MENNONITE LIFE

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

This Issue

presents a rather wide variety of articles and photographs, both historical and contemporary.

¶ It is often true that events, personalities and objects of "historical interest" may carry great significance for the present. Such is the case in the lead article by Esko Loewen on the 18th century organ recently restored at Bethel College. Here we are considering not merely a rare relic, but also discovering an intriguing and instructive slice of Mennonite history, told in terms of the spiritual—and geographical—pilgrimage of the people involved.

¶ The early history of the Anabaptist movement comes alive in a new way in the recently unveiled paintings of three Swiss Anabaptist leaders, with accompanying article by Gerald C. Studer. The conceptions by the artist, Oliver Wendell Schenk, and brief biographies by Mrs. Schenk combine to impress us again with the cost of true Christian discipleship in any age.

¶ Articles on the new nation of Bangladesh by Maynard Shelly and Atlee Beechy give valuable background and perspective on that ravaged land and its courageous people, currently the focus of the largest relief program ever undertaken by governments and private agencies.

¶ Problems related to the Mennonite encounter with modern culture make up the general theme of articles by J. Lawrence Burkholder, James Juhnke and William Keeney. Acculturation is treated from the standpoint of the city congregation, in comparison with experiences of another group, and in terms of ethical questions in the economic sphere.

¶ Cover: Painting by Marie Birckholtz-Bestvater, part of a collection of her works at Bethel College, depicts typical mill and farm buildings of a former Mennonite settlement in Prussia. The windmill affords an interesting comparison with the one built this year at Steinbach, Manitoba (page 122).

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Contents

The remarkable story of an eighteenth century instrument is interlocked with the spiritual pilgrimage of its owners

The Old Dutch Organ

By ESKO LOEWEN

SINCE approximately 1910, a Dutch cabinet organ has been the property of Bethel College, having been given to the college by Wilhelmina van der Smissen Schwake. The organ had been in the van der Smissen family since 1796, having its origin in Amsterdam, The Netherlands, sometime after 1730. Although much treasured, the college had no place to properly keep the instrument and it stood idle and in an increasingly decadent condition for 60 years. Descendants of the van der Smissen family initiated its restoration by raising a fund in 1966-67, and its restoration has been in process since that time.

The organ, with a Flemish baroque case, has five and a half ranks of pipes of 49 notes. The keyboard is ebony with ivory covered sharps, true to the 18th century practice. Voiced under very low wind pressure and with open-toe unnicked pipe work, it represents the best concepts of that golden era of the organ builder's art.

The organ's story is so interlocked with the story of the families involved and their spiritual pilgrimage, that the only way to fully appreciate the instrument is to give an account of these families and their history.

The organ's origin is with the Jeme (or Johannes) Deknatel family who lived on the Leliegracht in Amsterdam. Deknatel was one of the pastors of the Lamist Mennonite (or Doopsgezinde) congregation in that city. That the organ came into that family's life is due to Deknatel's own story. Deknatel was born in Norden, East Friesland (what now is Germany), November 1, 1698. He was the son of a deacon in the local congregation and a man of property and, therefore, some means. In 1717-1720, young Deknatel attended the Remonstrant seminary in Amsterdam. This charted his life, for he remained in that city the rest of his life. In 1720 he became assistant minister of the Lamist congregation at a salary of 300 guilders and

Esko Loewen is pastor of the Bethel College Mennonite Church, North Newton, Kan. He has restored a number of old organs in his spare time.

remained in that pastorate. The Mennonites had no seminary and he was instrumental in founding the seminary existing today.

In the 1730's, Deknatel came in touch with the Moravians and was greatly influenced by their pietism. His congregation remained rationalist in orientation, but Deknatel became so deeply involved in the Moravian brotherhood that at one point he joined the Moravian church established in Amsterdam, and for a time held membership in both the Moravian and Mennonite brotherhoods. He met and became a personal friend of Count Zinzendorf. He translated Moravian hymns and introduced them to the Mennonite song books and congregations. He also composed some of his own hymns.

Among the Mennonites, Jeme Deknatel was the chief spokesman for pietism and a prominent figure in the life of his church. To this day the "Fonds van Deknatel" is a fund established by him to help finance inadequately paid ministers of the Mennonite church in Holland.

Out of this deep pietist experience and this love for music, which was a part of the pietism of the time, one can understand his great love for the organ. In those years no Mennonite church had an organ. No instruments were used or permitted in the worship life of the congregations. And yet, here was a pious man who dearly loved music. So, he placed an organ in his home. Out of that kind of an experience, it can be understood that Jeme Deknatel would give each of his daughters a "huisorgel" or cabinet organ. Thus, Helene Elizabeth and Hillegonde each had their own organ. Exactly when this occurred is not clear, but it is clear he gave one to Hillegonde in the 1750's, since Jeme Deknatel died on January 22, 1759 and Hillegonde was born in 1750.

It was not until 1765 that any of the Mennonite churches obtained an organ for use as a part of their worship. And, that occurred in Hamburg, Germany. Thus, the little organ here predates the earliest use of an organ in Mennonite worship. That this was the case would explain Deknatel's indulgence of giving each daughter an organ, an instrument he greatly loved. This was one way of making the instrument available to the Mennonite people even as it was available to Moravians, Lutherans, and others.

Hillegonda Deknatel remained in Amsterdam until her

Esko Loewen examines pipes of the 18th century organ at Bethel College. He supervised the restoration and did most of the work on the chest and action. Pipes were sent to The Netherlands to be restored by Dirk Flentrop Organ Builder at Zaandam, just outside Amsterdam, the city from which the organ originally came.

The Flemish Baroque case of the organ is oak. The design on the door is carved out of the panel, not glued on. The organ has seven stops for five and a half ranks of pipes. Some stops draw only the upper or lower half of the keyboard. Keys are of ebony with ivory sharps, just the opposite of modern keyboards.

marriage in 1796. By that time, she was a woman of some means. She continued in her father's pietist tradition, maintaining a deep interest in the church and, particularly, with a pietist emphasis. There was fellowship with the Moravians along with the Wesleyans of England.

Her future lay with the van der Smissen family who lived in Hamburg. This family had its origins in Belgium, living for a time in the 1500's in Brussels. They knew persecution. The flight from Belgium had its origin in an incident when Gysbert van der Smissen, an alderman of Brussels and a holder of a large estate in Flanders, and as such a patrician, in about 1568 was walking the streets of Brussels with his servant Hans. They saw a Spanish soldier lying sick on the street. Since he was an enemy, no one cared what became of him. Gysbert van der Smissen and Hans took the sick man home and nursed him to health. Some time later, this Spanish soldier came to the van der Smissen home quite distraught. He went to Mr. van der Smissen's room where no one could hear and said, "O master, I stood guard at the Duke's room, when the names of those were read that will be killed tomorrow, and your name was one of them. You saved my life. Tonight after twelve o'clock I will be standing guard at the small posterngate, and I have the key. If you and Hans come, without carrying anything, I will let you out." Because of the Anabaptist conviction of Gysbert van der Smissen, he was considered an enemy. He fled with his servant, finding his way to Cleve and later to Haarlem.

So, along with many others of like persuasion and conviction, the movement out of Belgium northward to more tolerant regions was on. The van der Smissens followed this migration to Hamburg. Here the descendants became very prominent as whalers, traders, and bakers. Van der Smissen ships plied the trade routes to India. By the time of Jacob Gysbert van der Smissen (1746-1829), the name was very well established. Jacob Gysbert also was deeply influenced by pietism, having made a trip to England to visit the Wesleys, and being closely tied to the Moravian brethren. He became a very active voice for such pietism as over against the Rationalism that was the general outlook of the time among his people.

He married Helen Linnich in 1770. In 1790, she died. He was alone for six years. He knew the Deknatels of Amsterdam and in 1795 proposed to the older sister, Helene Elizabeth. She did not give an immediate response, and, then soon became ill and died. After her death, he proposed to Hillegonda and on December 26, 1795, she wrote an affirmative response. Early in January the two were married in Amsterdam. They traveled first to Zeist, which is southeast of Amsterdam and is the Moravian center in Holland. Then, they went north to Groningen and to Hamburg. Hillegonda had both her sister's and her own organ shipped to Hamburg where she gave her sister's organ to a Moravian congregation in Altona.

In 1817, after the Napoleonic period, Hillegonda died. She left wealth. The van der Smissen fortunes, in part due to the Napoleonic disruption, faded, and Jacob Gysbert's latter years were spent in part depending on her fortunes. One of the children, Jacob II, became minister of the Mennonite church in Friederichstadt, where the family moved. And, the organ went also.

Friederichstadt was a fascinating village located on the Eider River in Schleswig-Holstein. It was established in

The 240-year-old instrument has 270 pipes closely packed into a very small space. (Organ photos by James Stucky)

1619 by consent of Duke Friederich III of Gottorn. It was laid out in the Dutch pattern. It had granted religious liberty and became an asylum for those persecuted for their faith. The town was built between the river Treene and the Eider. Dike builders were attracted to the town by the offer of religious liberty if they would build dikes to keep the flood out of the river Treene. So, with dikes and sluices, the Treene was kept sweet while the Eider, which ebbed and flooded, was salty.

This offer of freedom made Friederichstadt a haven for persecuted minorities such as the Mennonites. It was here that the van der Smissen family and their organ came. Here Catholics, Jews, Mennonites, Remonstrants all could live peaceably.

But there was conflict between Schleswig-Holstein and Denmark. The mid-19th century saw many years of fratricidal warfare, quarrels over territory, bickering over who controlled what. Frequent wars were fought. One of these erupted in 1850 when the Danes invaded Schleswig-Holstein and occupied Friederichstadt. After much shelling and damage (one shell crashed through the Mennonite church into the basement but did not explode, so that those seeking refuge happily were unhurt), the Danes occupied the town. The soldiers were in search of money. Many of

the families, including the van der Smissen family, had fled to Hamburg. When the soldiers entered the homes, they searched the van der Smissen home as well. Hoping to find money, they kicked in both lower side panels of the organ, the damage of which is still very evident today. They found no money hidden in the organ, but they did find a set of silver bells which had hung above the pipes and which could be activated as the player pumped the bellows, making a beautiful tinkling sound accompanying the melody as it was being played. Never were the bells restored.

Continuing tension and military action made life difficult the following years. In 1867 the Mennonites of America issued a call to Carl Justus van der Smissen, who had by now inherited the organ, to come to America to be head master of a newly formed school established in Wadsworth, Ohio. In 1868 this call was answered affirmatively and the family packed their goods and and shipped off to America. The organ went along, being shipped to Cleveland.

Carl Justus van der Smissen had carefully packed the organ parts, numbering the pieces and leaving strict orders that it was not to be touched until he arrived in Wadsworth, Ohio. But when he arrived, the organ already had been assembled by an organ man who felt he knew more than Carl Justus did about the instrument. Unhappily, he had altered the organ and it never sounded quite like it once had. This was a deep disappointment for the family.

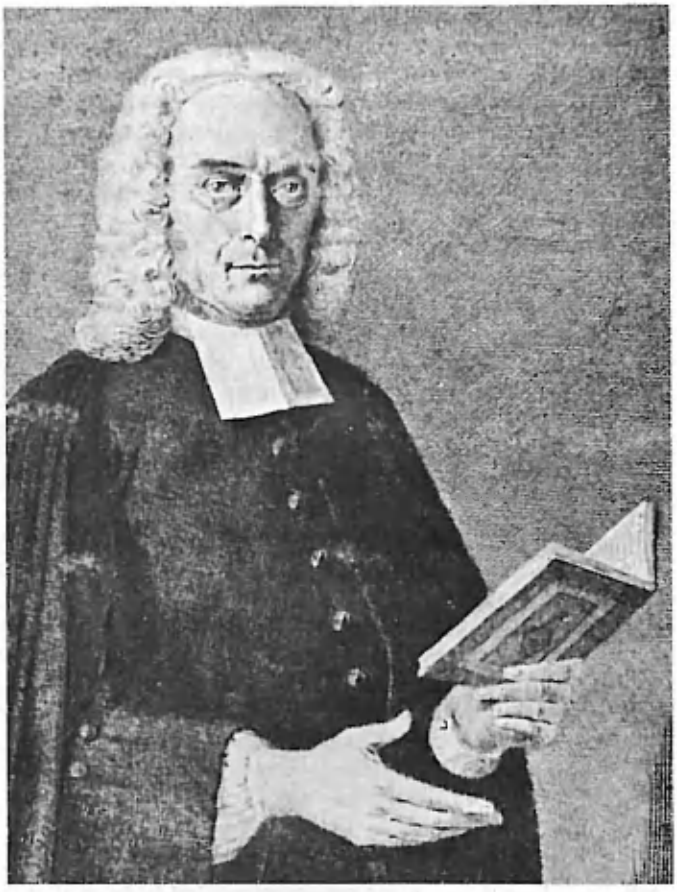
In the 1890's the family moved to Sommerfield, Illinois, and once again the organ was a part of the family. It remained there until the 1900's when a daughter, Wilhelmine Schwake, accepted an appointment as manager of the Mennonite hospital at Goessel, Kansas—and the organ came to Kansas. Soon after this, David Goerz, one of the founders of Bethel College, who was then serving as business manager of the school, prevailed upon her to give the organ to Bethel College, where it has resided since.

In 1961 Joseph Blanton of Albany, Texas inspected the organ. Mr. Blanton, a member of the American Organ Historical Society, is an authority on ancient instruments. He made a very urgent plea that restoration be undertaken because of both the antiquity and great value of the instrument. George Vollmer of Wichita, also a specialist in old instruments and mechanical action organs, likewise urged restoration and gave very helpful counsel through the restoration process.

Negotiations began in 1965 for restoring the pipe work, about one-third of which was still extant. Dirk Flentrop of Zaandam, The Netherlands, would do the pipe work, restoring it to the concept of the 18th century.

Descendants of the van der Smissen family raised funds which were supplemented by an organ fund held by the college. In February, 1968, the pipes, toe boards, rack boards, a picture and dimensions of the organ were shipped to Flentrop Orgelbouw, Zaandam, The Netherlands. The organ originally came from Amsterdam. It was only proper that authentic restoration be done in that country. So, after almost two centuries absence, this so vital portion of the organ returned to its homeland! In May, 1969, the pipe work returned in a completely restored condition.

The restoration of the action—releathering bellows and reservoir, restoring valves, filling huge cracks in the bellows and reservoir boards which are one-inch slabs of pine 24 inches in width, and making them air tight, releathering the pallets, was done locally. This meant complete dismantling of the organ and checking it throughout. Restoration of the cabinet to its original state continues to be in process, which means replacing the panels destroyed by the Danish soldiers in 1850, and other details of fine cabinet work.



Jeme Deknatel, 1698-1759, pastor of the Lammist Mennonite Church in Amsterdam and original owner of the organ. Deknatel entertained great pietist leaders such as Zinzendorf and John Wesley in his home, and it is quite possible that they sang hymns accompanied by this organ.

For the organ to contain 270 pipes in a very small space means very careful and compact placement of the pipes. Because of this, the toe board of the chest has more than two-thirds of the pipes in an off-set position. This means the pipes stand at a position not directly above the chest and slider holes. Because of this the toe board is honeycombed with horizontal holes carrying the air from the chest to the pipes. Five of the lowest and longest wood Holpijp pipes lie horizontal across the top of the organ and are mitered. The air is carried to them through a one-inch thick and six-inch wide oak board about three feet in length. The screen pipes stand on the edge of a one-inch board which has 27 holes carrying air to these pipes. Since the lowest note, and therefore longest pipe, stands in the center of the screen, this means these 27 holes must carry air in all directions. How this was accomplished only deepens one's admiration for the craftsmanship of those 18th century builders!

Repair included some releathering of the envelope-style reservoir. This type opens up at one end. Much of the leather in this reservoir was in excellent condition, only slightly stiff. Pliability was restored with Neat's foot oil and a special silicone treatment. This leather, we are convinced, is the original leather. The bellows and the pallets had to be entirely releathered. There had been trouble with the organ ciphering, for some 20 holes were drilled to drain off leaking air from the chest. With the releathering pallets, it was possible to fill these air holes.

The tension on the pallet springs was such that the original set was reinstalled.

The one modification made on the organ was to add an electric blower in a way so that the foot bellows may be used or the blower. The blower, a Meidinger, and their smallest, stands outside the instrument. The foot bellows definitely is uneven wind pressure! A noticeable variation in pitch comes with each gust of air. The wind pressure has been set at 1½". Tuning the pipe work is by cone tuning.

In conclusion, it should be said that in this country, an instrument dating to before 1750 is extremely rare. The famous Tannenberg organs are of a later date, the latter part of the 18th century. There are organs of this type in the Smithsonian Institute, at Yale University, in a private home in New York City, and within the last decade the University of California at Berkeley imported one from Groningen, The Netherlands. Likely in the middle U.S.A., this is the only instrument extant from this period.

Technical Information

Some of the technical information about the organ is as follows: The specifications are: Holpijp 8'; Viola 8' (treble); Fleut Traverso 4'; Principal 2'; Quint 1 1/3'; Octava 1'.

The Holpijp can be drawn on treble or bass register separately with two draw knobs. The Viola 8' is a one-half rank on the treble register alone. The Fluet traverso 4' can be drawn on the bass register by drawing the knob half way out or full ensemble by drawing the stop knob all the way out. This is possible because the slider has elongated slots in the bass register.

The Principal 2' is the set of display pipes of pure tin about half of which are the original pipes. All ranks have at least some of the original pipes with the Holpijp, made of oak, having the greatest number. Flentrop's objective was to restore rather than replace the pipes, which meant all possible old pipes were used in the restoration. It also meant that voicing and scaling was done in the original style and concept. In the case of a Viola pipe, only the foot of the pipe remained. Mr. Flentrop used that foot even though it was a very small portion of all that was needed.

Descendants of the van der Smissen family raised a fund for the organ restoration. From left, they are: Ruth, Mrs. Harold Johnson, Huntington, Ind.; Edna, Mrs. Gully Cowsert, Junction, Texas; Roland van der Smissen, Highland Springs, Va.; Elsie, Mrs. Bert Clemmer, Ft. Wayne, Ind.; T. A. van der Smissen, North Newton, Kan.; Frieda, Mrs. Wm. Andreas, North Newton, Kan.; Hilda, Mrs. C. D. Voran, Augusta, Kan.

By J. LAWRENCE BURKHOLDER

THE NEW

FOR YEARS Mennonites have moved to the cities. Unlike migrations of entire communities from Russia to United States and Canada, Mennonites have migrated to cities as individuals. They have moved from the country to the city mainly for personal reasons—educational, business or professional. Since they have migrated as individuals they found it difficult to retain their religious identity. Many have simply been absorbed into the larger culture.

Some who have taken up residence in the city have wanted to let Mennonite life behind them. They have deliberately chosen the city as liberation from authoritarian patterns and narrow loyalties. For them the loss of Mennonite identity is nothing to cry about. However, others have wanted to remain Mennonites. But it is difficult to remain a Mennonite in an urban culture. It is especially difficult to transmit the faith to one's children without the support of a Mennonite community.

Today an increasing number of young Mennonites are looking for a viable form of Christian community. At the present time the Mennonite Church seems to offer only two clear possibilities. One is the classical rural "Mennonite community" which was described by sociologists some 25 years ago as a distinct Mennonite contribution to American life. The other is the "commune" with its precedent in the Hutterite tradition and recent urban adaptions. However, both of these present difficulties for most people who plan to live in cities. The agricultural model simply does not fit for obvious reasons and the commune is so complex and demanding that only a small minority can take it.

"What is needed is a model which tries to preserve at least some of the most important values of the traditional rural Mennonite community while taking into consideration the facts of urban life."

What is needed, therefore, is a model which tries to preserve at least some of the most important values of the traditional rural Mennonite community while taking into consideration the facts of urban life. A model is of necessity arbitrary and its application would require many modifications. Even though a model would be accepted only as a guide, it could nevertheless contribute to a strategy for urban Mennonite life. As long as Mennonites simply drift to the cities as individuals many will be "lost." However, if the Mennonite Church were to regard migration to cities positively and were to suggest ways by which this movement could be incorporated consciously within the mission of the church, it would make a tremendous step forward. What is being called for at this time is a concept of "the new Mennonite community."

I am in no position to say exactly what a new Mennonite community would look like. Nevertheless, my experience with the Mennonite congregation of Boston leads me to feel that the search for community under urban conditions is not futile. Some of my deepest and most satisfying experiences of community were at Boston. My association with the congregation at Boston between 1962-72 led me to appreciate both the possibilities and the limits of Christian community in the city. I came to the conclusion that the differences between rural and urban life are so profound that it is naive to assume that what is possible in the rural setting is possible in the urban setting. Nevertheless, community is possible and it can be a rich and rewarding experience.

I would like to offer a few observations and suggestions as to what may be involved in the formation of urban Mennonite communities.

The urban Mennonite community must provide an opportunity for depth relations within a relatively limited number of scheduled meetings. Relations must be deep because they are scarce. In contrast to the rural community, the urban community has no natural base. Urban brothers and sisters seldom see one another except at meetings. They seldom attend the same schools, buy at the same stores or know the same friends. Physical distance in the city is much greater than in the country. Therefore, since contacts with one another are limited, they must be deep.

For this reason the "house church" seems to offer a most significant opportunity. The informality of the house encourages conversation, sharing and an honest exchange of ideas. Meetings in homes are often intense and sometimes emotionally demanding. Members learn to know each other well even though they see each other infrequently. Because the group is small accountability is high and participation by all members is encouraged. In the city the telephone takes on added significance as a way of communicating in the absence of casual relationships.

Since meeting in the city is deliberate rather than casual, the very existence of a community depends upon the choice of its members. No one is compelled to go to church out of habit or social pressure. When Mennonites go to church in rural parts it may express a religio-cultural pattern which requires courage to defy. In the city, going to church is

J. Lawrence Burkholder is president of Goshen College, Goshen, Ind. He was formerly a member of the faculty at Harvard Divinity School.

just one of a hundred alternatives. People go, if at all, because they want to. Therefore, fellowship in the urban house church, though limited by the absence of natural and cultural supports, is for that reason likely to be authentic. Although I seldom saw the members of the Mennonite congregation of Boston except at our scheduled meetings, I had the feeling of belonging to a genuine Mennonite community, albeit scattered. What bound us together was the quality of our commitment and the intensity of our interaction.

Since the Mennonite community must stem primarily from scheduled meetings rather than natural association, time spent together is precious. Time together cannot be wasted. This does not mean that meetings must be highly structured. However, it does mean that meaningless routine must be avoided. Every gathering together must count for something.

I would also suggest that the new Mennonite community must appreciate a high degree of freedom and individuality among its members. Mennonites who settle in the city are likely to represent a wide spectrum of professions and educational levels. Their contacts with the world will be numerous and generally out of sight of the congregation. The intellectual and cultural pluralism of the congregation may at times threaten the unity of the congregation. However, the diversity of the congregation may add to the richness of the fellowship. Certainly the fellowship of city saints presupposes a high level of trust and maturity.

In the city the home is especially important for the transmission of the faith to children. This is due to the fact that the church as such does not have as commanding an institutional influence as in rural parts. In the city, the transmission of the faith is more likely to be occasional than in the country. The total impact of the rural community with its subtle everyday communication of ideas and attitudes is not a possibility for the urban congregation. Therefore, the home as an isolated unit in a sometimes hostile environment must assume a major role in the transmission of ideas and ideals. Of course, organized youth activities may supplement the home. Youth activities are strenghtened by the fact that they are generally seen in their true light, not as inescapable and inevitable products of the environment but as special functions stemming from their identity as Mennonites.

The new Mennonite community should seek to perpetuate what is best in the Mennonite tradition without apology. It will accept its place in American society as a sub-group with distinctive ideas and qualities. The new Mennonite community will not absolutize its tradition or cannonize its saints. It will recognize and cooperate with other Christian bodies. However, it will affirm the tradition and seek to incorporate as many of its values as possible. Considerable time may be spent discussing problems of adjustment. Many Mennonites experience culture shock when they move to the city. Culture shock takes the form of relating traditional ideas to radically new situations. Usually Mennonites come to the cities with a psychology and a moral framework that does not prepare them to enter easily into the urban struggle. One of the functions of the Mennonite community would be to help its members to understand the urban situation and to adjust to it.

One of the major problems facing the Mennonite community is the nature of its mission in the world. How does it discharge its service and evangelistic mandate? This is largely an unsolved problem. Suffice to say, it seems clear that Mennonites are definitely limited to their approach to the centers of power. Political action with an evangelical theology cannot be dismissed as an impossibility after the outstanding work of Hubert Schwartzentruber in St. Louis. However, Mennonite work from such a small base that their main thrust cannot be to influence the social and political structures. The main thrust will be to form a community which will enable people to relate to others in depth, to find forgiveness, reconciliation, comfort and encouragement as well as an intellectual understanding of Christianity. The Mennonite community will be the community from which one gets perspective by which to live and work in the world as servants and witnesses for Jesus Christ. The Mennonite community will help provide roots with the past and an eschatological reference for the future, both of which are sorely needed to combat the anonymity, confusion and hopelessness of modern life.

The problem of how to attract people of non-Mennonite background to a minority which seeks to retain certain values attached to a particular historical tradition is difficult to answer. The answer in any event is not to adopt the superficial approach of popular evangelism which fails to address itself to the nature of the church as a fellowship and unwittingly baptizes American society as the Christian's identity bestowing context and source of values.

What Mennonites must do is submit their tradition to the judgment of the Kingdom of God and offer it to the world as frankly a product of history under change and refinement. Some will be attracted and some will not. To be sure Mennonites have always found it difficult to shed enough of their ethnic shell to appeal to "ordinary Americans." However, the pressures toward conformity to "American religion" are so great that Mennonites would do well to reinforce the Mennonite image.

MENNONITE COMMUNITY

The Secret Weapon that Liberated Bangladesh

Poetry As A National Monument

By MAYNARD SHELLY

BANGLADESH won its freedom with poetry as its secret weapon.

The Bengalis of this newly-liberated country on the Indian subcontinent have this thing about poetry. They have always written, and sung poems with a driving passion.

And now they've turned an old poet who hasn't written a couplet for thirty years into a national monument.

The West Pakistanis must have been out of their minds to think that their military terrorist operation during 1971 would subdue the people of what was then called East Pakistan. It seemed, at first, a reasonable assumption. Bengalis are by nature more inclined to be ballad singers than warriors. But watch out for those ballads. They can be more deadly than bullets.

While traveling in the train the other day,
I saw a Babu Saheb, a member of the so-called gentry,
Throwing down on the ground a person
For the simple reason that he was a coolie.
Tears rushed into my eyes.
Will the poor get beaten like this,
Throughout the world and forever?

That's the social protest of Kazi Nazrul Islam, Bengal's greatest living poet, writing before World War II. It breathes that Bengali feeling—the anger at oppression whether by the white British or the brown Punjabis of far-away West Pakistan.

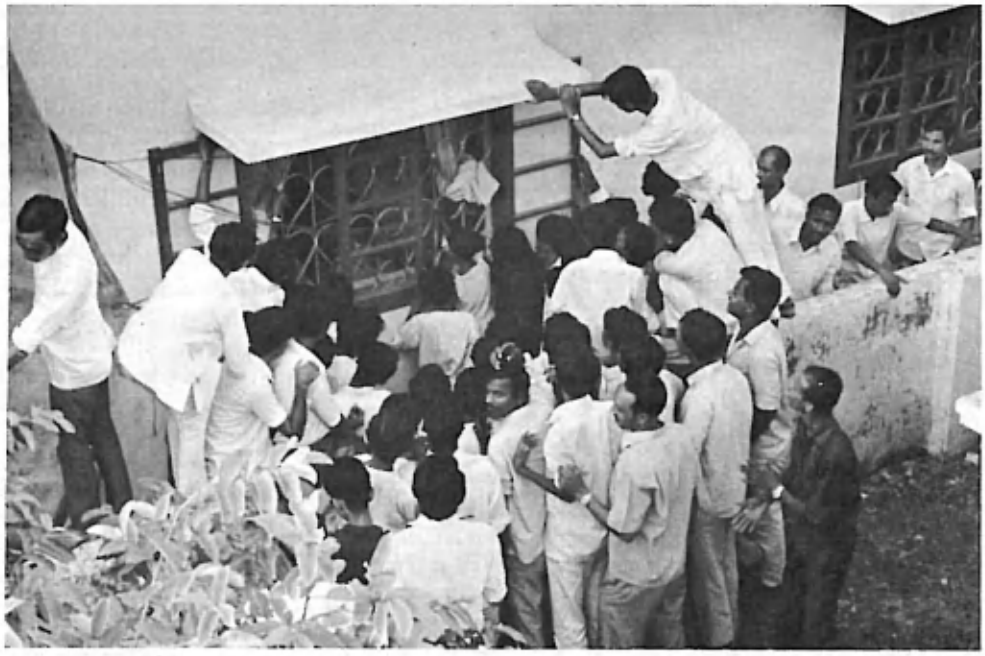
His writings implied that oppression would someday be removed—that the oppressor would have to get off the backs of the oppressed. When people have this kind of hope, don't try to hold them down.

Now that the Bengalis have escaped the colonial grip, they have formed Bangladesh. And one of the early official acts of the new government was to bring Nazrul to Dacca from exile in Calcutta. But he is paralyzed and cannot speak —has not spoken for thirty years.

Every day, students, professors, government ministers, and hundreds of ordinary people come to his house in Dacca to pay their tribute to a man who among the thousands of poets of Bengal said it best, though long before this country was carved out of British India in 1947 and before people knew that the name of Pakistan would be given to two chunks of territory on opposite sides of northern India.

Pakistan was the vision of a homeland for Muslims and

The prime minister of Bangladesh, Sheikh Mujibur Rahman (wearing black "Mujib" vest) stops to greet the MCC family in Dacca, including Griselda and Maynard Shelly, after visiting Poet Nazrul Islam next door. The Shellys were the first MCC representatives in the new nation of Bangladesh.



Every day people from all walks of life come to catch a glimpse of Nazrul Islam, the 73-year-old invalid poet who many years ago said it best about what it means to be a Bengali.

a state organized after the principles of Islam. It didn't work. Promising brotherhood, Pakistan turned out to be just another defender of the colonial/feudal status quo which meant that the rich became richer while the poor paid for it all.

Nazrul never had a chance to speak on the Pakistan experiment. But during British days, before 1947, he dared to say that the established order was not good enough, that it was, in fact, downright rotten.

Having insulted British pride and threatened the supposed safety of the empire, Nazrul landed in jail. That's what you get for telling it like it is, even in a poem.

I shall uproot this miserable earth effectively and with ease
And create a new universe of joy and peace.
Weary of struggles, I, the great rebel
Shall rest in quiet only when I find
The sky and the air free of the groans of the oppressed.
Only when the battlefields are cleared of jingling, bloody sabres,
Shall I, weary of the struggles, rest in quiet,
I, the great rebel.

That's the Bengali spirit—and the real human spirit also.

Every day a uniformed nurse awakens the 73-year-old poet from his afternoon nap in his upstairs bedroom, helps him on with his shirt before the daily procession begins. Students and young people stream through his room, salute him quickly, turn, and leave the room.

Nazrul's powers to write have long since left him. Yet, Sheikh Mujibur Rahman, the heroic prime minister of Bangladesh, and many other government leaders have come to sit with Nazrul and to be photographed with him, a man who cannot speak to them and probably does not understand what is happening around him.

It's all a bit embarrassing to see, as can we who live in a house beside Nazrul's in the Dhanmondi residential area of Dacca. One feels that the man whose poems are enshrined in the literature text of Bengal and who once wrote so fiercely taking the part of the exploited is now himself being exploited by the government who brought him here and put him on display.

But Bangladesh is in search of its soul, a prime task for all newly-independent nations.

"What does it mean to be Bengali?" For the first time in centuries, that question can be pondered in the free air of a Bengali nation.

No one can bear to be a nobody. Everyone has to be somebody. After years of being a Bengali nobody—earlier under the British and then since 1947, as the people of East Bengal, a nobody in the lost cause of Pakistan—you are a somebody called Bengali.

So, what does it mean to be Bengali?

The answer must come from many directions. In the building of the nation, in participating in world affairs, and in the affirming of freedom, the people of Bangladesh, the world's eighth largest nation, will put new meaning into the definition of being Bengali.

They will turn also to their great poets, to Nazrul Islam and to Rabindranath Tagore, now deceased, winner of a Nobel Prize, whose poem about Bengal is the national anthem: "My golden Bangla, I love you. . . . If your face darkens, my eyes overflow with tears."

Those who come daily to pass briefly through the room of an invalid poet ask themselves, "What does it mean to be Bengali?"

Nazrul's lips are silent. He'll not speak again except through his poetry written many years ago—before World War II, before Hiroshima, before Vietnam, before man on the moon.

Does what he wrote so long ago still have meaning?

Bengalis want to be a people apart—the people of Tagore and Nazrul.

But they want to belong to the family of nations, too. That's why the matter of recognition was so important—and the withholding of recognition by the United States for several agonizing months so cruel.

The Bengali vision is also a bid for the unity of the world family. Besides songs of protest and rebellion, Nazrul sang of unity. He dreamt of a state. . .

Where all obstacles, all differences have mingled into one—
Where have united the Muslims, the Hindus, the Buddhists, and the Christians.

That's a vision to contrast with the Pakistani vision of an exclusive Muslim state that brought the bloody carnage of 1971 and ten million refugees.

BANGLADESH: Born In Adversity And Hope

By ATLEE BEECHY

Mark Blosser (center), MCC Paxman, visits a Bangladesh Agricultural Development Corporation poultry farm in Khulna. The farm is one government attempt to keep the people of Bangladesh from starving. Some of the chicks and pullets had been flown to the farm from Calcutta, India at MCC expense.

JOI BANGLA! Joi Bangla! Victory to Bangal! Again and again the huge Bengali crowd hurled these words back to Mujib Rahman as he addressed them on a hot afternoon in Dacca. One could feel the anguish and suffering of the past and present, the delicious exhuberance of new-found independence, the devotion and affection of the people for their charismatic leader and the strong but largely unfulfilled expectations.

The people gathered (a half million or more) to be reassured, to be exhorted, to be asked for further sacrificial commitments. Mujib was in charge. He pled for patience, for tolerance, and in fiery eloquence outlined the foundation stones of the new country—secularism, nationalism, democracy and socialism. The crowd listened attentively. The forty-five minutes passed quickly. A climactic appeal—and a final series of Joi Bangla—brought the happening to a close.

As the multitude scattered my mind sought to understand the meaning of it all. Eight months earlier there was no Bangladesh. Eight months earlier the freedom fighters of East Pakistan and the Indian army were pushing the retreating Pakistani army toward Dacca. No one, and particularly no westerner, can begin to feel the depth of the suffering and hell the people from East Pakistan endured from March 26, 1971, to December 16, 1971, when the military holocaust officially ended. The orders to the West Pakistan army were to break the resistance of the East Pakistan people and to use whatever means were necessary. They tried, and the extensive, indiscriminate killing of that period can never be fully described or comprehended. The Awami League leaders, university professors, the student resistance fighters, the professional people, and the 10 million Hindus became the first objects of slaughter. Between one and three million persons were killed. Two and a half million housing units were destroyed. Shops and farms were looted. Women were raped. Bridges were destroyed. Madness seemed to take over and all semblance of decency and humaneness were lost. "Not since Hitler has there been anything so diabolical," said one eyewitness correspondent.

I will never forget the anguish in a professor's voice as he told of the abduction and killing of his son-in-law and his neighbors, and the fear in which he lived. I saw the university soccer field where students and faculty were herded together and then shot down like animals.

Bangladesh was convulsively born out of oppression, brutality, violence and hope.

How could this happen? Where did it all start? How could members of one religion and one nation become so brutal to their brothers? What part did the United States play in this tragedy?

Certain groups of people seem to have more than their share of suffering. Such are the Bengalis. Early they were exploited by the British. They suffered because of the great Bengal famine of 1943. They were caught in the communal riots between Hindus and Muslims prior to the partition and the creation of India and the two parts of Pakistan in 1947. Throughout their history they fought

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A girl draws water from one of four wells drilled by MCC in the village of Champaknagar, Bangladesh. The village had only one well before these were drilled.

natural enemies, the innumerable floods and tidal waves which come so often and so devastatingly to that part of the world. In 1970 the casualties from one such tidal wave totaled from 400,000 to 600,000 people.

In the birth of modern Pakistan and India some two million Hindus, Muslims and Sikhs lost their lives and perhaps 12 million became refugees and sought safety in one or the other of the new territories. Soon after the creation of Pakistan the economic, political, and military power for all of the country became centralized in the landed, industrial and educational aristocracy of West Pakistan. These joined with army officers to become the ruling clique. They ruled with an iron hand. Under severe periodic pressure some concessions toward constitutional and representative government were often promised and sometimes made by Ayub Khan. He was, however, finally overthrown by a popular upsurge on March 26, 1969. General Yahya Khan proclaimed martial law but promised to transfer political power to duly elected representatives of the people as soon as feasible.

During all these years to central government located in West Pakistan increased its oppressive hold over all the people and increasingly extended its military, economic, political and cultural control and domination over the struggling 75 million living in East Pakistan. The central, smoldering issues were oppression by an elite minority, the denial of a proportion role in decision making, denial of national status for the Bengali language, and perhaps most important the economic strangulation imposed on East Pakistan by West Pakistan. Professor Misra calls this the politics of dominance or "intra-state imperialism" and points out marked similarities to classical imperialism. These issues are present in many countries, including our own.

The exploitation was particularly marked in the economic area: per capita income for 55 million in West Pakistan from 1969-70 was 61 per cent higher than for the 75 million living in East Pakistan; from 1950-55 East Pakistan received 20 per cent of development expenditures and West Pakistan 80 per cent; from 1963-70 to figures were 35 and 65 per cent respectively; from 1947-66 East Pakistan had a surplus of exports over imports while the opposite was true of West Pakistan and the latter used East Pakistan's surplus to cover its deficits. Beween 1958-68 the western wing earned 41 per cent of the total foreign exchange and used it to the extent of 70 per cent. In the same period the eastern section earned 59 per cent of the total but used only 30 per cent. In short, East Pakistanis were literally crushed by this exploitation. The oppression reached an intolerable point, the explosion level.

Mujib Rahman, born in a small village of sturdy peasant stock, began the crusade against government oppression during his student days. His opposition to the imposition of the Urdu, a small minority language, on East Pakistan landed him in prison. Thereafter prison was often his home. He began to formulate and expound his famous six points. These became the political platform for the Awami League. Essentially he called for proportionate representation, elimination of oppressive economic measures and greater autonomy for East Pakistan. In December 1970 his party captured 167 of 169 seats of the National Assembly allocated to East Pakistan and a majority of the 313 total seats for the whole country. Bhutto's People's Party won only 81 seats.

What was the meaning of this clear-cut mandate? Religion, Muslim in this instance, no longer served as the binding force for political organization. The East Pakistanis were fed up with military and economic dictatorship and they voted decisively for a change. The calling of the National Assembly and the writing of a constitution had been promised again and again. The political power of the Awami party now had to be recognized! Unfortunately President Kahn could not accept the verdict of the people.

On March 1, Khan announced another postponement of the first meeting of the National Assembly. On March 3, Rahman called a general strike. Tension mounted. Rahman asked for a non-violent response and for the next 22 days an orderly and disciplined non-cooperation program brought the existing Pakistan government to a halt and Rahman's shadow government actually was in control. It was hoped that this non-violent response would bring about serious negotiation.

Under the pretext of negotiation, Yahya Khan strengthened his military forces. Finally on March 25 he called off the negotiations, left Dacca and turned the army loose.

Later that night Mujib Rahman was arrested by West Pakistan military officials and taken to prison in West

Pakistan. The effort to break the back of the resistance followed. Ten million left their homes and fled to India. Another eight million became refugees within the country. The freedom fighters of East Pakistan with assistance from India waged underground and guerrilla warfare against the Pakistan army. In early December India officially joined the war and two weeks later forced the Pakistan army to surrender. Rahman was released from prison in early January and was allowed to return to lead the newly independent country of Bangladesh.

What part did the United States play? In an effort to keep what seemed to U. S. officials a favorable balance of power our government sided with Pakistan against India even though the U. S. had given assistance to both countries for a considerable period of time. Indian aid, however, was terminated in late 1971 when India became involved with East Pakistan. Assistance, including substantial modern military aid, was continued to Pakistan. These military supplies were used to liquidate the East Pakistanis. It was only belatedly, under extreme world opinion pressure, that the U. S. stopped direct military assistance to Pakistan. To the Indians and the people of East Pakistan this was the height of moral and political irresponsibility. They simply could not understand this decision. Most Americans did not know of the terrible consequences of this policy.

Mujib Rahman returned to a devastated and depleted country in January, 1972. On returning he said, "They exploited us, the British for 200 years and the West Pakistanis for 24, but they could not suppress us. We suffered —everyone in my country suffered—but we're now free and I tell you that Bangladesh has a future. We will recover."

This newly independent country is the eighth most populous nation in the world. Seventy-five million people live in an area about the size of Wisconsin. Delta land and water are the fundamental resources for the 80 per cent who live in rural areas. About 80 per cent are Moslems. 18 per cent Hindu and the rest Buddhist and Christian. Jute and tea have been the main exports. Per capita income before the war was less than 80 dollars.

Seldom have a people started with such odds against them. The problems before the recent disaster were massive—poverty, health, population, limited natural resources, modernization, foreign exchange, etc. (Over 1,200 persons per square mile make it one of the most densely populated countries in the world). Existing economic, political, transportation and communication structures were badly fractured or destroyed by the war.

The people did not give up. Their most important asset is their spirit. They are resilient and have great courage. Their capacity to suffer and to come back is astounding. The overriding dynamic now is their new-found sense of identity, their Bengalism. Will this be strong enough to hold them together until visible and real progress comes? This is the crucial question. Mujib asks for three years before his efforts are judged. Most recognize the journey will be long and difficult. Voices of dissent and impatience are, however, already being raised. On the day we arrived for our last visit to Bangladesh, two university student groups clashed seriously in Dacca with some deaths and injuries. These groups fought together against Pakistan but now are part of the internal power struggle. In the rural areas there is restlessness among the unemployed laborers. There are armed gangs who fought in the resistance movement but did not turn in their weapons. Some are now taking things into their own hands. The law and order problem is real.

Donald Connery says "Bangladesh is in bad shape, all right, but at least the outside world, by mounting the largest relief operation in history, is saying that Bangladesh will not be allowed to die." In addition to substantial governmental assistance—particularly from India, Russia, and somewhat belatedly from the U. S., there are around 50 voluntary relief and rehabilitation agencies working in Bangladesh. Among these is the Mennonite Central Committee. The MCC first responded to the needs of these people during the 1943 Bengal famine. In 1970 some emergency help was given and plans were formulated for a longer range rehabilitation program for the people suffering from the terrible destruction of the tidal wave. Maynard Shellys entered East Pakistan in the fall of 1971 to initiate these efforts. At this same time the refugee stream to India became a torrential river and MCC became deeply involved with emergency services to these people. Visa problems and the military and political situation made it necessary for the Shellys to leave East Pakistan in late October. They returned in January 1972 to start a relief effort.

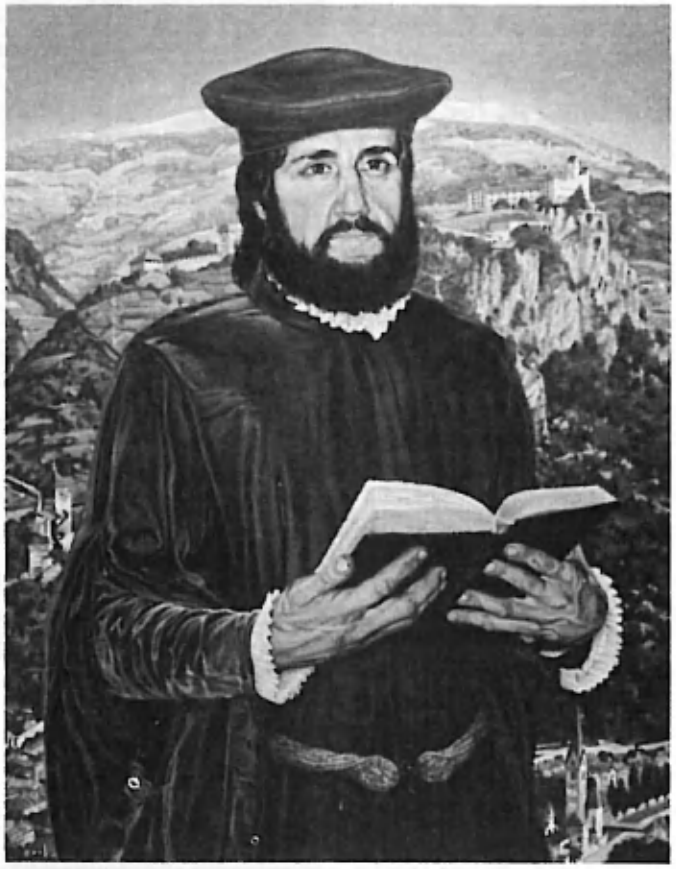
Today there are nine MCC workers in Bangladesh working in emergency food and clothing distributions to Bengalis and Biharis, (the Biharis are the hated Moslems who collaborated with the Pakistan army) in agricultural development projects including poultry and in a pilot village project at Sadingram. The latter is a new form of housing, cooperative farming, community organization and tidal wave protection. The project, though in its early stages, appears to have the potential of becoming a very significant pilot project which might well point the way for life patterns in the delta. The MCC also has built around 600 houses in the past months. Extensions of these various efforts as well as new dimensions are being projected.

In addition to these extensive physical and longer range development needs there are needs of a social and spiritual character, needs related to reconciliation, fear, tension, hate, suffering, and deep-seated differences taken an inevitable toll. Charu Choudhury, Gandhian peace worker, believes this need to be of greatest importance. He went to Noakali, East Pakistan in the early 1940's, started educational and economic projects in the villages aimed at reconciling communal (Hindu/Moslem) conflicts. He was so successful that the East Pakistan government put him in jail in 1962. He was only released at the end of the fighting in December, 1971. How does one work at the reconciling task? He suggests five quides to those he seeks to help: "Live with them, love them, know their culture and ways of living, plan with them and begin with what they have."

This 70-year-old man is making plans to return to the reconciling work in Bangladesh. His indomitable spirit and deep concern for the people of Bangladesh serve as inspiration for those who take seriously their commitment to the Prince of Peace. To join the people of Bangladesh in this painful journey is surely our minimum Christian responsibility.

A resilient people, the Bengalis are showing ability to make a comeback after the extreme suffering of war. At right, men plant rice beside an undestroyed village. Below, one of the potters at work in the village of Champaknager.

THREE ANABAPTIST PAINTINGS UNVEILED



GEORGE BLAUROCK

By GERALD STUDER

Conceptions by 'Tom' Schenk:

THE BEAUTIFUL autumn days of the weekend of Sept. 22-24 provided the atmosphere for an historic "happening" at the Laurelville Mennonite Church Center, near Mount Pleasant, Pa. It was in connection with the annual Laurelville Church Center Association meeting with many of its 119 family members in attendance for a time of evaluation of program, reorganization, promotion, and good Christian fellowship.

The program theme for this year's meeting was "A Creative Expressional Weekend" featuring the unveiling of the Anabaptist paintings by Oliver Wendell Schenk, better known to his friends and the art world as "Tom" Schenk.

The unveiling ceremonies were held in the Meetinghouse and it was literally filled to the doors with expectant Association members and many guests. Program Director Arnold Cressman (currently on leave for one year) read the brief biography of George Blaurock that had been written by Anne Grant-Morris Schenk, the artist's wife who herself is an accomplished artist and sculptor. Then the auditorium lights were turned out and a spotlight was turned upon the painting as it was unveiled.

There stood Georg Blaurock against a background of the medieval city of Klaussen (today, Chiusa), Italy, where he was burned at the stake on Sept. 6, 1529 for his Anabaptist faith a little over four years after he had joined the young movement. Gerald C. Studer then gave a brief biography of Conrad Grebel, after which the veiling was removed from the Grebel portrait and the spotlight turned upon it. The furs Grebel is wearing and the rich velvet curtain behind him accurately suggest the Grebel family's noble background.

Finally, Myron C. Augsburger told the story of Felix Manz and the picture of this rugged Anabaptist preacher was revealed. The towers and the steeple of the Grossmuenster are visible through the window of the Manz home on the Neustadtgasse where the first Anabaptist baptismal service took place in January of 1525, marking the birthday of the Anabaptist Mennonite Church.

The paintings each measure 41 inches by 31 inches and are done in oils.

Various persons then spoke briefly from various per-

Gerald C. Studer is pastor of the Scottdale (Pa.) Mennonite Church and author of the book, Christopher Dock: Colonial Schoolmaster.

CONRAD GREBEL

FELIX MANZ

A Trio of Sixteenth Century Anabaptist Leaders

spectives concerning the paintings—Leonard Gross, Executive Secretary of the Mennonite Historical Committee, as an historian, noted that Anabaptism must necessarily be represented by a group of portraits rather than by one person as in the case of either Lutheranism or Methodism, for it was a group movement with several equally significant leaders.

In fact, consideration is being given by the LCC Association members who sponsored these three paintings to commission yet another trio of portraits in order to depict more accurately the leadership of early Anabaptism. These additional portraits would be of Michael Sattler, Pilgram Marpeck, and Peter Riedemann.

Jan Gleysteen then spoke concerning his impressions as an artist. He noted that he had "followed" Tom Schenk as an artist for many years before he met him, and reported that when the idea was proposed to sponsor the three paintings, Tom Schenk's name was immediately linked with the project due to his unusual gifts of meticulous attention to detail and accuracy, his excellent craftsmanship, and his extensive experience in portraiture. The results show that this confidence was not misplaced.

Tom Schenk himself then spoke of the honor he felt at being asked to produce these paintings and of the time and thought required in coming to the conception of each one. Of course, these are the artist's conceptions since no likenesses of any of these men have come down to us. Schenk feels that he may be remembered primarily for these portraits.

He mentioned the reactions of persons living in the vicinity of his home and studio at Bar Harbor, Maine, such as that of one neighborhood woman who turned from a quiet meditative viewing of the Georg Blaurock portrait with tears in her eyes, explaining that she could identify with Blaurock because she too knew what it was to carry a heavy burden.

Mrs. Schenk was deeply involved in the whole progress of these portraits, having studied the available materials very carefully in order to write a brief biography of each of the men. These biographies are to be distributed with each set of the prints (12 by 16 inches) sold. Laurelville Church Center is to be commended for its service to the entire Christian Church in providing expertly printed reproductions in full color at the modest price of $7.95 per set of three. These will certainly soon be seen through the country in homes, pastors' offices, the halls and rooms of our Christian schools, and in the lobbies and entrances of churches.

Brief Biographies of Grebel, Manz & Blaurock

By ANNE GRANT-MORRIS SCHENK

Conrad Grebel, 1498-1526, can be considered the chief founder of Swiss-South German Anabaptism. For a century and a half his family had been one of the leading families in the city of Zurich, one of of the small number of wealthy patrician families of lesser landed nobility who for years directed the political, economic and military affairs of the city and Canton. The Grebels had always had one or more members in the City Council and usually furnished the master for one of the merchant guilds. For two generations before the Reformation no important political event took place in Zurich in which a Grebel did not have a part.

The most influential of the Grebels was Conrad's father, a wealthy iron merchant with a successful career in politics. Conrad probably grew up in the castle at Gruningen, a few miles east of Zurich. His education began in the Latin school of the Grossmunster (cathedral) in Zurich (the towers of which may be seen in the portrait of Felix Manz). In 1514 he attended the University of Basel—the same winter during which Erasmus and probably Hans Holbein the Younger sojourned in that small Swiss city.

Grebel's father, however, soon transferred him to the University of Vienna, upon securing a four-year stipend for him from the Emperor Maxmilian. In Vienna Grebel became an intimate friend and protege of the Swiss Humanist professor Vadian, who later married Conrad's younger sister Martha. Grebel went with Vadian to the University of Zurich, but left soon, for his father had secured a scholarship for him from Francis I of France.

The two years he spent at the University of Paris were not altogether happy. He had a serious quarrel with his teacher, became involved in several student brawls and suffered from illness. Finally his father, becoming incensed at reports he had received, cut off his funds. Vadian

Felix Manz, 1498-1527, was the first of the Swiss Brethren to be executed by the Reformed authorities. (Eberli Bolt, the first Brethren martyr, had died at the hands of the Catholic authorities in 1525.) Manz was the son of a Zurich canon and received a thorough education in Latin, Greek, and Hebrew.

When Zwingli came to Zurich in 1519 Manz joined him enthusiastically, becoming a regular attendant at Zwingli's Bible classes. But in time differences arose between Manz and his associates, and Zwingli left the decision to the Zurich City Council, the Brethren broke with him and henceforth held their own meetings at the home of Manz's mother. (Felix Manz stands at the window of this house in his portrait.)

The Brethren refused to submit to a Council order to have their infants baptized. Their movement spread. Manz was arrested and was refused permission by the Council to express himself in writing on the points of dispute. At a cross-examination after an escape from prison, he testified that he had never rejected government, interest and tithes; that if he had taken the liberty to preach in other pastorates, he had only done what a disciple of Christ must do; capital punishment he had denounced as well as the use of the sword; community of goods he had not taught, but only willingness to share with the needy; two weeks after his escape he had baptized and would continue to do so.

He was released but eventually recaptured and taken back to Zurich. The letter of the magistrate of Chur (where he was seized) to the Zurich Council states: "Felix Manz . . . has created trouble and discord among our people by baptizing adults to such an extent that we ordered him to leave the city . . . He returned and did as before, disregarding the public proclamation . . . forbidding adult baptism on penalty of death, loss of honor and loss of property. Because he is . . . one

George Blaurock, 1492-1529, whose name was in fact Georg (or Jorg) vom Hause Jakob ('Blaurock' was adopted on account of his blue coat), was a vicar in Trins from 1516 to 1518. He came to Zurich to consult Zwingli concerning the gospel, but disappointed in him, turned to Grebel and Manz, who founded the first Swiss Brethren congregation.

Blaurock instigated the custom of adult baptism by impulsively requesting Grebel to baptize him at a meeting of the Brethren at the home of Felix Manz in January 1525, committing himself, with others similarly baptized, to the service of the gospel and to teaching and keeping the faith. With Grebel and Manz, he preached the reformation of life, conversion, and brotherly love; baptizing, administering communion and unifying the Brethren.

One Sunday in the church at Zollikon, near Zurich, Blaurock stopped the Zwinglian assistant on his way to the pulpit, asking him what he was going to do there. When he answered, "Preach the Word of God," Blaurock said, "Not you, but I, am sent to preach."

Soon afterward he was arrested and imprisoned with Manz and all those who had baptized. He was dismissed on a promise of peaceful conduct. Almost immediately the Council was informed of a meeting in Zollikon where Blaurock had preached and baptized, and so they had the Brethren seized. In a public debate Zwingli called Blaurock a "great, foolish dreamer." Blaurock refused to obey their demands to leave the country and went with Manz to the Zurich highlands, where he won many adherents by his "eloquence that moved heart and senses, and which made him the favorite of the populace."

The Brethren then went to Chur, Blaurock's home, where they were seized. Manz returned to Zurich. Blaurock, released, returned to the highlands and while preaching in the church in Hinwyl he was taken by

also threatened to break off his friendship. Grebel returned to Zurich without a degree. His attempt to be reconciled with his parents failed, partly because they were bitterly opposed to his intended marriage to a girl beneath his social status. When he married her the break with his family was complete.

In 1522 Grebel became a changed man. Won by Zwingli's powerful evangelical preaching he became a devout and earnest Christian and a close friend and associate of Zwingli. However, although at that time they agreed in all essential respects, they disagreed on the method of change. Grebel urged Zwingli to set up a voluntary Christian church, strictly adhering to gospel discipline. Zwingli was opposed to sudden drastic change, particularly in the practice of the mass, fearing that the populace would be lost to the reform movement, and preferred to work for a gradual alteration through the City Council. Finally Zwingli denounced Grebel and his followers publicly.

The final break with Zwingli came over the question of infant baptism, which resulted from their differing views of the character of the church, i.e., whether it was to be a universal organization including the entire population by infant baptism as heretofore, or an organization composed of adult believers only who were prepared to assume the full obligations of discipleship.

A public debate was held on this question, the outcome being two severe mandates by the Council ordering a complete cessation of activity by Grebel, Manz, and their associates, and ordering immediate baptism of all infants. Shortly after this, on January 21, 1525, Grebel performed the first adult baptism in Zurich. He preached and baptized in the surrounding countryside until he was imprisoned in Zurich with Manz and Blaurock. He escaped after six months and resumed preaching, but then went to the relatively safe region of Maienfeld where his oldest sister was living, and there, weakened and in ill health from the long imprisonment, he died of the plague in 1526.

of yours we have sent him to you with the friendly request that you . . . keep him in your territory, so that . . . our people remain quiet, and that in case of his return, we are not compelled to take severe measures against him."

Manz was confined in Zurich several weeks. The day after his release he was present at a meeting of the Brethren that was surprised by the magistrate. Grebel was seized. Manz escaped and was free for a few weeks but then was recaptured. All were sentenced to prison on bread and water until they should "die and decay." However they were released with a warning that a repetition of the offense would be punished by death.

Manz and Blaurock were taken again and Manz was tried in Zurich. He was sentenced to death by drowning in the Limmat River near the cathedral. On the 5th of January 1527 he was bound and taken from prison. He praised God with a loud voice and cheerfully testified to the people that he was about to die for the truth. He sang while he was being bound: "In manus tuas, Domine, commendo spiritum meum" ("Into Thy hands, Lord, I commend my spirit"). Then the waves closed over his head.

The Grossmuenster dominates this view of the center of Zurich, largest city in Switzerland and the birthplace of the Anabaptist movement. The foreground shows the Limmat river, not far from the spot where Felix Manz was executed by drowning.

the magistrate's soldiers and led away, singing and cheerful.

The authorities came upon a second Brethren meeting where they also took Grebel. They imprisoned both in Gruningen and then transferred them to Zurich where in a public debate Zwingli said he believed it to be the serious intention of the Anabaptists to increase their number in order to overthrow the government. The Brethren were declared defeated and imprisoned on bread and water from November to March when they were given a second trial and were again sentenced, this time to life imprisonment; but two weeks later they escaped.

In December Manz and Blaurock were arrested in Gruningen. Blaurock was sentenced to be flogged publicly and banished under oath, the penalty for returning being death by drowning. After this Blaurock was virtually in hiding and eventually left Switzerland. In May 1529 he was in Tirol and there took the place of a preacher Michael Kurschner who had died at the stake. The Innsbruck authorities threatened to depose the village manager of Gufidaun unless he put an end to the "mischief." Consequently in August he had Blaurock and his companion imprisoned in the Gufidaun castle. There they were tortured and on September 6 were burned at the stake in Klausen (shown in the background of the portrait.) At the site of execution Blaurock spoke earnestly to the people and pointed them to the Scriptures.

Blaurock is the author of two church hymns found in the *Ausbund*. The Hutterite Chronicles consider Blaurock's influence in Tirol to have been an important factor in the founding of their own branch of Anabaptism. Indeed, Blaurock had become the strong spiritual leader of widely-scattered but devoted Anabaptist congregations throughout much of Tirol. After Blaurock's martyrdom, Jacob Hutter, founder of the Hutterian Church, was called to become the successor to Blaurock. Ultimately, most of these Tirolean congregations migrated into Moravia, to become the strongest Anabaptist movement in 16th century Europe, outside of Dutch Mennonitism.

SCENES FROM THE PAST

The American Civil War presented a severe test for the nonresistant beliefs of the Quakers, "Dunkers," and Mennonites. They were opposed to the war and hostile to slavery. Thus difficulties were especially severe for those who lived in the Confederacy, such as the few hundred Mennonite families in the Shenandoah Valley of Virginia, who were constantly under suspicion as Union sympathizers. Although some were conscripted into the Virginia militia or Confederate army, most refused to bear arms or kill.

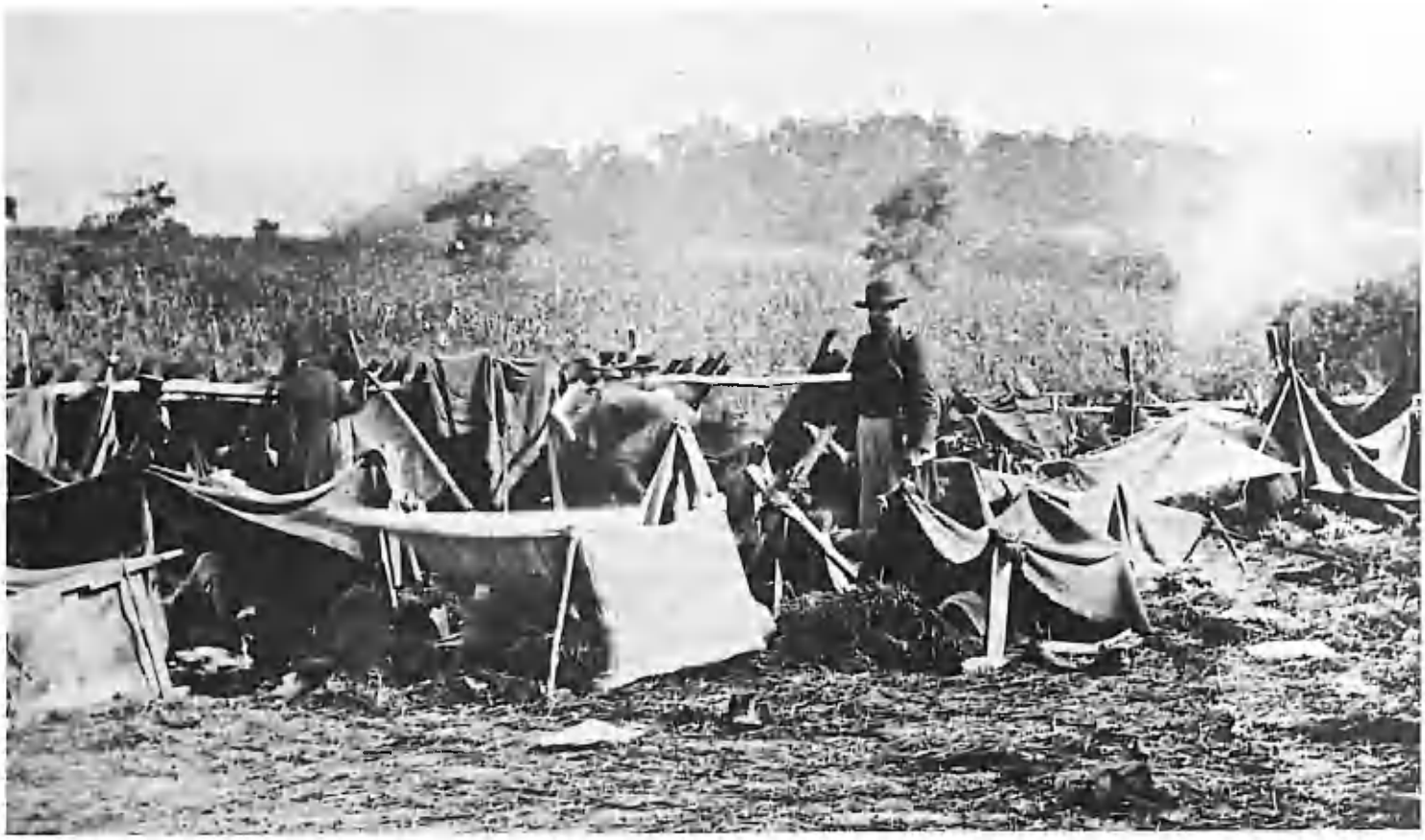
For all the peace churches, probably the most significant landmark relating to the Civil War is the Dunkard Church (Church of the Brethren) near Sharpsburg, Maryland. There, more than a century ago, the Battle of Antietam, one of the bloodiest engagements of the war, was fought over an area of 12 square miles. The photo above, taken by the famous Civil War photographer Mathew Brady, shows soldiers dead and dying in the field near the shelled and battered church.

The government later placed a marker at the site with this inscription: "The Dunkard Church. Erected AD 1853 by the German Baptist Brethren. During the battle the wounded of both armies sought and found sanctuary within its walls."

In a recent article in the Church of the Brethren *Messenger,* Linda Beher wrote: "Following the battle, members of the church salvaged their damaged building, and descendants held services regularly there until 1916. Attendance diminished, and finally, in 1921, a spring windstorm flattened the building. It dropped into obscurity. . . . In 1951 the Washington County Historical Society purchased the plot where the stone foundation walls still stood. Restoration of the building began in 1960 under supervision of the National Park Service; some of the flooring, door and window frames, several thousand bricks, and a few benches are original.

"Annually, Brethren from Sharpsburg and the surrounding area gather in the clothes of the period to celebrate and commemorate not the battle but the spirit of love and tolerance which the church came to symbolize. This year the commemoration falls on September 17, 110 years to the day when the little meetinghouse withstood the batteries of the Blue and Gray."

(We are grateful to Howard E. Royer, *Messenger* editor, for making these photos available. The Brady pictures are from the Library of Congress.)



Photograph by Mathew Brady shows Dr. Anson Hurd of the 14th Indiana Infantry USA attending wounded Confederates near Smith's barn in the vicinity of the Dunkard Church after the Battle of Antietam, September, 1862. At right below is the restored church as it stands today.

The Battle of Antietam greatly altered the course of the Civil War. According to a National Park Service guide to the historic site, "Robert E. Lee's failure to carry the war effort effectively into the North caused Great Britain to postpone recognition of the Confederate Government. Of almost equal importance was the long-awaited opportunity given President Lincoln to issue the Emancipation Proclamation. Five days after the Federal victory, Lincoln issued preliminary proclamation which warned the South that on January 1, 1863, he would declare free all slaves in territory still in rebellion against the United States."

MENNONITES & AFRIKANERS

By JAMES JUHNKE

I FOUND THEM on page 79 of a pictorial survey of South Africa—a weatherbeaten old Afrikaner farmer and his wife standing beside the rough walls of their house on the little karroo in southern Cape Province. At first I thought they were a version of Grant Wood's *American Gothic*. But there was nothing Gothic in the scene—no pointed arches or pitchfork trinity. The lines were all straight and the spaces flat. Man and wife stood there as solid and as rectangular as the massive wooden door of their home.

And then I knew where I had seen them. They were replicas of a Plattdeutsch-speaking farm couple in Menno Township close to my home in Kansas. Maybe their name was Jansz, Classen, Oberholzer, Meyer, Muller, Cornelisz or another of those good old Afrikaner names. Their hands were calloused and their skin burned deep brown. They were people of great faith—faith in God and in their competence to do His will on their own soil.

Mennonites, more than most people, ought to be able to understand the Afrikaner folk who have established their homeland in South Africa. Both the Mennonites and the Afrikaners are hard-working rural folk who trace their history to the Protestant Reformation in 16th century Europe. The durable virtues of Mennonite life are likewise the strengths of Afrikaner culture.

Both Mennonites and Afrikaners were religious minorities who left their place of origin. The Mennonites, or Anabaptists, were left wing reformers starting in Switzerland and The Netherlands who were driven out by an intolerant religious-political establishment. The Afrikaners were originally a Calvinist minority in the predominantly Catholic southern interior provinces of The Netherlands. When they moved to the south tip of Africa in the 17th century, they took along a spirit of rural self-reliance along with a Calvinist confidence that they were the elect of God.

The Afrikaners, like the Mennonites, have a history of migrations. Time and again they have been led to pull up stakes and move to new frontiers where they could live out God's will as they understood it. Afrikaners today celebrate the Great Trek of the 1830's as the most momentous event in their past. The British had taken over the African Cape Colony some 25 years earlier and were attempting to impose their language, their political system and their social patterns upon the Dutch-Afrikaner people. Leading the way in the isolated and unsettled interior were the hardy pioneers now known as *Voortrekkers*. They sought freedom and cultural autonomy and political independence, but British authority came along after them. In two wars of independence (1880 and 1899-1902) the Afrikaners were beaten down by the British, only to reconsolidate and maintain their identity in a British-oriented system.

The family has been a crucial institution for both Mennonites and Afrikaners. On the South African frontier the Afrikaners fanned out into huge cattle farms of 5,000 to 10,000 acres each, instead of compact villages and small family farms which characterized Mennonite settlements. Worship for the Afrikaners was a family affair led by the patriarch; only at infrequent intervals did numbers of families gather for special religious celebrations including communion.

The family was the teacher of those strict moral values which supported the Afrikaner belief that they were the chosen people of God. Children were taught obedience in the fear of their stern parents and of an austere God. And it was the God of Old Testament Israel whom they followed. They were God's chosen people, and when they found their promised land they chose place names suggesting Biblical foundations—including Goshen, Bethel and Bethlehem.

The Afrikaners were deeply religious folk, and they believed their piety set them apart from the sinful world. The outsider today may think he sees a crabbed and narrow moralism when South African police confiscate copies of *Playboy* magazine from cars entering the country, but to the Afrikaners this is a small event in a much larger effort to maintain a Christian civilization in a world which is selling its soul to sensuality and licentiousness. Mennonites, with their keen sense of the differences between church and world, can appreciate the Afrikaner effort.

Mennonites caught in the transition from a rural to an urban way of life can also understand the plight of Afrikaners in the 20th century. At first the Afrikaners preferred permanent agrarian isolation. When gold and diamonds were discovered in South Africa it was the English entrepreneurs who seized control of the new wealth and built the new cities and industries. The role of agriculture in the country began a gradual decline. The sons of Afrikaner farmers, lacking more land for profitable farming, drifted to the cities to form a proletariat working in Eng-

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Two Peoples Facing Problems of Acculturation

lish-owned industries. Even in the 1970's the Afrikaners are haunted by the ghost of British imperialist Cecil Rhodes. They suffer from an inferiority complex akin to that of the bewildered farm lad who comes to the city with manure on his boots. They do not control their own country's economy, nor are they confident that their farm-bred culture and values can survive in the modern city. Will the working class Afrikaner, and his suburban white collar cousin barter their honorable heritage and faith for a pot of urban glitter and material profit? The Mennonites know about such temptations.

Although the similarities between Mennonite and Afrikaner history and life lay a basis for mutual respect and understanding, the differences between the two groups should not be glossed over. Decisive is the fact that the Afrikaners have fashioned a successful nationalist movement, while the Mennonites have remained a fragile and homeless religious-ethnic group. Above all the Afrikaners have a homeland, a beautiful country rich in scenery and natural resources. Their forefathers subdued the land and its inhabitants in bitter and unpacifist combat; they are not European colonists who have someplace to go when the natives win the revolution and declare independence. They will fight to the last inch for their homeland.

The Afrikaners have created their own language and literature. Afrikaans, an offshoot of the original Dutch, is spoken and understood by no one else in the world. The struggle to develop and maintain this language against the wishes of British rulers was as heroic a national enterprise as the wars against the natives.

In addition to the land and language, the Afrikaners have continually warred against a more precisely incarnated national enemy than Mennonites have had. Always there have been the *natives,* who stole cattle, who resisted the frontier advance and who today constitute a vast and menacing majority of discontent in modern South Africa. Each year on December 16 the Afrikaners celebrate the God-given (as they believe) military victory at Blood River of 1838 in which 3,000 Zulus were slaughtered and not a single white citizen killed. And then there was the *British* enemy which pursued the trekking Boers into the interior, tried to rob them of their culture and wealth, and sealed British infamy in the second War of Independence (Boer War) of 1899-1902 with its scorched earth campaigns and concentration camps. Today, now that the Afrikaners have triumphed against all odds and gained political control of their own land, they find ranged against themselves the *whole world* which misunderstands South Africa's unique history and unique problems.

Overriding all issues for Afrikaners is the problem of race. In the early years they justified subjugation of the blacks with reference to the Old Testament and a theology of the elect. Today they defend apartheid policies with a sophisticated philosophy of cultural pluralism. But Afrikaners have never resolved the problems of their position as a privileged white minority surrounded by an underprivileged black majority. Military conquest, spread over a century of warfare, settled the issue of who would have the power to rule the country. But what rights and opportunities must be afforded the blacks in order to maintain a peaceful, stable, and prosperous society? The current Afrikaner answer is to confine the blacks to overcrowded and poor reserves, to deny them any political and economic rights in "white" South Africa, and to use them as a pool of cheap "temporary" labor.

South Africa's apartheid system has helped a booming economy which maintains a high standard of living for the whites and has enough leftovers for blacks to give them a standard of living among the highest in black Africa. Thousands of blacks in Africa are eager to get into South Africa; few are attempting to escape. The Afrikaners cannot understand why this achievement is not recognized and applauded by the world. They have met challenges and responsibilities which other peoples, such as the Mennonites, have never faced.

History stands still for neither the Afrikaners nor the Mennonites. The old Afrikaner farm couple in South Africa and the sturdy Mennonite grandparents holding onto the land in Pennsylvania or Manitoba find that their children and grandchildren have a most uncertain grip on the future once dreamed for them. The Mennonites face loss of distinctiveness as they acculturate into the complex nationalistic, materialistic and urban civilization. The Afrikaners, having realized their dream of political power and independence, face similar problems of acculturation. The Afrikaner identity may be more securely fixed than the Mennonites who lack their own land and language. But the Afrikaners have sufficient problems of their own. On one hand they must deal with their fear of the oppressed black masses who may some day rise up in revolt with the support of the outside world. On the other hand they must deal with their consciences which will not let them rest satisfied with their privileges wrung from the sweat of black labor.

Millwright Jan Medendorp of Zuidlaren, The Netherlands, personally supervised construction of the windmill at the Mennonite Village Museum. He is shown here with one of the solid grinding stones on display at the museum. The stones were used before the turn of the century in a windmill at the old Mennonite village of Reinfeld, Manitoba.

How A Dutch Mill Grew on the Manitoba Prairie

Residents of the Steinbach, Manitoba area witnessed a rare sight this past summer and fall as a replica of an old-style European windmill was erected on the grounds of the Mennonite Village Museum. The new landmark was officially opened in ceremonies on November 9. The structure is a working model of the kind used by Mennonites of Manitoba in the late 19th century, and specifically patterned after the one shown at right, which was built in 1877 by Steinbach businessman A. S. Friesen. That original mill, constructed under the supervision of Millwright Peter K. Barkman, was capable of processing 100 bags of chop in an hour. It was eventually dismantled and moved to Rosenort, Man., and later razed.

(All photos courtesy of *Carillon News,* Steinbach, Man.)

The ring is lifted into place. On top of this, the cap and fan-tail will revolve, directing the blades into the wind. Cost of the project was about $100,000, with the Manitoba government contributing $50,000

Above: The windmill's sturdy framework went up in one day with the aid of a crane. The eight upright beams of Douglas fir are 32 ft. long. No nails were used in the basic structure. The beams and crosspieces are mortised and secured with wooden pegs.

At right, Medendorp wields hammer at the base. The millwright said the Dutch themselves have built only one or two such mills in the last 50 years.

Some of the final components are added to the windmill at Steinbach. The huge cap, which has hand-split oak shingles, and the 55-60 ft. wings were built in The Netherlands.

A Combination of Styles from Several Countries

Several years of planning and investigation in both North America and Europe preceded the actual construction of the windmill at the Mennonite Village Museum. Writing in the *Carillon News,* Abe Warkentin gives this account of the background work:

Initiative for the reconstruction rests largely with J. J. Reimer, president of the museum committee, and K. R. Barkman, a member of the executive, whose grandfather, Peter K. Barkman, was the millwright who built the original Steinbach mill. Both men travelled to Holland, Mich. in 1969 to examine the grinding windmill built there in 1964-65, also by Mr. Medendorp, and determine the possibilities of building a mill at Steinbach.

Having received a warm reception in Michigan, contact was made with the Dutch Windmill Society in regard to receiving assistance in the form of plans and construction. Architect and technical adviser, A. J. de Koning, and other Dutch officials came to Steinbach to discuss plans and requirements for building an authentic replica of the mill.

With agreements made regarding costs and specifications, the Dutch Windmill Society studied information and photographs of the original Steinbach mill and determined that it was of central European type construction with a combination of Dutch, German, Russian and perhaps even English styling.

Blueprints for the Steinbach mill were made by the Dutch Windmill Society and with these completed, windmill experts in various countries were contacted to find existing similar windmills from which parts could be purchased.

Service should be more significant as a motive than profit

Christian Ethics In Business and Professions

By WILLIAM KEENEY

A RELIEF WORKER returned from China in 1946 or 47, at the time of the civil war between Chiang Kai-shek and Mao Tsetung. Someone who was confused asked what the problem was in China. Quick as a flash the returning worker responded, "The Chinese!"

If we were to state the problem of Christian Ethics in Business and Professions, it might also be summarized as the business men and professionals. In a simplistic way that is the problem. It is people who are self-centered, who have distorted values and a perverted sense of need. It is, however, more complicated than that since people who are converted and seriously trying not to be grossly evil in their relationships may still engage in practices or seem to be caught in a system which makes them oblivious to the effects their actions have on others or themselves.

Several observations may be made about the sources of the problems:

1. Even the Christian who wants to love his neighbor finds that it is very difficult to overcome his own partiality for what is in his own interests. He easily rationalizes what is favorable to his own survival or well-being.

2. The Christian is a child of his own culture. He imbibes its values by osmosis. John Howard Griffin who wrote *Black Like Me* once told how fully he was caught up in the racial mores of the South until he went to Paris and got outside his culture. We each have cultural blind-spots which prevent us from seeing beyond the protectives and self-serving mechanisms built into our institutionalized life. One need only look back to the time when Mennonites in Russia had advantages and privileges not available to their neighbors and were unaware of some of the injustices in the situation. They failed to recognize the problem.

3. Mennonites have the further problem of moving out of a fairly restricted community which has isolated itself from the culture as a whole. Many of the situations found outside the Mennonite world are not spoken to by the traditional Mennonite patterns. In the process of becoming acculturated, Mennonites are in danger of being assimilated. That is, they may take the forms of the culture which are different—language, foods, dress, style of living—and along with them accept the values and ethical norms of the dominant culture, abondoning the enduring Anabaptist principles and values in the process. The ten lost tribes of Israel went the route of assimilation. They were just absorbed in history. Jews have persisted through history as a separately identifiable group because they have had strong symbols which prevented assimilation even when highly acculturated. Sabbath observances, food restrictions, and similar practices reminded them of their values which differed from the prevailing culture.

4. A problem not peculiar to Mennonites but perhaps particularly difficult for Mennonites is the attempt to deal with the technological society. The mass society is only possible because of the development of highly specialized techniques. Such a society benefits from a highly impersonalized and differentiated order. The professional is a person who becomes highly proficient in a limited area of knowledge and skill. He will find it difficult to prevent his technique from mastering and controlling him. The technological order tends to develop an existence of its own that is independent of persons and makes victims of its servants. A sample of such a process is found in the novel, *Cancer Ward* by Alexander Solzhenitsyn. The doctors become benevolent despots and dehumanize their own destiny. The techniques become tyrannical despite their possibilities of granting life to some who appear hopeless. Jacques Ellul in his book *The Technological Society* has given one of the fullest analyses of the demonic nature of technology. The structures necessary for the highly organized society which benefits from technology become modern forms of "principalities and powers," to borrow the language of Paul (cf. Colossians 1:16).

5. Reinhold Niebuhr in *Moral Man and Immoral Society* has demonstrated in social situations what Freud has shown in psychology. He shows how we easily project our own ego onto a social group. We then find it much easier to become committed to defending the interests and privileges of our group at the expense of others. We justify it on selfless grounds because we fail to recognize that the group given preferential consideration is really a limited extension of ourselves. The group may be the family, clan, tribe. Or it may be the province, nation, or area. Or it may be the church, the school, the business, the profession, or some similar functional group.

The five different problem areas—rationalization of self-interest, cultural blind spots, cultural assimilation, the structural demonism of technology, and the projection of self interest onto a particular group—are not exhaustive

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but only illustrative of the complexity of the problem. The sources of problems only suggest the rigor which will be demanded if we are to be more fully Christian in business and professions.

I. The Biblical or Theological Basis

To try to encompass the biblical and theological bases for Christian ethics in the scope of such a brief presentation is somewhat staggering. Only some major themes can be cited and they must contain the other principles which could be elaborated at greater length.

The Anabaptists tended to reduce the basis biblical and theological concepts to two. The first is the notion that man needs to become a new Creature in Christ. The new Creature symbolized several sub-themes and gathered them into a wholistic way of seeing the Christian life.

The concept of the need to become a new Creature began with the assumption that men were typically self-centered and alienated from the Lord of life. They attempt to run their own life and the world for their own ends rather than God's. Such attempts are futile and self-defeating since men do not have a large enough vision to know their true destiny and lack the power to achieve it.

Christ is the Lord of life. He discloses its full meaning and through the Holy Spirit empowers men to realize it. To do so, however, man must relinquish control and accept the will of God for his life. Since Christ has disclosed the fullest meaning of what it is to be human, the new Creature will seek to partake of His nature by willing obedience to him.

The new Creature in Christ is then characterized as a disciple. He will open himself to incarnate the spirit of Christ. For the Anabaptists at their best, such following of Christ did not mean a cheap or slavish imitation of Jesus, but rather an attempt to let His spirit so infuse their life that they would act as he would in any new situation. The Sermon on the Mount was usually accepted as the guide for the way in which Christ would act.

Taking the major themes of the Sermon on the Mount and finding them consistent with other teachings of Jesus, the Anabaptists established several key principles as guides for discipleship.

1. Love is the primary motivation of one who would be Christlike. Christian love was not primarily a feeling to be enjoyed. Rather it was a real attempt to will the other person's welfare at least as much as your own. Such discipleship could lead to the way of the cross.

2. Love is willing to suffer the consequences of another's evil rather than to inflict evil on him. The classic illustration is Dirk Wilhelm. He did not just passively accept evil. When pursued by the Anabaptist hunters, he fled. He crossed on the ice of a stream and was safely to the other side. When one of his pursuers sought to do likewise, he broke through and fell into the water. Dirk would not purchase his safety by neglecting the welfare of another. He turned back, rescued the pursuer, and as a consequence was captured and executed.

3. The Christian is a man of integrity. His words and deeds are in harmony. You can trust him, even if it is costly to him.

4. The Christian is a steward. He receives material goods in trust, not in full ownership. The Hutterites and most other Anabaptists disagreed about the use of the means of production. The Hutterites thought they should be at the disposal of the group while others thought they could be held by persons individually. Nevertheless, all agreed that the means of production should be available to meet the needs of all members of the group.

5. It should be noted that the Anabaptists were at least suspicious of business since they saw the dangers of acquisitiveness and the temptation to put property above persons. They shared a similar suspicion of the professions because they saw so many who used their skills and knowledge in an exploitative manner, seeking wealth and comfort more than the welfare of those they were to serve.

6. The Christian does not separate the secular from the sacred and then assume that sacred vocations are necessarily of more significance than others. The separation of clergy from other Christians is at most functional and not in position and status. Any worthy occupation which serves genuine human need in obedience to Christ can be a legitimate and equally worthy vocation.

The second basic biblical and theological concept was that the new Creatures in Christ should be gathered into the community of believers, the Church.

The notion that a Christian can be an isolated individual was alien to their understanding of the Christian life. Every Christian needs the community. It is in fellowship with other believers that he is nurtured, where he continues to partake of the nature of Christ. He is never perfected in the flesh but continues to sin through stumbling, ignorance, and weakness. If he sins willfully he needs to repent, which includes ceasing to sin. He needs the brotherhood to help him to recognize his sin and to sustain him in faithfulness.

It is in the brotherhood that the Spirit makes the Word of God clear. If the Christians have problems in knowing what the mind of Christ is, they sit down around the Scriptures. The Anabaptists had a deep conviction that the Spirit would make God's will known if the group sincerely wanted to find out what it was and were willing to be faithful once they knew.

God intended man to be in community. The church should be a model (to use contemporary language) of the Kingdom of God. It is to be the kind of community God intended for all men and is to show men the real possibilities and meaning of life so they too might be attracted and gathered into it.

When love is working in the community the variety of gifts put at the service of the whole helps each to become full persons as God intended them to be. Mutual aid should characterize the true community and should not be compartmentalized. Both material and spiritual needs are to be met in the brotherhood.

To those outside the church, love is to be manifested both by meeting the material needs of those who lack and by ministering and witnessing so that their spiritual needs may also be met.

Such a brief sketch gives the essential Anabaptist principles. Currently the basis for Protestant ethics is more generally founded on the concepts of creation, judgment, and redemption. In general the assumption is made that God has created the world for certain good purposes. When men defy these purposes, the consequences are evil. God is, however, not thwarted. He works redemptively to restore his purposes and provides for human life at a minimal level of

existence even in the midst of the disorder and judgment arising from disobedience.

The economic order is one of God's provisions for men living in disobedience. It has checks built into it so that the greed and selfishness of men cannot totally destroy all order needed to sustain life. No particular economic system is therefore absolutely according to God's will All have some measure of goodness since they help to sustain life, and offer possibilities for fulfillment to greater or lesser degrees. In the economic order Christians seek justice as the manifestation of love since justice provides opportunity for each to realize his fullest potential as a person, though the attainment of full realization is never guaranteed.

In recent years considerable attention was given to a recovery of the meaning of stewardship. It tended to be restricted to the notion that it referred to the giving to the church. And even there, it often was further restricted to the notion that it only meant giving a tithe of income, regardless of how little or how much the resources of the person were.

It should be defined in larger terms, asserting that all material goods and all of life are a gift from God. Man is intended to hold all things in stewardship. Things are given to help all men realize the fullness of life. Thus, the consumption or retention of excess goods in effect robs others of their right to have them. It is thus not only the amount that one gives in church, let alone the tithe, that is involved in stewardship. It is the use of all goods in gratitude and for the purpose of aiding everyone who may be affected by my actions that is the true expression of stewardship. The current ecological concerns certainly must come in part out of the broader redefinition of stewardship.

Teilhard de Chardin in his book, *The Phenomenon of Man,* suggests a hierarchy of values which gives perspective to the whole of stewardship.

He suggests that history has shown an emergence of higher values as the basic materials of the universe are organized in more and more complex forms. The more complex and specialized forms of organization afford the higher possibilities or the greater values. At the base is inanimate, unconscious matter, organized as the geosphere. In more complex forms the geosphere gives rise to the animate, somewhat conscious life found in plants, the biosphere. Further refinements give rise to the more fully conscious animals, the Zoosphere. The fullest possibility yet realized is the self-conscious, highly organized human society, the noosphere. He suggests but does not quite predict the possibility of a yet higher, most complex and most conscious form as disclosed in Jesus Christ and the Church. Teilhard de Chardin does not give it a name, but it might be the Agapesphere, the Christosphere, or the Pneumasphere, and might be ultimately the realization of the kingdom of heaven.

Each form of existence is good as part of God's creation. It should be respected and valued in its own right. Nevertheless, each succeeding sphere forms the basis and finds higher realization in the next. Stewardship would suggest that one appreciate each and yet give priority to the realization of the higher in order to bring into realization the fullest and highest as we are able to perceive it.

II. Ethical Schools of Thought

Several different approaches may be taken to the resolution of issues arising from the biblical and theological issues.

Joseph Fletcher tries to define three of four different positions. The first is pietism and moralism. Persons taking such a stance tend to separate the sacred from the secular and the personal from the public or social realm. The observation of certain particularistic and private moral practices, usually expressed in negatives such as no drinking, smoking, playing of cards, and refraining from the gross sins of stealing, cheating, and murder, are considered sufficient.

It is not clear whether Fletcher considers pietism and moralism as only forms of legalism or whether it is an additional position. In any event a code morality is a major type. He differentiates between Roman Catholic legalism, which he calls rational because it derives its code from natural law, and Protestantism, which he calls Biblicist Legalism. He seems to feel that the Roman Catholic type is better because casuistry has tried to acknowledge that the standard must be bent to the demands of love whereas puritanism tends to serve the law unconditionally, at the expense of persons. Although it is likely that pietism which isolates religious behavior from secular activities such as politics and business is some recognition that the law is of limited applicability.

The next and opposite tendency from legalism is what Fletcher calls antinomianism. It is the unwillingness to be guided by any law or code. It simply acts spontaneously and unpredictably in response to any demand. It accepts no obligations. He does not seem to identify it with licentiousness, which would be the Pauline description of the opposite of legalism, especially in Galatians.

Over against the twin but opposite errors of legalism and antinomianism, Fletcher defines situational ethics. His primary rule and his only absolute demand would be to act according to love in every situation. Love would be as fully informed as possible with all the principles and guidance it could have. But it would not take any principle other than love to be applied in every instance.

Other positions which he would see as striving in the same direction as situational ethics are given labels such as contextualism, occasionalism, circumstancialism and even "existentialism."

The Anabaptist position would be closest to situational ethics, though it has been particularly tempted by pietism and legalism in its later history. Guy F. Hershberger would call the Anabaptist position "The Way of the Cross." It is more generally called a discipleship ethic. It would differ from Fletcher in that it would give more weight to the example of Jesus to tell disciples what the demands of love are. It would assume that His teaching, while not laws that earn our salvation or to be literally applied in every situation, nevertheless are positive commands to be obeyed seriously.

Killing would, for example, be taken as prima facia evidence of the failure to find the self-sacrificing way of loving faithfulness in a situation if done deliberately or intentionally. Any form of destructive violence against a person would be viewed as contrary to Fletcher's own statement that people are always to be viewed as ends and not means, that values are relative to persons and not intrinsic. The Anabaptists would be skeptical about the individual's ability to know the loving way in the midst of every situation if he had not made certain decisions in advance, as Jesus seems to have done in the temptation and Garden of Gethsemane experiences.

It may be that a further position might be defined. It

might be called "koinonia ethics." It would represent the points at which the Hutterites and certain other communal groups differ from Mennonites and most other Anabaptists. The basic difference lies in the assumption that the mind of Christ is disclosed to the Body of Christ rather than to individual believers. Only in the context of the believing community do you have the correction of your continuing predisposition to act in your own interests rather than according to the demands of Christian love. The will of God is made known more fully and more clearly in the group and most decisions should be governed by the consensus of the believing community.

III. Practical Aspects

When it comes to the application of the above to the particular ethical problems in business and professions, it might be helpful first to review the four levels of decision making which Richard Burkholder proposed to the first MCC Peace Section Assembly in Chicago in 1969.

He suggests that one first begin with Theological Beliefs. They are the foundation for any ethical decision making. Secondly one considers the various modes of ethical reasoning and asks which apply. The modes include questions of "ends and means, motives and consequences, acts and rules, conscience and responsibility." (*Conscience and Conscription,* p. 9) Next one moves to affirmations of loyalty. Relative value judgments will enter particularly at this level. Finally one tries to define the situation. Out of this will come issues of tactics, strategy and perhaps of individual vocation. One will also gather all the information and data available to understand how to decide.

Certain questions can be raised about some of the particular areas under consideration as part of the general topic.

1. *Competition*

Competition as a motivation seems to arise largely out of an assumption that nature has at work a self-selective process called survival of the fittest. If it is adopted as the mainspring of an economic and social order, one has to raise the question of whether the Christian finds his calling to be living according to the law of the jungle.

Jesus had some rather sharp things to say about those who sought mastery or dominance over others. He called his disciples to servanthood. One would have to consider whether one was competing to be the best servant of all. Or at least would need to raise the question of what one is competing against and for what purposes. What will be the consequences of the competition? Is it helpful or is it injurious? Is it being loving toward some preferred individuals or groups at the expense of others?

In both the businesses and professions one needs to raise questions of whether acquisitiveness is the well spring of motivation in competition. Here the principles of stewardship will be of special significance.

2. *Teacher and student activism*

The feeling is abroad that much of the educational system is demeaning and dehumanizing. It destroys creativity and native curiosity rather than enhancing it. The system tends to place premiums on conformity and rote learning. It places teachers in roles of dominance and mastery rather than in roles of servanthood—facilitating learning according to the needs and interests of the learner.

Questions then arise about how one relates to authority and how one deals with covert, systemic violence. What are the means and strategies appropriate to love? How does one deal with injustices under the dictates of love? The question will arise also in relation to life styles. Does the church pioneer in creating new models alongside those of the state and the secular society in order to demonstrate new and better ways of meeting human needs and structuring the conditions which allow for the highest fulfillment of human potential?

3. *Advertising*

The basic issue in advertising is probably the question of integrity. How does the teaching about letting your "yea be yea" and your "nay be nay" serve as a guide for a person in advertising? To what degree are the current obvious distortions and inane claims of advertising undermining the trust needed for any strong social order? Recent tests clearly indicate that young people do not trust even true advertising because they have become conditioned to assume that every pitch has its hook and they do not want to be caught.

A second major issue would again be the matter of responsibility for the neighbor. To what degree does stimulation of unnecessary wants or increased desires serve the demands of love? To what degree is acquisitiveness rather than service providing the mainspring for advertising? To what degree does advertising foster Christian fulfillment and to what degree self-interest? To what degree are the baser appetites fostered at the expense of higher values? Are the long range, enduring satisfactions sacrificed to immediate, recurring, and ever increasing pleasures?

Conclusion

The suggestion has been made that the beginning point for ethics is commitment of primary loyalty to Christ and to his way of serving, suffering love. Without being absolute, it was suggested that property, plants, animals, other forms of being with less potential in the total scheme of things may be valued as ends in themselves, but may also fit into a larger purpose as means. Such treatment should always be done in the context of Christian stewardship. It would suggest that persons to be treated as ends are always more significant than property, though the necessity for property to sustain life in the flesh does not allow the question to be dealt with categorically and absolutely. Servanthood would suggest that cooperation and collaboration are more important than competition unless competition serves fulfillment of all the persons affected. Ecological concerns should override exploitation and acquisitiveness. Service should be more significant as a motive than profit, and any profit needs to be received in the context of stewardship. Distinction bewteen the sacred and secular in vocation are to be obliterated since each person should find his vocation under the guidance and calling of the Holy Spirit.

The freedom of love is frightening. It may be comfortable to look for authorities who will give us clear and absolute laws. But the road to Christian discipleship is in terms of responsibility and not blind obedience to law. The disciple will act in the context of a personal relationship with the Lord who is the servant of all. Therefore, we can consult together in the fellowship of believers, but we cannot abdicate our responsibility to the other. Only as we find our need met in each other under the Lordship of Christ is the Kingdom of God more fully realized among us. To fulfill life in the Kingdom should be the object of all our ethical striving.

Books In Review

Mennonites in Poland

Erich L. Ratzlaff, *Im Weichselbogen (Mennonitischesiedelungen in Zentral Polen)*. Winnipeg: The Christian Press, 1971. 206 pp., $4.00, paperback.

The author, Erich L. Ratzlaff, is a native of the Deutsch Wymyschle settlement on the Wisla (Weichsel) River about 60 miles northwest of Warsaw, the capital of Poland. He was born 1911 in the village Deutsch Wymyschle, grew up there and in 1935 was married to Lydia Ratzlaff. In 1945 Ratzlaff and his family with many other Mennonites fled to West Germany, and later the Ratzlaff family emigrated to Canada. He served as teacher in the Mennonite Educational Institute at Clear Brook, British Columbia. Since 1967 he has been the editor of *Mennonitische Rundschau* in Winnipeg.

I was really thrilled in December, 1971 when Dr. Adalbert Goertz of the University of Pennsylvania informed me of the publication of this volume, which is a treatise on the Mennonite settlements on the Wisla River near Warsaw. This book fills a big void in the Mennonite literature pertaining to the Low German Mennonites in Central Poland between Plock and Warsaw. The book covers the Deutsch Wymyschle settlement just east of Plock and on the south side of the Wisla River; the Deutsch Kasun settlement is about 20 miles northwest of Warsaw, and the smaller settlement Wola Wodsinska lies about midway between the first two, but about 20 miles north of the Wisla River.

The author relates the stories of these three Mennonite settlements more or less in parallel, but keeping the story of each settlement clearly distinct one from another. Thus he gives a clear picture of each settlement, particularly the religious life.

Due to the pietistic and evangelical influence of the German Baptist Church in Poland and the Mennonite Brethren Church in Russia, many of the members of the traditional Mennonite church of Deutsch Wymyschle left their mother church and joined the newly founded Mennonite Brethren church. Consequently the membership of the latter soon exceeded the membership of the former considerably. The traditional Mennonite church in Deutsch Kasun held its own and continued more or less in its traditional Frisian pattern. There was also a small Mennonite Brethren church in Deutsch Kasun. The Wola Wodsinska Mennonite settlement was much smaller than the other two mentioned above, hardly large enough for one congregation. During the years most of its members joined with the local German Baptist Church. The remainder of the Mennonites formed a sort of filial branch of the Deutsch Wymyschle Mennonite Brethren Church. Thus the Mennonite church of Wola Wodsinska was dissolved.

Considerable space is given to the story of the tragic end of the Deutsch Wymyschle and the Deutsch Kasun Mennonite churches in 1945 just before the end of the Second World War.

This treatise is an excellent story of the Mennonite settlements on the Wisla River between Plosk and Warsaw in Poland. It is well documented. It includes numerous photos of people, churches, schools, homes and mills; also three detailed maps. Some of the churches, homes and people had been photographed as recently as 1971. The book also contains photo copies of noted documents such as the Privilegium by Jan III, Sobieski, 1685. There are also two tables compiled by Robert Foth. The first table is a list of people who immigrated to Deutsch Wymyschle from Mennonite communities such as Przechovko, Brenkenhofswalde, Franztal, Kunpat, Jamerau, Nischewski, Ostrower Kampe, etc. The second table is a list of people who emigrated from Deutsch Wymyschle to other countries, such as Volhynia, Russia and United States. In each case, the date and place of birth is given for each individual. These tables should be very valuable for the study of the migration of Mennonites and also to the genealogists.

WASHINGTON, D. C. *Jacob A. Duerksen*

M.B. Bibliography

Giesbrecht, Herbert, compiler. *The Mennonite Brethren: A Bibliographic Guide to Information.* Fresno, California: Board of Christian Literature, General Conference of Mennonite Brethren Churches, 1971. 17 p. 50 cents.

This is the most extensive bibliography to date on the Mennonite Brethren—third largest Mennonite group in North America.

Its arrangement in sections facilitates the identification and location of titles on specific aspects of the denomination. After presenting works on the Anabaptist-Mennonite tradition, it lists literature about the Mennonite Brethren and their history, their religious beliefs, church polity and practice, mission outreach, education, biography and memoirs, music, imaginative literature, and periodical literature. Titles include works written by, as well as about, Mennonite Brethren.

Largely a bibliography of published books and pamphlets, it also includes the more important periodical articles and theses. A total of 272 items are listed. It provides a study and research guide for pastors, teachers, students, and anyone interested in extending his knowledge of the Mennonite Brethren. Measuring 3 3/4 by 8 3/4 inches, it is in booklet format.

Compiler Giesbrecht is archivist for the Canadian Conference of Mennonite Brethren Churches and librarian of the Mennonite Brethren Bible College, Winnipeg. He and the Board of Christian Literature are commended for making this bibliography available.

UNIVERSITY OF KANSAS LIBRARIES *Marion W. Kliewer*

"AND THERE WAS LIGHT," sculpture located in the library at Eastern Mennonite College, Harrisonburg, Va. The designer and sculptor is J. Kenneth Beer, art professor at Madison College.