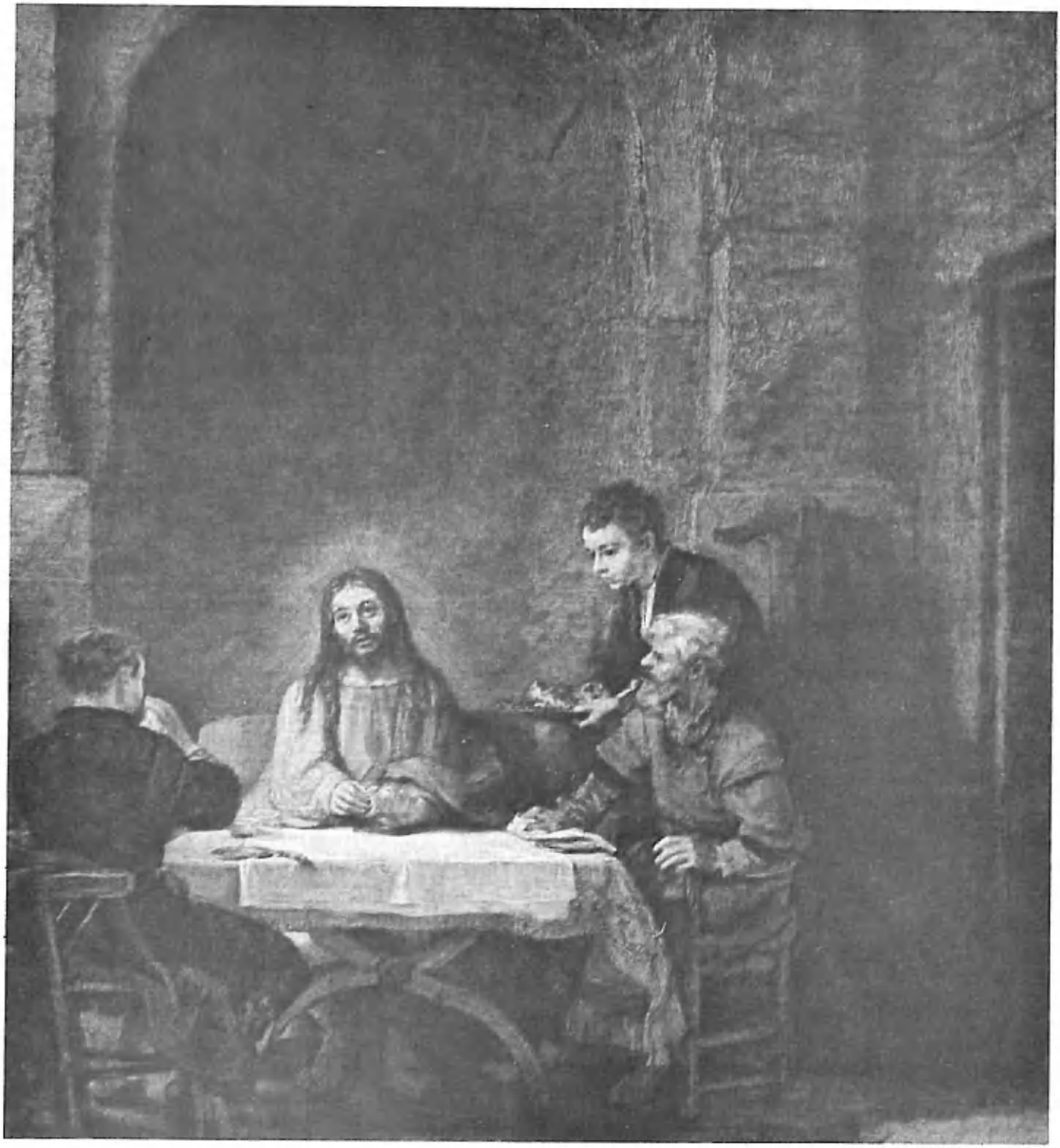
MENNONITE LIFE

March 1972



MENNONITE LIFE
MARCH 1972, VOL. XXVII, No. 1

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

This Issue

begins with an appealing article on the early history of Hesston, Kansas, written by Mary Hess, daughter of A. L. Hess, from whom the town's name is derived. The present era of growth for this progressive community began in the 1950s with the rapid expansion of a home-grown industry, The Hesston Corporation. But an earlier renaissance occurred some 60 years ago when Hesston, then only a prairie village, was chosen as the site for a Mennonite church school. It is of this former time that Miss Hess writes, presenting also colorful word portraits of the two men most influential in "The Shaping of Early Hesston." (The first installment of this chronicle appeared in the July 1971 issue.)

¶ Cornelius Krahn, the founding editor of this magazine, who continues as consulting editor, reflects on his own personal background and tells how *Mennonite Life* originated back in 1946. His comments were made last August at a dinner when some 15 couples gathered in recognition of his contribution in more than a quarter century of editing. At the close of his talk, Dr. Krahn presented an autographed copy of the July issue to the new editor, thus symbolizing the transfer of editorship.

¶ A recent development in international relations especially significant for Mennonites is the opening of the former Mennonite settlements in the Ukraine to tour groups from North America (see photos on page 23). After making such a visit and participating in conferences with knowledgeable Soviet spokesmen, Grant Stoltzfus shares insights into current Russian culture and thought.

¶ The new president of Bethel College, Harold J. Schultz, eloquently presents his vision for Christian higher education in an article adapted from a convocation address during his inaugural weekend last October.

¶ Readers are again reminded of the new publication schedule, with issues to appear in March, June, September and December. The annual section, "Mennonite Bibliography and Research in Progress" will be a part of the June issue.

¶ We extend a hearty welcome to the many new subscribers —more than 1,000 of them—who are joining the *Mennonite Life* reader list beginning with this issue. The new editors are most grateful for this widening circle of interest.

¶ Cover: "Christ at Emmaus," a painting by Rembrandt.

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Looking south on Hesston's main street, about 1908.

How two strong personalities and a church school revived a prairie village

The Shaping of Early Hesston

By MARY HESS

DURING the year 1908 a new impetus took hold of the people in and about the town of Hesston, Kansas when 'Uncle Abe (Hess)' found out that the (Old) Mennonite Church was looking for a location for the establishment of an academy and Bible school," wrote T. M. Erb in his diary: "He mentioned the matter to some of the citizens, saying that this was the place for it and that he would do considerable toward getting same located here. The community went to work with a will and determination to win, and when the Location Committee stepped off the train, enough teams were on hand to take them over the proposed site and show them what they had to offer. In August of the same year the site was chosen, and on March 24, 1909, ground was broken, and on the 21st of September the school opened with 21 students."

Just what the deciding factor was in placing the school at Hesston has never been said exactly. The Location Committee had also seriously considered Zimmerdale (half way between Hesston and Newton) as a good school site. It is generally supposed that the 80-acre gift of land by A. L. Hess tipped the scale in Hesston's favor. Yet there were other offers of as much land and financial support, according to Mary Miller's history of Hesston College, *A Pillar of Cloud*. There must have been some other guiding light that pointed to Hesston. It seems likely that the committee saw in the team of T. M. Erb and A. L. Hess, both local citizens, a fortuitous combination that would fulfill their needs.

T. M. Erb and A. L. Hess were both men of God, but from there on their personalities diverged. In fact, two men with more contrasting personalities could not be found. Yet they apparently worked in harmony for ten years for a common cause, each recognizing the contribution of the other in getting the school started. Two lesser men might have vied for top honors in such close association.

T. M. Erb was consistent, serious, dedicated, methodical, conscientious, and intelligent. His formal education went little further than a grade school diploma plus a certificate from Palmer's School for Penmanship, from which he must have graduated *magna cum laude*, judging by his skills. Yet he was considered an educated man for that era. He had a large library and used it. His Christian devotion, both in practice and theory, placed him in prominent church positions: bishop of the Kansas-Nebraska District Conference of the (Old) Mennonite Church and pastor of the local Pennsylvania Mennonite Church (one mile south and three miles east of Hesston. His record in these offices and his wide acquaintances in the district conference placed him in a valuable position as a liaison between the school and the district conference constituency; without the church's support the school could not have grown ore even survived.

Erb willingly sacrificed his time to make long weary trips by horse and buggy throughout the district conference to

Mary Hess, retired librarian of Hesston College, is the daughter of A. L. Hess, a co-founder of Hesston, Kansas.

convince the church people of the values inherent in Christian education. This was not an easy task, for to these congregations—primarily farmers and cattlemen—education was suspiciously synonymous with the "world" and its temptations. They were not amenable to sending their sons and daughters into such an atmosphere. In time, however, Erb did win them over, and students from the district flowed into the school. Along with his recruitment work he felt himself responsible for making sure that the school sanctioned and taught the tenets of the church as defined by the Mennonite General Conference, for it was in this context that Erb was able to maintain constituency support for the school. Admittedly there were times when the surrounding community felt the Academy to be excessively rigid in following the most minute demands of the Mennonite Church, but that was the only way Erb felt the school could prosper

TWO PRIME MOVERS

T. M. Erb (left) is pictured with black homburg and cane at the steps of the Hesston College administration building. A man of reserve and tact, he traveled tirelessly throughout the district conference to convince the constituency of the value of Christian education.

A. L. Hess (right) in a formal portrait. An uninhibited man with a keen business sense, he gave the 80-acre tract on which Hesston Academy and Bible School was established. Hess was the liaison between the Hesston community and the Mennonite school.

—to adhere to the church. Erb's characteristically conservative nature became most pronounced in this struggle to maintain the traditional Mennonite heritage.

T. M. Erb was a man who did not give much credence to sentiment as evidenced in his diary: "Went to Amos Hess's this Sunday. Lizzie was there." A later entry: "Took Lizzie to church tonight." Still later: "Visited with Abe's and Lizzie today." And the final entry on this subject: "Lizzie and I were married today."

Another example of Erb's great reserve and emotional restraint is found in his way of dealing with his children. His son, Allen, recalls his father's reaction to a boyhood prank he thought up when about 14 years old. On the Fourth of July, Allen bought a six-inch firecracker and, after the family was in bed, placed it under the porch beneath his parents' bedroom window. The explosion aroused the entire family and, more seriously, it blew a hole in the floor of the porch. Allen had not anticipated this complication. He waited anxiously for some angry reprimand from his father. It never came, but neither was the hole ever mended. For a long time following, the boy was reminded of what he had done every time he walked across that porch.

In contrast there was A. L. Hess—generous, emotional, gregarious, undisciplined, earthy, independent, and endowed with a keen business sense—a combination of qualities that are seldom found in one man. Although he had no more than a grade school education, Hess kept up with the times by doing a lot of reading. He also held offices in many business and civic organizations.

Hess never turned away anyone who asked for help—be it a neighbor for a loan, a transient laborer for a job, or a homeless wanderer for bed and board. For many years he gave a pig to all newly married couples in the community. On butchering day the less fortunate in town were always remembered. He seemed to enjoy making people happy.

A man of 225 pounds, he had no shame showing his emotions. In the middle of a church service he was known to break out singing "Blessed Assurance, Jesus Is Mine" in his fine sonorous voice. And I recall evenings at home when we were gathered around the piano and he would sing "Sometimes I grow homesick for Heaven, and the glories I there shall behold. . ." with tears streaming down his face. Hess had no inhibitions; he loved to sing, to talk, and to laugh. He also enjoyed action and good food, anything from Limburger cheese to raw oysters. Driving home from church on a Sunday morning he would shout to anyone he saw walking along the street, "Come over for dinner." His wife never knew how many she would have to set the table for.

This lusty man was the liaison between the Hesston community and the Mennonite school. His love for his church could not be questioned. Yet when he saw no reason for what the church asked of him, he did not quibble about it, he merely ignored it. This was evidenced in his buying a piano for his home when the church frowned on musical instruments. He also bought liberty bonds during the war when the church was advising against it, and he always voted at every election. Hess was not very diplomatic in his relations with the church, which undoubtedly would have caused much trouble for the school with the church had not T. M. Erb handled this part of the Academy's public relations. At the college memorial services after Hess's death, one church official began his eulogy with "Brother Hess had faults; he had glaring faults. . . ."

In spite of these the school did not refrain from seeking his counsel. A faculty member received a blackmail letter which threatened the life of his wife and boys and requested that he put $1,000 under a certain bridge. The man came to A. L. Hess for advice since seeking help from the law was not a common practice in (Old) Mennonite circles at that time. Hess, without hesitation, went to the Newton police and let them handle it.

Coupled with his generosity, sentimentality, and earthy exterior was a very keen, astute, and enterprising business sense. It was said that other men could sell their livestock and lose, but "Uncle Abe," as he was fondly called, always seemed to make money on his. Hess knew when to sell and when to buy. His business and promotional skills as well as his generosity made him invaluable to the Hesston Academy and Bible School's beginning, for his interest in the school's progress could be channeled directly back to his concern for the town of Hesston. He knew that a thriving school would give the dying town the needed transfusion of energy to put it on its feet again. Hess was also determined that no project that he championed failed. Because of his love for young people and his unwavering faith in Christian education, he frequently dug down into his own pocket to pay interest due on a note or to purchase needed equipment for the school. No records were kept of these gifts and no strings were attached.

These, then, were the two natives of Hesston who figured most directly in promoting Hesston Academy and Bible School. T. M. Erb wore a black homburg hat with the crown uncreased, he served the church and school seriously, and he found duty more compatible with his temperament than personal pleasure. On the other hand was "Uncle Abe," wearing a natural colored stetson hat with no necktie. He lived life to the fullest and "never met a man he didn't like." Both men gave the town a new lease on its waning life, as well as projecting their personalities and ideals deeply into the image the town now presents.

At the time the Academy was started there were no buildings south of the present location of Highway 81. But from this time on, the town took on a new growth. Each year new buildings were constructed, and 60 acres more were plotted and added to the town. The population increased to 400 by 1917. The village of Hesston had threaded a drawstring of varied interests throughout the surrounding communities, gathering them in, either as in-

HESSTON SCENES OF 60 YEARS AGO

Top photo: *Newly-built homes on south Main Street in 1912 (view toward the north) are evidence of the renaissance that took place after the church school was begun.*
Middle: *An early mail rig in front of the post office.*
Bottom: *Hesston's first hardware store, and the only one of the town's original office buildings still in use today. Operated by M. M. Vogt, the store is noted for its antique atmosphere.*
(*Photos from the author's collection*)

dividuals or groups, to invest in making an unified city. Of course, it had a long way to go, but this indicated a healthy beginning.

The French community north of town—their village base, Elvira, having been transplanted to Hesston while their Lutheran Church building had been moved to Moundridge—disbanded in the early 1890's. A few moved to Hesston, some to Moundridge and Newton, but most of them went to Oklahoma to get in on the Cherokee Strip Run or other less publicized "runs." They sold their land to the Holdemans (Church of God in Christ, Mennonites) who were rapidly moving into McPherson and Harvey counties. Today the only surviving remnant of the French community is a cemetery several miles north of Hesston. This breaking up of the French community, on the other hand, greatly increased the holdings of the Holdeman Meridian Church community, which had its beginning in 1873. The Holdemans strictly maintained their own identity as a church community within the greater area of the Hesston community.

Another church community that retained its own identity was the Highland (Trinity Evangelical) Church. From 1880 to 1910 they met in a one-room schoolhouse half a mile north of their present church. Then they built a church about five miles east of Hesston. At one time this community had their own band and baseball team. The third church community which chose not to move to Hesston, but still contributed toward greater Hesston, was the First Mennonite Church of Garden Township (General Conference Mennonites). For one year they met in the schoolhouse of District 43; then in 1888, they built a church five miles west and half a mile south of Hesston. They originally were a part of the Halstead community about 20 miles southwest of Hesston. Because of the distance from Halstead, the First Mennonite Church pulled away and established their own church community, thereby becoming part of greater Hesston. In 1950 they built their parsonage in Hesston.

The Methodist Episcopal Church was the first group to move their building into the town of Hesston, probably because their membership was more scattered and they had never actually established a church community as such. They had organized a Sunday school in 1878 in a schoolhouse; then five years later a church building was erected one mile north and one mile east of Hesston. In 1887, one year after Hesston became a town, the building was moved to the site of the present triangular flower garden at the junction of Highway 81 and Main Street. At this time, the church's name was changed to Hesston Methodist Church.

The Evangelical United Brethren Church also began in a schoolhouse, District 49, five miles southwest of Hesston. One year later they moved to District 20, two miles south of Hesston, and the next year they built a church building in town just one block west of the grade school, where they had had meetings for a short time.

A Mennonite Church developed in conjunction with the Academy and Bible School, and for many years services were held in the assembly hall of the college administration building. Up until this time all Mennonites in Hesston had driven out of town to the Pennsylvania Mennonite Church, located one mile south and three miles east of Hesston.

It seemed that following the beginning of the Academy,

Continued on page 20.

THE FOUNDING EDITOR REMINISCES

Reflections About *Mennonite Life*

By CORNELIUS KRAHN

OFTEN we arrive at a parting of roads. We are challenged to make a choice in which direction we want to or ought to turn. There was a time when the question was raised whether *Mennonite Life* was to be. *Mennonite Life* was started, published and edited under the sponsorship of Bethel College. And then came the day when we faced the question whether it was to be or *not* to be.

In our day, large and small periodical publications come and go like the seasons of the year. In our situation it is fortunate that *Mennonite Life* will continue. We are not here to say farewell to what was started, but to transfer a publication to a new publisher and editor. In this situation a few reflections are in place.

It so happens that I have been most intimately associated with the beginning, editing and publishing of *Mennonite Life* which started in the post-war years of 1946. How did it begin? I had come to this country in 1937 and spent a year on the campus as teacher of German, a learner of the English language and an assistant in the Bethel College Historical Library. After one year at the University of Wisconsin I spent four years teaching at Tabor College.

One day I happened to be on the main street of Hillsboro when prexy, Ed. G. Kaufman, of Bethel College was also strolling on the same street. Naturally, we exchanged a few words and he made a casual remark in parting which became crucial in my life. The question he posed was whether I would be interested in accepting a job at Bethel College.

The next year I succeeded Abraham Warkentin as the Director of the Historical Library and a teacher of Bible and German. That was a triple assignment. The other one that I had proposed at the time of my accepting the position was the initiation of a quarterly illustrated magazine. Dr. Kaufman and I had agreed on this. Thus Bethel, like Goshen, would develop a Mennonite depository of archives and books and would have a channel to communicate some of the riches to the Mennonite constituency in the form of an illustrated magazine. For me that was quite an ambitious undertaking and an unusual challenge.

Had I not just recently arrived in this country, totally unaware and unprepared to communicate in the language of the country? Quite often it takes a total unawareness of facts and the actual situation to boldly venture into something that will either make or break a person. I had been transplanted some 15 years before from a small obscure Russian village into the centers of education in Germany and had sort of become Westernized and Germanized culturally and linguis-

Executive Board of Mennonite Life, *pictured in 1955 in the Bethel College Historical Library at the time of the magazine's tenth anniversary. From left: D. C. Wedel, chairman; H. A. Fast; E. G. Kaufman, vice chairman; Harry Martens, treasurer; Cornelius Krahn, editor; John F. Schmidt, assistant editor; and R. C. Kauffman, secretary.*

tically. The appearance of Hitler on the horizon had forced me to go West. I went to The Netherlands where I took out my first papers and where I was graciously offered a grant to continue my Mennonite curiosity and research in America.

I had a few lessons in English, but they were barely enough to get some food in a cafe, call up a person on the telephone or communicate on the most elementary level. Naturally, I needed a tutor beyond Dr. J. E. Lindscheid whose classes I audited during the first year at Bethel and my patient students whom I tried to teach German and some basic facts about Mennonite history, life and thought while they taught me English.

Fortunately, at the steps of the administration building I had met a young lady who had just graduated from Bethel College and majored in English. She volunteered to use her best German she had inherited from her Marienburg mother and Volga father. She also conveyed to me some of the elements of English; and in due time she consented to become my lifetime tutor, or shall we say, partner.

It was people like she who gave me the courage to get started. And then there was Benny Bargen, the expert in filing and producing the printed page. C. Henry Smith, J. Winfield Fretz, Melvin Gingerich and A. Warkentin were associate editors and Benny Bargen circulation manager. With the January 1948 issue John F. Schmidt joined the editorial board. During the same year (inside back cover, April 1948) over a hundred contributing editors were added. The Administration of *Mennonite Life* was always the president, the dean, the director of development and the controller or business manager of Bethel College.

The college had a printing press managed by J. J. Voth, and here the first issue of *Mennonite Life* appeared in January 1946.

The first years we catered to the Mennonite family by featuring outstanding individuals, communities, enterprises, etc. Most of them were heavily illustrated. Quite often articles and captions in the German language were found side by side with those in the English. This was to attract the Canadian constituency and to make it a really international and inter-Mennonite periodical. Gradually, issues were devoted to topics such as education, agriculture, Mennonite Central Committee, mental health, world conferences, missions in Japan, Africa, etc. During the last decade a stronger participation of Bethel College faculty members and students occurred. We shifted to more controversial, contemporary issues in learned and popular articles.

A significant feature since April 1948 has been the annual "Mennonite Bibliography" and the "Mennonite Research in Progress." These have become of special interest to scholars and to university and public libraries. The number of the latter subscribing to *Mennonite Life* is the best proof of the interest in the magazine. The requests for back issues either in bound volumes or in single copies increase. Much appreciation are the indexes which appeared in the January 1956, 1961, 1966 and 1971 issues. We have done our readers a great service in presenting book reviews regularly.

A brief survey gathered from the indexes shows the following number of articles published by the most regular contributors (those with five or more articles): Cornelius Krahn—99, Melvin Gingerich—43, J. Winfield Fretz—31, Warren Kliewer—30, John F. Schmidt—26, Elmer Sudermann—21, Elaine Rich—17, Jacob Suderman—15, William Keeney—12, Walter Klaassen—12, Vernon Neufeld—10, H. A. Fast—9, James Juhnke—7, Irvin Horst—7, Russell Mast—6, Robert Regier—6, Ed G. Kaufman—5.

Encounters with Russian spokesmen
offer opportunities
to view their society and ours . . .

Through Soviet Eyes

By GRANT M. STOLTZFUS

TOURS into the Union of Soviet Socialist Republics offer the traveler some opportunity to see Russian society through the eyes of Russians themselves. The 50 persons from the United States who, under the leadership of Dr. Cornelius Krahn of Bethel College, North Newton, Kansas, visited Iron Curtain countries from June 1 to June 21, 1971, had several such opportunities. Arrangements for conferences and interviews were rather easy and routine matters since Intourist, the travel agency for the Soviet government, has been accommodating foreign citizens in this way for many years. Over 25,000 Americans tour the USSR annually.

For those of our group who wished to attend such conferences a total of four formal meetings were arranged through Intourist. Two were in Moscow, one in Kiev, and one in Zaporozhye, the principal city near the former Mennonite communities and known as Alexandrovsk until 1917. The first one, held in the Conference Hall of the Library of Foreign Languages and Literature in Moscow, consisted of a two-hour presentation and discussion by a panel of four persons with questions from the tourist audience. On the panel were an authority on Soviet foreign policy (who chaired the meeting), an economist, a philologist from the field of Soviet education, and a specialist in social security and welfare.

The second conference was in the House of Friendship of the Institute of Soviet-American Relations, one of about 50 similar institutes which exist to foster cultural exchange between the USSR and nations of the world. Here we sat around a table with small American and USSR flags at the center. Our hosts and informants were a University of Moscow professor, a rural sociologist and economist, a teacher of English, a Baptist minister, a surgeon, a dentist, a journalist, and a number of students at universities and technical schools in the city of Moscow. The meeting was chaired by a lady.

The third and fourth conferences were arranged for in the cities of Kiev and Zaporozhye respectively. The numbers attending these were smaller both for the Russians and the members of our group. In Kiev's Intourist office we encountered a journalist and a history professor of the University of Kiev; in Zaporozhye the interview was with the Vice Rector and the Dean of the Zaporozhye Pedagogical Institute which trains students to become teachers of secondary school. Here we met in the administration building of the Institute. At all but the last conference we were able to converse in English; and at each conference we were courteously greeted and entertained.

RUSSIAN PANELISTS IN MOSCOW
Tour group attended four such meetings

To be sure there was some repetition and overlap in the topics discussed. Our hosts were quite free to talk and it was not always easy to register a question or make a comment. Yet in the main there was a wholesome give and take; amid differing viewpoints the atmosphere at each conference was cordial and never strained. The general areas of interest could be classified as in the fields of the economics of a socialistic society; literacy and education for the masses; welfare, health, and housing measures in an industrializing Russia; control and freedom of communication media (the press in particular); international relations; and the status of religion.

The 14th Congress of the Soviet Communist Party had met only a few weeks before (April, 1971) and its highlights

Grant M. Stoltzfus is professor of church history at Eastern Mennonite College, Harrisonburg, Va.

were the basis for the economist's report in our first Moscow conference. The new Five-Year Economic Development Plan of the USSR for 1971-1975, he told us, aims to raise the standard of living especially in consumer goods for the masses—a standard now lower than that of the United States. More consumer goods is to be available due to further modernizing of production, better management in factories, increased use of computers, and a more highly developed agriculture.

The Soviets are confident that they will achieve their goals if one can judge by the presentations at such conferences. They find encouragement in such statements as those of L. I. Brezhnev: "In five days our industry turns our more goods than the whole of industry in czarist Russia produced in a year. The Soviet Union's national wealth has grown to great proportions—it is 15 times as much as before the revolution" (April 20, 1970 speech marking the centenary of Lenin's birth).

The problem of pollution was referred to by the economist on the panel. Its control is one of their concerns as is also the conservation of the natural resources in their vast country.

Questions to the economist were not as numerous as to other members of the panel but there were inquiries about salaries and investments. Salaries are according to ability but one can increase his wages by improving his efficiency on the job. Average income is 122 rubles per month (to be raised to 146) with miners receiving 300 rubles because of the danger and difficulty of their job. Scientists receive still more, up to 500 rubles, and artists are awarded beyond that. Workers may deposit money in savings banks and receive interest and they may also purchase government premium bonds. However, it appears that no one can make money through capital investments in the ways familiar to American stockholders. Men and women receive equal pay for equal work.

Rent for apartments is from three to five per cent of the family budget. The rate of charge is by the square meter with no cost for kitchen and bathroom space. Apartment houses are being built at a rapid rate with government assistance. Virtually all Russian cities reflect the same building program which is still to overtake the housing needs caused by World War II and the rapid industrialization of the Soviet Republics. Apartment houses are preferable because they do not waste land and are more efficient.

While government subsidies for medical care, education, housing and retirement needs are ample it was the general observation of our group that clothing prices in the department stores are high. The new Soviet showplace stores such as the ones on Moscow's Kalinin Prospekt and the GUM store by the Red Square are not different in appearance from what one sees in the shops of Amsterdam and other cities of Western Europe. In Berdyansk by the Sea of Azov we saw a new marketplace where farmers were selling vegetables, fruits, and eggs which apparently were produced on small, private acreages and transported by their own vehicles. It looked like a small concession to "free enterprise."

Red Square in the heart of Moscow is the center of political life in the U.S.S.R. Since the Revolution of 1917 the most honored burial place is along the Kremlin wall, with Lenin's Mausoleum as the focal point.

Whatever uneveness or gaps exist in the economy of the USSR are faced by them through comparisons, not so much if at all with other nations, but rather with their own past—a discredited past to be sure and a past which their system has already largely redeemed and, given more time, will redeem "completely."

Much of what the tourist hears when the economy of Russia is being discussed is actually commentary on the following bold statement taken from an Intourist pamphlet, *Visit the USSR:* "In the Soviet Union the task of attaining

the world's highest living standards is being successfully implemented."

Few facets of Russia's life are as zealously talked about as that of education and the quest for scientific knowledge. The story oft told goes something like this: In 1917 only three per cent of the population were literate. Today illiteracy has been practically abolished and one-third of the population is engaged in learning.

A University of Kiev professor of history said to us: "My grandfather was nearly illiterate and my grandmother entirely so. My father died in the Great Patriotic War (World War II). He had been a factory worker. I have been able to get an advanced education and my children now go to kindergarten." The implication was clear: he was "sold" on his country's system of education.

Education, including higher education, is free though college admission requirements are "stiff." Six years in a medical academy plus one year of internship are the requirements to become a doctor and youthful prospects for this profession are channeled early in this direction. Education, we were told, is a continuing process in the Soviet Union with a total of 50 million in school in a population of 242 million. Ten years of schooling is obligatory with extension and night classes for workers in offices, plants, and factories.

ORNATE CATHEDRAL IN KIEV, UKRAINE
Known as the cradle of Christianity in Russia

At the Zaporozhye Pedagogical Institute the Vice Rector (counterpart to an American college president) and the Dean explained their Institute's program which began in 1930. All disciplines and lectures are directed by the Marxist-Lenin theories under which their institution has expanded to include physics, philology, music, physical culture, history and the social sciences. American literature is studied and the Vice Rector told of his own fondness for Jack London, Mark Twain, Walt Whitman, and Theodore Dreiser—all of whom are available to Russians in their own language.

Apparently Soviet education strives to combine the practical skills with subject matter that is intended to aid in achieving self-fulfillment. Creativity is encouraged in intellectual and esthetic lines. These two educators stressed the need to develop bodily skills with the result that physical culture is amply provided for. "Our performance in the Olympic games shows this."

Wholesome social responsibility is imparted to students not in special lessons but in the nature of the courses and by the teacher who "must be an example in his attitude toward society." Personages in literature are studied in this vein—to exalt types of life that will benefit society.

How train youth to be internationally minded? Time is devoted in classes to discussions on what is in the papers and on TV. International events are discussed weekly in certain classes. Since the Great Patriotic War of the 1940's pen pal clubs have been formed and at ZPI there is association and interchange with youth from Italy, Sweden, and America.

In the intimacy of this conference a member of our group asked what can we all do to promote better understanding between our respective nations. Both the Vice Rector and the Dean were alert to respond to this question. Both had seen military action in World War II; both had been at the front and had been wounded. They were two persons who wanted no more war. They spoke with frankness and deep feeling: Americans must be attentive not only to themselves but to other nations. The world has become smaller; both the USSR and the USA are rich and powerful. If both could turn their military expenditures into other things they and the whole world would be better off.

Our informants went on to say that both Americans and British have distorted views about Russia. To this we of course agreed and replied that we felt the distortions were not all on one side. While we respect Russia's economic and technological achievements we had to be honest and say that Americans have mistrust about Russia's international policies at certain times and places. And "we cannot forget Stalin." We were assured that American mistrust is based on misconceptions about the USSR. They, too, cannot forget Stalin. (Stalin, we observed in all the cities on our tour, was quite conspicuous by his absence in those places where the post-revolutionary "greats" were honored.)

Each country, these two educators said, should decide on its own form of government. "If you prefer a capitalistic system that is up to you." They commented in passing that the

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The Peril and Promise of Christian Colleges at the Crossroads

WITHOUT A VISION

By HAROLD J. SCHULTZ

WITHOUT A DREAM, without a vision of what we can be or hope to be, a people, a college, or a church perish. Carl Sandburg puts it simply: "Nothing happens unless first a dream," or the British poet of the 19th century Arthur William O'Shaughnessy captures it in *The Fountain of Tears*. He writes:

We are the music makers
And we are the dreamers of dreams.

One man with a dream, at pleasure
Shall go forth and conquer a crown
And three with a new song's measure
Can trample an empire down
For each age is a dream that is dying
Or one that is coming to birth.

"For each age is a dream that is dying or one that is coming to birth." That is where we stand now as a private Christian liberal arts college at the crossroads of two eras—of an age dying and of one that is coming to birth.

That is both the peril and the promise of any turning point in history. Education is currently in a state of flux. The pace of change quickens each year. Change *per se* is neither good nor bad, it is simply a fact of life. The excitement, the challenge, is to channel that change so that our life becomes more lovely, more humane, and our educational institutions more enriching and creative.

There is, understandably, a tendency to have only a rear view mirror of life and of education, to return to the "good old days" with a locked in curriculum, an isolated campus and a prescriptive code of ethics. It served its purpose, and often well, at one time, but you can't turn back the clock. One can no longer separate the college from the collision of ideas found in the larger culture.

Bethel College can be proud of its past. You can't read the history of this institution without being moved by the drama of men with vision dreaming impossible dreams. When we talk about risks today, or a vision for 1980, we are in the tradition of Bethel's founders who took great risks and leaps of faith in their day. To be authentic, to be true to itself, Bethel will continue to find identity in its Anabaptist and Mennonite heritage. Such a heritage, however, demands a vision of how a college, so conceived and so dedicated, can find both resources and educational experiences that minister to the current and future needs of Bethel students.

The challenge of the future will be greater perhaps than ever before. Lip worship or a printed list of Bethel's goals will not be sufficient. We must be what we say we are. We must bend ourselves to the service of all men. Father Hesburgh of Notre Dame pointed this out. He said we were all so busy growing in the last 20 years that we did not have time to ask whether what was good for two per cent of the college age group in 1900 was equally good for the 40 per cent of the college age group, or eight and one-half million students, in 1970.

I would concur with Senator Hatfield, our inaugural speaker, when he says in his book, *Conflict and Conscience*, "Our nation was born in revolution. Why is it then that we have suddenly become so fearful of change? . . . Peace will not come to earth until the total needs of mankind are met. . . . We cannot protect the status quo." Such horizontal or peripheral vision of man and his needs is made complete by the reconciliation of man in Christ Jesus. I have found, or, as Hatfield puts it, "I believe the wisdom and compassion demanded to solve any of today's personal or societal problems cannot be found in any person or place other than in the power of God working through man."

The profile of events and issues that force change be-

Harold J. Schultz was inaugurated in October 1971 as president of Bethel College, North Newton, Kan.

Are we, or can we become, a creative minority and offer a joyful, authentic alternative in the spectrum of higher education?

comes increasingly clear. The sheer growth of numbers in young adults entering post-high school education challenges the structures of education established for a more limited clientele. In growing older there is also a tendency in each institution to proliferate its functions and objectives for very good reasons at the time. In time, institutions multiply their commitments and permit their growth to be governed too quickly by the random availability of the resources of the moment. Such random growth patterns lead obviously to a conflict of purpose, of goals, and always of means to achieve our goals. We are tempted to go into many things and do many things poorly.

The pressures are compounded by the random growth of community colleges dotting the landscape and giving away almost free, except to the taxpayer, what the private college has to charge for. Add to this the spiraling costs—the fact that it costs more to do less every day in education—and the yawning credibility gap between those who provide the resources in private education, the donors, and the students who use those resources, the consumers. In such a context it's quite tempting to give in to the new pessimism about the future of private education, and to say that it has been tested and found wanting.

I am neither an optimist nor a pessimist. I am simply convinced that it is possible not only to survive but to grow in stature and in service. If one looks at history one sees again and again that the direction of change is not locked in or predetermined. One sees crossroads, a selection of options. Two roads diverge. The real question is to learn what are the viable and meaningful alternatives open to us now. Here is the excitement and occasion to dreams. The current ferment should open up a variety of educational options in the seventies. We can either help form these models or be formed by them. And playing safe is no security. In the highly competitive academic world of education today when our admission counselors are scrambling to outsell one another to a prospective student who is already worldly wise and jaded by such undue attention, students and donors are not going to buy an outdated or nondescript college.

Our future is to be *more* distinctive at Bethel, not *less*. To do a few things very well, not many things poorly. There is risk in this but there is infinitely more risk in trying to be all things to all people or in being a nondescript ex-Christian college. Dag Hammarskjold, the late secretary general of the UN, said, "It is when we all play safe that we create a world of utmost insecurity."

As a historian, my mind flits from example to example where a small determined minority changed the world. That is what is exciting and threatening. One did not really take the Bolsheviks too seriously in Russia in 1917. After all they were only 200,000. How could they take over a giant nation of six million square miles? The interim premier, Kerensky, knew they were plotting but he did not take them seriously until the night before the coup; by then it was too late.

Turn the coin and ask who really believed that a small band of disciples, unarmed, often illiterate, could overturn the mighty Roman empire and be the church, the only institution to survive its fall. Martin Luther King put it: "Almost always the creative dedicated minority has made the world better, not the passive majority."

Private education in America will never again be the establishment. Our numbers are dwindling every year. As Christians reflecting on such a minority status in the world this should really not distress us. The real question we have to face is: Are we, or can we become, a creative minority and offer a joyful authentic alternative in the spectrum of higher education? Here is where Bethel has a challenge.

Sam Gould, recently chancellor of the State University of New York says: "The university has always been ahead of its time yet behind the needs of its people. Rightly understood a university is not a place; it is an ideal and an activity, guided by vision and reshaped in action. The paradox of our time is that the university has been so busy reshaping knowledge aud culture in the face of incredible changes in space, time and value, it has not had time to reshape itself."

Certainly the ability to understand and adjust to change is precisely what higher education today is all about. I see the college of the future far more flexible than it has been in centuries. It will increasingly be a global university with exchange of students and professors across cultural and international frontiers.

First, a few comments on the means of change because means are more important than ends since they determine ends. To assume that instant change, like instant coffee, can occur with little regard to the process that successful change demands is not a vision but a nightmare of nihilism and anarchy, and that is the worst tyranny of all. Jean Francois Revel, in his current best seller, *Without Marx or Jesus,* makes the valid point that in America we will not be saved by the destruction of civilization or by its mere continuation. Rather, it is essential to develop the ability to reshape our civilization and our educational institutions without repudiating or annihilating them. This is the originality of the American Revolution—that profound changes can transform American society without wrecking the institutions.

In distilling a few observations from history, my mind turns first to Mahatma Gandhi, a skinny, frail, stooped, Indian who had a vision of a free and independent India. Gandhi's method was *satyagraha,* or soul force, whereby your opponent was weaned from error by patience and love, not crushed. During World War II, Gandhi had a perfect chance to purchase independence by guerilla tactics and violence. He refused, knowing the means would poison the goal. Instead, when the Indians, led by the frail Gandhi in a loin cloth, allowed themselves to be beaten with batons and rifle butts and did not cringe or reply in kind, they showed

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SCENES FROM THE PAST

An engaging glimpse into a bygone era is provided in this photograph of the First Mennonite Church of Berne, Indiana, taken sometime in the 1890s. Even in those days church parking lots apparently had considerable traffic—although of a different kind than today—as the throng of worshippers departed after the morning service.

The view is from the east and the road on the right is now Berne's Main St. In the distance to the west, rail fences divide the farm land.

Swiss Mennonites from the canton of Bern first settled in this northeastern Indiana area in 1838. The Berne congregation, however, was begun by a group of 80 persons who left the Swiss Jura for America in 1852. They cleared trees and drained land around a spot where the town of Berne is now situated.

In 1856 the congregation began erecting the first church building, which was completed in 1860. The second meetinghouse was built in 1879, was remodeled in 1886 (the church pictured above) and again in 1899. The present large brick church was dedicated in 1912, with an extensive education wing added in the 1950s. Today this 1,276-member congregation is the largest in the General Conference Mennonite Church.

The original print of the above photograph was sold to a Muncie, Indiana collector at a sale in Berne last year, when it was rephotographed by Mel Leichty of *The Berne Witness*, through whose courtesy it is reproduced here.

A college senior asks veteran teachers to compare youth of yesterday and today

From the Longer Perspective

By CAROLYN E. YODER

DR. & MRS CHESTER K. LEHMAN
Officially retired, but hardly time to talk

MOST PEOPLE are too polite to say it outright. After all, "the younger generation is going to the dogs" is a rather trite statement. So the idea comes through in many camouflaged ways:

"Did you see Jacob Yoder's son's hair? To think he attends one of our church colleges!"

"Imagine, they're wearing blue jeans to a Sunday morning worship service!"

"That music sounds as if it comes from the jungles of heathen Africa."

I guess the reason that I react is that it's my generation that's being talked about. I'm not trying to say that I never hear anything positive; sometimes I think we're overrated. But all in all, I feel that many people view youth with suspicion, hesitancy, and maybe even a bit of fear while they romanticize the "good old days" as the epitome of dedication, consecration, and communication.

"Were the good old days really so good?" I've often wondered. And if they were, how were the young people then different?

As an Eastern Mennonite College student, I knew that Chester K. Lehman, D. Ralph Hostetter, and Ernest G. Gehman have each been on campus for approximately 50 years. They, if anyone, could tell me about the changes in Mennonite young people over the years.

So, armed with a recorder, notebook, pen, a list of questions, a great deal of curiosity, and a bit of trepidation, I began my inquisition.

Despite the fact that Chester K. Lehman recently celebrated both a half-century of teaching at EMC and his golden wedding anniversary, he still gives the impression that he is brimming with energy and ready for 50 years of involvement wherever he can use his numerous talents.

"I hardly have time to talk," he greeted me the day of the interview. "I'm struggling over a book entitled *New Testament Theology* right now and I should be working at that."

"I'm officially retired from the college now," added Lehman who was dean from 1921 to 1956. "But I'm still teaching part time in the seminary. And I work in my garden and run errands for her," he joked, indicating his wife, the former Myra Kendig of Millersburg, Pa., who was sitting beside him.

"I want her to participate in this discussion today, too," he informed me. "You see, we're both getting just a little bit forgetful. So we work as a team. What one of us forgets, the other remembers, and we manage quite well!"

Mrs. Lehman, who received a diploma from Millersville Normal School, is a Sunday school teacher, a member of the Virginia Mennonite Home Auxiliary, WMSA, and the EMC Faculty Wives Book Club.

Lehman is also from Millersville, where he graduated

Carolyn E. Yoder of Quarryville, Pa. is a senior English major at Eastern Mennonite College.

from high school and attended the Normal School. A member of the first college graduating class at Hesston (Kan.) Academy and Bible School, he was also the first Mennonite to graduate from Princeton Theological Seminary. He later took Th.M. and Th.D. degrees from Union Theological Seminary in Richmond, Va.

After serving as an assistant principal in the Pennsylvania public school system, he joined the Hesston faculty. Since 1921, he's been a member of the EMC faculty serving as dean, registrar, head of the Bible department, and professor of theology.

A long-time friend of Lehman's is his neighbor, D. Ralph Hostetter. Like Lehman, Hostetter was almost too busy for an interview. "I want to work in my garden this afternoon," he told me after asking how much time our discussion would take.

It was 1:00 p.m., the temperature registered 88 degrees, and the humidity was none-too-low.

"Where do you get all of your energy," I asked him, remembering the reports of my classmates who said the 70-plus-year-old professor kept them scrambling as he set the pace on bird hikes and geology field trips.

Hostetter laughed. "Oh, I just eat the right kinds of food," he said. "And there's so much to do. My goodness, a person gets energy just seeing all there is to do."

Hostetter, who was born near Lititz, Pa., attended no high school, but he eventually went to Harvard University where he received a master's degree in education in 1922. "I went to Harvard because I knew it was a good school, and I wanted a good education," he said matter-of-factly.

Earlier, Hostetter had received an A.B. degree from Franklin and Marshall College ("I went there because it was close to home") and a master of science degree from Lebanon Valley College. In 1938 he received his Ph.D. degree from the University of Virginia.

Hostetter came to EMC in 1923, "two years after my friend C. K. Lehman." At EMC he was director of the high school for 17 years and a college biology professor.

Now professor emeritus of biology, Hostetter still teaches geology and ornithology classes and is curator of the D. Ralph Hostetter Museum of Natural History, located in EMC's Science Center.

Justifiably, the museum bears Hostetter's name. "I've been collecting for such a museum for 40 years," he said, "but only got a chance to display the items three years ago when the Science Center opened. "I spent my sabbaticals in travel rather than in writing books," he laughed. "The museum is my book. I feel justified in spending good money for valuable specimens because I know that thousands of students and community folks benefit from the museum."

Hostetter and his wife, formerly Kathryn K. Kauffman of Manheim, Pa., have collected many of the specimens and artifacts during their travels in the United States, Canada, Mexico, Europe, and Africa.

In the days when EMC was only a small, yellowish plaster building on a muddy slope in "Stringtown," Ernest G. Gehman came as one of 18 junior college students. Husking corn and picking peaches on Saturdays to pay tuition, he graduated with an advanced Bible diploma, then went to Goshen for a year before taking his B.A. and M.A. from Franklin and Marshall College in Lancaster. He won his Ph.D. in German at Heidelberg University.

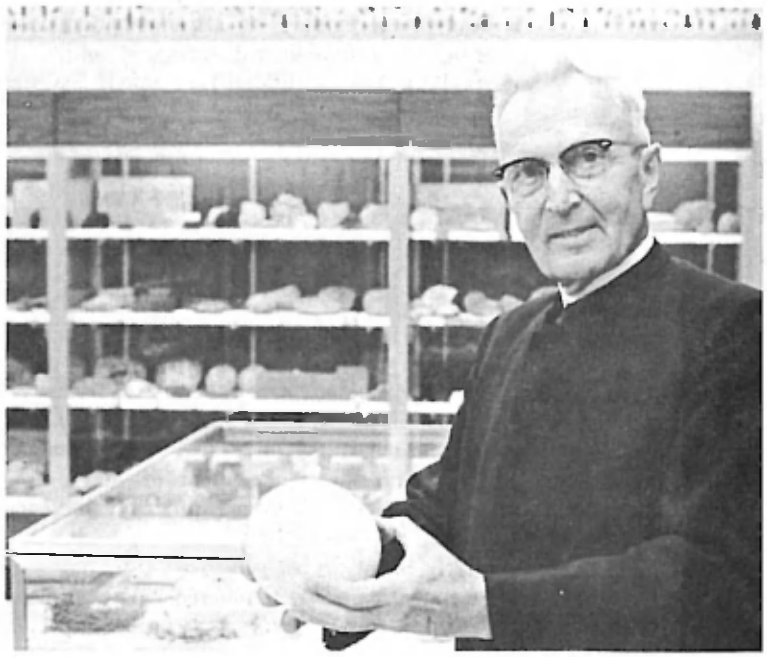
In the fall of 1924, Eastern Mennonite School President A. D. Wenger and Dean Chester K. Lehman asked Gehman to return to join the faculty. "I have been at EMC ever since," said Gehman who served as chairman of the department of foreign languages and professor of German during many of his 46 years at EMC.

Now professor emeritus of German, he and his wife, formerly Margaret Martin of Hagerstown, Md., live on Hillcrest Avenue in Park View in a sprawling stone house that Gehman designed and helped to build himself.

"How do college students today compare with those of 40 or 50 years ago in terms of age, motivation, and goals?" I asked to spark the discussion.

"Young people do things at a much younger age than they previously did," began Hostetter. "Years ago higher education was an unpopular thing. So those who braved coming to college had a definite goal in mind, usually to prepare for a specific church work.

"Many freshmen today don't know why they're in school, so they waste both time and money," the biology professor added emphatically. "I think a lot of them should stay out and work a year or two before they come."



Dr. D. Ralph Hostetter
Forty years of collecting for Natural History Museum

Gehman agreed that many young people now do go to college because it is fashionable. "But," he countered, "college is an excellent place to become aware of existing needs. I think that many students find a purpose after they have been here for a while."

"I was going to say that students aren't as service-centered as they once were," said Lehman slowly. "But just the fact that they come here for their education, in view of the fact that a state school is much less expensive, says a lot."

He paused a moment, thoughtfully. "I think they come here because they want something that a state college doesn't offer—Christian education."

"I don't think it's quite correct to say students aren't as service centered as they once were," objected Mrs. Lehman.

"The word 'service' has a different connotation than it did years ago."

Hostetter agreed. "It used to mean a 'special' church work—going as a missionary or entering the ministry. Now tutoring slow learners, painting a house, or taking underprivileged youngsters to a party are called service." He waved his hand in a characteristic gesture. "I just don't know. . . ."

"Oh, I think it's good," put in Mrs. Lehman quickly. "Young people today are getting out more in real contact with people much more than they did fifty years ago. Evangelism is no longer this colonial method of going in and telling people what to do. It's living among people, associating with them and getting the gospel message across in that fashion."

She smiled. "I'm very optimistic in this area. I think young people bridge the gap in this area much more effectively than they used to."

The discussion had gained momentum of its own, and I settled back in my chair.

"Well, there's one thing I can't understand," Hostetter was saying. "I hear young people who are dissatisfied with

"Students 20 or 30 years ago didn't feel they needed to have any say in how the college was run"

life say that college isn't meaningful. Why, I can't imagine that! Of course we can't all be President of the United States. But to say that life isn't meaningful! I can't even conceive of that!"

He turned abruptly to me. "Can you?"

"I . . . well, no, I guess no," I stammered, taken aback.

"Then what are they talking about?" he probed. "Think of it—a life that isn't meaningful!"

I did some fast thinking. "About college, sometimes it's easy to feel that the knowledge we're constantly absorbing isn't really what's important," I tried to explain. "It seems removed from what's really happening in the world. That makes college seem meaningless, a waste of time. Didn't students feel that way 30 years ago too?"

"They weren't as conscious of it," Gehman reminisced. "They didn't talk as much either about an identity crisis and knowing one's self. In a way, I don't think it's good for people to have their minds centered on themselves so much."

"Life is more complex than it used to be," observed Lehman. "And I think the larger number of students and the more rapid pace of life are factors that are causing this new awareness."

Mrs. Lehman felt that students take self-examination too far. "Any good thing overdone has its hazards," she observed in her objective way. "So I think some of this self-examination runs to seed until it makes people miserable. While this is a problem that has always been with people, I think it has been accentuated in more recent years. In the past, students accepted themselves as they were."

"But along with this is a greater openness on the part of students to talk about their problems, express themselves, say what they're thinking," observed her husband.

"And you think that's healthy?" I queried.

He nodded. "I think there's a value in being open-minded and expressing one's self. However," he cautioned, "I think they must also realize that with real independence comes a great deal of responsibility. For instance, students 20 or 30 years ago didn't feel they needed to have any say in how the college was run. They more or less felt that if they came here, they did as the school asked them to, and if they disagreed too much, they went elsewhere. I'm not saying this isn't good," he emphasized. "I just don't think many students realize the responsibility such involvement carries with it."

"Yesterday's students at EMC didn't have channels such as a Student Government Association or the opinion board on which to express themselves," noted Hostetter. He shared Lehman's view that while students are crying for freedom, they do not want to take responsibility.

"I'm amazed sometimes at how little respect some young people have for their parents and elders," Gehman spoke up. "I don't just want to hold up the past and say it was more ideal, but I think young people used to have more respect for the wishes of their elders."

For a moment there was silence. Then Mrs. Lehman observed: "I wouldn't want to underscore that too much. I think that students in the past were respectful outwardly, but weren't always inwardly. And as usually happens, we hear more about those who are disrespectful than the majority who show respect."

"Parents aren't as rigid as they were years back," added her husband. "Putting the two together, young people are having greater freedom, but often fail to realize the necessity of personal restraints."

"Disrespect starts in the home," Hostetter agreed. "We can only expect that it will carry over to other areas."

Gehman concurred, "You know," he said slowly, "the thing I find difficult to accept is the way students relate to the government. Years ago Mennonite young people felt that they should be grateful that our country respects our religious convictions, especially on matters such as cooperating with the draft. Now that has changed."

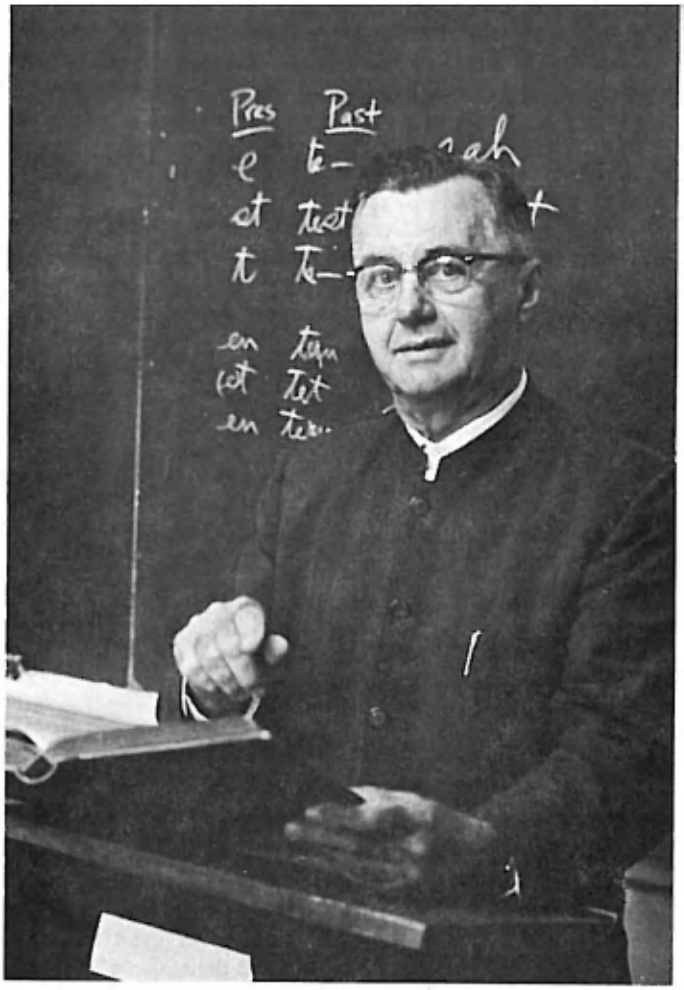
I could sense that the Lehmans and Hostetters felt the same way. Much as they wanted to understand and accept today's youth as they are, this area remained unresolved in their minds.

"We remember World War I, when COs were mistreated and suffered," recalled Lehman. "Then the government granted us this provision of alternate service so that we could serve without violating our consciences. I'm concerned. I hope that our young people will not shove aside the provision the government has made for the CO position."

I could feel the unspoken accusation. What their generation had suffered for, my generation was rejecting. Seeing it from that perspective cast it into a different light.

The discussion shifted to athletics, providing comic relief as Gehman described 1930 attitudes toward sports.

"I used to solicit funds and recruit students for the col-



DR. ERNEST G. GEHMAN
Forty-six years of foreign language teaching

lege," he recalled. "People would say, 'I understand that EMS has tennis and basketball for exercise. Couldn't you give them axes and let them chop wood?"

We all laughed. Gehman continued, "I would ask them if the girls should be required to chop wood, too, and what would we ever do with all the wood? Most people just hadn't thought of that!"

"The students and faculty didn't think there was anything wrong with athletics," Lehman added. "It was the constituency."

"Not unlike issues that confront us today," I thought.

" 'Athletics' was a new term, too," put in Mrs. Lehman. "Our constituency became less conservative, and sports participation became accepted."

"I think today's students have a healthy attitude toward athletics," she continued. "And there is certainly no tendency on the part of the faculty to induce certain students to come here because they are great athletes."

Hostetter, however, felt differently. "Sometimes students neglect to study because there is a big game to go to or participate in. College should be an academic community first," he emphasized. "Athletics should come second."

"You've mentioned that the undesirable characteristics you've seen in young people today have their roots in the home," I said. "What advice would you give to young parents about rearing their children?"

"It's a much harder job today than it used to be," began Mrs. Lehman.

"Why?" I probed.

"Years ago we were still quite definitely a rural people," she answered. "The church was our social life, and we were a much more isolated community."

"I remember when my father would ride to Millersville to pick up a weekly paper. Later we began getting a daily newspaper. But even then, we didn't experience what was happening like children and young people do today. The world was 'out there' whereas now it is very much 'here,' " explained Mrs. Lehman.

"At an early age, parents should let their children get involved in contacts outside of the home," her husband offered as a solution to the problem. "This gives the child a clear picture of what the 'outside world' is like. But the parents must be there behind the child to help him interpret and understand what is happening," he emphasized.

"Yes, that's so important," chimed in Mrs. Lehman. "I would tell parents to keep everything open between themselves and their children. That's what happened and is happening as young people become less conservative. Some parents just can't accept it, and it breaks down lines of communication that must be left open."

"The blueprint for rearing children is in the Bible," stressed Hostetter. "I think much trouble stems from the fact that many parents are too permissive."

"On the other hand," he added quickly, "some of the problems stem from the opposite extreme—parents have been too strict and unyielding. The children 'rebel,' communication is cut off, and the child doesn't know the parent's ideals and standards, and vice versa. Knowing the proper balance is a difficult matter."

Gehman felt too that the young parent of today faces a much more complex task in rearing children. "I would urge parents to be sure to teach their children the Bible and how to put it to practical use in their lives," he said. "They should also be certain that they are living as they should."

"It's often been said that young people are the church of tomorrow," mused Lehman. "I feel that they're concerned about the church, that they will want their children to respect the church, too. I wouldn't say I'm pessimistic, I wouldn't say I'm optimistic—I'm just interested and concerned."

"Well, I'm optimistic about young people," declared Hostetter.

"Why," I probed.

"Why?" he exclaimed. "There are many reasons why. They have their whole lives ahead of them, they have the Bible, they have oh so much energy. In fact, some of them seem to have too much!"

He paused to catch his breath, then went on. "Of course there's some things I don't like or understand. But there's no reason to be pessimistic when they have their strength plus all the advantages of a good education. And," he finished with a laugh, "those who lack maturity or depth will eventually 'get dry behind the ears'!"

As I left the interview, I wished that somehow every young person in the Mennonite Church could meet and learn to know these four older persons, or some like them, who are giving their lives to help young people. For after talking with them, I gained not only a heightened confidence in the future of my own generation, but a new understanding and appreciation for "the good old days."

A Review of His Last Major Work

BARTH ON BAPTISM

Das Christliche Leben (Fragment), Die Taufe Als Begruendung Des Christlichen Lebens; Die Kirchliche Dogmatik IV, by Karl Barth. Zurich: E.V.Z.-Verlag, 1967. 234 pp.

By JOHN J. KIWIET

DR. KARL BARTH, the theological giant of this century, called this book his last major publication. In the title appears the qualification "fragment" for this final section of the majestic publication of the Church Dogmatics, begun already in 1932. Barth feels himself in company with the composer and musician he admired, Wolfgang Amadeus Mozart, who died in the middle of his work on the requiem, "Lacrimosa"; and Schubert, who produced his "Unvollendete" ("Unfinished Symphony"). Barth had hoped to write a Volume V on eschatology and to complete all of section 4 in Volume IV, but accumulating commitments and debilitating health at the age of 81 forced him to publish just a section of *Christian Life,* namely a study on baptism as the basis for Christian life.

Already in 1943, Dr. Barth had startled the theological world by his rejection of infant baptism. In the intervening years, his son, Dr. Markus Barth, published a detailed exegetical study in 1951 under the title, *Die Taufe—ein Sakrament?* Although some European theologians, like Joachim Jeremias, Oscar Cullmann, and Kult Aland, reacted with studies defending infant baptism, the Barthian approaches have been largely ignored. In the introductory statement to the 1967 publication on baptism, Karl Barth wonders why the revolutionary Roman Catholics and the radical Protestants could neglect such a basic ordinance as baptism in a time when everything else is being reevaluated.

When Dr. Barth feels lonely in his struggle for believers' baptism, one cannot avoid asking the question whether he is not somehow guilty of isolating himself. In his introductory statement he makes the remark that he does not want to engage in a debate with contemporary theologians, nor does he quote any of them in his book. Karl Barth does want to refer to history, but then only to the reformers. There are a few references to the church fathers, but entirely too few to evoke the interest of Catholic scholars. Amazingly enough Barth does not seem aware of Anabaptist research and theology, nor does he want to give credit to those Christians who practice believers' baptism today. The Anabaptists are mentioned briefly as those people who in a moment of radicalism performed rebaptism, although he refutes the reformers for their vehement rejection of the Anabaptists.

Avoiding dialogue, Barth thus presents us with an excellent and detailed search for a reevaluation of baptism. First of all he wants to disentangle himself from the traditional debate concerning the ordinances in general, which has polarized itself in a sacramental interpretation on the one hand, and a symbolic on the other. The Catholics, Luther and Zwingli lost themselves in defining objects, like water, wine, and bread. The ordinances, however, express a relationship to Christ and his church. Baptism therefore is defined as "the grateful response to God's effective and revealed grace," as "the first step of a Christian life."

Because the relation to God in Christ precedes the response in baptism, Barth devotes the first part of his book to the change of man's relationship to God, which he entitles, "Baptism by the Holy Spirit." Through the work of the Spirit man changes from an unfaithful human being to a faithful servant of God. The Scriptures call this a "new birth," which has its objective beginning in the history and baptism of Jesus Christ. The change of our individual history has its beginning far outside of us ("extra nos"), but reaches out into our own personal history today ("in nobis"). This way Karl Barth wants to shield himself from the merely subjectivistic experience aspired to by the pietistic movements. The change "von unten nach oben," must be preceded by the change "von oben nach unten." Baptism by the Holy Spirit means participation in the unique event of Jesus Christ and evokes in us thankfulness to the Father and the desire for incorporation in the "community of the saints."

Baptism by the Holy Spirit is not identical with baptism by water, which is discussed most elaborately in the remainder of the book. Barth points out that we are now dealing with an act of man, the first act of human commitment. To Barth it is immaterial whether the form of baptism was immersion, sprinkling or pouring. Whatever the form was, it was a clear reference to a "bodily washing." All Christians from the very beginning of the Christian church have desired to be baptized. The main issues to be discussed are the

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abstract categories: "basis," "goal," and "meaning." The first two categories roughly coincide with the objective and subjective aspects of the relationship to God mentioned above.

The longest single section of this book deals with the meaning ("Sinn") of the human response of baptism. It is this section which has the elaborate excursions into New Testament exegesis revolving around two series of questions: firstly, is baptism a "mysterion," an act of God?; secondly, how biblical are the arguments for infant baptism? His conclusion and answer to the first series of questions is that the majority of pertinent Scripture verses cannot be interpreted sacramentally, and attribute power only to the death and resurrection of Christ, which cannot be duplicated or re-enacted in some form of sacrament. The conclusion of the second excursion is that the story of the development of infant baptism is a "kummervolle Sache," which is deeply out of line with the practice of the New Testament. The Baptists and Mennonites are somewhat on the right track, but depend on their faith, which Barth apparently defines as some form of moral perfection. Barth does not clarify his point here, but simply follows Luther in his evaluation of the Anabaptists.

If baptism is not a sacrament, but an act of man, then its power can only be in the prayer of hope mentioned in I Peter 3:21. Barth reaches this point finally as a kind of afterthought. His book had already concluded with the prayer of Revelation, "Come Lord Jesus," and then it dives into three pages of fine print exegeting the passage of First Peter. Indeed, the book is rightly compared by Barth himself with the "Unvollendete" of Schubert. Barth did not proceed to action. He did not withdraw from his church as he once did in 1934 for political reasons, nor did he request a new form of baptism. His excellent study is very valuable in a negative way, namely in order to undo what theology and church history have miscreated. Dr. Karl Barth clears the ground, but leaves it to others to reconstruct!

Family History to Be Translated

Book Traces Migration: Switzerland-Pfalz-U.S.A.

The Heimatstelle Pfalz, a historical research center in Kaiserslautern, Germany has reported that it is translating into German the history book, *The Mennonite Family—Daniel Koller Switzerland-Pfalz-United States.* This book is number 34 in their series of publications. The series is entitled *Schriften zur Wanderungsgeschichte der Pfalzer.* This book was written by Howard Raid, a grandson of Daniel Koller.

The book traces the history of the migration of the Koller Mennonite family from their homes in Switzerland through France, Germany, and finally to the United States. This includes the tracing of all of the family lines that merge into the Koller family.

The most complete of these Mennonite family lines is the Wirtz which was forced to flee because of their Anabaptist beliefs from the village of Unterkulm near Lensberg, Switzerland in 1659. Members of this family line still live in Munchhof near Hochspeyer in Germany where they settled in 1669.

While the Lattschar family record goes back to 1601, the record is not quite as clear as the Wirtz family. However, there is an interesting experience reported about this family. Two of the brothers were forced to serve as galley slaves because of their Anabaptist beliefs. By some means or another they survived this terrible punishment to escape and return to Switzerland, from where they were again forced to flee. They finally settled and established the small village Kuhborncheshof near Kaiserslautern, Germany.

The Koller family is traced clearly from Frudenberghof near Zweibrucken where they settled in 1754. Grandfather Daniel Koller's life and family is a major focus of the book. A rather complete record of his life was discovered in the attic of the Koller homestead in Stockborn, Germany near Kaiserslautern. Here were preserved the letters that he and his family had written in the German language from America to his parents and family in Germany. The first letter tells of his being ready to sail from Le Havre, France in 1875. The last one, written by his widow, tells of the birth of the writer, his grandson, Howard Raid. These letters form the first 80 pages of the book. This is followed by reports of several trips taken by the writer, material from archives, and other books on the family and the areas in which they lived.

There are several articles from the Christlicher Gemeinde-Kalender about members of the family. There is a brief history of the Ellenberger family and original poems by Rev. Henry Ellenberger who was the first ordained Mennonite minister to have a church west of the Mississippi River.

The volume includes a detailed and complete genealogy of the Daniel Koller family, going back as far as possible at this time and bringing it up to the present time. Twenty-two different family names are identified among the ancestors. Finally there are 45 pages of pictures, beginning with those of the family homesteads and villages in Switzerland and Europe. The oldest is identified as the 300-year-old Wirtz family home. There are pictures of some of the churches in Germany where the family worshiped. The illustrated section ends with family pictures spanning seven generations, including all of the descendants of Daniel Koller (1856-1971) as well as his parents.

This book was written for the 23 first cousins of the writer. The family names of the direct ancestors are as follows: Koller, Rings, Lichti, Bergthold, Lattscher, Beutler, Ellenberger, Hirschler, Hertzler, Kramer, Rink, Stauffer, Wirtz, Bachman, Huy, Schwartz, Becker, Ummel, Weber, Haffner, Schowalter, and Wissler. Almost all of these names are familiar names in our Mennonite communities.

BLUFFTON COLLEGE *Howard Raid*

Early Hesston

Continued from page 6.

Hesston's society unconsciously classified itself according to membership—or nonmembership—in the various community churches. Hesston was a very church-conscious town. In a sense, it was a type of segregation. The one common denominator was the school, for families from all denominations and some non-church goers sent their children to Hesston Academy and Bible School, and paid the tuition willingly. However, along in 1916 or 1917 some of the local citizens began to rebel against having to pay tuition. Mostly they objected to the Mennonite supremacy over all the weekday activities of their children. Neighboring towns were providing free public high schools for their children and allowing them to compete in athletics, so why should Hesston's young people be denied these things?

Consequently, a petition was circulated (sometime between 1915 and 1919) to get a public school in Hesston. This was an unfortunate development for the Academy since they were dependent upon local students to maintain their budget. The school left it up to A. L. Hess to see that this matter did not come to a vote. It did not, for he was able to convince the sponsors of the petition that such a move would be impractical on two counts. First, a public high school would ruin the private Academy which the town needed, and second the district was too small to support a public high school. Even though the petition was defeated there were those who sent their children to Newton and Moundridge, prefering to pay tuition to these districts rather than submit to Mennonite control at the Hesston Academy.

This was the first indication of a rift between school and community, between Mennonites and non-Mennonites. Despite this mild rebellion on the issue of education, the entire community generally accepted the Mennonites' ban on the existence of beer parlors, gambling rooms and pool halls in Hesston. World War I further aggravated the situation by causing a general reaction against the Mennonites. Patriotism ran in a highly demonstrative vein and with their uncooperative pacifist stance, the Mennonites became very unpopular.

Along about 1915 and 1916, the automobile began to be common and was taken for granted in many Hesston families. The Nash, Oakland, Rio, Case, Star, Chandler, Saxon, Mitchell, and Ford were seen preceding a cloud of dust on almost any road. This perhaps introduced the first inkling of a generation gap in Hesston as it probably did all over the nation. "Why don't the youngsters stay home and pull weeds or chop wood instead of running to town?" was the comment of many a citizen as they saw one of those "speed devils" go by.

And along with the automobile came electricity, as though one major adjustment were not enough. Electric lights were installed in Hesston in 1916 and power in 1917. It is difficult to imagine the change this made in the life of the housewife—no more lamp chimneys to clean, no more heavy ice blocks to carry, no more back-breaking scrub-board wash days. Electricity gave both men and women more time for leisurely activities.

The Grange, ice cream socials and band concerts became frequent entertainments, and soon created the need for a place to hold all the town's social and cultural gatherings. When District 55 built a new brick four-room school in 1917, Hesston was able to move the old two-room wooden building to the park area for a town hall. The stage was equipped with a canvas curtain on a roller which displayed gaudy advertisements of the various business places in Hesston. This hall opened the way for winter lecture series. In the summer the Chautauqua lectures were held in a tent temporarily erected for that purpose. This usually lasted about a week with afternoon and evening performances. On the last day of school the festivities sometimes included games, band concerts and a carry-in dinner. In those days school was dismissed for the summer with a "bang"!

The newspaper was the next innovation. In 1917, Ernest F. McNutt came to Hesston and proposed the beginning of a weekly paper for $1.50 a year. He made attractive promises to the businessmen in return for their advertising support. McNutt kept his promise and evidently so did the businessmen, for he had assured them that all money paid in for subscriptions would be deposited in the Hesston State Bank. With such an arrangement all the paper's operating costs had to be financed by advertising. McNutt, who was a skilled journalist, published an eight-page paper with six columns of features, local news, services and weather. The paper also offered such delights as a serial—"Married Life of Helen and Warren" was the first one run—a bedtime story, fashion features, and the yearly telephone directory. This was quite a newspaper for a town the size of Hesston, and it had a wide circulation.

Soon after this radios began moving into homes. "Amos and Andy," "Fibber McGee and Molly," and the news reports all helped to open windows to the world beyond Hesston.

After much pressure from some of the businessmen, the town was finally incorporated on May 2, 1921, with a population of 500. The first city officers were as follows: Mayor—C. E. Swartzendruber; Councilmen—A. J. Wedel, E. W. Woodum, J. S. Baer, T. M. Erb, J. E. Hoeglund; City Clerk—A. F. Beyler; Police Judge—W. W. Stratton.

This incorporation meant pulling away from the township to which most of the town's taxes had gone. Just one year previous to incorporation, Hesston's businessmen had persuaded the township board to put in 16-ft concrete sidewalks, curbing, and gutters in the number one business block. Upon incorporation, Hesston levied its own taxes. This left the township board responsible for the town improvements without any financial remuneration from those who lived within the newly incorporated area. The township board protested loudly, but that was all they could do. The work on the sidewalks, curbing and gutters was already done, and they were committed to pay for it.

This did not end the problems which arose from the long delay in incorporation. Several more followed before the township, which had controlled Hesston for so long, was willing to give up and recognize Hesston as a separate organizational unit. But now Hesston was on its way and ready to cope with whatever the future had in store.

Through Soviet Eyes

Continued from page 10.

mass arrest of war protestors in our country in May 1971 seemed strange to them for a democracy.

Adopting, as it were, their mood we attempted to explain what we considered to be our country's concerns and points of view. They assured us that their own society had not yet attained the equality and abundance that is their democratic goal. The conference at ZPI ended, as did all the conferences, on a cordial note.

How does Soviet society attempt to take care of the social security needs of its population? We were given the following data:

Old age pensions are granted to women at the age of 55 and after 20 years of working. Men receive pensions at 60 after 25 years of a working record. Retirement age for both men and women is earlier if their work is dangerous and unhealthful. Miners, for example, are pensioned at 50. The size of the pension varies from 50 to 100 per cent of the average earnings. Upon retirement the pensioned people still continue to have some interest or pursuit. Thirty-five million or about one out of every seven in Russia's population of 243,000,000 are on pension.

Pregnant women are paid 85 per cent of full salary and this is due to be increased to 100 per cent; there is to be no loss of salary due to pregnancy. Their children and they are entered upon special records and are given medical observation and treatment as needs arise.

Medical care is free for both rural and urban population with all expenses being borne by the state. This system in the USSR resembles closely what is found in Western European countries and to those of our group familiar with these systems, the Soviet system was not strikingly new or different. The USSR claims to rank first in the world for the number of doctors. It was noted with much interest that 80 per cent of these doctors are women. Before the Revolution there were about 28,000 doctors in all of Russia. Today, we were informed, 28,000 doctors graduate annually from the 91 medical training institutes in the USSR.

Mass checkups at plants and in schools form a part of the medical service which Russia's 620,000 doctors perform for the people. Preventive medicine is especially emphasized. Sick benefits for factory and office workers are provided for by the trade unions with supplements by the state.

Nothing heightened the dialogue as much as the questions and answers on the foreign policy of the USSR. The panel's international expert anticipated interest on this topic and he addressed himself to the issues in this fashion:

The international relations of his country are complex. The Soviet Union wants peace and desires political, not military solutions to the problems that vex the world's family of nations. On the whole he felt his nation has good relations with the majority of the world's nation states. Russia, he assured us, has no territorial ambitions. Destructive weapons should be outlawed; nuclear weapons should be banned and armaments limited.

As may be expected the question of Czechoslovakia's occupation by Soviet forces was brought up. Our informant told us that the August, 1968 invasion was a hard step to take but in the interests of Soviet security it was necessary. Security is a "touchy" subject for his country, he freely admitted, and went on to remind his largely American audience that the United States does not sense Russia's security problem for this reason: United States is bordered by an ocean on the east and an ocean on the west; on her north she borders Canada which is a friendly nation; and on her south is Mexico, a relatively weak nation. In this setting of isolation and in the absence of threatening neighbors she can feel more secure but her problem would be much different if her borders touched countries such as those to the west and south of Soviet Socialist Republics.

The Institute of Soviet-American Relations in Moscow's House of Friendship gave us further insight into Soviet foreign policy. This Institute is one of 50 similar ones in the capital city. It is ten years old and aims to foster good relations and understanding between USA and USSR, especially through interaction with American colleges and universities. Correspondence between college students of the two nations is one way the Institute encourages the exchange of information and culture.

At one point in the conferences someone asked whether in certain respects the USSR and the USA are gradually coming to resemble each other. A panel member responded by saying that as for technology the answer is "Yes." But as for politics the answer is "No."

Fourteen days are not enough to spend in this large country in order to learn what its citizens mean when they talk of freedom. But it must be said that they stedfastly believe that they have a free and democratic society; at least this was true with those with whom we talked. Their constitution of 1936 defines their freedoms and rights and its adoption was by the people. They see their personal freedom as the constitutional right to work; they can change jobs or advance in their present job. They are free to secure an education at no personal cost though, of course, they must qualify. They are free to have material security in old age. Women are free to receive the same wages as men in all occupations they enter.

Clearly the Russians have a concept of freedom that is hard for Americans to come by. How can there be freedom and understanding between peoples if, for example, Western newspapers are barred from the USSR? This question, asked in Moscow to a panel of four Soviet leaders, was answered but hardly to anyone's complete satisfaction. Political ideologies are just different. The socialist society does not operate with this degree of freedom. Even the *New York Times* prints only "the news that's fit to print," and this we were told is a form of censorship in a bourgeois society. One panel member said that they dislike the pornographic literature which Western nations have and they have no compunction against barring it. Yet the same man does not avoid all Western literature since he told us he reads the *Harvard Business Review, Fortune, Newsweek,* and the *New York Times.*

A case in point was raised by reference to Alexander Solzhenitsyn, the Russian author whose novels of social protest paint grim pictures of the political and social order of the Stalin years. He is widely held as the greatest living writer of Russian prose today. Though winner of a Nobel Prize (but not its recipient) Solzhenitsyn's writings have been

"Religion is like a nail, the harder you hit it the deeper it goes into the wood."–A Soviet Commissar of Education

banned by the Kremlin and he has been expelled from the Soviet Writers Union.

The trouble with Solzhenitsyn, we were told, is that he paints everything in only one color—a dark one. He is, the panel member went on to say, a competent writer but he has raw and weak art. One could easily get the impression that the case of Solzhenitsyn is an awkward and embarrassing one because it has become a political issue or at least our commentator thought it was being used as a political issue in the West.

It might be said in passing that Solzhenitsyn is a baptized member of the Russian Orthodox Church. He portrays religious characters, Baptists and Russian Orthodox, with sympathy and in such a way as to suggest that religion can supply a solace to man in his extremity that Communism cannot.

At only one of our four conferences was the topic of religion discussed at any length. This was at the House of Friendship of the Institute of Soviet-American Relations. As noted above the resource persons were from a wide spectrum of professionals in education, religion, health, technology, and economics. A Baptist minister occupied considerable time and we sensed that this had been carefully pre-arranged to accommodate our Mennonite group who comprised most of the audience. Through him we saw the Baptist faith in the USSR "through Soviet eyes." A running account of what he told us was something like this:

The Baptist Union of Russia includes Evangelical Christians, Mennonites, and Pentecostals. Mennonites in the USSR participate in Baptist Church life and contribute to the vitality of the church. In all there are about 5,000 Baptist churches in Russia's big cities, towns, and villages; Baptist membership totals about 500,000. While they are free to express religion they must still abide by Soviet laws on religious matters but this seems to present few problems.

An ecumenical note was sounded in the conference. The Baptist pastor had recently attended upon an invitation, the first of its kind, the convocation of the Russian Orthodox Church which elected a new patriarch. This new patriarch is relatively young and in his acceptance speech reflected a Christ-centered and not Virgin Mary cult emphasis; this to the satisfaction of the Protestants who attended. We were told that Easter services in Orthodox churches draw capacity crowds.

At the close of the conference the Baptist minister presented a few of us with English translations of 1966 and 1969 All-Union Conferences of Evangelical Christians-Baptists held in Moscow. The contents of these booklets deal with congregational life, church administration, doctrine, music and singing ("we also sing the melodies of our brothers in the faith abroad such as: P. P. Bliss—'What Shall the Harvest Be?' 'It is Well with My Soul,' 'Sing Them over Again to Me,' 'Tell Me the Old, Old Story,' 'Must I go and empty-handed,' 'Sweet by-and-by.' ")

Problems of church unity loom important in the pages of these reports. The 1969 proceedings contain a section on the Question of Unity and from one of the speakers comes the following paragraph:

"I should like to say a few words about the unity of the Mennonite Brethren with the Union of Evangelical Christians-Baptists. This question first arose as early as 1860 in the Zaporozhye region. True, unification did not take place at that time, but today we have all-Mennonite churches which bear the name of Evangelical Christian-Baptist churches. We have such churches in Kirghizia and in other places. I would like to address my brothers who come from the Mennonites: let us try to continue along this road on which we have been put by God, so that our unity may bring us great blessings and the world may know that the Lord has sent his son. Amen!"

If a tourist has done some careful homework before going to Russia there may not be much that will surprise him. When a professor of history from a Russian university tells him that the American Revolution and Civil War were economic in their causes he will recall that Marx explained all of history as governed by economic forces. Nor does it come as a surprise to be told that the main difference between the Russian and American systems (both of which consider themselves to be democratic) is that in the USSR the means of production are publically owned whereas in the USA they are privately owned. The banning of books, the restriction on art, the control of news—all these he expected to see in a state which insists that no sphere of personal life is allowed to stay outside the all-inclusive grip of a totalitarian system.

The status of religion, too, will probably not be much different from what he anticipated. Through the centuries Christianity in Russia, and especially since Peter the Great (1672-1725), has been a kind of governmental department of religion. Under the czars the state used religion as a tool for power, sometimes openly, sometimes secretly; under the Soviets the state subdued religion, sometimes harshly, sometimes softly. The flame of faith that still burns in the land of the Soviet Union bears witness to what Lunocharsky, Commissar of Education, said during the revolutionary 1920's: "Religion is like a nail, the harder you hit it the deeper it goes into the wood."

Again and again we were reminded that Russians do not compare themselves primarily with other societies. Instead they compare (or contrast) themselves with their nation's past. The tourist who makes note of this before going to Russia will have a most important clue to the self-image of the Soviets; he will begin to see the Soviet Union "through Soviet eyes."

The conferences with Soviet leaders in educational, cultural, religious, and civic affairs taught us much as we heard the tightly-reasoned arguments of their well-honed minds. If one knows only his own culture, it has been said, he does not really know his own culture. The conferences we had in Moscow, Kiev, and Zaporozhye were by this test splendid opportunities to learn more not only about Soviet culture but at the same time to learn more about our own.

In Russia Today . . .

. . . one can still see many links with the past, as viewed in these photos from the collection of Cornelius Krahn, director of the Mennonite Library and Archives, North Newton, Kan., who has led several tours to historic areas of the U.S.S.R. In August 1970 the Intourist office of Zaporozhe (formerly Alexandrovsk) made it possible for the first time for a group from North America to visit the former Mennonite settlements in the Ukraine.

In the communities of Chortitza and Rosenthal a number of Mennonite landmarks remain, among them the former Lepp and Wallmann factory (still operating) and the girls school (still in use). Most of the Mennonite homes are still standing and are occupied, although not by Mennonites. But occasionally one still meets a Mennonite such as Hans Penner (above) driving a team on the village street.

Left: *An old threshing stone is a relic of the past, but the Red Cow and the Red Turkey wheat—both introduced by Mennonites of the Ukraine—are as popular as ever in the U.S.S.R. today.*

Mennonites who formerly resided in South Russia can now be found in large numbers in Central Asia at centers such as Karaganda, Alma-Ata, and Tashkent. The welcome with flowers (right) and picnic in the mountains were unforgettable experiences for visitors from North America.

By VERN PREHEIM

MCC's Role in Africa:

MUST AFRICANS' problems be resolved by violence?" This was the headline on Charles W. Yost's article in the Jan. 27, 1972, *Washington Post*. It's a sobering question for politicians and Mennonite Central Committee workers alike. In this article Yost recalls how again and again during his 10 years at the United Nations, black leaders asked him: "Is violence and bloodshed the only way we can attract and hold your attention, the only means of getting sufficient help to resolve our problems?" Is it?

The question takes on its greatest significance in the fact of the injustice of the white minority governments in southern Africa. The issues are quite clear; the solutions are far from clear. So much depends on one's perspective. But this critical problem confronts everyone who goes to Africa, including the 240 MCCers in sub-Sahara Africa. Perhaps in small ways through these volunteers, we can influence history in this part of the world.

As we reflect on what may lie ahead for us and as we seek to carry out our tasks in Africa, I see five realities with which we must reckon.

1. *The unjust and unequal distribution of resources looms even larger than the minority government issue just mentioned.* While racial undertones color this injustice, the ever-widening gap between the haves and the have-nots is not simply a gap between white and black. Within each of the poor African countries there exists a small, wealthy elite. The gap between the individual wealth of the elite and the wealth of a typical rural compatriot is, in many instances, wider than the gap between the rich and the poor in the United States.

The unequal distribution of resources is very evident in the area of health care and education. The ratio of population to physician may not be the best measurement of health care, but it is one measurement. In Africa as a whole, excluding South Africa, there are 17,600 people to one physician. In the United States, there are 670 people to one physician. But note that Rwanda has only one physician to 145,000 people.

These national averages do not reflect the further uneven distribution of medical personnel within a country. The Gambia in West Africa has a population of 400,000. One-fourth of the population lives in Bathurst, the capital city. Gambia has 15 physicians, 12 of whom practice in Bathurst. Thus, the city of Bathurst has one doctor for every 8,000 citizens. The rest of the country of Gambia has only one for every 100,000.

The standard of health care must be in balance with other aspects of economic and social development. Nurses and medical assistants are more feasible than are physicians for the economics of most of the African countries.

Infant mortality rates may be a far better comparison than the number of physicians in comparing the distribution of health resources. In the United States there are approximately 26 deaths, of infants under one year of age, per 1,000 live births. This compares with a median in Africa of 156 per 1,000. The lowest infant mortality rate in Africa is in Mauritania with 72 per 1,000. The highest is in Zambia with 260, which is ten times that of United States.

MCC has four physicians in Africa. We ought to have more, yet the solution to Africans' health problems is not physicians. Nutrition, sanitation, improved diets, increased food production, public health—these are the first priority items for health improvement.

The distribution of educational resources is equally distressing. In the United States 87 per cent of the population between the ages of five and 19 is attending school. In Africa only 25 per cent of the population in that age range is in school. In the countries where MCC places TAP teachers, from 40 per cent (in Zaire) to 90 per cent (in Botswana) of the teaching staff on the secondary level is still foreign.

In 1962 TAP was a natural. Who would have thought

Postage stamps from Kenya

Vern Preheim, Akron, Pa., directs Mennonite Central Committee work in sub-Sahara Africa.

Map shows location of the 262 workers serving under MCC in Africa, which accounts for one-third of the total personnel currently with the inter-Mennonite agency. Categories of work include TAP 193, Pax 36, Development 18, Medical 8, and Administration 7.

What Lies Ahead?

then that by 1972 over 425 volunteers would have participated in the program and collectively contributed over 1,000 years of service. In retrospect, as disillusionment with the education system in Africa mounts, one wonders whether these 1,000 years of service could have made an even greater contribution or impact through non-formal types of education.

The disillusionment stems from the irrelevancy of the inherited education system vis-a-vis Africa social and economic development. It is inefficient, because too many students fall by the wayside while moving up the educational ladder. Even by its own standards—passing the final examinations—the education system is far from successful. In one country, of all the secondary students who took the General Certificate of Education Examinations, only eight per cent passed. On the average, only about one-half of African students pass the examinations.

A study of what might be the most effective way for MCC to contribute to educational developments in Africa is urgent. The question is, what kind of education is most relevant to Africa today. The combined experience and knowledge of TAP alumni may be most valuable in the future, not only in discovering new models but even more so in implementing them.

TAP has been easy. The structures were there. The money was there. All MCC had to do was find the teachers. It will not be this easy as we think in terms of new approaches to education. It will take effort to find the financial resources to implement something new and the administrative structures will need to be created, preferably as local rather than as foreign structures. Adult education, new approaches to education and informal education, especially in technical vocations, are needed.

In the meantime, TAP continues. TAP has, I think, another five to ten years, providing we can find a higher percentage of science and technical-vocational teachers than we have found in the past. The need for social science and fine arts teachers is diminishing.

2. *Our relationships to host governments in the Third World will be much more important and probably more complex in the future than they have been in the past.* These governments, for various reasons, will insist that outside agencies such as MCC do their thing not in isolation, but in relationship to government. This will be a type of control. Not only will the type of projects need to be cleared; they will need to fit into the overall development plans and priorities in each country.

Governments will be more careful in issuing resident visas. Wherever there is even a slight suspicion that local people might be replaced by an expatriate, a visa will probably not be issued. This means that often the generalist volunteers will not be acceptable. Specialists will be required.

In situations of natural disasters such as floods, earthquakes and cyclones, these governments will want to reserve the right to minister to the needs of their own citizens and will be extremely reluctant to accept foreign person-

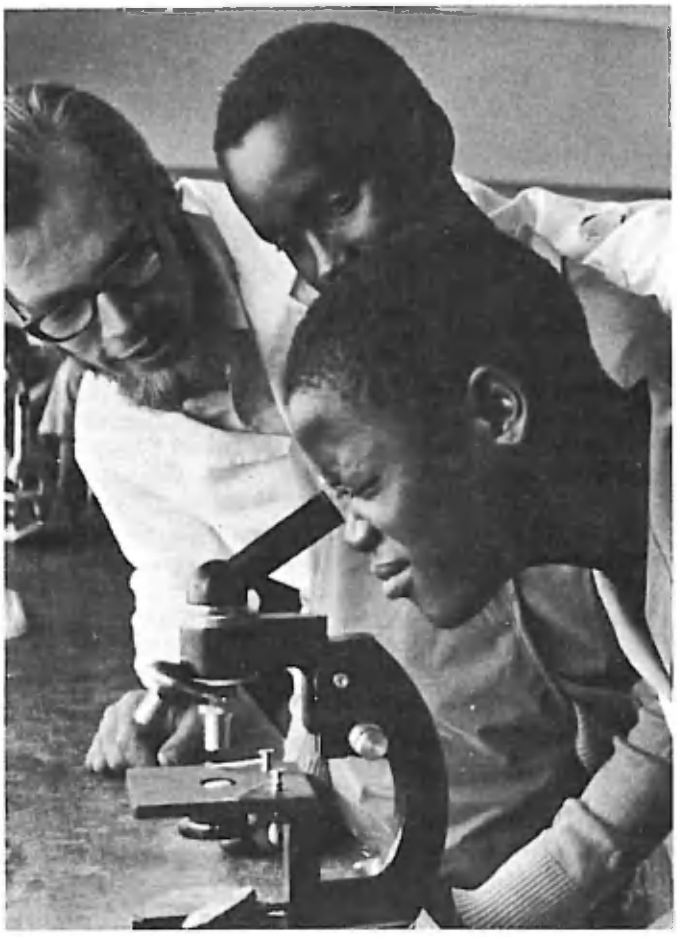
nel. However, they will probably be quite willing to accept contributions of funds and goods-in-kind.

3. *We are riding on the crest of a wave of nationalism in Africa.* This wave will probably pass, but in its wake will nonetheless continue considerable anti-American, anti-West feelings. Our volunteers have absorbed these feelings well, but one wonders how well volunteers are dealing with their own feelings in response to these experiences. The temptation is to glibly shrug off these experiences as a cross one has to bear as a servant in the world today. Many of these anti-American feelings are in response to our country's foreign policies.

In Africa it is not only the United States' Southeast Asia policy which is unpopular. African leaders question our stance in the Middle East. But most of all they cannot understand why the United States would give one-half billion dollars in aid to Portugal, as was done last December, when it is clear that most of it will be used to suppress the peoples of Angola and Mozambique. It is clear that humility, not defensiveness, must be our response as an agency and as individual volunteers.

4. *Another reality with which we must reckon is the struggle between denominationalism and ecumenism.* We have moved from coordination to cooperation, but by and large we are still in the realm of denominationalism and that is increasingly under question in Africa.

The 1968 *World Christian Handbook* has 44 denominational entries under the Congo (now Zaire). It's not enough to have one Baptist and one Presbyterian—there have to be eight Baptist and two Presbyterian denominations. It's not enough to have one Mennonite; there have to be two. Nondenominational missions started their efforts all over Africa and wanted to be above denominationalism. But in fact, they started new denominations. The Africa Inland Mission, for example, started the Evangelical Church of Lilonga, and the Berean African Mission Society started the Berean Evangelical Church of Congo.



TAP Teacher Ken Ratzlaff instructs science students at Moeding College in Botswana.

Paxman Larry Geissinger (left) and his African counterpart cycle down a road on one of their many project trips to promote the raising of chickens and rabbits in Zaire (formerly Congo.)

Some church leaders in Zaire are trying very hard to form a united church of Zaire. The tensions which have been created are intense, serious and tragic.

In Africa MCC cooperates with other denominations in joint projects. We do not do anything for or by ourselves. The fact that presently 18 and one-half per cent of the people serving in MCC are from denominations other than within the MCC constituency, makes it possible, for example, for Episcopalians to serve under MCC sponsorship in a Presbyterian project. The significance of this testimony to the true spirit of ecumenism should not be underrated.

MCC is a church agency and our primary relationship must continue to be church, both in North America and in the Third World. In the '60's, our primary point of reference was with the mission structures in Africa. In the '70's, this has to be with the local church. Our primary objective has to be to help that church carry out its mission in its own society.

5. *The tension between responding to the symptoms, the emergencies which, on the surface at least, seem to be more urgent, over against working at the root causes which, in the long run, are certainly more important, continues to be with us.* We made the turn in the road some years ago,

but we have a lot to learn about how one tackles root causes. This is especially true when those root causes are social injustice, racism and corruption.

For many years, our primary attention was given to people who suddenly found themselves victims of man-made or natural disaster. But as we have been increasing our attention to the chronic poor all over the world, we find that the old approaches are no longer satisfactory and that new approaches are difficult to come by. The situation is not as simple as it appears on the surface.

In Johannesburg in November, 1970, I was handed an October 23 issue of *Personality,* a South Africa publication, and told to read the article by Neil Darke. The article, entitled "There Are People Living There," is an account of his visit to two camps, Dimbaza and Emadakeni, located about 12 miles from King Williamstown on the eastern cape of the Republic of South Africa. Neil Darke reported that the population of the camps is 4,000 and expanding. People are forced to come to the camps against their will. They have to walk six miles to gather wood for fuel. There is plenty of water to drink but no water for irrigation or gardens. Some people live in 9 by 15 wooden boxes with neither floors nor ceilings. Money is scarce, but funerals are not. In the camps, soap boxes are sold at 50 cents a piece for children's coffins.

The Episcopal Churchmen for South Africa reported in *Trinity 1970,* that in the Republic of South Africa: "900,000 Africans are 'resettled' in camps; 4,887 infants are in prisons; 88,079 is the average daily prison population; there are 10,830 kwashiorkor cases among children, 50 per cent of African children on reserves die before the age of five; and only 25 per cent of urban African men are allowed to live with their wives."

What should Christians with conscience do about these ghastly conditions? What should Christians who live in the Republic of South Africa and who are citizens of that country do? What should non-resistant Christians who are working in Southern Africa under MCC do? Should we become involved in projects in the Republic of South Africa? If so, what kind of projects? These are all questions which confront us.

In these months Jim Juhnke, MCC director in Botswana, is spending one-half of his time in a study of Southern Africa. We hope that when that study is completed we will have a few more answers than we do now.

We have used the problem of South Africa as a case in point. There are also the liberation movements for the other white-minority-ruled countries of sub-Sahara Africa that we can't overlook. More attention will need to be given to root causes of social injustice, racism and ignorance.

As we look ahead to the mid '70's, we can see that involvement in Africa is going to be increasingly more difficult, but therefore more challenging and interesting.

The realities with which we must reckon are the ever-increasing disparity in the distribution of resources, increased government involvement and control, growing nationalism and anti-American feelings, problems resulting from the tension between denominationalism and ecumenism and, the agony of working at root causes rather than treating the symptoms. It will take the best of minds, Christians with commitment, with skills, with patience and with endurance to meet these challenges.

A Song from the Fencepost

I hear the meadowlark
singing from the fencepost.
He is not singing to me
but to his friend who sings
back music I cannot
understand: it comes from too far away.
But obliterating space and time
the meadowlarks' songs
reach out and touch me
and I am willing,
for a little while,
to give up my incessant quest
to understand the intricacies
of life, to leave straining thought
and stammering word, to be silent
so that silence can teach me
to hear the meadowlarks' song.

—Elmer F. Suderman,
Gustavus Adolphus College,
St. Peter, Minn.

Without A Vision

Continued from page 12.

the English rulers they were ultimately powerless and that India was invincible. Thereafter it was merely a matter of time and patience.

Martin Luther King, the American counterpart to Gandhi, became the instrument that pricked the conscience of white America. Drawing on Gandhi and abiding faith in God, and God's means—love and the power of spirit over matter—he used means that gave momentum and dignity to the cause of civil rights. Like Gandhi he realized as Eric Hoffer, the longshoreman philosopher, puts it, "Retribution often means that we eventually do to ourselves what we have done to others." In the months ahead our means and motives in becoming what we can be and wish to be will be as important as our goals and probably speak much louder.

What then might we become? This is not the time to draw blueprints, rather, this is the time to share hopes and to dream things that we are not yet, and ask, Why not?

First we should stand in judgment of ourselves for symbolizing all too clearly the fracturing of the Christian community. Our competitive sectarian colleges dot the Kansas landscape. We profess the unity that is in Christ; we practice the disunity that is in our rival Mennonite branches and in other branches of the Christian faith. The church college should be in the vanguard, not in the wake, of efforts to bring about reconciliation among Christians, among churches, and among their schools. Enlightened self interest, if nothing higher, says join hands, cooperate, complement one another. We wish to put it to the test to see whether it is really possible to love thy neighbor as thyself when thyself and thy neighbor happen to be neighboring institutions. Are we ready and willing to remove the ethic from the page of Holy Writ to the arena of human conflict and academic competition?

Secondly, can we retool to make continuing education a vital characteristic of our educational philosophy? Educational experiences in the sense of learning to communicate, to grow, to love, to share, are never obsolete. Only information becomes obsolete. Will we increasingly "stop out" and "stop in" more, aware that age 21 or 22 is not the end of learning but only the beginning of wisdom. Alvin Toffler writes in *Future Shock:* "The rapid obsolescence of knowledge and extension of the life span make it clear that the skills learned in youth are unlikely to remain relevant by the time old age arrives. Superindustrial education must therefore make provisions for a lifelong education on a plug-in plug-out basis."

Thirdly, we have not yet learned how to capitalize on our size and to make it a distinctive plus that neither the multiversity nor the community junior college can match. Smallness can lead to suffocation, to triviality, but it can also lead to a genuine community of young adults. Granted, "community" is one of those magic words that is often more rhetoric than reality. We yearn so intensely for it because our transient, impersonal society makes life and community so difficult. We sense every day the consequences of estrangement from our fellowmen. Community does not arise, however, simply from living together on 37 acres or in units small enough to know everyone else. But it can arise from a common sense of identity, a shared commitment, from the unity of the heart as much as of the mind.

Authentic community is directly tied up with the kind of school we want to be and the kind of people who will be attracted to it. We are not an academic cafeteria. Other schools can and will cater to other goals and purposes. Our reason for being is based on a Christian philosophy of education that attempts to grasp the fullness of life in the Lordship of Christ and the abiding freedom that is found in the perception of truth.

This means that this kind of school has an obligation to unify. To unify people and disciplines. For a liberal education, by definition, is a liberating experience. Therefore we will not focus on sub-specialties at the expense of the center. Granted it is very important to learn a trade or a profession. We need Christian professionals in every walk of life but we don't fragment the whole—the great humanistic questions of justice and injustice, love and hatred, war and peace, or the meaning of life and death—to meet that objective. How to live a more complete life and be a more complete person will continue to be central.

Finally, although any good college stands for a number of things, Robert Nisbet, in his book *The Degradation of the Academic Dogma* says, "Always . . . there is some single recognized and inspiring function that gives a college its character that supplies cement for human allegiances. Thus no matter what range of things a family does for its members we are in no doubt of what its central, its unique function is. And it is the continuing vitality of this function that will alone serve to hold in degree of importance the other things the family represents."

I see Bethel, therefore, as continuing its scholarship and service dimensions but with a much more visible and complete focus on peacemaking and conflict resolution. This could and should permeate its core offerings and be the capstone that clarifies the school's reason for being.

Let me explain. I am not referring here to the conventional stereotype of the peacenik. The *Saturday Review* editorial of Sept. 18, 1971, puts it this way: "Everyone seems to agree from the president down that we have to find some way other than war to protect ourselves, support the cause of freedom in the world and serve the cause of man. But who is giving any consecutive thought to 'another way.' We ask the world's people to spurn communism and we back up this advice with the offer of guns, but what revolutionary idea do we ourselves espouse?"

Two weeks earlier the *Saturday Review* asked about a curriculum for peace. Where do politicians, scholars, or citizens go to learn how to prevent wars and stop them once they have started? Where do you find the contingency plans for peaceful settlements of international disputes? Where is our Peace Pentagon? Is there no strategy for peace or for peacemaking that can be taught and learned?

The first International Peace Academy opened last summer in Helsinki to study and to act on the issues of peace and war and to train professionals in the field of nonviolent settlement of international dispute and internal wars. In our own country Manhattan College in the Bronx, New

York, offers this fall an undergraduate interdisciplinary peace studies major.

For Bethel such a distinctive would be authentic and legitimate. Far more, perhaps, than for Manhattan College which is capitalizing on the current concerns of the times. Bethel would draw on 400 years of peace testimony, but not shield that dimension from the larger culture. Rather, it would share it.

So runs my dream: Possible? Impossible? Who knows? But why be satisfied with less? Not every evil that is faced can be changed, but nothing is changed until it is faced. There must be a place for peacemaking in collective bargaining, in conflict resolution among families, between offenders and offended, among ethnic groups. I am not optimistic about peace—as opposed to war in human history. But I am willing to light one candle for peacemaking and reconciliation rather than curse the darkness of conflict and violence. Senator Hatfield writes:

"It is peace that we all yearn for today. Yet we know that peace is far more than can ever be negotiated at a conference or written into a treaty. It requires not only that hostility be ended but that the needs of people be fulfilled. And peace can never come perfectly among people until peace has come within them. In our day, the call to bring about such peace must be our calling. We who know something of the power and love of Jesus Christ that makes men whole and that yearns to bring together all creation must make it our calling to bring about such peace."

An impossible dream—for Bethel—for America? Never dream what is, but rather what we can be. Now another chapter opens for Bethel. Another beginning has been made. Let us dream together, and as a community of people who care let us pay the price to make our dreams come true.

Books In Review

Reformers in Profile

Reformers in Profile: Advocates of Reform, 1300-1600, edited by B. A. Gerrish. Philadelphia: Forest Press, 1967. 264 pp.

At the occasion of the 350th anniversary of Luther's Reformation this collection of essays on various advocates of reform was published and edited by Dr. B. A. Gerrish, professor of church history at the University of Chicago. We commend the inclusive approach of the editor; among the "advocates for reform" are the traditional figures like Luther, Zwingli, and Calvin, but also the less commonly mentioned reformers, like Pierre 'd Ailly and Thomas Muentzer. The ten selected representatives of reform are presented by recognized experts in their respective subject areas. Each profile reviews the career, the approach and the contribution of the particular reformer, and closes with a pertinent bibliography.

The introduction by the editor raises questions, however. What is the common denominator of these men presented within the covers of one book? Dr. Gerrish rejects the traditional three-fold pattern of "Forerunners, Reformers and Counter-Reformation," focusing on a chosen hero, Luther or Calvin. He wants a more pluralistic approach: "The sixteenth century was the age of reformations (in the plural)." Prof. Gerrish then proceeds to introduce and list the advocates of reform in the same way as was done before. Each reformer is compared or contrasted with Luther, or with the Continental Reformation. In introducing Thomas Muentzer, Dr. Gerrish even underscores heavily the comparisons made by Dr. Hildebrand between Muentzer and Luther. A truly pluralistic approach would not use the categories, "medieval," introduced by the first Lutheran handbook on church history, nor would the terminology, "Protestant" or "radical" be equal to such an attempt. Typological concepts like theological, sociological, philosophical, liturgical, individual or spiritual reform would create a more impartial basis of comparison and evaluation. It is striking that almost each of the contributors of this book, including Dr. Gerrish in his presentation of Calvin, is on the defensive and feels called to protect his hero from misrepresentation. Even Father Robert E. McNally closes his presentation of Ignatius Loyola with a quote of Peter Canisius about a friend of Ignatius' who said: "There is only one idea—to work with Christ for the salvation of souls."

After this question of the common denominator of the advocates of reform has been raised, we can confidently recommend this book to the reader. Because each contributing author has worked from original sources, each reader can make his own observations and conclusions. The 16th century of European history is still a decisive touchstone for our age.

SOUTHWESTERN BAPTIST THEOL. SEMINARY
John J. Kiwiet

12 Essays for 'Probe'

Probe, Jim Fairfield (ed.), Herald Press, Scottdale, Pa., 1972. 159 pp., $1.95.

April 13-16, 1972 an all-Mennonite consultation on evangelism will be held in Minneapolis, Minn. under the banner "Probe." This book is a compendium of 12 essays by resource persons and was prepared as background for "Probe."

In the Introduction Myron Augsburger urges a "Mennonite Style of Evangelism." Other topics include: Healing and Evangelism (Charles A. Neff, M.D.), Peace Witness as Evangelism (Frank H. Epp), Youth and Evangelism (Art Smoker), Mass Media in Evangelism (Kenneth J. Weaver),

Evangelism and Social Action (Hubert Schwartzentruber), Drama and Evangelism (Jack D. Braun), Music in Evangelism (Henry D. Wiebe), Preaching Evangelism (Peter Wiebe), Education and Evangelism (Donovan E. Smucker), Personal and Visitation Evangelism (Nelson E. Kauffman) and Evangelism in Small Groups (H. Eugene Herr).

The writers deal with their topics practically, offering specific suggestions and relating their own personal experiences on the subject. One of the objectives of the consultation is to clarify our understanding of the evangelistic task in today's world and to do this in the light of our theological heritage. This is a very worthy goal and urgently necessary.

ELKHART, IND. *Wilbert R. Shenk*

Analysis of Latin America

Communication of the Gospel in Latin America, Eugene Nida. CIDOC, Apto. 479, Cuernavaca, Mexico, 1969. 156 pp., $7.00.

Here is a book that ought to be on the "I must read before" list of every person planning to travel to Latin America. Author Eugene A. Nida is the distinguished linguist and cultural anthropologist of the American Bible Society. Some will want to re-read many parts of this volume because of Dr. Nida's profound understanding and clear analysis of some of the basic differences between Latin American and North American cultural expressions.

Do not be misled by the title. This is not prerequisite reading just for professional evangelists or church employed personnel. On the contrary, an understanding of the cultural psychology so interestingly described, can go a long way in helping any "Anglo" to have far richer experiences as he comes into contact with the Latin culture. There is always the danger as one travels abroad that even though he has eyes, he doesn't really see, or having ears, really hear. Dr. Nida wants to help us see and hear that which is fundamental if we are to grow through the cross-cultural experience—whether by travel in Spanish-speaking countries or by fellowship with Latin Americans here in our own communities. For instance, the book explains the contrasts in the Protestant and Roman Catholic "orientation toward life" and the "characteristics of Latin American life which are particularly important for satisfying communication. There is much in this area that would enrich our culture if we "Anglos" really listen and comprehend.

Concerning the matter of Mariology, we have all heard of its emphasis in the Roman Catholicism of Latin America. But just how much do we really know about it? How many of us have reckoned with the anthropological background involved in its development? Read Dr. Nida's very keen analysis.

Another area where our knowledge is largely superficial concerns the religious life of many of the Indian tribes. What does Dr. Nida mean by the title Christo-Paganism? The average "Anglo" has great difficulty understanding some of the religious practices of the "gente indigena." Looking at these practices through the eyes of a Christian anthropologist will give us insights that are definitely prerequisite to understanding, concern, and communication.

What makes some churches grow and others remain stagnant? What is the relationship between the social structure of a given society and the problems of evangelism? What are some of the real reasons for the success of certain pentecostal groups in Latin America? Why do they succeed where others fail? How is the Holy Spirit working in Latin America today? In this book these questions are answered by a deeply committed Christian scholar who has had wide experience in Latin America.

Dr. Nida doesn't waste time discussing the different customs that some travelers want to take pictures of. For most of these things are superficialities. Rather, with his usual candor and penetrating insight he discusses the following: Authoritarianism and Individualism, Idealism and Realism, Similarities and Contrasts, and Machismo and Hembrismo (male dominance and female dominance).

The individual who studies this book thoughtfully will certainly discover much stimulation to do what the author suggests must be done. "Moreover, the true meaning or significance of differences in culture is to be found largely in their very diversity. If we are to live fully and meaningfully in a world of plural cultures, we must learn not only to respect these differences, but to enjoy them, not only to study them, but to receive enriching experiences as the result of contacts with their representatives. It is only in this way that North Americans and Latin Americans can enrich one another—by mutual contact and reciprocal sharing."

HESSTON COLLEGE *John Koppenhaver*

A Japanese Drama

Golden Country, Shusaku Endo (translated by Francis Mathy). Charles E. Tuttle Co., Rutland, Vt. and Tokyo, Japan, 1970.

Anyone with *Martyrs Mirror* in his background cannot fail to be deeply moved by this contemporary Japanese play. *Golden Country* is the story of the persecution of Catholic Christians in early Tokugawa Japan. The events in the play, based on historical ones, occur in 1633 in Nagasaki.

Inoue, one of the main characters, is in charge of the Bureau of Investigation of the Christians. He himself was once a Christian but gave it up because, as he explains, "I came to see that the teachings of Christ could never take root in Japanese soil." He is an urbane, complex man, quite sophisticated in figuring out strategies for capturing and torturing Christians. Yet he seems genuinely disappointed when the Jesuit priest, Portugese Father Ferriera, apostasizes by stepping on the *fumi-e,* a painting of the face of Christ. Inoue says, "I never wanted to see this. I wanted to believe that you at least would conquer me."

Christopher Ferreira was a real person. He came to Japan in 1602. Four reports written to Rome on the state of the mission in Japan are still preserved in the Roman archives, according to Francis Mathy's introduction to the play. About 20 years after his arrival in Japan the Portugese priest was caught and subjected to a usual torture (not shown in the play, fortunately). He was "suspended head

first into a pit filled with offal. A hole was drilled in his temple to permit the blood to fall a drop at a time, thus preventing rapid death from circulatory obstruction." After his defection he joined in persecuting Christians and even wrote a book attacking Christianity.

Why did Ferreira forsake his faith? The question is dramatically raised in *Golden Country*. The priest explains his act to one of the simple, believing farmers. "Even if you step on it (the *fumi-e*), Christ won't be angry. That's what I finally came to understand. Finally."

Some of the characters in the play, Gennosuke and Yuki, for example, do remain faithful. Their fate is reported to Ferreira. They were tied to the stake at the edge of the water. The tide came in. They sang:

". . . We're on our way, we're on our way,
We're on our way to the temple of Paradise."

Endo is one of Japan's foremost contemporary writers. Born in 1923, he is a Catholic and has studied in France. His novel *Silence*, also translated into English, deals with the same type of material covered in this play. Endo says that he has had to come to terms with "interior conflict between his Christian self and his Japanese self." This is not, however, a uniquely Japanese problem.

The play raises the question, "Is Japan a golden country where the teachings of Christ can really take root, or is it a mudswamp that chokes out the tender plants?" This is a universal question that can be raised about other times and places, as readers of *Martyrs Mirror* can attest.

TOKYO, JAPAN — *Elaine Sommers Rich*

Settlements in Poland

Im Weichselbogen—Mennonitensiedlungen in Zentralpolen, Erich L. Ratzlaff. Christian Press, Winnipeg, 1971. 206 pp., paper $4.00, cloth $6.00.

Up to this time, we did not have a history of the Mennonites in central Poland. It is amazing what the author, present editor of *Mennonitische Rundschau*, has compiled about the church of Deutsch-Kazun, Deutsch-Wymyschle, and Vola Vodzinska. The genealogist will be delighted to study the list of immigrants of Deutsch-Wymyschle which leads to West Prussia, Russia, and America. The index is quite useful.

I was curious where the Wymyschle immigrants came from. This is what I found: 24% came from the Schoensee church in Prussia; 17% from the Obernessau church; 10% from the Montau-Gruppe church; 15% from the Prezechovka-Wintersdorf church; 15% from the Oderbruch church; 1.3% from the Tragheimerweide church; 1.7% came from unidentified Neubuden (possibly Heubuden?); 15% are of unidentified origin. I could not identify Hohenwalde and Alt-Bielitz (1%).

Typical names among the immigrants are Balzer, Bartel, Block, Buller, Dirks, Ewert, Foth, Funk, Goerz, Heler, Kliewer, Konke, Lyhrmann, Nachtigal, Nickel, Pauls, Penner, Ratzlaff, Schmidt, Schroeder, Unruh, Wedel, Willms, with many descendants in America.

The author published a genealogical supplement under the title, Familienregister von Erich L. Ratzlaff.

WAYNESBORO, PA. — *Adalbert Goertz*

Good Samaritan, African Style

Innumerable times since childhood I have heard the story of the Good Samaritan, but I've always identified with either the Samaritan or those who passed by. I don't recall ever having identified with the injured party. That is, not until now.

It was a free day, no work or responsibilities, so I ventured to journey 40 miles to the village of Kangundo to spend the day with an African family whom I'd failed to contact since my last visit to Kenya. Leaving the confines of the city, I felt particular pleasure in speeding unfettered across the broad African savanna dotted with acacias, an occasional giraffe lumbering out from behind as if to question my strange presence in his territory. As the tarmac ended, I sped past a weathered signpost which read, "reduce speed," and bumped down on the less-traveled rocky, rutted road to Kangundo.

I realized consciousness about an hour later in a gravel truck headed for Nairobi with two Africans who looked at me with worried and questioning eyes. Apparently, I had lost control of my Honda on some sandy stretch, but where or how I have no recollection. Even the usual indelible imprint of a last moment of panic is gone from my memory. I have only the story told me in Swahili by the two men. They had assumed I was dead when they found body and bike separated and facing opposite directions. Although I remember nothing of the whole episode, the gouged grooves in my crash helmut and my torn clothing were vivid, visual testimonies of the events which must have transpired.

In such a situation I was very vulnerable to anyone wishing my money, my lunch or my bent bike, not to mention the hyenas and vultures which would have appeared eventually had I not regained consciousness. Fortunately for me, these two conscientious souls hoisted me and my paraphernalia into their gravel truck and carried me to Nairobi where my co-workers at the Mennonite Central Committee headquarters could care for my wounds.

I chattered away in incoherent Swahili along the way and thanked them repeatedly for saving my life. They replied that it was God's help and not their own. As I stood, a bit dazed, once again on Nairobi pavement, the driver handed me his address on a scrap of paper and said, "We will meet again, God willing." And the old truck rumbled off toward Limuru.—Jim Merryman, TAP, Kenya.

The 700-year-old oak at Chortitza in the Ukraine was over 500 years old when the first Danzig Mennonites arrived in 1789 and rested in its shade and drank from the near by well.