirror* and the beauties of fraktur art have hopefully become roots in a past, which can serve as a lodestone for guidance in this last third of the 20th century.

In Christopher Dock as a person and especially in his writings, we find the essence of his faith and thought. It is likely true that the man Christopher Dock is more important than his writings; that his character is more important than any particular contribution that he made; that he was a doer, a practical person, rather than a philosopher or theologian. Most persons have studied Dock as an educator and have properly paid homage to his pedagogical ideas.

Though Dock is an 18th century character, one must be impressed with the modernity of his ideas. Now in an age of ecological awareness, I am struck by Dock's concern in his will for preserving the beauty of the land. After bequeathing his farm to his daughter and her husband he says they "shall have no power to spoil any green woods." One wonders why succeeding generations found it so easy to thoughtlessly denude the hills and valleys of Montgomery County?

In his educational thought and practice this modernity is amply evident. Like some of our contemporaries, he commented on the "spoiled state of youth." More significantly, Dock discovered long before our own century the importance of children, a position far in advance of his time which often considered children as chattels without any rights as human beings. It was this high view of the child which prefaced his own "special love for youth." In a day of overly professionalized education all of us long for teachers for whom children are simply younger persons, also made in the image of God.

In Dock's classroom, discipline was purposeful, "given only for correction, not for harm." His concern was not simply to "slap the hand" or use the "birch rod" to prevent an evil outburst, for as he said, "they are not means for changing the wicked heart." Likewise his classroom was the realm of freedom where he expected voluntary obedience. He used a variety of media to get his point across — read-

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John A. Lapp has taught history at Eastern Mennonite College and is presently executive secretary of the Mennonite Central Committee Peace Section.

Coats, hats and bonnets have been related to a vital issue in Mennonite history–How should nonconformity be expressed?

The Virtue of Simple Dress

By MELVIN GINGERICH

MENNONITE LIFE BOOK SELECTION

This article is an excerpt from the recently published book, Mennonite Attire Through Four Centuries *by Melvin Gingerich, former archivist of the (Old) Mennonite Church. The editors are grateful to the author and the Pennsylvania German Society for the privilege of presenting herewith the concluding chapter of this distinctive volume. The handsomely bound and richly illustrated book (192 pages, $10) is being sold by Herald Press, Scottdale, Pa. 15683, and its bookstore outlets in various areas.*

IN MENNONITE discourses on garb it was often pointed out that there was a long Christian tradition on simplicity of dress. Not only did Mennonite periodicals quote the early church fathers, but modern writers were also used to prove that throughout Christian history there had been a witness against pride and display in clothing. John Wesley wrote,

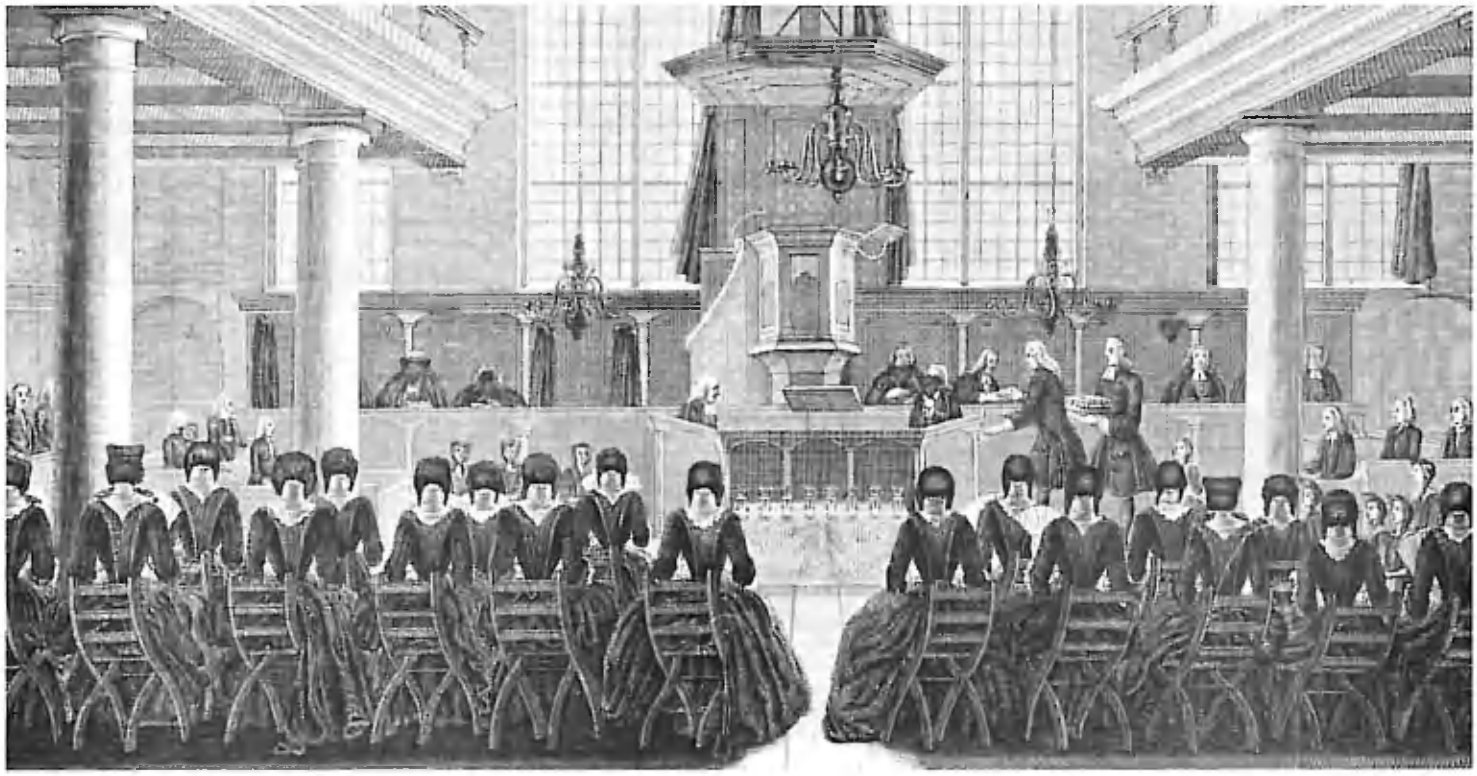
"Let me see, before I die, a Methodist congregation, full as plain-dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be *cheap* as well as plain; otherwise you do not but trifle with God, and me, and your own souls. I pray, let there be no costly silks among you, how grave soever they may be. Let there be no Quaker-linen, — proverbially so called, for their exquisite fineness; no Brussels lace; no elephantine hats or bonnets, — those scandals of female modesty. Be all of a piece, dressed from head to foot as persons *professing godliness*; professing to do everything, small and great, with the single view of pleasing God."

The Anabaptist Farmer, illustration from a French farmer's almanac of 1841, shows the typical dress of rural European Mennonites of past centuries. (Mennonite Historical Library, Goshen, Ind.)

Adoniram Judson, Charles G. Finney, Harriet Beecher Stowe, and others were freely quoted in their testimony against costly display in dress. In the first seventeen years (1864-1880) of the pioneer Mennonite periodical *The Herald of Truth,* of the thirteen articles on simple dress perhaps only one was written by a Mennonite author. It quoted *The Sunday School Times,* the *Free Methodist,* the *Christian Family Companion,* and other periodicals, thus showing that there was a deep conviction on this subject far beyond the plain sects. The same pattern of articles persisted for the period following 1880, with a continuing emphasis on the avoidance of ostentation.

This kind of emphasis was most prevalent in those groups stressing the conversion experience and practical piety. Christian commitment usually carried with it the concept of denying the world and certain aspects of its culture and this had its consequences in the area of adornment in clothing. The reaction against extremes in showy costume was even more widespread than was demonstrated in the attitude of pietistic groups. A certain degree of conservatism was often found in cultured circles where, for example, intense colors were avoided. Men's dark suits for evening or formal wear have long been accepted as proper. Formal clothing has kept alive many of the daily costumes and conservative styles of by-gone days. It is thus clear that the belief in the virtue of simplicity was not limited to the Mennonites and the other plain sects. In fact it is widely held that "simplicity is the essence of art."

Centuries of persecution of their Anabaptist forefathers had convinced the Mennonites that an unfriendly society around them had different standards from their own, a con-



Communion scene in Amsterdam Mennonite Church, depicted in 1713 engraving by Bernard Picard, also illustrates women's dress of the period. Author Gingerich gives this description: "The dresses are uniform in style, having three-quarter-length sleeves, narrow waists, and very full skirts. A tiny scarf, or neckerchief, is worn around the neck, with a point extending several inches down the center of the back. All women wear black caps, covering the hair almost completely, and tied under the chin. Many hold open fans." (Mennonite Library and Archives, N. Newton, Kan.)

viction which they found explained in the teachings of Jesus. They were convinced that they must not allow themselves to become conformed to the unfriendly world's patterns of thought and behavior. To be the salt of the earth required the maintenance of strict standards and high ideals in all areas of life, including the clothes they wore. The people of God were to be separate people that could be distinguished from those conforming their lives to the standards of secularism. They therefore believed that a Christian should look different from the non-Christian.

This conviction was held deeply even by those Mennonites who did not dress uniformly. In various ways they tried to maintain their separation from those who had succumbed to secularism. Sometimes it was by maintaining a geographic isolation, sometimes by means of the German language, and then also by distinctive, simple clothing or by a combination of all of these. Thus the image that Mennonites had of themselves was that of a separated people whose standards and way of life differed from that followed by those who had not committed their lives to Christian discipleship.

When the language barrier was surrendered and geographic isolation was lost, a final effort was made to strengthen the third separation device, that of simple dress. This seemingly last fortress was not to be surrendered lightly in view of what had happened to other formerly "plain" churches that surrendered their simple costumes and with that surrendered largely gave up church discipline and to a large degree nonresistance as well. This simplicity was to conservative Mennonites the final citadel which must be held at all cost.

It is this image and this fear which explains in a large part the series of conference regulations of the first four decades of the twentieth century. A uniform costume was pleaded for, demanded, and ruled on by conference action. Detailed descriptions of plain costume were made parts of conference regulations, in contrast to a simplicity earlier maintained largely through tradition. The letter of three bishops of the Franconia Conference in 1773 assured their Dutch brethren that they had accepted the Dordrecht Confession of Faith, but "outside of these we have held no human regulations," in contrast to the Amish who "hold very fast to the outward and ancient institutions."

This is not to say that there had never been struggles over this issue earlier. Some of the references above indicate that throughout their history there had been warnings against worldly fashions. One of the minor issues in the John Oberholtzer schism in the Franconia Conference in 1847, for instance, was Oberholtzer's refusal for a time to wear a Mennonite style coat, which was then expected of all ministers.

In the 1920's the issue of the wearing of the bonnet assumed great importance in the struggle between the conservative and progressive wings of the (Old) Mennonite Church. A number of progressive congregations withdrew from the old church at this time and joined the General Conference Mennonites. Again in the decade of the 1950's a new conservative movement came into being which led to the withdrawal of ministers from both the (Old) Mennonite Church and the Conservative Mennonite Church to establish a group with a stricter discipline than either of these larger groups had at that time.

This fear of losing the last obvious mark of easily recognized outward distinction was intensified by the preaching of a number of young church leaders at the turn of the past century and the early decades of the twentieth, who became leaders in the Mennonite "Great Awakening" instituted earlier by men like J. S. Coffman and John F. Funk. Among these men was Daniel Kauffman, who as editor of

the organ of the (Old) Mennonite Church, the *Gospel Herald*, and as a frequent visitor to district conferences, used his powerful influence in favor not only of simplicity but also of uniformity of dress. Associated with him in this program were such men as George R. Brunk, Senior, and A. D. Wenger. Later other men like S. G. Shetler and Oscar Burkholder joined the movement and through the avenue of Bible and nonconformity conferences indoctrinated the church with teachings on simplicity and uniformity.

Their sermons and writings were convincing and effective so that during their day they succeeded in actually bringing in a period of more conservative dress than was known in Mennonite circles during the days of their fathers. Nevertheless the program of bringing back their church to more conservative standards of dress was not as successful a they had hoped it would be. Although they succeeded in having all (Old) Mennonite ministers adopt the Mennonite "plain coat" and in having nearly all of them discard the necktie, only a limited number of lay members outside of the eastern Pennsylvania and Virginia conferences ever adopted these practices. The attempt to have all Sunday school and church workers to adopt these standards likewise did not succeed, although the effort to have all of the brethren working for church institutions wear the so-called "regulation garb" for ministers and other employees of church institutions was much more successful.

The campaign to maintain the plain bonnet among the women of the church was most successful of all, but this gave rise to the criticism that a double standard was being enforced, one standard for the women and another one for the men. There was likewise the serious charge that a double standard had come into being as between the clergy and laity. In a church which taught the priesthood of all believers and the brotherhood of all professing Christians, this situation which tended to promote the division into two groups was intolerable. Since it became apparent that most of the (Old) Mennonite laity west of the Appalachians would never adopt what many regarded as the "clerical" coat, the trend of the period beginning in the late 1950's was for ministers to discard this form of coat and to dress like their unordained brethren, if not in the pulpit then at least out of the pulpit and to an increasing degree in the pulpit also.

In the eastern areas of the (Old) Mennonite Church, there was little change in the standards of the ministry, although among the laity the ordinary coat was becoming more common. Why the east has been able to maintain its conservatism more successfully than the west is not made clear by a simple explanation. The weight of an old tradition of simplicity has no doubt had its influence. The larger size of these communities makes a self-contained culture more easily achievable than is possible in a small community. On the other hand sometimes small communities in the fear of being swallowed up by the larger society will greatly stress their distinctiveness. The fact that it was more difficult to buy plain clothes in the smaller communities than in the large communities of eastern Pennsylvania was another factor mentioned by some students of these trends. Another factor in the preservation of conservatism in the Lancaster Conference, for instance, was its bishop system under which no change in dress regulations or church discipline could be made without it being initiated by the Bishop Board.

It should be pointed out, however, that the conservatism of the eastern area of the church sometimes resulted in a reluctance to accept a more conservative style than the one then being followed, as is shown, for instance, in the anti-necktie movement, which originated in the west and is commonly understood to have been brought into Mennonite circles through the influence of Holiness groups. There was much reluctance in Pennsylvania to discard neckties and they were worn by preachers in the Lancaster Conference after they had been discarded farther west. In fact, as was related earlier, it is said that John F. Funk persuaded A. D. Wenger (1867-1935), a Mennonite evangelist and educator, to adopt the tie to make him more acceptable in the eastern churches.

Unfortunately, the struggle over bonnets, neckties, and "plain coats" often partly obscured the underlying principles of the issue. Behind the struggle were the issues of nonconformity to standards not set by Christian idealism, modesty, and simplicity of life. It represented a protest against enslavement to fashions dictated by those who were exploiting sex and the desire of men to seek status. Many Mennonite

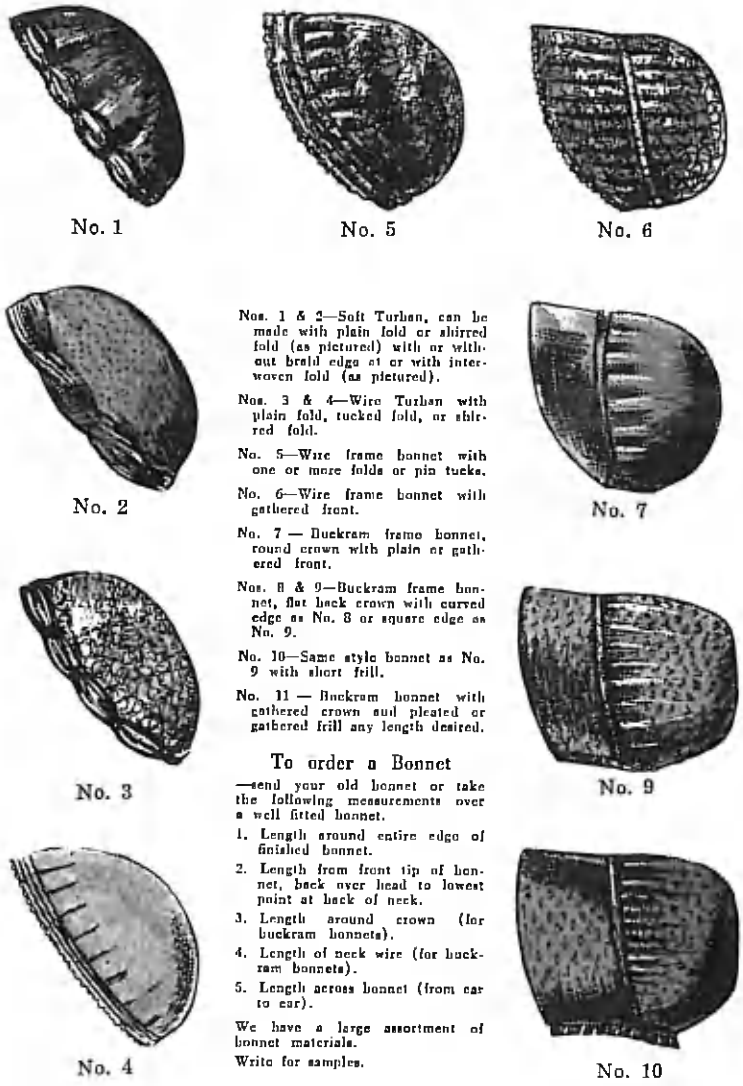
The John S. Coffman family, Elkhart, Ind., about 1890. From left, front row: John S. Coffman, Barbara, Mrs. Coffman (Elizabeth Heatwole Coffman), Daniel. Back row: Anna Sowers (hired girl), Samuel Frederick, Jacob, Fanny, William, Ansel. Note the white cap with black ribbons, the cape, and the apron worn by Mrs. Coffman, and the coat and tie of Mr. Coffman. (Archives of the Mennonite Church, Goshen, Ind.)

conference resolutions stressed the necessity of modesty and protested the kind of clothing designed for sex appeal. The fact that fashion makers followed a program of planned obsolescence led Mennonite leaders to stress stewardship in the purchase and use of clothing.

As was stated earlier, a strong factor that had operated also in these struggles was the symbolic value a garb had in bounding the community. A distinctive style of dress can become highly symbolic of one's attachment to a group and gives a sense of security and of belonging to those who adhere to the tenets of the group. That is certainly true of the Old Order Amish, the Hutterites, and the Old Colony Mennonites. Conservative Mennonite leaders often stressed the fact that since the military, the police force, the nursing profession, the Salvation Army, and the Catholic orders saw great value in maintaining distinctive uniforms, Christians too should show their allegiance by wearing a distinctive garb.

On the other hand, it is to be noted that one of the reasons why it has been difficult to enforce a rigid garb is that American clothing has tended to become more simple, cheap in price, and utilitarian. A New York dress manufacturer

Mennonites who came to Kansas from Russia in 1874 wore typical peasant kerchiefs, caps, aprons, and sandals or high leather boots. The scene is at a public well either at the Alexanderwohl Immigrant House or the Gnadenau village. (Mennonite Library and Archives, N. Newton, Kan.)



Ready-made Mennonite bonnets and turbans sold in Lancaster, Pa. in the 1960s. (Courtesy of The Hager Store)

who does a $16,000,000 annual business recently declared, "I don't believe in high fashion. High fashion is only for women who can buy a dress a week or a month for 'show' . . . . We design . . . for all the women in America who want functional, stylish clothes that are never outlandish, freakish or too jazzy." Mennonite women who are able to buy functional simple but attractive clothing at a reasonable price in the local dress shops find it difficult to be persuaded to make their own often costly garb.

In spite of the trend away from "high fashion" in women's clothing, there is a conformity to the patterns set by the fashion models as is so clearly indicated by Josephine Ripley, who wrote, "It is within this period (of 40 years) that the cult of beauty has overtaken virtually the entire female population of the United States."

The appeal of new fashions is not limited to the female sex. Men too are torn between their desire to escape conformity by asserting their egos and their fear of losing their identity by departing from the customs of their peers. Nevertheless for the benefit of those who want either prestige or notoriety, fashions must be changed to satisfy them. New fashions are therefore invented for those who desire membership in an exclusive upper social class. But soon others imitate these fashions, and those who wish to stand out, must have new fashions invented for them. Thus the cycle repeats itself endlessly.

The Renaissance which had awakened the desire for change accelerated fashion changes, but it was the Industrial Revolution which made possible a new aristocracy of wealth and brought a psychological leveling so that all people could aspire to be patterns of fashion. With the coming of mass production and the rapid acceptance of mass produced new styles of clothing by all classes in society, changes from one fashion to another have been accelerated and fashion maga-

zines have become big business. Ruth Benedict points out that women's dress had previously changed in one hundred year cycles but now with the present swift succession of styles this cycle may not continue to be a culture trait in our civilization. Against all of this competitive struggle to keep up with the Joneses, the typical Mennonite protests.

Is the only alternative to this blind acceptance of the dictates of the goddess of fashion then the acceptance of a church-prescribed garb? The Catholic orders of monks and nuns have chosen this solution, but they too have found it necessary to change their patterns. Mennonites in most times and places have sought a solution between the extremes of following the latest fashion changes and adhering to a prescribed garb. They have taught their members to avoid that which was purely for ostentation and a mark of pride and of social climbing. In their efforts to be brothers they have tried to avoid that which separated them into social classes.

Humility, simple living, stewardship of their possessions, and sharing with the dispossessed were qualities of life which they cherished. They wished to avoid legalism and thus were reluctant to endorse detailed regulations. By stressing the life of humility and naming the articles of clothing and decorations that they believed violated biblical principles of simplicity, they often became a "plain" people rather than the "gay" people. Living in communities, they came to regard certain items of clothing as conservative without any attempt being made to prescribe by church edict the exact costume or garb that must be worn.

The life of the Old Colony Mennonites illustrates well how time-honored such customs can become as Cornelius Krahn and Calvin Redekop, students of this sect, have so clearly shown. Dr. Cornelius Krahn, an authority in the field of European Mennonite history, has stated this position very clearly:

"I agree with your interpretation that different standard styles and patterns of clothing and nonconformity in general are likely to result in advanced stages of the practice of nonconformity. I do not think that the Swiss Brethren nor the Dutch Anabaptists had fixed patterns. On the other hand, when a minority group migrates, let us say like the Amish from Switzerland to the Netherlands or to Pennsylvania, they are likely to maintain patterns and features of their old life in a new environment which are modified slightly but not enough to bridge the gap between the group and the environment. Some of the 'frozen' features of the pattern of nonconformity of the Pennsylvania-German Mennonites and Amish are no doubt more of an early Pennsylvania feature than European.

"Coming back to your thesis that 'although stylish clothing was not allowed, early Mennonites did not specifically describe a uniform garb which had to be worn,' I agree with this statement, but would like to add the following. The literature pertaining to the conservative Mennonites of Holland, Prussia, Russia and America, emphasizes more what is *not permitted* than that which is the official nonconformist style and pattern. This emphasis on that which is *not* permissible of course makes it understood that the traditional or the old-fashioned is permissible and therefore gradually becomes the standard within which there are certain variations. This 'standard' way of clothing and living did not always have the same religious significance. It is my feeling that the *plain* dresses and the *plain* living of the Mennonites of the Russian and Polish background were not quite as uniform and religiously founded as those of the Amish. However, by implication all of them have somehow a conservative religious basis. This would also be the case with the Dutch Reformed nonconformists in remote fishing villages of the Netherlands and the nonconformists of Michigan."

That concepts of simplicity are still present among Mennonites of Europe and America who do not wear a distinctive garb can be illustrated by many observations and testimonies. If Mennonites remain true to their heritage they will continue to stress the principle that all of life, including its expression in the kind of clothing worn, must be brought under the scrutiny of New Testament standards relating to humility, stewardship, modesty, and simplicity.

Better Than Television

To watch the prairie awake early,
gracefully expand its wide
grassy valleys into miles
of wide swells and undulations,
reach toward the horizon,
sigh contentedly
as it slowly, cheerfully,
greets the new day
is better than television.

Trifles

Years ago
I heard the groan
of the windmill as it worried
its way to face the wind.
I still hear it
when I listen very carefully:
a gruffness
lingering in the mind
long after far more memorable
music has been swept
out of my memory.

By ELMER F. SUDERMAN
Gustavus Adolphus College, St. Peter, Minn.

The Remarkable Origin Of A Family Name

The Yoders' Saint Theodore

By RACHEL W. KREIDER

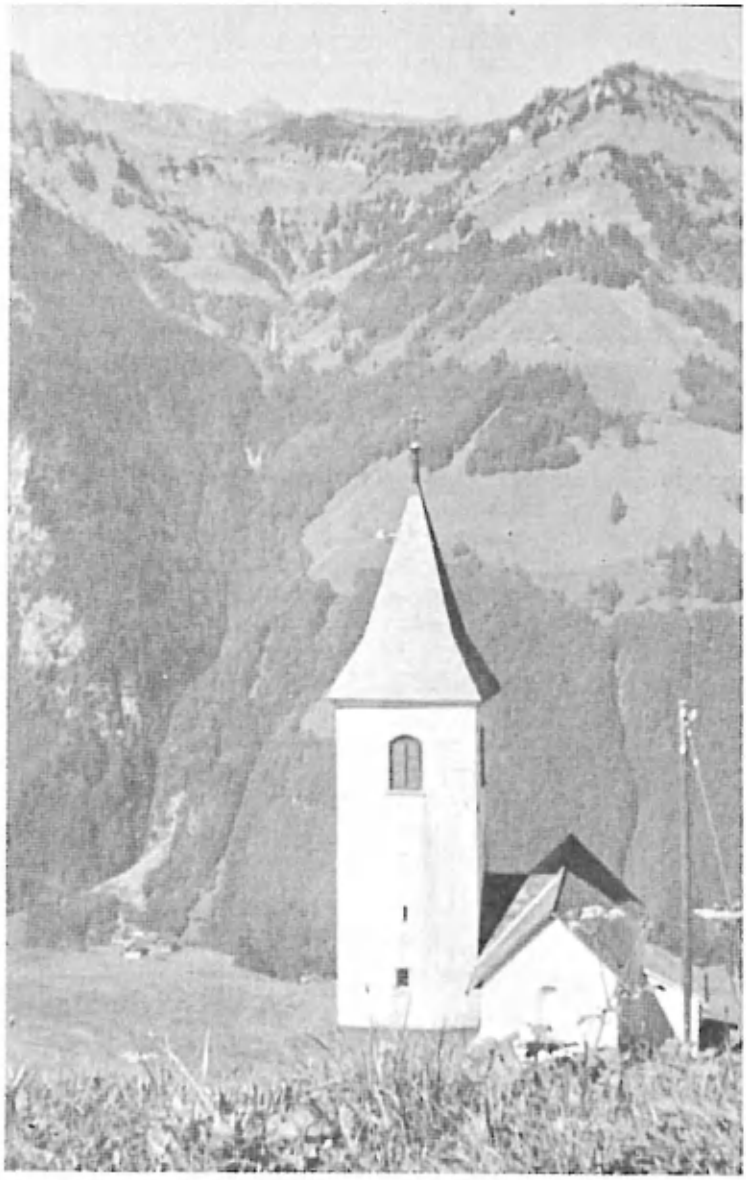
THE YODERS of America trace back to a very old clan in the heart of Switzerland. According to Dr. Don Yoder, "the family of Yoder is a very ancient family of the village of Steffisburg on the edge of the Oberland in Canton Bern. . . . A little volume on the history of the Emmenthal . . . lists the Yoders among the very early residents; so we are not only Swiss—we are basically a Bernese family." (*Yoder Family Reunion Book*, Lancaster, Pa., 1954)

We descendants of Christian Yoder of Somerset County (Pa.) have always known we were Swiss. Our immigrant ancestor was called Christian Yotter *Der Schweiz*, and a legend was handed down in at least one branch that the Yoder name was given to our forefathers because of their talent in singing and yodeling in the Swiss Alps. The truth does not necessarily rule this out, but for Amish-Mennonite descendants today the fact about their name is stranger than the fiction.

Dr. Yoder seems to have been the first to publish in the American press that the "name Joder derives from the saint's name Theodore. St. Theodore was one of the missionary saints who in the early Middle Ages came up into the Swiss Alps (from Italy), bringing the message of Christ. The medieval Swiss loved their St. Theodore and in their prayers to him abbreviated his name to St. Joder."

It is not difficult to imagine the evolution from *Saint Theodore* through *Sant Toder, Santtoeder, Santioder,* to *St. Joder* and eventually to the Pennsylvania Dutch *Yoetter* (Yetter), the American *Yoder*, and even Yother. When making a brief visit in 1958 to the Archives at Bern with the Cornelius Krahn tour group, I too could see, in passing, a reference in a Swiss encyclopedia to this background of the Yoder name, and began spasmodic attempts over the next ten years to learn more about this missionary monk, St. Joder.

Rachel W. Kreider of Wadsworth, Ohio is pursuing the study of family history as a hobby.



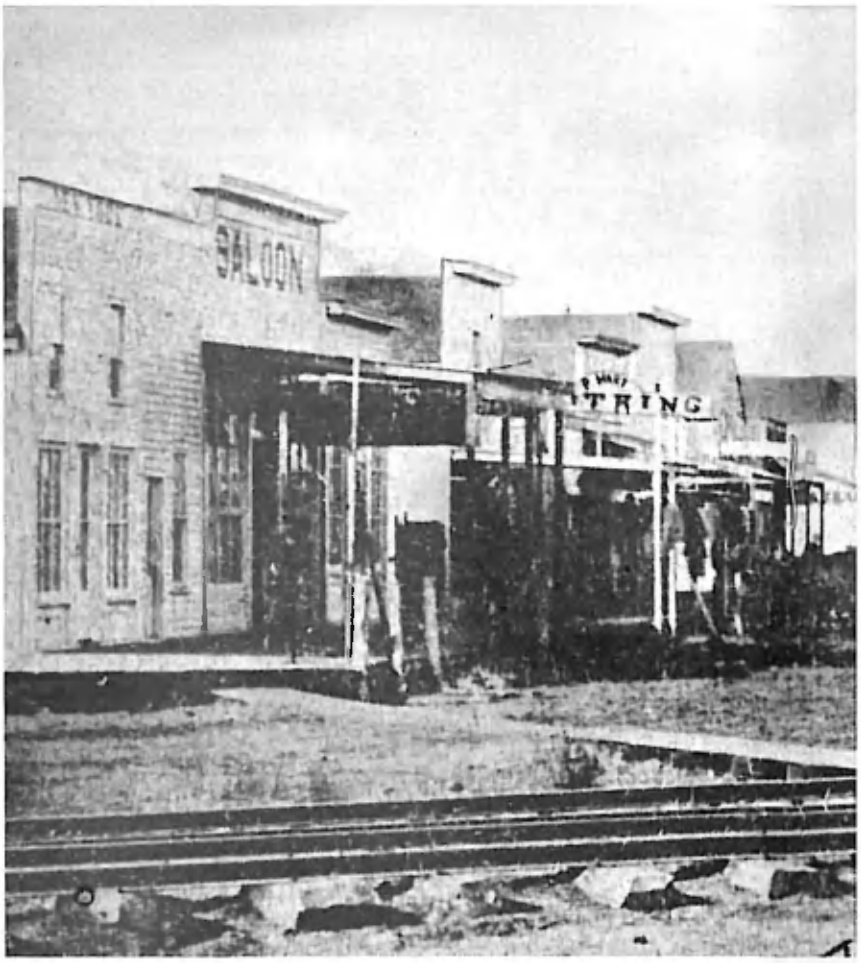
St. Joder Chapel, built in 1492, is situated in a rather isolated spot in a valley near Grafenort at Altstellen, Switzerland. (Photo by Edith Joder)

Dr. Yoder had written that in Swiss churches the representations of St. Joder portrayed him as standing on a little devil to symbolize his triumph over evil. When we passed this information on to Miss Edith Joder of Basel, who had inquired about Yoders, she was inspired to take some of her vacation time in 1966 to locate some of these images and pictures. She was apparently looking in the wrong section of Switzerland and was about to give up when she happened to see the name of St. Joder on a detailed map of the Engelburg area. She was delighted to find eventually a little St. Joder chapel, a mere white dot at one end of a valley near Grafenort. If ever there was a village there when the chapel was built in 1492, there were no traces of it now and even neighboring villagers knew nothing about the chapel. It has been in Catholic care for three centuries.

There is evidence that Yoders were among the very early people to turn Protestant, and they apparently took their St. Joder feast day with them. August 16 is still listed as St. Joder's Day on the Swiss Protestant calendar

Continued on page 165

SCENES FROM THE PAST



To Newton on the Atchison, Topeka & Santa Fe

CIVILIZING America's "last frontier" in the latter half of the 19th century went hand in hand with the advance of railroads into the often-traversed but as yet almost unsettled Great Plains. Instead of connecting already established commercial centers, as had railroads in the East, the western roads were constructed in virgin territory populated mainly by roving bands of Indians and buffalo herds. To make railroad building in such areas possible, Congress provided generous grants (usually ten alternate sections for each mile of track) which railroads could sell to settlers, thereby obtaining funds for construction and fostering commercial development along the new lines.

The story of Newton, Kansas—this year observing its centennial—is closely linked with the Atchison, Topeka and Santa Fe Railroad, which was to receive a federal grant of more than two million acres of Kansas land when the line reached the western border of the state. Most of the towns on the Santa Fe west of Emporia were not in existence prior to the coming of the railroad. The company laid out and named many of them. Newton was founded as the rails reached the town site in the summer of 1871, and named after Newton, Massachusetts, home of many Santa Fe stockholders.

"The grass was high, rank and green all around us, and but little else to be seen. Having lariatted our horses in the tall grass, on what is now the N.E. corner of Main and Sixth Streets . . . we started across the grass to where we saw a man leaning against a new frame building, which was in the process of erection. . . ." So wrote R. W. P. Muse, a prominent early resident, describing his first visit to the town site several months before the completion of the railroad.

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

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

During 1871 Newton business places and homes went up at a rapid rate. By the middle of August, 200 residences had been built and a row of frame buildings lined each side of Main Street in the three blocks north of the railroad *(photo at right, above)*. Nearly every second building was a saloon or gambling den. The regular population numbered about 1,000. Approximately 2,000 buyers and drovers were usually in town or the surrounding neighborhood.

"In the wake of the cowboys and their six-shooters," reads a marker on the Bethel College campus, "came Mennonites with their plows and Turkey Red wheat. . . ." During the decade 1873-1883 an estimated 5,000 Mennonites migrated from Russia to central Kansas, most of them to the lands of the Santa Fe. The railroad's strenuous efforts to promote the settlement resulted in the sale to the Mennonites on Oct. 14, 1874, of approximately 100,000 acres north of Florence, Peabody, Walton, Newton, Halstead and Hutchinson.

The immigrants came by rail to Peabody, Newton or Halstead and then settled on the land between the Arkansas and Cottonwood rivers, principally in the counties of Harvey, Marion and McPherson. —*Robert Schrag*

ABOVE: *Photograph taken in the fall of 1872 shows Newton's main street (looking northward from the Santa Fe tracks) as it appeared during its days of notoriety as a cow town. Commenting on the violence of that era, R. W. P. Muse, early Newton judge, wrote in 1881: "During this period, and as a natural consequence, there were several persons killed and wounded, but as a rule, these murders were committed during the cowboy reign, from June, 1871 to January 1, 1873. It has been currently reported, and generally believed, that some 40 or 50 murders were committed during this period in the city of Newton, but this is not true. It was bad enough without exaggeration . . . there were but 12 in all. . . ."*

LEFT: *The Cyrus K. Holiday, an 1880 A. T. & S. F. locomotive, was a major attraction in Newton during centennial festivities last summer. A diminutive resident gazes at the venerable engine—similar to those that brought his great-grandparents to Kansas in the Mennonite immigration of 1874.*

From Servant Posture to Prophetic Stance

WITNESS IN WASHINGTON

Of MCC's 700 personnel assigned to posts of human need around the world, three have been placed in the MCC Peace Section Washington Office on Capitol Hill. How does the Washington Office fit into the larger picture of MCC work as we have known it? Does this newer venture represent a departure in objectives in the program of Mennonites?

Clearly the work of those who quietly assume a servant posture in the refugee camps, hospitals, schools, and urban ghettos will continue to represent our principal response to human suffering in the future as it has in the past 50 years of MCC's existence.

Yet time brings with it changes that have a bearing on the forms which obedience to Christ may take. There is a growing awareness in our Brotherhood, that even as we continue to minister to the victims of warfare, hunger, and oppression, we must also be concerned about the underlying causes of their suffering. In earlier centuries, by far the largest segment of human suffering was the result of the human condition in general. Disease, famine, earthquakes and the like were man's greatest threat. But in more recent decades, it has been observed that probably the greatest amount of human suffering has been generated by the "political sector." There are many motives for monitoring the political process. But there is one motive for the church's vigilance and voice to government that is of a different moral order from most others. That is the motive of compassion—because one chooses to involve oneself in the plight of one's fellowman.

It seems clear that not only are governments responsible for multiplying so much of the world's hunger, homelessness, and misery through injust economic systems, war-making decisions, etc., but the capacity to alleviate a major portion of human suffering also resides with governments. The effectiveness with which citizens undergird their government in its God-ordained task as "servants for (man's) good" can at least in some measure be an essential factor in the reduction of suffering.

Let us cite one example which illustrates the challenge which confronts our constituency with increasing frequency as we venture out further into a servant ministry in the world.

MCC has for nearly half of its history (22 years) assigned Voluntary Service workers to Junior Village here in Washington, D. C. This institution for homeless and indigent children operates under the jurisdiction of the U. S. Congress in conjunction with the semi-governmental authority of the District of Columbia. Without doubt our volunteers have through the years contributed in a constructive way to the lives of individual children at Junior Village. Nevertheless, even with our volunteers' best efforts, it has become evident in recent years that the impact of this mass, custodial institution on the lives of children has, in large measure, been dehumanizing.

This, as simply one example, illustrates how crucial it can be for the church, out of its service experience, to discern when the systematic effects of institutions and government structures virtually overrides the good that can be accomplished through service to a limited number of individuals. Are we therefore bound by Christian compassion at some point to move from the servant posture to the prophetic stance?

One Mennonite scholar has posed the question of our response to human suffering in our times thus: "More men than ever today lie along the road to Jericho. But with what beast is the Good Samaritan to convey them to what inn? With what oil are the wounds to be bound up. . . ? What does it mean concretely, therefore, to go and do likewise?"

It is in part to examine such questions that seminars are planned by the Washington staff. During the first three years of the office's existence, 431 participants from the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren, Brethren in Christ and various other branches have taken part in seminars, in addition to as many MCC orientees and Mennonite high school pupils who have come in for exposure, study, and briefings. In addition to seminars which probe the relationship of Christian discipleship to national government, special interest workshops are also conducted, drawing on the wide variety of governmental and private resources available in the Capitol area. One such recent seminar centered on "The Church and The Offender," with 60 Mennonites engaged in a variety of prisoner rehabilitation efforts, participating. Seminar sessions ranged in scope from a three-hour exchange with inmates inside a local prison to meetings with penal reform experts and Senator Mathias (Md.) of the Senate Subcommittee on National Penitentiaries.

The MCC Peace Section Washington Office functions in the capacity of "eyes and ears" for the Mennonite broth-

By DELTON FRANZ

erhood. It is not intended to function as a denominational lobby. Only if explicitly requested to do so by constituent groups does the office communicate points of view to congressmen. Increasingly, the office serves to facilitate arrangements and provide information for constituent groups who wish to make representation to government officials.

Traditionally, Mennonite presence in Washington has been prompted at those times when the draft law was up for review. With much at stake, our constituent bodies have not hesitated to send leaders to Washington to preserve the privilege of alternative service to the military for our young men. That the presence of Peace Section participants and staff on Capitol Hill in March, speaking to congressmen about the proposed changes in the draft bill, had a positive impact is beyond question. The alternative service options provided by our (and all) church agencies, both domestic and overseas, were slated to be eliminated. Clarifying the nature and scope of our V. S. and Pax programs for1-Ws saved the day.

In more recent years, there has been a growing realization that if we are prepared to speak to government when a matter of legitimate self-interest is at stake, we should also be prepared to speak on behalf of others whose freedoms are also in jeopardy and whose needs are likewise affected by government actions.

Consequently, the plight of war victims in the Middle East, Vietnam, and East Pakistan, has also become cause for expressions of concern in the halls of government. Returned MCC workers have presented testimony before such congressional panels as the Senate Subcommittee to Investigate Refugee Problems and with various officials of the Agency for International Development.

The Washington Memo, a bi-monthly newsletter, and special legislative bulletins are mailed to a growing number of constituents who wish to be kept posted of legislative measures affecting conscientious objectors, minority groups, and the disadvantaged in developing countries.

Far from "politicking" or meddling, the voice of Christian conscience communicated to government leaders is seen by many as an opportunity to sensitize the considerations of officials to their God-ordained task of "maintaining order" and "restraining evil."

To enable the Washington Office to have guidelines by which to focus the research and monitoring of legislation and executive policies, the following five areas have been designated by the denominational Peace Section representatives as those on which the staff will center its energies: military spending vs. human needs; programs related to domestic poverty; economic development of developing nations; the draft; and the preservation of human freedoms (religious, civil and personal).

The office is not concerned wholly with the immediate passage or defeat of particular bills. It is concerned to keep in mind the positive results which may be gained by the slower process of interpreting to people in government, over an extended period of time, the moral and spiritual values which should undergird government and law.

One such long-term consideration is related to the concern of many of our constituents who are troubled over the large portion of their tax payments that goes for war purposes (over 60 per cent in 1971). Here the Peace Section Washington Office has been exploring possible new, legal alternatives that might be tested with congressional officials. The office will soon share such a proposal, recently brought to our attention, with denominational peace committees. The Washington Office has been invited to help shape a "World Peace Tax Fund Act" to amend the Internal Revenue Code, thereby allowing citizens legal options not now available to those whose Christian conscience is in conflict with federal law. The fund would receive and distribute to qualified peace-related activities that portion of such individuals' tax payments that would otherwise go to military spending.

The Peace Section's Washington Office was established to serve the needs and requests of the Mennonite constituency. One means of fulfilling that task is in being vigilant to the trends within government that affect and endanger the freedoms of Christian conscience. The opportunities for Christian citizens to bring conscience to bear upon the decisions of government—decisions that result in life and death, in war and in peace—should be called to the attention of our brotherhood.

Delton Franz is in charge of the Washington, D.C. Office of MCC Peace Section. He is a former pastor of the Woodlawn Mennonite Church in Chicago.

GERMANTOWN: *Mennonite Gateway To North America*

By ANDREW R. SHELLY

THE STORY of the arrival of *The Concord* on October 24, 1683 is well known by those familiar with Mennonite history. The account of the years immediately following is one of thrilling experience in the midst of hardship. One historian has stated that "the first winter was severe. The pioneers lived in caves and in crude, hastily constructed houses."

God moves in a mysterious way His wonders to perform. Our early settlers came to North America in order to be true to their deep convictions. Dr. Harold Bender used to refer to the four great pillars of our faith. But now we live in 1971. The basic lessons learned in those early years are ageless and indispensable for us in the 70s. The eternal plumbline of God is always applicable.

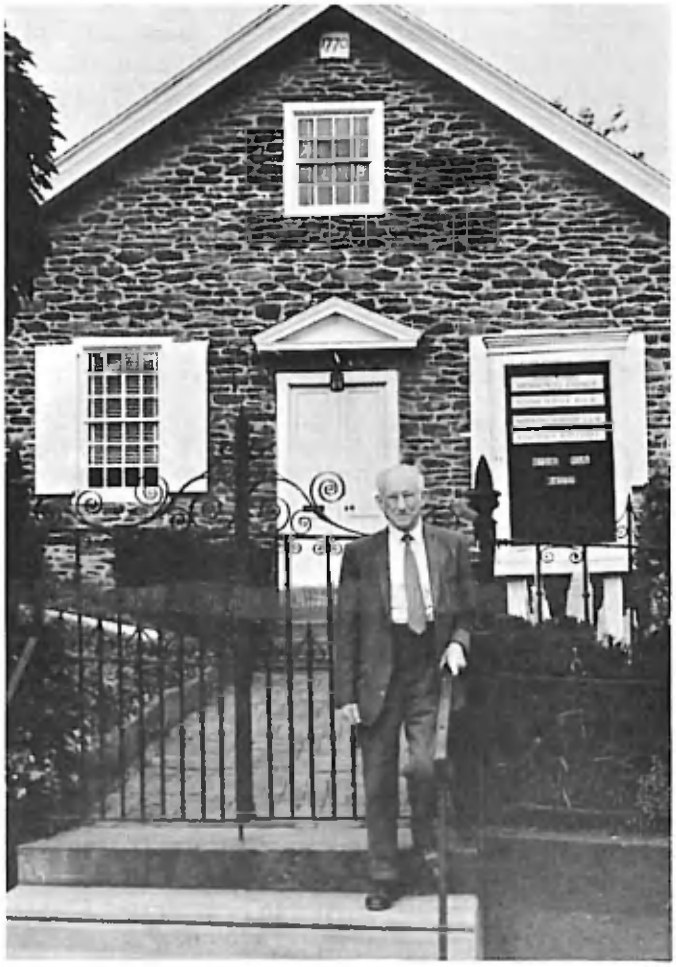
Our forefathers felt that slavery was wrong. At a time when so many took the evil practice for granted they signed a protest against it. One of the thrilling experiences in a visit to Germantown (now part of Philadelphia) is to actually see the table on which this protest was signed. Also a photo of the original copy can be seen.

To make the best use of our Germantown witness, two other properties in addition to the church have been secured and already a small space is being used as a special center of witness. The fact that the church is located in the middle of the 6100 and 6200 block of Germantown Avenue is not enough—use must be made of the witness potential of all that this means.

At the service marking the 288th anniversary of the first arrival of Mennonites in America, Dr. Melvin Gingerich, now director of the work in Germantown, declared that our responsibility is "to preserve our spiritual heritage, to interpret our heritage and to proclaim its lessons to all mankind."

The faithful congregation carried on through the years in Germantown. In order to assure future continuity a corporation was formed. In 1968 a new impetus came to the movement to make Germantown as large a witness as possible. A new corporation became operative in 1970 which includes other Mennonite groups and can include any Mennonite group who wishes to join in the witness.

Philadelphia has been declared a key focal point for the 1976 bicentennial of American independence. Already secular interests are engaged in big plans. Germantown is part of historic Philadelphia. But even before plans for the bicentennial were formed, leaders in Germantown felt that the community simply should not deteriorate. The dream has been that people of different colors, nationalities and backgrounds might live together in peace.



Melvin Gingerich, director of the Mennonite Information Center at Germantown, stands at the gate of the historic church building, which dates back to 1770.

Planners are referring to millions who will visit Philadelphia. Experts in the field estimate that not less than 300,000 a year will visit Germantown when developments are complete. They state that at least 30,000 of these will make a major visit to our witness center. What an opportunity!

The rugged church building (erected in 1770) will be a major attraction. Inside, visitors will be able to sit in one of the original pews. But more important than the physical aspects of the work will be the opportunity to share the faith. Germantown could become a center for world witness as people come from all over North America and many other countries. Copies of the October 1958 issue of *Mennonite Life* are still available. Fifteen pages deal with the stirring Germantown story.

Members of the Corporation are: From the Franconia Conference—Ernest R. Clemens, John A. Hostetler and David Nyce; General Conference Mennonite church—Palmer Becker, Delbert Gratz and Andrew R. Shelly; Eastern District Conference—Stanley Fretz, Ray K. Hacker and Horace Kratz; Germantown Mennonite Congregation—James Phillips, Eleanor Temple and Walter H. Temple.

Andrew R. Shelly served as missions executive secretary for the General Conference Mennonite Church during the past decade.

Schowalter Oral History Project

Probing the Impact of World War I

By JOHN F. SCHMIDT

SINCE time immemorial oral tradition has been a means of preserving the story of the past. The tent of the desert nomad or the campfire of the roving Indian was often the setting for a recital of great men and deeds of the past. Naturally much history was lost until some means was found to more permanently record the story for the future. Even in the age of documents much of the story of man's activity tends to evaporate with the passing of the generation most immediately involved in the story.

It is at this point that a new method of gathering historical data, known as oral history, becomes almost indispensible in the process of capturing and preserving the living spirit of history. Oral history is simply the recording on magnetic tape of interviews with people who have an experience or insight to share that both chronicles the past and helps to reproduce some of the spirit and emotion of the past.

For the past three years the history department of Bethel College has exploited the oral history process until today it ranks with a few of the larger universities in the scope and value of its oral history collection, according to Dr. Paige Mulhollan of Kansas State University who visited the campus recently and conferred with Keith Sprunger and John Waltner, now in charge of the further development of this project.

The project of compiling audio tapes at Bethel College was initiated by Dr. James Juhnke. In the course of his graduate research on "The Acculturation of the Kansas Mennonites, 1870-1940" he dealt with a particularly interesting and critical period for the Mennonites: World War I and the imposition of nationwide conscription to fill the ranks of America's armies. The reaction of Kansas Mennonites and their measure of success in maintaining their traditional stance of nonresistance required, he felt, much further investigation.

The documentary evidence hinted at dimensions of the story just beyond his immediate grasp. Already he had met many who as young men had experienced the draft of World War I and had made their claims of being a conscientious objector. To get their stories, Juhnke proposed to use a portable tape recorder and interview these men, now 50 years removed from the traumatic experiences of their youth. With a grant from the Schowalter Foundation of Newton, Kansas, the project was financed for such matters as equipment, telephone, office supplies, student assistants and, on occasion, some travel.

The Schowalter Oral History Project, as it is known wherever oral history is discussed, now has a record of

Mennonite conscientious objectors of 1918 were set to work peeling potatoes at the Ft. Riley, Kan. barracks under supervision of army regulars (standing). (Mennonite Library and Archives, N. Newton, Kan.)

This photo of World War I COs at Ft. Riley indicates that all were not agreed on whether to wear the uniform.

John F. Schmidt is archivist of the Mennonite Library and Archives, North Newton, Kansas.

three years of activity in interviewing a host of men who, when thus prodded, often revealed remarkable memories. Altogether, 250 interviews are now on tape and 27 have been transcribed in typewritten form. Dr. Juhnke has, with the assistance of his colleague, Dr. Keith Sprunger, directed the project and conducted a great number of the interviews. Upon leaving for Africa in the summer of 1971, he left the project to be continued by Sprunger and John Waltner. Senior history majors have also participated in conducting interviews. Among them have been John Waltner, now of the Bethel history staff, Dale Schrag, Allen Teichroew, Sandra Bandy, Don Holsinger, Greg Stucky and Fred Zerger. Carolyn Cox is currently working as a senior history assistant.

While interviews thus far have centered in the World War I experience, directors of the project hope to extend the scope of interviewing to include Mennonite service and relief efforts in the 20th century, beginning with a focus on Mennonite involvement in mental health services.

Of the many benefits of the Oral History Project an outstanding one has been the training and inspiration it has given young scholars. Three of those who have worked on the project have won honors in the Woodrow Wilson Fellowship Competition, one has been named a Danforth Fellow, and others have won awards for graduate study. One of these students makes this confession: "Listening to these old men, many of whom went to Ft. Leavenworth prison or to Canada to avoid killing another human being on the battlefields of Europe, has impressed me deeply. Through these contacts with them history for me has become more personal and meaningful."

Material from the interviews is making its way into the body of published literature on Mennonite history, as for example the article by Allan Teichroew, "World War I and the Mennonite Migration to Canada" which was published in the July issue of the *Mennonite Quarterly Review*. An article by Gregory Stucky on Abraham Schellenberg and the *Vorwaerts* during World War I has been accepted for publication in a future issue of *Kansas Historical Quarterly*. Two articles by James Juhnke were published in *Mennonite Life* and an additional article has been tentatively accepted for publication in *Midwest Quarterly*.

An interesting sidelight of the project has been the fact that some of the informants have died since their interview, and family descendants have requested duplicate copies of the tape since it may be the only record they will have of "grandfather's voice."

Other incidental contributions of the project have been noted. Historical documents and pictures still in the hands of individuals have been discovered. Historians and writers have become aware of the project and have shown an interest in using this material.

Plans for the future of the Schowalter Oral History Project include the compilation and publication of an annotated index to make the collection more accessible to researchers and interested persons. This would also demand further progress in transcribing the tapes. Paige Mulhallan of Kansas State University has given valuable counsel and advice in this area. The tapes and transcriptions will become part of the holdings of the Mennonite Library and Archives at Bethel College, North Newton, Kansas.

Christopher Dock's Message

Continued from page 149

ing, reciting and singing. He was conscious of individual differences between the bright and the slower, both of whom deserved good teaching. Long before the 1970's he knew the genius of using older students to teach the younger.

Likewise in the spirit of our time, Dock was committed to equality of education for rich and poor. In an eloquent passage he wrote: "The poor beggar's child in filth, rags and lice, if he is otherwise good and willing to be taught, must be as dear to him (even if he should not receive a penny for it in his life) as the child of a rich man, from whom he can expect good compensation in this life, compensation for teaching the poor child follows in the next world."

One cannot help asking, where have all of Dock's ideas gone? Do we cultivate such commitments and sensitivities in our time? Are our schools as open to the beggar's child as to the child whose parent can afford the advantages of private education? In a time of mass education are we sensitive to students as individuals each of whom is a significant personality?

Our interest here is not in education itself, but rather in Dock's message to his spiritual descendants. For Dock was part of a movement. Granted his own pietistic bent, his commitments, way of life, and friendships suggest a warm sense of peoplehood, of being part of a company who accompanied him on the "pilgrimage of life" through the "wilderness of the world."

Dock's contribution to Mennonite thought rests mainly on his concern for ethical living. In the concluding paragraphs to *School Management* he pointedly says "true saving faith must include everything which alerts life and a holy walk and nothing is more acceptable to Christ than faith proved through active love." Likewise he observed "a Christian must direct his steps to grow daily and increase in understanding and life according to the example of the one who has created and redeemed him."

Like other 18th century Mennonites, Dock had a clear notion of *nachfolge*, a 16th century term we translate "discipleship." In Dock such *nachfolge* rested right at the heart of his religious life. For many Pietists the Christian life focused primarily on feeling, on various acts of piety like prayer, meditation and Bible study. All of these are important, they certainly were for Dock, but for him the "pupils in Christ's school. . . [are] to take up Christ's cross" and follow "the divine footsteps."

The discipleship of Christopher Dock was based solidly on an understanding and knowledge of the Bible. This was the central focus of study in his schoolroom. It was a discipleship not based on the compulsive legalism of some of his descendants but rather in the "free obedience" he found in the "unmerited grace of Jesus Christ." Consequently, the chief characteristic of this discipleship was the absolute love revealed by Christ in his life, death and resurrection.

This love is a divine gift expressed in visible deeds,

in the classroom, towards the neighbor and towards the enemy. No less than 15 of the 68 questions appended to *School Management* for teaching "the fear of God" have to do with how to love one's enemies. Dock like his Anabaptist forebearers, was aware of the bitter Christ and the suffering that the followers of Christ could be expected to endure. Dock had a keen sense of the world as a realm of evil which constantly threatened, overtly and covertly, the integrity of the child of God.

This commitment to the Christian life as discipleship was total. There was no part of life exempt—family life, political life, religious life or even the school room. In one of Dock's most moving passages he observed that the duty of the schoolmaster towards his children is the same as that of the parent. "Although," he says, "the teacher is set, so to speak as a head over the children, here also Christ is our head, and it is according to his command that we are to conduct and manage our household of children."

So if we agree that Dock did indeed follow Christ, that he was a faithful spiritual ancestor, then we ought to ask what it means to be a Christian disciple in our time as Dock was in his?

Perhaps we should point out some of the differences between his times and ours. Dock was a pioneer in a relatively new and unpopulated region. We live in the middle of the world's greatest concentration of urban people —the American megalopolis or the seaboard city from Norfolk, Virginia, to Portland, Maine.

Dock lived in the countryside before the day of modern locomotion. We live in suburbia. Dock paid a tax of one-half penny-sterling per acre per year (less than $10 per year for his 100 acres) compared to our taxes of $3,000 per 100 acres per year today.

Dock lived in an agricultural economy it took 80 persons working the soil to feed every 100 persons. We live in an industrial society where five farmers feed 100 persons with much to spare.

Dock lived in a society that was poor, living at subsistence level. His community was made up of as many redemptioners—servants working off their passage money —as free men. Our society is rich and overdeveloped so that abundance threatens to engulf us as we destroy the soil with an overdose of fertilizers, the landscape with a maze of roads and ravage our forests and hills to provide energy for our comfortable living.

Dock lived in a peaceful society. Before he died, however, war broke out. I have had to wonder if Dock could at all foresee the possibility that his descendants 200 years later would live in a society built on war and the preparations for war. Today the largest single branch of our government is the military arm; the largest single dispersal of government funds is for warmaking. Peaceful Pennsylvania is now part of a nation which feared around the world for its selfishness and belligerence.

Dock lived in a society whose orientation was generally Protestant and Christian. His neighbors, if not Mennonite or Brethren, were Lutheran, Reformed or Moravian. Pennsylvania had only recently lost a government run by Quakers who renounced the use of force. Society itself was considered to be part of the search to create a Christian commonwealth. In our time Protestant dominance, always more myth than actuality, has ended. We live with Catholic, Jewish and non-religious neighbors. But most of all, our society is based on a national ethos, Americanism, rather than any distinctly Christian point of view.

We could add other comparisons. It is worth noting that the Mennonite congregations of 1771 would have been small compared to the Franconia and Eastern District congregations of our time. Then there were about 25 congregations compared to over 75 today. All the pastors were self-supporting.

Congregational life centered in a sense of common obedience and brotherhood rather than either in public services or the frantic activity of our times. Congregations met in simple meetinghouses. There were no evening services, extended or special meetings, choirs, musical instruments, church high schools, colleges, mission boards or overseas services. There was a conference made up of ministers and deacons which met twice a year for mutual edification and promotion of the common faith, not to administer a program.

Christopher Dock lived in a time when Mennonites were a small group with little consciousness of being part of a powerful movement. They still felt the pain of discrimination and persecution. Though at that time there were no schisms among Montgomery and Bucks County Mennonites, there was a constant stream of people leaving for what appeared to be the fresher waters of surrounding churches. But it was only seven years after Dock's death that the first schism took place, the Funkite split. That in itself was a very modern event. The problem had to do with the realm of politics—payments of war taxes and relationships to the fledgling American government. Like today, political issues were those most threatening to the unity of the church.

What then can we learn from Dock for our present situation?

First of all we can learn from Dock a fearless openness to the future. He was a pioneer in a pioneering generation. Most significantly he pioneered new forms and styles of education.

Few of us consider ourselves pioneers. We are preoccupied with maintaining our position in the present. But as already hinted at, we live in desperate times. We are not with Dock in the early stages of new society but are rather living amid a collapsing culture. Nevertheless we hesitate to create new models of life, rather we are inclined to support those who want to preserve the power, privilege, and prosperity of the white, Protestant middle class. These same people unfortunately are all too ready to use all forms of violence to preserve the imperfections of the status quo.

Dock, however, had a consciousness based on a faith that present history was only the momentary beginning of eternity. Whatever he did was in the light of that future. His judgments of people, of politics, of the church were based on the expectancy that the future would be better. This meant Dock lived lightly in this world. He was truly a stranger and pilgrim, ready to create a new society when the old was no longer viable.

The first word from Dock then is to live loose, live

The Christopher Dock Monument in the Lower Skippack Mennonite Church Cemetery was erected in 1915 by the Montgomery County Historical Society. The inscription reads: "Here Christopher Dock, who in 1750 wrote the earliest American essay on pedagogy, taught school, and here in 1771 he died on his knees in prayer." The location of Dock's grave, for long unknown, was discovered in 1960 only a few yards from the monument.

lightly. We ought not get so preoccupied with life in the present that we forget the more important life beyond. We must not make gods out of the status quo so we are unable to hear God's call to create new styles of life for now and the future. The faithful Christian makes decision based on the way things ought to be rather than from the way things are.

Secondly we can learn from Dock a fresh view of the Christian life as "faith proved through active love."

Dock was a sectarian. So are we! Whether Mennonite or not, Dock sensed that not all forms and varieties of Christianity were the same. He had seen the Catholic and Protestant models. They had failed to meet the rigorous demands of the New Testament and the early church. Dock had seen those who professed faith without the fruits of faith. He had seen those who were concerned with the welfare of mankind but lacked the substance of the Gospel.

Today, we too hear many voices professing to describe the essence of the gospel. Some tell us to only believe, simply have faith. Others urge us to use the Christian sword to initiate a revolution. Dock rather tells us to follow in the footsteps of Christ, to imitate his style of life. Dock was aware how easy it was to separate faith from ethics, belief from life. He would say with Hans Denk of the 16th century that "No man can know Christ truly except he follow Him daily in life."

The propagandists of cheap grace and a Madison Avenue Christ have never been so popular as in our own time. If we would hearken to Dock, our faith will not be sentiment but an active love in the midst of the hard realities of the world. Conversion in the tradition of Dock will be more than intellectual assent or an ecstatic piety. One's whole life is turned around. The Great Commission of our Lord will not simply be a proclamation but a demonstration of living by faith a life of active love towards God and all mankind.

Thirdly, we can learn from Dock a fresh view of Christ as the Lord of all of life. Dock's affirmation about the classroom, "here also Christ is our head," covered his entire life. For Dock, the risen Christ was Lord of all of life or his faith was in vain.

In Dock's time, like ours, there were many gods who vied for the allegiance of men. There was the god of Benjamin Franklin and Thomas Jefferson immortalized in the Declaration of Independence five years after Dock's death. In memorable words, the fathers of the nation spoke of the "laws of nature and of nature's god." This is the god mentioned on our coins, "In God we trust." But this wasn't the God of Christopher Dock. The god of nature in the 18th century was the deist God, far removed from the day to day working of the universe, far removed from the redemptive mission of God in Christ.

Another god Dock most certainly knew about was the harsh, vindicative God of Puritan New England, a god more given to judgment than to forgiveness, a god more famous for leading crusades than for suffering love.

Dock's God was Yahweh, the father of Abraham, Isaac and Jacob. He was the Father of our Lord who triumphed through suffering. His Lord demanded total allegiance, even in the classroom, even unto death.

Today, too, we are confronted with false gods. The god of the nation, the god of war, the god of wealth, the god of security. The genius of each of these gods is first of all to get us to divide our loyalties and secondly to have us capitulate to their demonic power.

The message of Dock is that the true God revealed in Christ should be our head. This Lord demands a new style of life from His followers. With Christ as Lord, love will dominate the classroom, nonresistance will be the ethic of the new politics, sharing and mutual aid will be the Christian economics. These new values grow out of a church made up of believers organized as a brotherhood. Where Christ is Lord, no part of life will be exempt from the concern of this brotherhood.

What has kept us, the spiritual heirs of Christopher Dock, together these 200 years?

We know that in the Old Testament the center of faith rested in the covenant. This covenant of grace and obedience needed to be periodically renewed. And indeed even then fewer and fewer kept the faith until God in a dramatic event inaugurated the New Covenant.

Christopher Dock sensed the importance of a conscious commitment to God and his fellow men. In rule No. 101 for children he stated, "Consider that between thee and the triune God there is a covenant established in which He hath promised to love and bless thee, but that thou also art bound to love and obey Him implicitly." Dock

likewise urged that we test ourselves to see if we "faithfully and constantly observed what thy baptismal covenant requires of thee." He emphatically admonished "do not neglect renewing thy covenant."

I would like to suggest that the reason we are having this celebration is because our forefathers had a covenant which they kept. They kept the faith. They supported each other, for no movement can survive as a mere collection of individuals. A leading Chinese theoretician has recently written: "When the practice of religion is transformed into individual responsibility, we know that gradually religion is forgotten. The new generations will replace the old and religion will no longer be more than an episode belonging to the past" (Li Wei-han, quoted in *Christianity and Crisis*).

The Mennonite tradition has always been a corporate rather than an individualized faith. This is the only way it could have survived and it is the only way it will survive.

One of the beautiful traditions of the Franconia Conference is the concluding action of the conference at each of its meetings. Ever since conference minutes have been kept — beginning in 1909 — and perhaps reaching back to the time of Christopher Dock, each conference session has ended with a commitment on the part of all the participants. The words recorded by the secretary are, "this conference still desires to continue in the simple and nonresistant faith of Christ."

These words, hallowed with age, symbolize the commitment our forefathers made so that we today can commemorate their faith. These words might well be called the Franconia Covenant. I know of no comparable corporate decision of such duration in any other Mennonite conference. They neither perpetuate an arid tradition nor do they represent a meaningless symbol. For this tradition of "old Franconia," as Harold Bender affectionately called us, has preserved a vitality I believe Christopher Dock would find edifying.

Nevertheless there are dangers and temptations on the horizon. The threats to the integrity of both our faith and the church have never been as insidious or as powerful. We have not yet proven we can keep the faith in an urban, rich, ideological society. But I am hopeful.

If history continues, I hope our heirs, if not we, can commemorate in 1983 the 300th anniversary of our forefathers coming to this land, in 2025 the 300th anniversary of the Franconia Conference and in 2071 the 300th anniversary of the death of Christopher Dock. These will only be possible if we keep the faith of Christopher Dock, a faith based on the profound conviction that each of us must "learn to know ourselves aright," a "faith proved through active love," a faith that claims wherever and in whatever circumstances we are "here also Christ is our head."

The question before each of us as individuals and all of us as a community of faith is old but profound: Are we keeping the covenant that has been established? Will we continue in the simple and nonresistant faith of Christ?

NOTE: All references are to Dock's writings found in Gerald C. Studer, *Christopher Dock: Colonial Schoolmaster* (Scottdale, Pa., Herald Press, 1967).

The Yoders' St. Theodore

Continued from page 155

and as late as 1932 some Catholics observed the day as well.

Our article in *Mennonite Life* (July, 1968) describes what Miss Joder found at this chapel and reproduces several of the excellent pictures she sent, especially of the nine paintings on the wall that come out of the 17th century. They depict, for example, "How King Charles is forgiven his sins by praying with St. Joder, How King Charles hands over the crosier and sword to St. Joder, How St. Joder ordered the Bell to ring by itself, How St. Joder ordered the Devil to carry him across the Wallis (Valais), How bad weather destroyed the building of those who worked on St. Joder's Day," etc.

These pictures raised interesting questions: Was St. Joder Contemporary with Charlemagne? Why these references to a bell? Since no St. Theodore in the Catholic dictionary matched the legends of our Swiss Theodore, had he actually lived?

Both Omlin and Gruber, Swiss scholars, agree that St. Theodore was indeed a historical figure and he lived at the end of the fourth century — probably the first bishop of Octodorus in the Martigny-Valais district of southern Switzerland. Eugen Gruber gives a scholarly account of St. Theodore in one section of his doctoral dissertation about the instituted grants in the name of the saints made in the diocese of Sitten in the Middle Ages. He asserts that the *Theodulus* of medieval times, as well as the French *Theodule* are but variations and derivatives of the original name *Theodorus*. The accent must have been on the third to the last syllable in earlier times and there was frequent interchange of *r* and *l*; but eventually the accent shifted to the second-last syllable, from whence comes the variant of *Joder*.

Dr. Gruber says St. Theodore stands at the head of a line of bishops in the Wallis country (Valais); it is not clear whether he means in time or importance. The bishop definitely participated in the Council of Aquilea in 381 as an elderly man and apparently also attended the second synod of Miland in 389. He discovered the bodies of the martyrs of Theba and started the work of building a basilica in their honor. He probably died on August 16, as feast days honoring him first began on that day.

Two other St. Theodores crept into the folklore that had wide dissemination. They too were said to have discovered the remains of the martyrs and to have built the basilica. One of these was the St. Joder of the days of Charlemagne (742-814). Although these two were also in the midst of the liturgical festivals, they had taken on so completely the person and characteristics of the first saint that the people's esteem and growing veneration did not need to alter when Germand and later critics pointed out the authentic St. Theodore.

With many footnotes, Dr. Gruber goes into the references to St. Theodore found in the various documents, especially records listing the donations to his altars, the churches and chapels built in his honor, and the brotherhoods established in his name. In the 13th century there was more reference to the remains of St. Theodore, claimed by several competing groups, but by the 15th century

emphasis centered on the general veneration of the saint himself. He was increasingly honored not only in central Sion but on into the French sectors of Martigny, Monthey, St. Maurice, and Champery; and chapels and churches were appearing in his name all along the upper Rhine at Albinen, Visp, up to Munster, and beyond.

Not only did the Theodore cult spread into neighboring dioceses but people of the Valais took it with them as they migrated to other valleys. There were 14 Theodore churches in the diocese of Lusanne in the Middle Ages, 11 in Savoy before 1500, and 10 in Constance, where they usually named Theodore as a co-patron. The oldest outlying memorials not adjacent to Valais were in Waadt and Freiburg, which were at one time under the care of the bishop of Sion. The inner-Swiss took up the cult of St. Theodore for the most part after the 15th century. Of special interest is the fact that Engelburg is an exception to this. St. Joder appeared there as a co-patron by the end of the 12th century. This illuminates for us now how the St. Joder chapel there probably came to be, why the painter referred to the erroneous Carolingen St. Joder, and what subject matter came to his mind as he planned his pictures.

Three of these referred to The Bell. St. Theodore had become highly respected as a patron of the bells and he is said to have brought the bell to the Valais from Italy. "Thereon hangs a tale," as recounted by Dr. Gruber: St. Theodore had received a bell as a gift from the Pope at Rome. Since it was so difficult to bring this bell to Sitten, he made an agreement with the Devil for assistance: If Satan would bring the bell and the bishop to Sion before dawn (cockcrow), he would receive the price of a human soul. Thereupon the bishop sat down in the upturned bell and the Devil, in great anticipation, swiftly bore them through the air. But the might of the saint was greater than the cunning of the Devil. At the command of the bishop, the rooster crowed before the Devil had quite completed the journey. St. Theodore then blessed the bell and it rang out far and wide over Rottenbene.

Gruber quotes the theory of another scholar as to how such a story could originate. In this case, for instance, it could happen through the misunderstanding of pictures by an illiterate people, especially a picture like that produced by Hans Boden in 1522. St. Theodore was also a patron saint of the vineyards and on this particular picture was shown kneeling in the foreground as he blessed the grapevines. In the background was a church, in front of which was a sexton wringing his hands in the midst of an excited throng. He was to have rung the bell in warning of an approaching thunder storm but he could not do this, for the Devil had taken possession of the bell, grinning maliciously, stood with it behind St. Theodore (Theodulus). (From this picture we can also see the connection between the bell and the weather.) There were numerous pictures of this kind, and numerous stories. St. Theodore was often called upon as a powerful protector against bad weather. According to documents of 1497, people sang at a service the following Antiphon right after the Magnificat:

O glorious pontifex, worker with your devotions, save us from hailstones, from cold and frost—that you may be eternally praised by the productiveness of our fruits.

After the 14th century when new bells were installed or old bells recast, there were frequent requests for a chip from the Theodore bell in the tower at Sion. Referring to a number of examples in which special blessings from St. Joder were sought in this way, Dr. Gruber points out three bells that still bear the inscription of St. Joder—one in Grabunden (Tersnaus Lugnez), one in Bern (Meikirch), and one in Lucerne (Roth). He does not mention St. Joder's ever being depicted with a devil underfoot but says he was frequently shown from 1496 to 1624 on coins of Valais or on bells, with his staff and sword and often a bell beside him, or a bell carried by the Devil.

This Italian background and southern Swiss location seem far removed from the German-Swiss Yoders of the Emmenthal. Where their clan came from is still a conjecture. Written history can show how the Joder cult spread up the valleys around the Bernese Alps, northwest to Fribourg and northeast to Austria, but the Yoders seem to have been across the mountains at Steffisburg several centuries earlier than any Theodore records show. They were closer to the Fribourg area on the west, but according to later history had more in common with the Germanic people to the east of them. However the way in which they came in touch with St. Joder—many centuries in time, many miles in distance, many changes in life and practice, and many struggles in a long spiritual pilgrimage mark those hundreds of years between St. Theodore of Italy and the Amish and Mennonites in America who bear his name.

Books In Review

New M.B. Hymnal

Worship Hymnal. Hillsboro, Kansas: Mennonite Brethren Publishing House, 1971, 671 pp., $4.25.

Initiated by the General Conference of the Mennonite Brethren Churches, the *Worship Hymnal* is the successor of two Mennonite Brethren hymnals, *The Hymn Book,* 1960 (Canadian), an English translation of the German hymnal, *Gesangbuch der Mennoniten Bruedergemeinde* (1952), and the *Mennonite Brethren Church Hymnal,* 1953 (United States). The hymnal committee included theologians and musicians from both Canada and the United States, with Paul Wohlgemuth serving as chairman-editor.

Approximately 400 of the 678 hymns are generally known and currently in use in many of the churches. The remainder include new and less familiar selections. The book includes hymns representing a variety of periods and styles, from early Christian hymnody through the 20th

century. Several new hymn tunes are written by Mennonites. An attractive feature in the youth section is the inclusion of 20 unison songs, many of them from the contemporary folk idiom.

Mennonite Brethren hymnody will be enriched by bringing together the best of the two previous books, one with an emphasis on German hymns, the other predominantly English hymns. A significant contribution of this book is the inclusion of many recent translations of German hymns, prepared for this book, or brought from *The Hymn Book,* 1960. Mennonite translators, Esther Bergen and Peter Klassen, have prepared a number of these. The texts come from various authors and time periods. Some are "kernlieder," hymns with a folk-song character, which have been part of the hymnody of the Russian Mennonites.

Those of us who have worked on similar projects are aware of the immense amount of effort involved in such an undertaking. The committee is to be commended for this worthwhile work. The *Worship Hymnal* is a significant new addition to Mennonite hymnody.

BETHEL COLLEGE — *J. Harold Moyer*

Portrait of A Pilgrim

Dorothy Brewster, *William Brewster of the Mayflower: Portrait of a Pilgrim.* New York: New York University Press, 1970, 116 pp., $5.00.

Elder William Brewster (?1566-1644) stands out among the first rank of leaders of the Pilgrim Fathers. The year 1970 marked the 350th anniversary of the *Mayflower* voyage (1620), and so called for a round of celebrations, commemorations, and writings, including this book. Dorothy Brewster, for many years a professor of English at Columbia University, had a special commitment to rewriting the life of Elder Brewster since she is a descendant of the Pilgrim Father.

A particular concern mentioned in the foreword was to note the parallelism between Brewster, her "subversive" Puritan ancestor, and the witch hunts of the McCarthy era, during which time Professor Brewster experienced harassment. "It was when one of the Congressional committees got around to me and I was required to answer questions about my subversive activities, that I became curious about my ancestor, Elder William Brewster." This comparison between 20th and 17th centuries is not particularly followed through in the book.

The biographical sketch concentrates on the European periods of Brewster's life in England and Holland up to the landing of the *Mayflower.* Although she mentions research in England and Holland, the material presented is based upon previously known printed sources, primarily William Bradford's history, and the work of H. M. Dexter, Walter Burgess, and other standard books. Surprisingly, no mention is made of the research of the Dutch historian, D. Plooij. Although adding no particularly new information to the knowledge of Brewster or the Pilgrims, the book, nevertheless, presents an attractive historical note for the general reader.

BETHEL COLLEGE — *Keith Sprunger*

My Friend, The Enemy

My Friend, The Enemy, William E. Pannell. Waco, Texas: Word Books, 1968. 131 pp., $3.95.

Living as I do, in Philadelphia's Germantown and near Germantown High School, with its approximately 4,000 students, most of whom are black young people, one faces anew the problem of how the two major races in America can live together in peace and harmony. A book such as this one by Pannell is a good one for all of us to read who wish to promote understanding and harmony between the races.

William Pannell is a black man, although he has a mixture of Spanish, Negro, and Indian blood. He reminds us that in some places he might pass as something else than a black man. At one time, he admits, he would have liked that, but no more. He was labeled black in a white man's hospital and nothing can change it. This he now accepts with dignity, for he has discarded the self-hatred that our white culture has perhaps unwittingly forced upon many black children.

The author is also a committed Christian who had his training in Bible colleges and was reared in the Fundamentalist faith. With maturity and years of experience came a reexamination of traditional, conservative Christianity, which forced him to conclude sadly that the kind of Christianity on conservative Bible college campuses "perpetuates the myth of white supremacy." He says it "tends also to associate Christianity with American patriotism (it's called nationalism when we criticize its manifestations in Africa), free enterprise, and the Republican party." This is not done systematically or calculatedly but "it is perversion and it is subversion, the former with reference to Christianity, the latter with reference to the minds of young Christians."

This superiority complex held by most white people the author hits hard, as well he may. He shows how this attitude shows itself in the language we use and the attitudes which we display. He shows how we are willing to accept Negroes when they are musicians and athletes, as long as they are vagabonds and do not attempt to settle down in a middle class neighborhood.

The book is in some respects autobiographical but it can also be said to be polemical. It explains how a black man can get lost in a white world, how he can get an education only to discover that his education has further obscured his identity and in fact was the institution that perpetuated his feeling of lostness. Pannell thinks that it is essential for the white Christian to realize that the Negro knows how the white man's mind works, how he has perpetuated his own image of superiority, and how this for generations has debased the black man's self-image. The first task then is to be honest with each other and try to understand each other. "Perhaps before we dare speak of love we had better prepare to speak the truth."

Pannell has much to tell us in this book. He answers many of the pet half-truths so often repeated by persons who carry the name Mennonite. Our prejudices are still very deep and very wide-spread. We need much education. Perhaps Brother Pannell, who is writing to Christians and has often spoken to Mennonite audiences, is the man that can help us most to become more enlightened and more Chris-

tian. His Christian brethren had enough confidence in him to assign him a paper to be presented at the Berlin Conference on Evangelism. Perhaps all of us, even though we think we carry no prejudice, should read this book.

PHILADELPHIA, PA. *Melvin Gingerich*

The English Reformation

William P. Haugaard, *Elizabeth and the English Reformation: The Struggle for a Stable Settlement of Religion.* Cambridge: University Press, 1968, 392 pp., $12.50.

Haugaard has taken a new look at the English Reformation in the time of Elizabeth, and he has found her work positive and good. In contrast to skeptical historians who have impugned Elizabeth's sincerity, making her into the supreme politician, Haugaard argues for the consistency of the queen's religious policies. The concentration of the book is upon the Convocation of 1563, whose most important task probably was the elaboration of the "39 Articles." During the Convocation the struggle in the Church of England between "anglicans" and "precisians" (nascent puritans) was beginning. The Anglican policies of Elizabeth prevailed for the most part and the precisians received a set-back.

Thereafter, the Church of England took its course largely as Elizabeth set the sail. "If the leaders of the 16th century were to be arranged according to their influence on the eventual character of Anglicanism, the first rank would include only two figures: the martyred cleric, Thomas Cranmer, and the royal laywoman, Elizabeth Tudor" (p. 341). Haugaard's sympathies are with the Elizabethan Anglicans rather than the precisians.

The book is a careful study of an interesting topic. Students of Anabaptism will find a few references to Anabaptism, that "catch-all epithet in the 16th century for many forms of radical sectarianism" (p. 259). Six of the 39 Articles refuted doctrines allegedly held by the radical groups. Professor Haugaard teaches at El Seminario Episcopal del Caribe, Puerto Rico.

BETHEL COLLEGE *Keith Sprunger*