MENNONITE LIFE

MARCH 1975

IN THIS ISSUE

Is reflected an emerging Mennonite interest in southern Africa. John de Gruchy, theologian of the University of Capetown and former staff member of the South African Council of Churches, visited North American Mennonite schools and churches in early 1975. The interview with de Gruchy in this issue suggests several natural points of common interest between Mennonites and South Africans. ¶ The choices of Mennonites in Russia a hundred years ago—to migrate Eastward, Westward, or to stay at home, were celebrated as options of contemporary relevance in the Bethel College Mennonite Church centennial worship service. Christine Siemens Lautt, Bethel College senior art major, designed three banners symbolizing the choices: the apocalyptic East (rising sun), the progressive West (wheat), and the embracing Home (roots). Another Mennonite centennial is being celebrated in 1975—the 450th anniversary of the Anabaptist origins in Switzerland. William Keeney's article on the relationship of the Swiss Brethren to Menno Simons was presented in January at Bluffton College as part of a series of four meetings in celebration of this anniversary. ¶ It has been two years since the last "Mennonite Bibliography" appeared in *Mennonite Life,* but it is the editors' intention to include this feature in the March issue each year. This bibliography, completed for this issue by Cornelius Krahn, remains the most thorough listing of current research and publication in the fields of Anabaptism, the Radical Reformation, and Mennonite history. Readers who are aware of items to be included in the bibliography are invited to send the information to *Mennonite Life.*

March 1975 Volume 30 Number 1

MENNONITE LIFE

An Illustrated Quarterly Published by Bethel College, North Newton, Kansas

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COVER

The front and back cover pictures are examples of Afrikaner folk art. They celebrate in tapestry some Boer pioneer ideals reminiscent of Mennonite experience.

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An Invitation to the Editorial Desk

By Robert Kreider

On a winter weekend I stacked around me the twenty-nine volumes of *Mennonite Life* and hour after hour I paged through this remarkable record of a people called Mennonite. Within these 116 issues I rediscovered a treasure house of information. My mind wandered. If all books and records by and about Mennonites were destroyed and only these 116 issues survived, here would be a comprehensive and significant record of this people, their history and self understanding, their life and faith.

Volume I, Issue 1 appeared in January 1946 only a few months after the end of World War II. Here was a pictorial quarterly which was committing itself "to present . . . the problems of our churches and communities of the past and present—both here and abroad." The editors proposed "with Jesus Christ as the foundation" that this new publication was "to be a contribution to a greater and more abundant realization of Mennonite life as it should be." From the beginning *Mennonite Life* set for itself a task of mirroring the life of a people, critically analyzing that life, but also calling for renewal of life.

Particularly intriguing was that the editor of this new quarterly was one, Cornelius Krahn, who had arrived in North America less than nine years before speaking little or no English. He had been a refugee from the Ukraine in South Russia. He had earned a doctorate in church history at Heidelberg University in Germany on his pilgrimage westward and had written a definitive history of the life of Menno Simons.

With him as editorial colleagues in this new publishing effort were Abram Warkentin, Bennie Bargen and C. Henry Smith, all three now gone, and J. Winfield Fretz and Melvin Gingerich, both of whom have been present at the creation of so many institutions and scholarly endeavors of the Mennonites during the past generation.

With the rise, decline, and fall of other pictorial publications—*Life* and *Look*—the capacity of *Mennonite Life* to continue to hold a substantial readership and to survive—this is a minor publishing miracle.

These past three years Robert Schrag, editor of the *Mennonite Weekly Review*, which has the largest circulation of any Mennonite publication anywhere, has also served as editor of *Mennonite Life*. With joint promotion with the *Review* the number of subscribers of *Mennonite Life* grew. After living for more than three years with a second set of publishing deadlines, Robert Schrag asked to have the editorial responsibilities returned to Bethel College.

Now James Juhnke and Robert Kreider, historians both and perhaps ones who had long nourished secret hopes of editing some journal, have taken up where Cornelius Krahn and Robert Schrag have left off.

They begin by asking questions about *Mennonite Life*—its past, its present, its future. Who have been its readers? Who are and will be the new readers? What is the mission of *Mennonite Life?* What shall be its style? How does it define its calling in relation to other Mennonite publications? What are to be its gifts? Shall it emphasize continuity or a break with the past? Inquiries have gone out to members of the editorial board inviting their counsel. The responses have helped shape the editorial expectations for *Mennonite Life* which are emerging in our minds and to which we invite the response of our readers.

We wish to reaffirm the purpose of *Mennonite Life* as being "a quarterly magazine focusing on the Anabaptist-Mennonite heritage and its contemporary expression."

Mennonite Life is to be seen in continuity with a 30-year record of publication:

—a publication which treats the Anabaptist heritage with high seriousness and which recognizes how far contemporary Mennonites have often "strayed as lost sheep" from their Anabaptist origins.

—a publication which reflects that which is happening to Mennonite people across a broad range of concerns of faith and culture and which acts as critic and interpreter of these experiences; a publication which presents with candor this people in all its varied forms.

—a publication which continues to wrestle with the question of Mennonite purpose and identity—refusing to separate body from soul, faith from life, word from work and yet constantly struggling against an idolatrous attitude toward the ethnic; a publication which describes in loving detail the life of Mennonites and yet seeks to view with prophetic detachment the waywardness of this people.

From the pages of *Mennonite Life* come these words:

> "There can be no such thing as a sifting of faith from culture. Culture is to faith as body is to soul; they can be distinguished verbally but never separated. A faith removed from its culture either dies or creates another culture; a culture robbed of its faith either dies or finds a substitute faith . . ." John Howard Yoder

—a publication which continues to celebrate with joy Mennonite peoplehood, viewing with delight and gratitude the unique, the concrete, even the eccentric.

—a publication, both readable and scholarly, which has appeal for persons and families with serious interest in questions of Mennonite culture, purpose and identity.

Mennonite Life will continue to have the appearance and style of the issues of the past. It will seek short, interestingly-written articles accompanied with a generous use of photographs, maps, and pictorial materials. It is published with an awareness that many are likely to save and even permanently bind these issues. Hence, it has the prospect of being preserved as an enduring record of a people.

Mennonite Life, conscious of its inter-Mennonite relatedness, is to be seen in a complementary relation to other Mennonite publications. It is not primarily a professional journal with scholarly articles and edited source materials as in the *Mennonite Quarterly Review*. It is not primarily a family publication as *Christian Living*. It is not a newspaper as the *Mennonite Reporter* and the *Mennonite Weekly Review*. It is not an organ of a conference as *The Mennonite*, the *Gospel Herald*, the *Christian Leader* and a dozen more.

Often it will overlap with each of the above, but this is done without apologies because we see value in multiple centers of creativity and communication within the larger Mennonite community. Although operating from the base of a particular college and a particular conference, it will continue to seek to be inter-Mennonite in content and spirit.

Mennonite Life can be expected to reflect some shifting shades of emphasis:

—focusing on the transcultural, particularly in the context of world Mennonite peoplehood.

—a reaching out for linkages of understanding with other ethnic minority groups which have a high sense of group identity and mission: the Quakers, the Brethren, the Mormons, the Dutch Reformed, the non-establishment Lutherans, the Swedish Covenant, intentional communities and many others.

—an accent on the story form—the diary, the biography, the autobiography, the song and the hymn, the photo essay, the poem, the drama, the interview, and also the anecdote and the humorous

—all this to illustrate the Mennonite search for mission and identity.

—an attentiveness to areas of rapid or not so rapid change within Mennonite groups—

—the changing role of women
—the transition from rural to urban patterns of living
—the venturing forth of Mennonites into new fields: the inner city, mental health, work with the offender, mass media communication, community development, etc.
—the identification and illumination of decisive decades in Mennonite history: the 1890's, the 1920's, the years of the Great Depression, the 1960's.
—the conformist and non-conformist responses of Mennonites to the heavy barrage of acculturation.

One can anticipate that certain issues will bring together articles around a unified theme. For certain issues guest editors with particular competancies will be invited to share responsibilities. The editors are open to developing partnership understandings with one or more other institutions so that *Mennonite Life* can become increasingly a bridge of communication. Such conversations are in progress.

The new editors view their responsibilities with delight, anticipation, and some anxiety. We invite readers to join us at the editorial desk—suggesting ideas, articles, writers and artists . . . criticizing that which is published . . . and, even better sitting down at the typewriter and typing out one's contribution which can be considered by editorial colleagues.

Mennonites and South Africa

A Mennonite Life Interview With John de Gruchy

M.L. John, how did it happen that you, a white South African Congregational minister and professor of Religious Studies, became interested in the Anabaptist Mennonite heritage and experience?

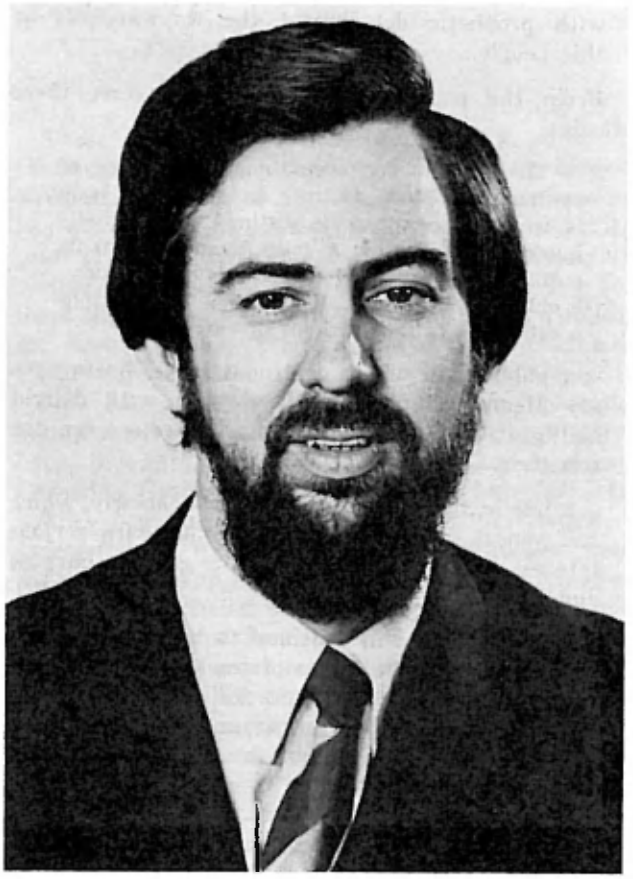
J. de G. While I was studying at the Chicago Theological Seminary and University of Chicago in 1963-64 I met Virgil Vogt of Reba Fellowship. Later my wife and I spent a week-end at Reba Fellowship and began to learn something about Mennonites. With the help of Virgil we then visited Akron, Pennsylvania, Washington, and Americus in Georgia, staying with Mennonite people, preaching in Mennonite Churches, and discovering more and more about Mennonite ways! Our discussions with Paul Peachey and Clarence Jordan are still vivid memories for us.

As I journeyed back to South Africa in 1964 I remember thinking that there was nothing quite like the Mennonite in South Africa! I also thought that my encounter with Mennonites was now over. But in 1971 Jim Juhnke invited me to be the speaker at a TAP retreat in Swaziland, and the encounter went beyond what I had originally anticipated.

M.L. What were some of the developments which affected your fresh encounter with Mennonites?

J. de G. During the second half of the 1960's there was an increase in guerilla warfare in Southern Africa. In 1964 it had seemed unlikely to me that armed conflict would so rapidly become a major issue in South Africa, but by 1971 this was a reality. And so I asked myself at the TAP retreat, why are the Mennonites here at this time in our history, has God some purpose in them being present? Could it be that they have come to witness to the way of peace in a situation of potential and increasingly actual conflict? You must remember that by this time the World Council of Churches had begun to give its grants to Frelimo, the African National Congress, and similar groups. The question of Christian involvement in violence and revolution had become a priority theological and existential question for many churches. So the Mennonite experience of peacemaking was of vital significance.

M.L. Would this be the main issue on the agenda of any dialogue between Mennonites and South African Christians?



John de Gruchy

J. de G. Yes, indeed. Another area of common interest would be that of Church-State relations.

M.L. Could such dialogue involve Dutch Reformed theologians?

J. de G. I believe that it could, especially as the Mennonite position is deeply grounded in Biblical theology, and thus there is a common point of departure for dialogue.

M.L. One of the major anxiety ridden issues before us in the United States is that of Civil Religion. Is there something in the South African experience which might help us work our way through this issue?

J. de G. In South Africa the strong Calvinistic tradition has paradoxically prevented us from developing a Civil Religion in precisely the same form as has developed in the United States, while encouraging it in other ways. For example, I have often seen the "Stars and Stripes" in American churches, but I have never seen the South African flag in a South African church, especially not a Dutch Reformed one. At the same time, Afrikaner identity is rooted in a tradition of covenant and election, which gives it something of a sense of messianic purpose in relation to the land and its peoples. This can and has often been abused in a way similar to what is called Civil Religion in the United States, that is, as a sanction for and support of nationalism.

M.L. Would it be fair to compare the immigration ethnic group experience of Mennonites with the search for self-identity of white South Africans, especially the Afrikaans people?

J. de G. There are some striking parallels. For example, the struggle of a farming community, firmly based on a religious commitment, to maintain its identity. From 1800 until 1961 the Afrikaner was engaged in such a struggle, primarily against British imperialism. It was a struggle for land, language, religion, as well as political rights and economic power. Further, both Mennonites and Afrikaners have struggled for their identity through withdrawing into their own communities, and from there developing a solidarity as a basis for meeting crises. This is described in South Africa as withdrawal into the "laager," a defensive circle of covered wagons.

M.L. What are some of the major threats to Afrikaner identity today?

J. de G. I think there are basically three. The first is the growing opposition to apartheid on the world front, which, of course, involves all groups within South Africa. Another threat is the constant criticism of and opposition to nationalist policies in the country. Finally there is the inner threat which comes when a people have reached the goals they originally set out to achieve. This is especially true of those Afrikaners who have become urbanized, or who are searching for a South African identity beyond their sectional identity.

M.L. What would you regard as significant differences between the Mennonite and Afrikaans struggle for identity?

J. de G. Mennonites come from different theoligical background, and have had a rather different historical experience. For example, they fled from their original homelands into exile, whereas, except for about two hundred Hugenots, the Afrikaner people are rooted in a dominant religious and cultural tradition, that of Holland in the 17th century. Of course, their struggle in South Africa against the British has parallels with Mennonite experience as we have already seen. Moreover, the Mennonites have never achieved dominant political power, whereas the Afrikaner has.

M.L. Can you as a white South African generalize about the black search for power and identity in South Africa?

J. de G. In the final analysis I cannot really speak for either black South Africans or white Afrikaners! I would understand it if they resented some of my remarks, even though I try to be as accurate as I am able. But as you ask about such identities, let me try to respond. In recent times there has been a tremendous growth of black consciousness within South Africa. This is related to the advent of black theology, black power, and black economic growth. I think we all sense this today—there are many signs of it, some of them angry signs, others more patient but no less demanding. I think that this is inevitable in the situation, and necessary for change.

M.L. Would you have any counsel for North American Mennonites on the quest for identity or purpose?

J. de G. Christianity is inevitably related to the culture in which it exists, or else minority Christian communities develop their own peculiar cultures. It is impossible to avoid this. However, too close an identification with a surrounding culture can destroy the Christian witness, and there is always the danger that the culture developed by a Christian community, whether Mennonite or Afrikaans, could become synonymous with Christianity itself. Engagement with culture, as well as the development of culture, is both necessary and inevitable. But there is a frightful danger when culture and Christianity become confused.

M.L. You have been teaching at Bethel College for a month. How do Mennonite and other American college students compare with those whom you teach at the University of Cape Town?

J. de G. They are very similar. They have a relatively common attitude to life, similar norms, concerns and questions. I did not find it difficult to move from one teaching situation into the other. In fact, there was not a great deal of overtly Mennonite expression of opinion in my class at Bethel, and some of the revolutionary fervour and idealism was not quite in keeping with traditional pacifism!

M.L. Today there is much re-thinking on the role of international missions. What do you see as opportunities or warnings in this regard?

J. de G. The churches in Africa need to be liberated from over-dependence on mission boards. This is the meaning of the call for a moratorium by the All Africa Conference of Churches. The indigenous church needs to discover its own programs, resources, and life styles, and not become captive to projects that will "sell" themselves to donor agencies but which are not necessary or ultimately useful. At the same time, the church in Africa is part of the universal church, and therefore there is the need for the expression of inter-dependence. But this is a two-way matter: it means that the church in Africa has as much to offer the world church as it has to receive. So it is not a matter of whether or not mission boards should be involved in Africa, but how they are involved.

M.L. Does your church, the United Congregational Church of Southern Africa, belong to the World Council of Churches? And if so, how has it reacted to the Program to Combat Racism?

J. de G. Yes, it is one of eight South African churches which belong to the W.C.C. All of them, including my own, have rejected violence both as a means of change in Southern Africa and as a means of maintaining an unjust status quo. This is also the position of the South African Council of Churches which has twenty-six member churches. As a result of this, we have found ourselves in a crossfire from both sides—those who see no alternative but Christian action through the support of violence, and on the other hand, from the South African Government.

M.L. Do you have any counsel for Mennonites who have traditionally maintained a sense of distance from the ecumenical movement?

J. de G. It seems to me that Mennonites have an ecumenical responsibility, and should accept it. At the same time they can only fulfil this responsibility in so far as they attempt to bring into the ecumenical arena the insights of their own tradition. This is particularly true of their tradition of evangelical social commitment, with its strong emphasis on justice and peace. In our situation in Southern Africa, Mennonites could fulfil a crucial role in reconciliation because of their rejection of violence as a means of change, and yet their commitment to working for justice as the only lasting foundation of peace. But this requires deeper ecumenical commitment, not less. And I think that this is what is happening.

M.L. Recently the South African Council of Churches was attacked by the Government because it passed a resolution encouraging its member churches to raise the issue of conscientious objection within their constituencies. What were some of the issues involved in this?

J. de G. The resolution was passed at the national conference of the S.A.C.C. last August. The resolution had two parts. The first described the South African social situation as unjust and therefore something which could not be defended by Christians. The second part encouraged the consideration of conscientious objection. This must be seen against the background of a South Africa engaged in a defensive guerilla warfare on her borders, which at that time, was in the process of escalating. It was an expression of deep concern on the part of white Christians towards black Christians, not the product of careful study and reflection.

M.L. What were some of the consequences of the resolution?

J. de G. It created something of a minor explosion when it reached public attention. Parliament had just convened, and the Prime Minister strongly condemned the resolution. A bill was introduced which would have strengthened the legal machinery against conscientious objection, and there were heated debates in Parliament, and discussion in the press.

M.L. What has subsequently happened?

J. de G. The proposed legislation was eventually watered down to some extent after debates in Parliament that resembled the Zwingli-Anabaptist encounters in Zurich! A key testimony in favour of amending the legislation came from Professor Jac Muller, a Dutch Reformed theologian, who strongly contended that the church had the right to proclaim the Gospel as it saw fit. The Progressive Party also played an important role through its spokesman on Defence, Dr. van Zyl Slabbert, and Dr. Alex Boraine, who has a Ph. D. in theology. The member churches of that S.A.C.C. have generally been supportive of the Council's resolution, though not entirely in agreement with the rationale given in support in part one. In the meantime, due to the developing situation on the Rhodesian border it now seems as if the issue is not quite such a hot one as before.

M.L. Your doctoral study was on Dietrich Bonhoeffer. In the *Cost of Discipleship* Bonhoeffer seems to be a latter-day Anabaptist, but his involvement in the conspiracy against Hitler alters the picture. What do you think?

J. de G. Bonhoeffer would probably have reacted strongly against being identified with the Anabaptists! But he was certainly close to them at numerous points in his life and thought. Indeed, I think contemporary Anabaptists can profit greatly from an encounter with him because he raises questions related to the Anabaptist tradition at the really crucial points. He stands in a dialectical relationship to Anabaptism.

M.L. What are some of the challenges which he raises for us today?

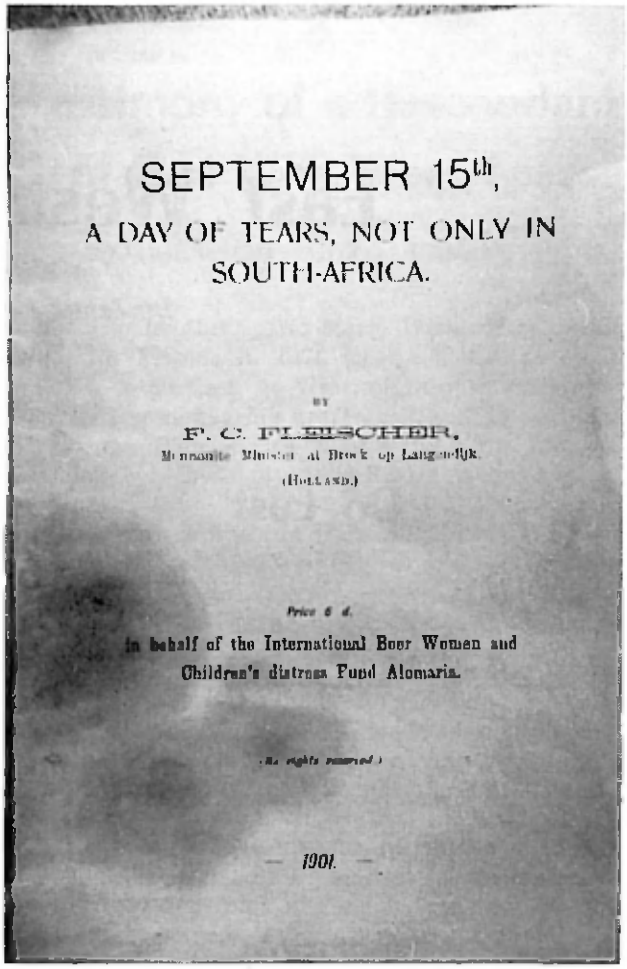
J. de G. Bonhoeffer was not a pacifist by tradition, anything but that! But he was deeply influenced by the pacifist tradition while a student in the United States. His witness throughout the period of his ecumenical involvement in the 1930's was strongly oriented in the direction of pacifism, even though he was probably not an absolutist on this issue. Then all of a sudden he joined the military intelligence and became part of the assassination plot. The question posed for Mennonites is a sharp one: what would Mennonites do in that extreme situation (especially in the light of current research into the not-so-pacifist origins of certain Anabaptist movements), and would Mennonites regard Bonhoeffer as a martyr, or even a brother? I am not sure that all Mennonites would agree at this point!

M.L. Do you think that Bonhoeffer was a Christian martyr?

J. de G. Yes. But not in the classical sense. He did not die because of a verbal confession of Christ as Lord, but because his understanding of this Lordship led him to what many regard as an un-Christian act. He understood this was the case when he became involved in the plot, and regarded it as the correct thing for him to do. He acted in this way as a Christian, but somewhat in exile from the tradition of the church. Even if Mennonites cannot relate positively to his action, they should be able to understand how he felt—in the wilderness! Indeed, his whole life during the Third Reich was one of exile in various forms, and even though he was not a member of a minority group (except in so far as the Confessing Church is regarded as such), he knew what it was to go into geographical exile, as well as to return from exile and enter into a new form of spiritual and ecclesiastical exile. These issues should be of vital concern and interest to those in the Anabaptist tradition, and not only to them.

M.L. We understand that in your browsing in the Mennonite Library and Archives you discovered some evidence of historical Mennonite interest in South Africa.

J. de G. Yes, I was fascinated to discover a sermon preached by a Dutch Mennonite pastor, F. C. Fleischer, at a peace conference in Scotland in 1901. His subject was the Anglo-Boer War which was then at its height, and he did so with strong emotion and vivid imagery, castigating the British war-lords and warmly supporting the Boers. The date, September 15th, which figures in the title of the sermon, is important because it marked a new British policy to force Boer prisoners of war to take up arms against


SEPTEMBER 15th,

A DAY OF TEARS, NOT ONLY IN SOUTH-AFRICA.

BY

F. C. FLEISCHER,

Mennonite Minister at Broek op Langendijk.

(HOLLAND.)

Price 6 d.

In behalf of the International Boer Women and Children's distress Fund Alomaria.

(All rights reserved.)

— 1901. —

A Dutch Mennonite anti-war tract of 1901 written in criticism of British policies in the Boer War.

their own countrymen or face banishment and exile on remote islands in the Indian Ocean. So there is at least some historical sympathy between Mennonites and the Afrikaners, even though the situation in South Africa has radically changed. In any case, here was a pastor who was speaking prophetically to the powers of his time, and sympathetically on behalf of the oppressed and downtrodden.

M.L. We want to thank you for bringing this historical precedent of Mennonite interest in South Africa to our attention, and for your work in getting the contemporary dialogue initiated.

J. de G. I am grateful for the opportunity to be involved in it, and believe it can be mutually enriching.

East West and Home

By James Juhnke and others

Go East

A History of Eastward Migrants

Out of the turmoil among Mennonites in Russia in the 1870's—religious differences, loss of official privileges, shortage of land, social upheaval—there arose a movement of those who believed salvation was to be found in the East. East—where the sun rises. East—from whence the wise men came. East—where the Lord will return once more in power. This is a rising sun on our banner—a sun of the resurrection.

Those who looked East in this time of crisis believed that Christ was coming soon. And the place of His coming would be in the East—in Central Asia. So several groups of Mennonites in Russia pulled up stakes and went on a great visionary trek to the East.

But why go *East?* Where did Mennonites get the courage to sell all they had and risk everything to await the Lord's salvation?

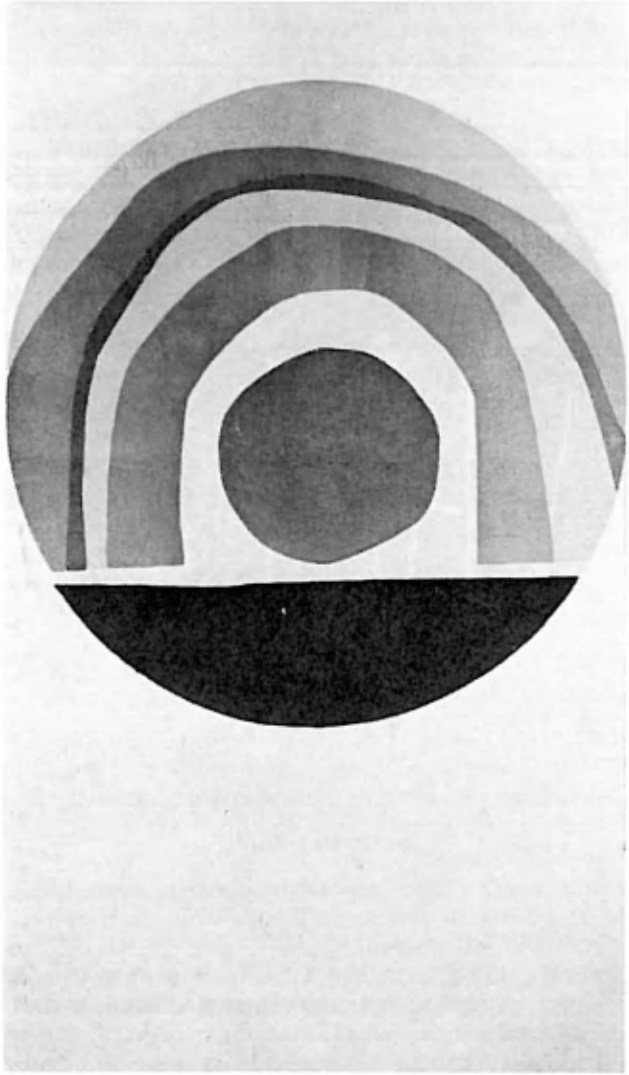
One major influence among Russian Mennonites was the writing of Heinrich Jung-Stilling, a German pietist-mystic who had written in a Europe wracked by the French Revolution and the Napoleonic Wars. The crisis of his days led Jung-Stilling to envision a hope for mankind beyond Europe and beyond history.

Jung-Stilling's influential book was entitled *Heimweh*—homesickness. A copy of this book was in nearly every Russian Mennonite home, where you could find the Bible, the Martyr's Mirror, and *Heimweh*. This book was a kind of Pilgrim's Progress. This Pilgrim was named Christian Ostenheim, a young German lad who was filled with Heimweh, with a longing for his eternal home. Ostenheim went on a long journey eastward in quest of the new kingdom, facing great dangers and temptations along the way. But he did succeed in establishing a kingdom of his followers in the East in anticipation of return to his eternal home.

Another influence upon the Russian Mennonites was the preaching and writing of one Claass Epp, a young man who had read the book *Heimweh* and who attempted to play out in his life the role of Christian Ostenheim. Epp was deeply interested in the prophecies of Daniel and Revelation, and in 1877 he wrote a book which went through three editions. He believed Christ would appear on the earth in the year 1889 somewhere in Central Asia.

By the summer of 1880, the Mennonite wagon trains began leaving the home colonies of the Trakt and Molotschna in quest of the Lord's return in the East. It was no easy departure. Epp himself was the mayor of his village and a moderately wealthy man. He sold his three or four farms to make the journey. The diaries of these trekking pioneers tell of incredible adventure as they faced snowstorms crossing the mountains, sandstorms crossing the desert, and the ravages of typhoid fever which killed many children as well as adults. They had no clear earthly destination. No Santa Fe railroad officials met them, paid for their luggage, or put them in immigrant houses. They came to the border of Turkestan and Bokhara only to discover that the local people and government did not want them there. They were shunted around; they fell victim to thieves; they suffered from bickering among their leaders. And, finally, the appointed day for the Lord's return—March 8, 1889—came and went like all days. Some of the survivors abandoned hope and left for their homes or for America. Others hung on and eked out a poverty-striken existence in Central Asia. Claass Epp died there in 1913.

The Eastward migration is part of our history. Perhaps there is something of Christian Ostenheim, something of Claass Epp, in each of us. We too live in an age of crisis, in a time of apostasy, in a day of bewildering change. Christian faith must have a goal. Our final hope is not in zwiebach, Turkey Red Wheat, or in Bethel College. Our hope is in Christ who is returning in power to fulfill all history. Today we celebrate those who shared this heritage of hope.



A rising sun, symbol of the hope of Russian Mennonites who went East to Central Asia for Christ's return.

Testimony of a Descendant of One Who Went East

Justina (Mrs. Ernest) Claassen

My grandmother, Mrs. Marie Wiebe Entz, was a widow in Prussia in 1876 when she had to decide whether to go East, go West, or Stay at Home. Her four sons were nearing draft age. Some of the families in the Danzig area were leaving for America. Grandmother chose to go to Russia where she had relatives.

With these relatives in Hahnsau, Russia she spent four happy years. There were good schools and churches. But with the enforcement of conscription laws in Russia, the Mennonites again faced an unwelcome decision. Some were led to turn their faces eastward. They were influenced by a book by Jung-Stilling, who believed the second coming of Christ was near. They were mindful of Matthew 24:27, "Like lightening from the east, flashing as far as the west, will be the coming of the Son of man." They wanted to be the Braut Gemeinde, the bride community.

They were a sincere and devout people. My grandmother and four of her children joined a group that went eastward. My father had two small children by this time, and three more were born during four years of wandering. They all died along the way, so I have five half brothers and sisters buried in various places in central Asia. Two small boys were buried in one grave in the desert. It was a shattering experience for the parents to close the grave and leave the place forever.

Since they had to move several times during four years they could not farm successfully, and had to turn to other occupations. Some of the women became seamstresses. My father did cabinet work. I still have a chest made of Russian birch dating from that time. He also made a desk for a native ruler, who was especially pleased with a secret compartment that was built into the desk.

But their incomes were small and they suffered much from thieving natives. Those with some means, like my grandmother, shared with the others. But in time they were all poor. Bereaved and impoverished, they were truly tried like silver.

People in America became aware of their plight and helped many of them to emigrate. There was some organized help from a Mennonite relief agency. My grandmother and her family received assistance from relatives in America.

Children of Maria Fast Wiebe (l to r) Anna, Henry and Bernhard, who accompanied their mother eastward to Central Asia. Henry Wiebe was the father of Justina (Mrs. Ernest) Claassen.

In retrospect, almost one hundred years later, shall we judge this venture a mistake? My father later raised this question in discussion with others who had also made the eastward journey. He did not call it a mistake. Much good leadership came out of this group, such as Rev. Jacob Jantzen and Rev. Michel Claassen from the Herold Church in Oklahoma. Rev. J. K. Penner from Beatrice and Rev. Jacob Toevs of the First Mennonite Church in Newton, and his son, David Toevs, who became the Moses for the refugees from Russia in the 1920's.

Go West

A History of Westward Migrants

Westward the course of empire takes its way—from Greece, to Rome, to Great Britain, to America. In America was a new chance for the world, or so men dreamed, to build civilization afresh, to start anew on the frontier away from European warfare and corruption. Mennonites were to become a part of this innocent American dream.

They were sensible and prudent people, the Westward migrant Mennonites. Theirs was not a blind faith of world abandonment, such as characterized the Central Asia trekkers. They first sent advance parties of delegates to America to spy out the land, to see about exemption from military service in the United States and Canada, and to ask for enclosed land to duplicate the closed Mennonite settlements on the American frontier.

The reports were good. Land was abundant and cheap in America. The American people were friendly. The railroad companies fell over each other to promote immigration. And the American President, General Ulysses S. Grant, told them that America didn't plan to get into any more wars.

And so the Mennonites in Russia—some 18,000 of them—pulled up stakes and went on a great Westward migration to the American and Canadian frontiers. They left to escape military conscription (even though the Russian government compromised to allow alternative civilian public service). They left to preserve their cultural identity and autonomy. They left in quest of land. They left to preserve their faith.

America was good for the Mennonites who came West. The land was fruitful, and perfectly suited for the Turkey Red Wheat brought in Mennonite trunks. Their non-Mennonite neighbors soon boasted of the great Mennonite contribution to the economy. There grew up institutions: colleges, insurance companies, banks, church conferences, publishers, mills, and more. The Mennonites became progressive, expansive.

Turkey wheat, symbol of hope and prosperity for those who went West for land and freedom.

But America did not fulfill the Mennonite dream, just as Central Asia did not fulfill the Claass Epp dream. The westward migrants had hoped to live in enclosed villages in America, but the village system broke down under the impact of American individualism. The Mennonites had hoped to preserve the German language, but their grandchildren came to speak nothing but English. The Mennonites wanted to avoid conscription, but saw their young men drafted in World War I, and many of their young men voluntarily going into the army in World War II. So much of Mennonite practice was given up over the years: footwashing, the common communion cup, parochial schools, wedding and funeral customs, habits of work and play. If Russianization was a threat in 1870's what shall we say of Americanization?

Perhaps it was the price of progress. The West stands for progress, for people taking charge and not waiting on God to do it. The institutions established by the westward adventurers of the 1870's have grown to generate their own capacity for reform and renewal. We send people out to new Wests—to the mission fields, to relief work, to disaster service, to protest marches against the Vietnam War. It is the westward vision in action—building, moving, working, progressing, and serving the Lord in it all.

Go West, young Mennonite, go West. Westward lies freedom, opportunity, prosperity. Westward lies hope for a future of progress. Today we celebrate this dream of our ancestors. And we claim the Western vision in our own lives.

Testimony of a Descendant of One who went West

John Linscheid

My great, great Grandfather sought the solutions of the West. Cornelius Jansen was so convinced of the Westward way that he became an influential leaders in the movement. When I read of his idealism, I am tempted to become somewhat cynical.

Did Cornelius Jansen really believe the Mennonites could maintain an autonomous identity, separation from the world and a life of faith while simultaneously attempting to establish individual opportunity, progress and prosperity in America? Couldn't he see the American environment would be as damaging to Mennonite values as the Russianization program? I sometimes envy the fact he could head West, temporarily running away from the problem—to let it fall in our laps. But I can't run and in the end running doesn't matter. The problem has not been how to avoid the questions but where we will have to answer them.

The West merely intensified the struggle. Individual opportunity is still pitted against group identity. Prosperity battles separation from the world. National culture remains juxtaposed with religious liberty. And God is ten times harder to believe in than he ever was. But the faith is no less rewarding.

So I cling to that faith which Cornelius Jansen and the forefathers bequeathed to me. For the fact they emigrated is not nearly as important as the fact that they emigrated with the faith that God would prosper their venture. Thus, their dream that God's purpose could be fulfilled by a pilgrim people *in this* world and *in this* life was not a foolish one. And neither is the same dream foolish in us.

Stay at Home

A History of Homebuilders

Most Mennonites in Russia in the 1870's were not visionaries who went East to await the coming of the Lord. Most were not disciplined adventurers who went West to the frontier. Most Mennonites stayed at home, at home in Russia.

Home is where people put down roots. Home is family, and families within families, enclosing each other in circles of love. East and West are split apart by lines, by angles, by urgent movement. But Home is an unbroken unity. Home is the loving embrace of the world as it is.

There were challenges at home in Russia as the Russian reform and nationalization programs were implemented. Russian had to be taught in all schools. And after 1890 all instruction (except Bible and German) had to be in the Russian language. Young men of draft age had to go off into alternative service forestry camps. Mennonite administrative officials had to answer to Russian superiors.

The Mennonites at home in Russia responded with vigor to all these threats to their identity and faith. They established their own civic and educational programs—their homes for the aged, orphanages, schools, and colleges. They began an industrial revolution of their own, producing farm machinery—15,000 mowers and 10,000 plows annually. They sent their children to universities in Russia and Europe. They established new colonies for their expanding population. They developed strong leadership in church and community.

But the Mennonite commonwealth in Russia did not have deep enough roots to weather the storms of warfare and upheaval in the twentieth century. Twice in our century, Mother Russia was invaded by Germany. In both World War I and World War II the Mennonites in Russia—still speaking German—were suspected of sympathizing with the invading Germans. In the wake of both wars the Mennonites saw their lands overrun, their property confiscated, their children starve.

To the scourge of warfare was added the burden of Communism in Russia. Mennonites were landowners —the kulaks—who had the most to lose from the collectivization of the land. So the Mennonites fled, with wave of desperate migration succeeding wave of desperate migration as crisis succeeded crisis. They went to Paraguay, Brazil, Canada, Germany, the United States. The Mennonite Russian culture was destroyed; the Mennonite wealth vanished; the

Home is where people put down roots, families within families, enclosing each other in circles of love.

Mennonite leaders were killed or scattered. Today in Russia there are hardly 40,000 scattered Mennonites without their own schools or seminaries, without their own villages, and even without complete freedom to gather and worship as Mennonite congregations. But the light of witness has not been altogether extinguished. Mennonites in Russia today add new chapters to the history of faith under test.

Today we celebrate those who stayed at home in Russia a hundred years ago. We affirm their decision. We acknowledge our own need to stay at home and to come to terms with the world as we find it. And if the homebound dreams of Mennonites in Russia in the 1870's were not realized by their descendants, we humbly admit the same may happen to our dreams for our own grandchildren. For it is finally not of ultimate importance whether we decide to go East, to go West, or to stay at Home. It is rather for us in all our going or staying to be under the Lordship of Christ in a community of love and hope.

Testimony of a descendant of one who stayed at home

Julie (Mrs. Melvin) Gradert

My forefathers were among the landless Mennonites in Russia. The creation of a large landless class resulted from the fact that the land and homesteads were not divided among the sons of a family but rather left intact and inherited by the oldest son. The split between the wealthy landowners and the poor landless became severe and occasioned numerous unpleasant exchanges.

In 1870 my forefathers moved to the Baratove Colony, which had been established for the landless by the mother colony at Chortitza. My forefathers were craftsmen, bee raisers, and excellent furniture builders. Their skill eventually led to an invitation from the Russian government to settle with six other Mennonite families in some newly formed Jewish villages adjacent to the new Mennonite colony.

Is it any wonder why they did not migrate in 1874? They had just acquired land for the first time. They were just sending down roots into the Russian soil in a new village. They had a mission where they were—to be model farmers in the Jewish villages.

Some fifty years later, in the troubled year of 1929, my family did attempt to leave Russia. They went to the train station, but were left behind because no more tickets were being sold. So I was born in Russia in an era which is characterized as a succession of tragedies—political oppression, religious persecution, destruction of property, famine, disease, slave labor, family separation and wholesale massacre.

Today after twenty-seven years in this country I have mixed feelings when reflecting on their remaining at home because of a combination of decisions and circumstances beyond their control. Home for them meant a sense of belonging, a sense of knowing who you are and where you came from. Home meant experiencing and appreciating Mennonite traditions. It also meant appreciation for the Russian people, including men of integrity like Solzhenitzen. It meant appreciation for other minority groups, in my case the Jewish people. But hunger, fear and separation from family have been a heavy price to pay for circumstances that kept my forefathers from migrating.

Today my family is scattered. Of ten children, two of us are in the United States, three in Canada, and three are in Central Asia. Two brothers are missing since the war. My father was arrested two days before war was declared between Russia and Germany and we never saw him again. My mother died shortly after being released from exile in Siberia.

As a representative of a descendant of one who stayed at home, I want to thank those of you who came earlier. You came and few me and clothed me. It is good to be at home here now.

Anabaptism Confronts Menno Simons

By William Keeney

Anabaptism had its birth in Switzerland. It took about five years from the beginning of the Swiss Reform until the first Swiss Brethren fellowship came into being on January 21, 1525. The movement spread rapidly through the area despite the brutal and swift steps taken to suppress it.

The Anabaptist movement found its way from Switzerland down to the low countries as waters from the Swiss mountains flow through the Rhine to the sea. Strasbourg was a kind of crossroad for reform movements. Living on the meeting place of the German and French, Strasburg had found a way to tolerate differences and to manipulate the contending powers to gain a measure of freedom. Here the Lutherans, the Reformed, the Swiss brethren, the Schwenckfelders and others found it possible to join in discussion and debate until the Reformed movement gradually emerged as the ascendant one. But even so, Strasbourg was reluctant to persecute and tended to use imprisonment or banishment rather than execution as the means to control radical dissent.

About 1530 Melchior Hoffman came to Strasbourg. He was a self-taught furrier. He had exercised leadership in the Scandanavian countries and was first a Lutheran; but later he was more rejected by them than one who departed from the movement. This happened because he developed increasingly radical ideas from his study of the scriptures, particularly the apocalyptic literature, such as Daniel and Revelation. He was also influenced by Andreas Carlstadt who started at Wittenberg with Luther but made demands for more far-reaching reform.

In Strasbourg Hoffman became an Anabaptist after meeting some of the Swiss brethren, though he seemed to organize his own group rather than clearly to identify with the brethren. He became a traveling evangelist, apparently with considerable power to persuade people. He traveled down the Rhine and on north to the border town of Emden which was smaller and less significant than Strasbourg. Emden became somewhat of a crossroads of the north as Strasbourg was in the South. Lutheran, Reformed, Anabaptist, and others met and debated in Emden.

In an evangelistic campaign in Emden it is reported that Hoffman baptized 300 persons in one day in 1530. He then sent other representatives out to carry the message through the Lowlands. It is believed that he himself made a short visit to Amsterdam, but firm evidence of the visit and its consequences is hard to recover.

The Dutch Anabaptists considered the scriptures to be the Seed of the Word. The preachers were the servants of the Word and sowed the seed. The word sown by the emissaries of Melchior Hoffman fell in fertile ground; ground that was well prepared for the seed. In the twenties a reform movement had aroused considerable response among the Dutch people, though it had not yet brought forth a clear break with the Roman Catholic Church and the founding of a new group.

Reform Movement

The Sacramentalists, the name by which the movement is known, rejected the notion that the bread and wine were changed into the body and blood of Christ. They also opposed other similar rituals and were incensed by the corruption of clergy and monks. They worked for reform in the church.

By 1527 the Sacramentalists had already gained enough attention to suffer persecution. Weynken of Monnikendam was one of the first martyrs. She is the first woman martyr of the sixteenth century to be given separate treatment in the *Martyrs Mirror*.

She is claimed by more than one later reforming group as a forerunner. She particularly opposed the tendency in the Medieval church to consider the sacrament of the Lord's Supper as itself magically producing salvation. When asked, "What do you hold concerning the sacrament?", she answered, "I hold your sacrament to be bread and flour, and if you hold it as God, I say that it is your devil."

Later when she was asked "What do you hold concerning the holy oil?" she replied, "Oil is good for salad, or to oil your shoes with." And still later when a monk said to her when she was on the way to the scaffold to be executed, "Behold for once your Lord, who died for you," (Presumably holding up a crucifix) she answered, "This is not my Lord and my God; my Lord is in me, and I in Him." She thus displayed the pious and mystical religious experience which was well known through the area in the 15th century already. It included persons such as Thomas a Kempis, Wessel Gansfort, and the Brethren of the Common Life. The question of baptism did not appear in the report even though she is included in *The Martyrs Mirror*.

It was in this atmosphere of religious revival that Menno Simons became a priest in 1524, the year before the first believers baptism in Zürich. For about four years he seems to have had been little affected as a result of the general ferment sweeping through and disturbing so much of the country. Then in 1528 two issues first called forth some stirring of the Spirit within him. The two questions were the use of the scriptures and the Lord's Supper, and apparently it was the testimony of the Sacramentalists about the Lord's Supper that drove him to read the scriptures for help.

In 1530 the first solid influence of Anabaptist activities affected Menno. It came from the evangelistic campaign of Melchior Hoffman. Jan Volckertsz Trypmaker was a Dutch Sacramentarian converted by Hoffman at Emden. Jan preached and baptized in Emden. Shortly before Christmas in 1530 he baptized Sicke Freeyks, sometimes called Sicke Snijder, since he apparently was a tailor. On March 20, 1530, Sicke was beheaded in Leeuwarden, just a few miles away from Pingjum, where Menno was a priest, and Witmarsum, Menno's birthplace and where he later moved for his second position as a priest.

Menno had continued at Pingjum where he first had his doubts about transubstantiation—the charge of the bread and wine into the body and blood of Christ. Even though he already doubted the teachings about the Lord's Supper and could find no scriptural grounds for the Medieval views, and likewise came to doubt the validity of infant baptism and could find no support for it in the scriptures, he continued as a priest for almost five years longer. He gained a reputation as an Evangelical preacher and did have a moderating influence on some of the extremists who supported the Münsterite kingdom and taking of arms against the Roman bishops.

Finally in 1536, about eleven years after the birth of the Anabaptist church in Zürich, Menno could no longer remain in the Roman Catholic Church. In the days before the question of the Lord's Supper and the authority of the scriptures had roused him to examine his life and faith Menno was not a grossly evil man. He had, however, wasted his time on trivia. He says in his Reply to Gellius Faber, "(We) spent our time emptily in playing (cards) together, drinking, and in diversions as, alas, is the fashion and usage of such useless people."

Later as he read the scriptures and confronted the Anabaptists such as Sicke Freerks who was willing to die for his faith, he had to ask himself more seriously what he believed and to what he was committed. When extremists taught revolution, polygamy and similar views, he felt that he was hiding behind a comfortable position and a good reputation. He had been elevated from second of two at Pingjum to first at his hometown of Witmarsum. At the same time the lay people who were following the extremists were being misled. He speaks of them as "the poor straying sheep who wandered as sheep without a shepherd"; and he says of himself "But I myself continue in my comfortable life and acknowledged abominations simply in order that I might enjoy physical comfort and escape the cross of Christ."

Menno, like Paul in the early church, came into the movement late, but at a critical juncture. Under extremist teachers and the pressures of persecution and oppression, the Anabaptist movement had gone too far in many respects. Menno was older and better grounded in the church and so brought a stability and balance to the movement. Muenster had just fallen to its opponents and the danger was real that the movement would be simply crushed.

Menno helped in gathering and preserving the group that had remained faithful to the biblical position which characterized the Swiss Brethren ten years or more earlier. Menno, along with Dirk Philips, was to provide the leadership to weather at least three major crises during the next ten years.

Three Crises

The first crisis came when Dirk's older brother Obbe defected. Obbe was the prime leader from late 1533 until 1539 or 1540. It is believed that he ordained Dirk, David Joris and Menno Simons as pastors and was probably instrumental in calling Menno to become a pastor for the brethren. He seems to have become discouraged and disheartened by the persecution from without and the divisions within the movement. Perhaps under the influence of the spiritualist, Sebastian Franck, he developed an inner piety

Menno Simons, indebted to the Swiss Brethren
This engraving of Menno Simons is credited to Pieter Holsteyn

but outwardly conformed to the state church in Rostock in northern Germany. Twenty years later he wrote a confession which was published and which indicated some of his problems with the Anabaptist movement.

Another crisis developed with David Joris. He also was a spiritualist who believed he had direct revelation from the Holy Spirit. He said that King David was the first David in the period of the Father in the Old Testament. Jesus was the second David in the New Testament period which was of the Son. He, David Joris, was the third David in the period of the Holy Spirit. Later he followed somewhat the pattern of Obbe and moved to Basel where he became a respected member of the Swiss Reformed Church while carrying on his activities as leader of his own movement. Only after his death and through the disclosure of his son-in-law did his double life become widely known. Menno held the group together and helped them from going the way of the Jorists.

The third crisis of leadership was with Adam Pastor. He was a very able leader and may have had the best education of any of the Dutch-North German early leaders. He moved in a unitarian direction. Menno wrestled long and hard against the rationalistic tendencies before finally parting ways with Adam Pastor. Again, Menno persevered in faithfulness to the vision of the early Anabaptists and remained biblically oriented.

Menno's other major contribution was made possible by a long life. Death in one form or another took all the major leaders of the Swiss Brethren. Conrad Grebel, Felix Manz, and Hans Denck were not yet 30 when they joined the movement and even at the founding of the church on January 21, 1525. George Blaurock was 33, Michael Saettler probably 35. Only Balthasar Hubmaier was older when he joined the movement in 1525 than Menno was when he broke with the Roman Church. Hubmaier was about 45 when he joined the Anabaptist movement. By the time Melchior Hoffman became an Anabaptist when he was around 35 years old, in 1530, all the early Swiss leaders were dead and Conrad Grebel died a year and a half after his baptism. Felix Manz was executed six months after Grebel died. Hans Denck died of illness about two years after the baptism in Zuerich though it was several months later before he himself was baptized, probably by Balthasar Hubmaier. Michael Saettler was executed just a little more than two years after the first baptism. George Blaurock was executed four years after the 1525 event. Only Wilhelm Reublin seems to have survived and lived to die in his late seventies. But he is something of an unsung hero of the movement—probably because he wrote his message on the lives of people rather than in print. Reublin first preached against infant baptism publicly and was influential on such persons as Balthasar Hubmaier, Michael Saettler, Hans Denck, and others.

By the time the Anabaptist message had traveled down the Rhine and to Emden, and thence across the northern Netherlands to the obscure villages of Pingjum and Witmarsum so that Menno Simons joined the movement—only Reublin of the early leaders was still active—even Melchior Hoffman had been imprisoned for over two years and was to languish there until his death about 1543.

Menno lived to celebrate the twenty-fifth anniversary of his break with popedom according to the best accounts. His long period of ministry afforded time to write and publish extensively. Aside from Pilgrim Marbeck in south Germany, Menno produced the most published materials dealing with the major themes of the movement which started with the Swiss Brethren and remained in that stream. His writings nourished the Anabaptists over a wide area. His *Foundation Book* appeared in 1539-40. That was just at the time Obbe Philips defected and David Joris and Adam Pastor were becoming influential in their extreme views. They would have distorted or perverted the movement, if Menno's writings had

not helped to stabilize the Dutch Anabaptists and keep the main biblical themes clear.

The Swiss and south German Brethren continued to help the Dutch movement. In 1560, just about the time when Menno was approaching death and was no longer able to be very active, the Schleitheim Confession along with the account of Michael Saettler's trial and death were translated and published in Dutch—showing the interest which persisted. The Schleitheim Confession probably circulated in handwritten copies earlier. It helped the Dutch Mennonites when they were under strong pressures from the Calvinist movement which was becoming the dominant religion of the Netherlands and when Anabaptists were divided internally over the question of the severity of discipline and the ban. The Schleitheim Confession and other items printed with it were reprinted again in 1565. The Swiss and the Dutch thus showed their close kinship in the faith despite some separate development.

Menno—Swiss Brethren Parallel

Menno's teachings and work paralleled very closely that of the Swiss Brethren in most respects. Menno turned to the scriptures when he came to doubt the medieval views about the Lord's Supper and Baptism. The scriptures became the authority to challenge the dogmatic demands of the Roman church and he continued to hold it as the beginning point for the Christian faith.

Baptism became the "trademark" of the movement which led to it being termed by it opponents as Anabaptists—the Rebaptizers. For Menno the key issue was more the "New Creature in Christ" than baptism itself. Baptism was the symbol of the new birth, the regeneration which made a new and different life possible. When he talked about Baptism he continued to stress the need for the spiritual experience which it symbolized, and which required that the person understand and commit himself to discipleship to Christ. This led to the attempt to "live like Jesus," to follow Christ in the way of the cross. Out of that flowed such concerns as nonresistance, the nonswearing of oaths, and the demand of mutual aid within the brotherhood and concern for the welfare of even those who were outside it.

Menno also had a high appreciation for the gathering of believers who seriously endeavored to follow Christ and needed the support of one another to do so. Menno's appreciation for the church made him hesitate to leave the Roman Church. He labored long and hard to change it after he became convinced of its error on the Lord's Supper and Baptism. He also tried from within the Church to convince the "sects" such as the Muensterites of their errors. Menno finally made his break with the church after dispairing of changing it from within and seeing those outside who had possibilities of being faithful being led astray.

In his later years Menno's difficulties within the Anabaptist brotherhood were largely a result of his tensions between concern for the person and his love for the church. He attempted to win persons and help them become and remain the New Creature in Christ. That sometimes conflicted with his desire to maintain the Church of Christ without spot and wrinkle. The question of discipline was one on which he wavered. He was under pressure from those who wanted a pure church to excommunicate those who stumbled and fell or who were not in agreement on doctrine.

Menno wanted a pure and unified church and so was susceptible to pressures from these wanting stricter discipline. At the same time, Menno was compassionate and understood the situation of persons who were having trouble being faithful. He did not want to excommunicate them when they were trying and when they held differing beliefs about the biblical demands out of sincere convictions. So he swung back and forth and sometimes allowed himself to be pulled too far in one direction or another. But for himself it was clear, "No other foundation can any man lay than that which is laid, namely, Jesus Christ." It was that vision which he shared with the Swiss Brethren and which became the rock upon which he tried always to build.

When Anabaptism confronted Menno, he was indebted to the Swiss Brethren, even though it came to him indirectly through Melchior Hoffman. The soil was prepared by the Sacramentalists, so that the seed of the Word fell in fertile ground. While Menno later had some conflicts with the south German-Swiss Brethren, they were in essential agreement and mutually supported one another in their efforts to be faithful to Christ.

Which Way?

By Elmer F. Suderman

Across the prairie far as
fifteen-year-old eye can see:
a sunflowered-bordered trail.
David, standing in immensity
of new space wonders:
Where will it lead?
To or away from the Mennonite village?

Radical Reformation and Mennonite Research 1973-1974

By Cornelius Krahn
Assisted by Nelson P. Springer, Leonard Gross and others

It is the policy of *Mennonite Life* to list all Ph.D. dissertations and M.A. theses completed or in progress dealing broadly with an Anabaptist Mennonite topic or subject matter that have come to the attention of the editors and compilers. This is also the case in regard to research projects which are to result in the publishing of books or articles. All books dealing with Anabaptist-Mennonite and related subjects are included in the bibliography, as are substantial articles published in scholarly magazines. Articles appearing in Mennonite periodicals such as *The Mennonite Quarterly Review*, Goshen College, Goshen, Indiana, *Mennonite Life*, North Newton, Kansas, etc. are not listed in this bibliography. However, we call attention to the Mennonite periodicals referred to in "Life, Struggle and Birth of Mennonite Periodicals" in this issue.

The present practice of book reviews and the listing of publications and research projects including the Ph.D. dissertations and the M.A. theses developed gradually. They appeared as a rule in the April issue. The years 1971-72 were covered in the March issue of 1973. The present report again covers two years: 1973-74. These issues as well as proceeding ones are a store of information. This is also the case in regard to the issues which contain the author and subject index to *Mennonite Life*. They are found in the January issues of 1956, 1961, 1966, and 1971. All issues are available from the publishers.

Doctoral Dissertations

Belk, Fred Richard. "The Great Trek of the Russian Mennonites to Central Asia, 1880-84." Ph.D., Oklahoma State University, 1973, 373 pp.

Benford, Benjamin Lee. "Hermann Dalton and Protestantism in Russia." Ph.D., Indiana University, Bloomington, 1973, 327 pp.

Brown, Daniel A. "The American Church Meets Secular Society: A Study and Comparison of the Official Documents of Three American Churches on Politics and Social Issues, 1940-1965." Ph.D., Catholic University of America, Washington, D.C., 1973, 669 pp.

Burkholder, J. Richard. "Religion in the First Amendment: A Social Theory Approach to Constitutional Interpretation." Ph.D., Department of Religion, Harvard University, 1969.

Cronk, Sandra L. "Late 19th Century Amish and Mennonites." Ph.D., Divinity School, University of Chicago. (In Progress)

Eby, Charles T. "Social Developments in the Anabaptist Community at Cologne, 1575-1650." Ph.D., University of Notre Dame. (In progress)

Ens, Adolf. "The Relation of the Western Canadian Mennonites to the Government." Ph.D., University of Ottawa. (In progress)

Erb, Peter C. "The Role of Medieval Spirituality in the Thought of Gottfried Arnold (1666-1714)." Ph.D. (In progress)

Gerner, Gottfried. "Der Gebrauch der Heiligen Schrift in der oberdeutschen Täuferbewegung." Ph.D., University of Heidelberg, 1974.

Gingerich, Ray. "An Anabaptist Theology of Mission: Based on a study of the Mission Activities of the 16th Century Anabaptism." Ph.D., Vanderbilt School of Religion. (In progress)

Henninger, Frederick William, Jr. "Luther and the Empire: A Study of the Imperial Ideal in Reformation Politics, 1522-1540." Ph.D., University of Nebraska, Lincoln, 1972, 453 pp.

Hockenberry, David McClelland. "The Radical Reformation in Nürnberg, 1524-1530." Ph.D., Ohio State University, Columbus, 1973, 257 pp.

Kieckhefer, Richard Alan. "Repression of Heresy in Germany, 1348-1520." Ph.D., University of Texas, Austin, 1972, 549 pp.

Klassen, Johannes Martin. "Noble Patronage and Politics in the Hussite Revolution." Ph.D., University of Washington, Seattle, 1973, 225 pp.

Klippenstein, Lawrence, "Alternative Service Program among the Mennonites of Russia, 1870-1920." Ph.D., University of Minnesota. (In progress)

Kopperman, Paul, "Anabaptism in Tudor Kent." Ph.D., University of Illinois. (In progress)

Kuipers, W. H. "The Theology of Bernard Rothmann." Ph.D., University of Amsterdam. (In progress)

Mabry, Ed. "Balthasar Hubmaier." Ph.D., Princeton University. (In progress)

Miller, Arlene Adrienne. "Jacob Boehme: From Orthodoxy to Enlightenment. Ph.D., Stanford University, 1971.

Packull, Werner O. "Mysticism and the Early South German-Austrian Anabaptist Movement, 1525-1531." Ph.D., Queens University, Kingston, Ontario, 1974.

Pappas, Nicholas John. "Two Contemporary Christian Thinkers on the Use of Force in International Relations: Paul Ramsey and Mulford Q. Sibley." Ph.D., University of Virginia, Charlottesville, 1973, 323 pp.

Pater, Calvin A. "Andreas Bodenstein von Karlstadt and his Influence on Anabaptism." Ph.D., Harvard University. (In progress)

Penner, Archie. "Pieter Jansz. Twisck: Second Generation Anabaptist-Mennonite Churchman, Writer and Polemicist." Ph.D., University of Iowa, 1971.

Schlabauch, Ervin. "The Rule of Christ among the early Swiss Anabaptists." Th.D., Chicago Theological Seminary. (In Progress)

Shenk, David W. "A Study of Mennonite Presence and Church Development in Somalia from 1950 through 1970." Ph.D., New York University. 1972.

Straughn, Harold. "The Anagogical Method: Thomas Müntzer's Use of the Scripture." Ph.D., University of Harvard.

Toews, Jacob J. "The History of Mennonite Brethren Missions in Latin America." Th.D., Dallas Theological Seminary, 1972, 489 pp.

Vries, C.E. de. "The Influence of Joachim of Fiore on the Historical Frame of Reference of the Anabaptists." Ph.D., University of Utrecht.

Weaver, John Denny. "The Doctrines of God, Spirit, and the Word in Early Anabaptist Theology, 1522-1530." Ph.D., Duke University, 1974.

Wiesel, Barbara Bowie, "From Separatism to Evangelism: A Case Study of Social and Cultural Change Among the Franconia Conference Mennonites 1940-1970." Ph.D., University of Pennsylvania, 1973.

Windhorst, Christof. "Täuferisches Taufverständnis: Balthasar Hubmaiers Lehre Zwischen Tradition und Reformation." Ph.D., University of Heidelberg, 1974.

M.A. Thesis

Friesen, Lyle. "Mennonite Interpretations of Anabaptism as Presented in the *Mennonite Quarterly Review.*" M.A., University of Waterloo, Ontario, 1974.

Friesen, Richard. "Old Colony Mennonite Settlement Patterns in Saskatchewan." M.A., University of Alberta, Edmonton, 1974.

Müller Richard. "The Sabbath in Early Anabaptism." M.A., University of Kopenhagen. (In progress)

Sawatzky, Sheldon Victor. "The Gateway of Promise: A Study of the Taiwan Mennonite Church and the Factors Affecting its Growth." M.A., Fuller Theological Seminary, 1970.

Weber, John. "Bishop S.F. Coffman: His Life and Thought." M.A., University of Waterloo, Ontario. (In progress)

RESEARCH IN PROGRESS

It is the policy of *Mennonite Life* to list all Ph.D. dissertations and M.A. theses completed or in progress dealing broadly with an Anabaptist-Mennonite topic or subject matter that have come to the attention of the editors and compilers. This is also the case in regard to research projects which are to result in the publishing of books or articles. All books dealing with Anabaptist-Mennonite and related subjects are included in the bibliography, as are substantial articles published in scholarly magazines. Articles appearing in Mennonite periodicals such as *The Mennonite Quarterly Review,* Goshen College, Goshen, Indiana, *Mennonite Life,* North Newton, Kansas, etc. are not listed in this bibliography. However, we call attention to the Mennonite periodicals referred to in "Life, Struggle and Birth of Mennonite Periodicals" in this issue.

The present practice of book reviews and the listing of publications and research projects including the Ph.D. dissertations and the M.A. theses developed gradually. They appeared as a rule in the April issue. The years 1971-72 were covered in the March issue of 1973. The present report again covers two years: 1973-74. These issues as well as preceding ones are a store of information. This is also the case in regard to the issues which contain the author and subject index to *Mennonite Life.* They are found in the January issues of 1956, 1961, 1966, and 1971. All issues are available from the publishers.

DOCUMENTATION OF FREE CHURCH ORIGINS NACDFCO, 1973-1974

The North American Committee for the Documentation of Free Church Origins met in December, 1973 in San Francisco and in Chicago in 1974. During the Chicago meeting the following presented reports about research projects: Clyde L. Manchreck, Donald F. Durnbaugh, Cornelius Krahn, Ray Gingerich, Richard Hughes, Erich W. Kritsch, James Juhnke, Abe J. Dueck, Howard Zehr. John C. Godbey, Theron F. Schlabach, J. Denny Weaver, William Keeney, Keith Sprunger, and Walter Klaassen. Richard Hughes is in charge of the preparations for the Believer's Church Conference which will take place at Pepperdine University, June 5-8, 1975. The papers presented are to be published. Walter Klaassen reported that the biography of Hubmaier has been translated into English by Bergsten and is to be published. Gottfried Seebass is preparing a manuscript to include all known sources dealing with Hans Hut. David Janzen is continuing his research on Hans Denck. Walter Klaassen is working on a paper dealing with social currents and schisms in Anabaptism.

Keith Sprunger is continuing his research pertaining to English Puritanism in the 16th and 17th century, Netherlands. He also gave a progress report on the Oral History Project of the Conscientious Objectors in World War I and II. James Juhnke related about his book devoted to the Political Acculturation of Mennonites in Kansas (just off the press). Eric W. Gritsch reported that he is writing an article on "Luther and the *Schwärmer.*" Clyde L. Manschreck is involved in the supervision of a number of dissertations including one

by Ed Stolzfus on "The Concept of Leadership in the Mennonite Church." He himself is working on a book devoted to Methodism to be published by the University of Indiana Press. William Keeney is engaged in peace research having in mind to publish the findings. Donald Durnbaugh has a manuscript at the publisher's entitled "Brethren Service Commission." Theron Schlabach is working on the Intellectual and Social History of the Mennonite Mission Movement.

John H. Yoder's *The Legacy of Michael Sattler* was published by the Herald Press (Scottdale, Pa.) under the auspices of the Institute of Mennonite Studies in the series of Classics of the Radical Reformation initiated some time ago by the Committee for the Documentation of Free Church Origins with George H. Williams, Franklin H. Littell and Cornelius Krahn as officers. This Committee had its origin with the membership of H. S. Bender and Cornelius Krahn in the *Täuferaktenkommission* of Germany. The second volume will contain the writings of Pilgrim Marbeck translated by Walter Klaassen and William K. Klassen and the third volume will be devoted the Letters of Conrad Grebel prepared by Leland Harder and others. Donald F. Durnbough's *Every Need Supplied* has appeared at the Temple University Press, Philadelphia and C. L. Manschreck's *Religious Liberty* and Lowell Zook's *Christianity and Revolution* are ready for the publisher. This Temple University Press series appears under the co-editorship of Franklin H. Littell and George H. Williams, Treasurer and Chairman of NACDFCO.

Other publications and research projects reported about during the meetings of NACDFCO in 1973 and 1974 will be found in the bibliography or under the listing of Ph.D. and M.A. dissertations and theses. Irvin B. Horst and co-workers in *Cudan* are engaged in numerous research projects of which some are to be published in the near future. A. F. Mellink is preparing sources relating to the Anabaptists in Friesland and Groningen. H. Meihuizen is working on a scholarly edition of the writings of Menno Simons. Irvin Horst of Amsterdam is supervising a number of students writing theses with Dutch Anabaptism.

OTHER RESEARCH, PUBLICATIONS, LECTURES

The Second Edition of *Mennonite Encyclopedia* Published

Melvin Gingerich and Cornelius Krahn were responsible for the corrections of typographical and factual errors and for the reprint edition of the four volumes which was completed during the years 1969-1973. The original plan calls for a revised up-to-date edition by 1980. Melvin Gingerich is in the final stage of the writing of the biography of Edward C. Eicher, Mennonite Congressman and Federal Judge from Washington, Iowa. Melvin is also preparing a popular booklet on Old Germantown as well as "A History of the Germantown Mennonite Church." Cornelius Krahn and Melvin Gingerich have been assigned the task to prepare the third edition of *Mennonites: A Guide to Information* which is out of print.

Donald F. Durnbaugh presented the annual Bethel College Menno Simons Lectures, "The Promise and the Peril of Civil Religion," October 27-29, 1974. Following are three of the topics presented by him: "Civil Religion in Anabaptist Perspective," "Civil Religion, the Peace Churches, and the American Revolution," and "Civil Religion in Nineteenth Century America." The Bethel College Department of History and Western District Conference Historical Committee are planning a conference on Mennonites in World War I to be held on the Bethel Campus on October 10-11, 1975. J. Winfield Fretz is preparing a paper entitled "Emerging Communes and Mennonite Communities" to be presented at the "Conference on Communes," Northern Illinois University, April 18, 1975. He is also doing research for a book dealing with a sociological interpretation of 12 Mennonite groups in Waterloo County, Ontario.

At Home and Abroad

Thomas Müntzer and Hans Hut received a detailed study in a voluminous *Habilitationsschrift*: "Müntzers Erbe: Werk, Leben, und Theologie des Hans Hut" in which Gottfried Seebass deals with the essence of Swiss and South German Anabaptism. In contrast to the Swiss Anabaptists, he sees the Anabaptism of Central Germany and Austria, founded by Hut, as a "child of the late Middle ages," while Swiss Anabaptism is seen as a "genuine product" of the Swiss Reformation. Heinold Fast is researching and collecting 16th century water-colors and drawings which are to be reproduced with a text. Hans-Jürgen Goertz is engaged in numerous projects pertaining to the Anabaptist-Mennonites including the attitude of the German Mennonites toward Hitler before and during World War II. An article on the latter subject was published in *Mennonitisches Jahrbuch,* 1975.

William R. Estep is involved with the production of a film dealing with the origin of the Anabaptist movement in Switzerland for the Southern Baptist Radio and Television Commission in Fort Worth, Texas. He has also prepared a revised edition of his *Anabaptist Story,* published by Eerdmans and completed the English translation of B. Hubmaier's writings.

Mennonites in Canada show an increasing interest in their own history. The major concentration and accomplishments were thus far found in Manitoba and Ontario. Recently the Mennonite Historical Society of Canada was organized with J. Winfield Fretz as chairman, George Groening as vice-chairman, and Ted Friesen as secretary. Leo Driedger is engaged in research dealing with the cultural identity of the Mennonites in Manitoba and more specifically Winnipeg. He is including other ethnic groups in his various research projects.

Kenneth Reed (author of *Mennonite Soldier*) and Elmer Suderman (*What Can We Do Here?*) are interested in selecting and publishing an Anthology of Mennonite Literature for use in classes and as a source of inspiration and information. Gerald Brunk and James O. Lehman are engaged in research in regard to the Revolutionary War records pertaining to the Mennonites during that time in Eastern Pennsylvania and Maryland. Their findings will be published in two volumes. Ronald J. Sider has been commissioned by Fortress Press to prepare a book with the tentative title *Between Liberal and Radical: The Lutheran Karlstadt Debate.*

LIFE, STRUGGLE AND BIRTH OF MENNONITE PERIODICALS

In the April, 1971 issue (p. 88) we reported about the disappearance of some Mennonite publications and the rejuvination of others. This process continues. The Mennonite Library and Archives offers a unique opportunity to observe not only what is "new" but also what "folds up" or what changes take place among those that continue. As far as appearance and content are concerned some remain very much the same from year to year and from decade to decade not to speak of generation to generation. Others change almost with the seasons. Some are praised for what they do and others are criticized for what they do or fail to do.

Two for One in Canada and Germany

In the observations referred to at the outset, it was stated that the *Canadian Mennonite* was discontinued in 1971. In its place two papers appeared soon afterwards. The *Mennonite Reporter* edited by David Kroeker and published by Mennonite Publishing Service, Waterloo, Ontario, appears every second Monday, since 1971. Its journalistic qualities and coverage reaching far beyond the Canadian Mennonite constituency is unusual.

A second new Canadian paper is the *Mennonite Mirror* published ten times each year by the Brock Publishing Co., Winnipeg. It is edited by Roy Vogt and aims to serve the Mennonite community of Manitoba. The editor does not hesitate to publish articles in Low and High German although English predominates. No other Mennonite paper carries as many advertisements as does the *Mirror*. But that too may have advantages beyond safeguarding the future of its existence.

In Germany the American sponsored *Der Mennonit* 1948-73) was discontinued and in its place Die Vereinigung der Deutschen Mennonitengemeinden revived the *Mennonitische Blätter* which had been discontinued during World War II. Under the editorship of Peter J. Foth it is oriented to serve old and young leaning somewhat toward the latter. The former *Gemeindeblatt* (retained in the subtitle) has been revived as *Gemeinde Unterwegs* and is edited by Samuel Gerber.

The greatest change and most challenging and scholarly contributions among the European Mennonites can be found in the *Mennonitisches Jahrbuch* since 1971 edited by Johannes Harder. At the ripe age of 75 years it is filled with more youthful vigor than many younger publications. In addition to this the *Mennonitische Geschichtsblätter* continue as a channel of information as far as European Anabaptist-Mennonite research and publications are concerned. The Dutch Mennonites who pioneered along these lines (*Doopsgezinde Bijdragen*, Later *Stemmen*) have not yet revived their efforts along this line.

However, the Bibliography shows that Anabaptist-Mennonite and related research flourishes in Europe and results in many publications just like this has been the case in North America for some time.

Mennonite Life

Mennonite Life which was started at Bethel College in 1946 as a quarterly magazine has returned to Bethel College after a period (1971-1974) during which the Herald Publishing Company of Newton, Kansas was the publisher. Robert Schrag was the Editor and Cornelius Krahn the Consultant Editor. Starting with the March, 1975 issue, Bethel College resumed the publication with James Juhnke and Robert Kreider as editors.

Mennonite Brethren Research and Publications

The Mennonite Brethren publication, *Direction* (since 1972) was preceded by *The Voice* (since 1952), and *The Journal of Church and Society* (since 1965). It is published jointly by the Mennonite Brethren Colleges, and the Seminary. The editorial office is located in Fresno, California, and the publication and business office in Winnipeg, Manitoba. It is in place to call attention briefly to some of the issues which focus on Anabaptist-Mennonite topics or on the Mennonite Brethren.

Among these articles are "Patterns of Leadership in the Mennonite Brethren Conference" (Oct. 1972) and "The Impact of the Family in Mennonite History" (July, 1972). The January, 1973 issue has articles that deal with cultural relativism and the Mennonite identity. The October, 1973 issue has an article dealing with the movement "From the Village to the City," written by Delbert Wiens and the July, 1974 issue is totally devoted to Mennonite Brethren historiography with a lead article by J. B. Toews entitled "From Where to Where." All issues have a review section devoted to general theological books and some to the Anabaptist tradition.

In spite of the fact that a journalist entitles an article *"Direction is Ponderously Dull,"* (April, 1974) we must say that there has never been in the over 100 years of the Mennonite Brethren history a greater interest in the Anabaptist-Mennonite identity than there is today. This has been expressed particularly in research projects, including the writing of Ph.D. dissertations and the publications of books. Among these books the one by J. A. Toews, just off the press, is outstanding. It is entitled *History of the Mennonite Brethren Church*, published by the General Conference of Mennonite Brethren Churches, Fresno, California, 1975, 513 pp.

Mennonite Brethren Research

A. J. Klassen has submitted a report about research projects of the Mennonite Brethren Biblical Seminary, Fresno, California. The Seminary will commemorate its 40th anniversary in the summer of 1975. Various publications are expected to appear at that occasion. Some will be published in book form, others will appear in *Direction* edited by Delbert Wiens. The Board of Christian Literature is preparing biographies of the pioneer educators, H. S. Voth and A. H. Unruh. Comprehensive histories of the Mennonite Brethren mission work in Latin America and Asia are to appear in the near future (for publications published, see *Bibliography* of this issue of *Mennonite Life*). The professors of the Fresno Seminary and the Mennonite Brethren Colleges regularly contribute to the *Christian Leader*. Herbert Giesbrecht, librarian of M.B.B.C., Winnipeg, has compiled a *Sach-und Namen-Register zu Abraham H. Unruh's Die Geschichte der Mennoniten Brüdergemeinde:* 1860-1954 which was printed by the compiler on 34 pages.

THE CENTENNIAL IN RETROSPECT

Centennial Publications

The coming of the Mennonites from Russia to North America observed in various forms and through many activities in Mennonite communities between Kansas and Manitoba, was climaxed in the production of numerous books of a local or general nature. They are listed in the bibliography of this issue of *Mennonite Life*. Attention should also be called here to the periodicals that devoted numerous articles or whole issues to the Centennial event. Most of the issues are still available and can be ordered from the publishers.

All issues of *Mennonite Life* of 1973 and 1974 were devoted to the numerous aspects of the coming and of the settling of the Mennonites in the prairie states and provinces. The issues of *Mennonite Life* featuring the Centennial can be ordered from *Mennonite Life,* North Newton, Kansas.

The Mennonite Weekly Review (Newton, Kansas) devoted numerous issues to the Centennial and reprinted in installments "The Coming of the Russian Mennonites" written by C. Henry Smith at the time of the 50th anniversary. *The Mennonite* (Newton, Kansas), *The Christian Leader* (Hillsboro, Kansas), and *The Gospel Herald* (Scottdale, Pennsylvania), also featured the Centennial in a number of articles. This was also done in Canada by the *Mennonite Mirror* (Winnipeg) and the *Mennonite Reporter* (Waterloo, Ontario). There was hardly a Mennonite paper, even in other countries, that did not take note of the event. Numerous scholars lectured in many communities and churches dealing with many aspects of the coming of the Mennonites.

Cornelius Krahn compiled "A Centennial Chronology" of the coming of the Mennonites to the prairie states and provinces in and around 1874, which was published in the March and June issues of *Mennonite Life* in 1973. He also published a *Centennial Calendar of Events* which appeared in the *Mennonite Weekly Review,* June 20, 1974, pp. 10-11.

The Centennial on the Stage

The Tri-College Centennial Committee (Bethel, Hesston, and Tabor) sponsored, among other activities, the writing and the production of the drama, "Tomorrow Has Roots" written by Urie Bender, with music by Harold Moyer. The presentation of the drama, featuring the coming of the Mennonites to North America, began in October in Century II in Wichita where the Mennonite District Conference jointly had their sessions and included many other centennial events. The drama was later presented in the larger Mennonite communities of Nebraska, the Dakotas, Minnesota, Manitoba, Iowa, Illinois, Indiana, Ohio, Pennsylvania, Virginia, and Ontario. No other Mennonite production has ever had a larger audience.

Mention should also be made of the Manitoba Mennonite folk opera, *The Bridge,* written by Esther Wiebe (music) and Diana Brandt (libretto), and directed by George Wiebe and Elizabeth Schlichting. It was a great success and was presented in a number of provinces in Canada.

The semi-professional presentations on a larger scale were much appreciated but it should be pointed out that in the memory of those involved in community efforts their own productions will likely be remembered longest. The locally produced skits and plays, parades and monuments, thousands of *Zwiebach* and gallons of *Borscht,* lectures and sermons, visits and sharing, family histories and other publications of local nature may have the most lasting values as far as the self-identity is concerned.

Inter-Mennonite Cookbook

The Melting Pot of Mennonite Cookery, 1874-1974, produced and published by the Bethel College Women's Association in 1974 was among the greatest successes of the centennial year. Five thousand copies, were sold within a few weeks after its appearance. The book is unique in that it takes into account a dozen ethnic Mennonite traditions in cookery. The second printing has just come off the press.

From Centennial to 450th Anniversary

In 1974, Mennonites of the prairie states and provinces observed the centennial of the coming of their ancestors to North America. This was done on a larger scale and with a greater participation than any other event in Mennonite history. There had been commemorations of the 400th anniversary of Anabaptist beginnings in Switzerland in 1925, the conversion and the death of Menno Simons in 1936, and 1961, and a number of Mennonite World Conference sessions which bring together the sons and daughters of Menno from many continents. Nevertheless, the length of the observation of the centennial and the number in attendance climaxed with a presentation of Urie Bender's drama "Tomorrow has Roots" overshadowed all previous festivities.

The commemoration of the 450th anniversary of the origin of Anabaptism should be of great significance for all descendants of Anabaptism both spiritually or ethnically speaking. This can still be the case even if no efforts seem to have been made thus far to provide for mass meetings anywhere either in Europe or in America. The scheduled meeting in Zurich in June, 1975, is on a smaller scale.

450th Anniversary Observations

A number of observations of the 450th anniversary of Anabaptist-Mennonite origin has been and will be observed at various places.

1. Strasbourg. February 20-22, 1975. "Beginning and Characteristics of Anabaptism."
2. Bienenberg Mennonite School, Basel. July 8-13, 1975.
3. Baptist Theological Seminary, Rüschlikon, (Zurich). July 14-18, 1975.

Jan Luyken by Jan Gleysteen

"The Drama of the Martyrs—From the death of Jesus Christ up to recent times: Drawn and engraved on copper by the renowned engraver Jan Luyken (1649-1712) with an introductory essay by Jan Gleysteen" has just come off the press. This new book is published by a new publisher namely the Mennonite Historical Associates, Lancaster, Pennsylvania. Back of it all is

the magnificent artistic and photographic skill of Jan Gleysteen who makes sixteenth century martyrdom and the *Martyrs Mirror* a work of art to behold. This reproduction of the *Martyr's Mirror* does not include any text beyond introductions and one-line captions under each reproduction. This may result in a more individualized inspiration and challenge without additional prompting. It is a dream of long standing that has now become a reality and will be cherished and used by many of the present and future generations.

The introductory chapter "Portrait of the Artist" is excellent, however, the last sentence can easily lead to a misunderstanding, when the author states, "Here for the first time since 1780 these fine prints are available once again for study and reflection." Gerald C. Studer states in his preface to the book that *Mennonite Life* (April 19, 1967 featured Jan Luyken's prints from the *Martyr's Mirror* of 1685. The difference between the engravings used in *Mennonite Life* and those by Jan. Gleysteen, is not substantial. In addition to this it should be said that Jan Luyken's works of art pertaining to the Anabaptist martyrs were published in book form by Bethel College in 1974 based on the *Mennonite Life* edition which is now widely used in congregations and schools within all Mennonite groups (a total of over 6000 have been sold). The *Witness of the Martyrs Mirror for Our Day* is available at all Mennonite bookstores ($1.75).

Radical Reformation and Mennonite Bibliography 1973-1974

By Cornelius Krahn
Assisted by Nelson P. Springer, Leonard Gross and others

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Books in Review

Ford L. Coolman, and Rachel W. Kreider, *The Mennonite Cemeteries of Medina County, Ohio.* n.p., 1971, 137 pp. $5.00.

One aspect of the increasing interest in genealogy throughout America has been the problem of securing additional information through cemeteries and cemetery records. Ford Coolman and Rachel Kreider have recognized this problem and have come to the aid of genealogists and church historians by providing a model of detailed information on certain cemeteries in Ohio. To help the reader, the authors have told the story of various churches involved so that the usefulness of this book is very evident.

Not only are tombstone inscriptions given, but also all of the missing information which tombstones do not tell: who were other members of the family, whom did they marry, did they move to another location? To further increase the usefulness of the available information, the authors have completely indexed their record. It is thus possible for searchers to quickly determine if the person they have in mind is included in these cemetery records. The serious searcher will also appreciate the bibliography listing further family history which may be consulted as well as county histories and periodicals. However since most of primary records would not be available to the genealogist, who is always pressed for time, he will find that the authors have already supplied adequate information with each entry. More such cemetery records should be compiled and for those who would like to begin, this would certainly serve as a guide and model.

The privately published book is available from Rachel Kreider, 408 Highland, Wadsworth, Ohio 44281.

BETHEL COLLEGE — *John F. Schmidt*

G. P. Schroeder, *Miracles of Grace and Judgment.* Kingsport, Tennessee: Kingsport Press, 1974. $7.00.

In my estimation no other memoirs of revolutionary Russia left by Russian Mennonites can duplicate either the scope or the perceptiveness of G. P. Schroeder's newly published book. It records the author's personal life experiences amid the vicissitudes of revolution, anarchy and civil war in early Bolshevik Russia. Human experience rarely fits carefully constructed outlines and Schroeder's recollections are no exception. Beginning with World War I the narrative, set mainly in the Chortitza Mennonite colony, moves forward chronologically until the family's emigration in 1923. Unlike many such memoirs the author is not recording prejudiced memories of decades long past. Much of his material is derived from notes and diaries kept during the holocaust which swept his native land. The reader is treated to a series of vivid scenes, many of them gruesome and tragic. There is no continuous story with a happy ending but only the honest portrayal of actual life experience. Frequently there are stories within stories. Schroeder is not contrived or artificial in presenting his material. In a straightforward fashion he documents life in post-revolutionary Chortitza with all its continuity and discontinuity. What emerges is an intimate portrait of one of the most tragic periods in the history of Russian Mennonitism. As a primary source the memoirs are of the greatest value.

Little material of this type has been available in English until now. The book should receive broad circulation. For the young it is an introduction to the experiences and faith of their forefathers; for the old it is a sobering reminder of providential intervention in their lives.

The book is available directly from the author, 1712 West Pine Street, Lodi, California, 95240.

UNIVERSITY OF CALGARY — *J. B. Toews*