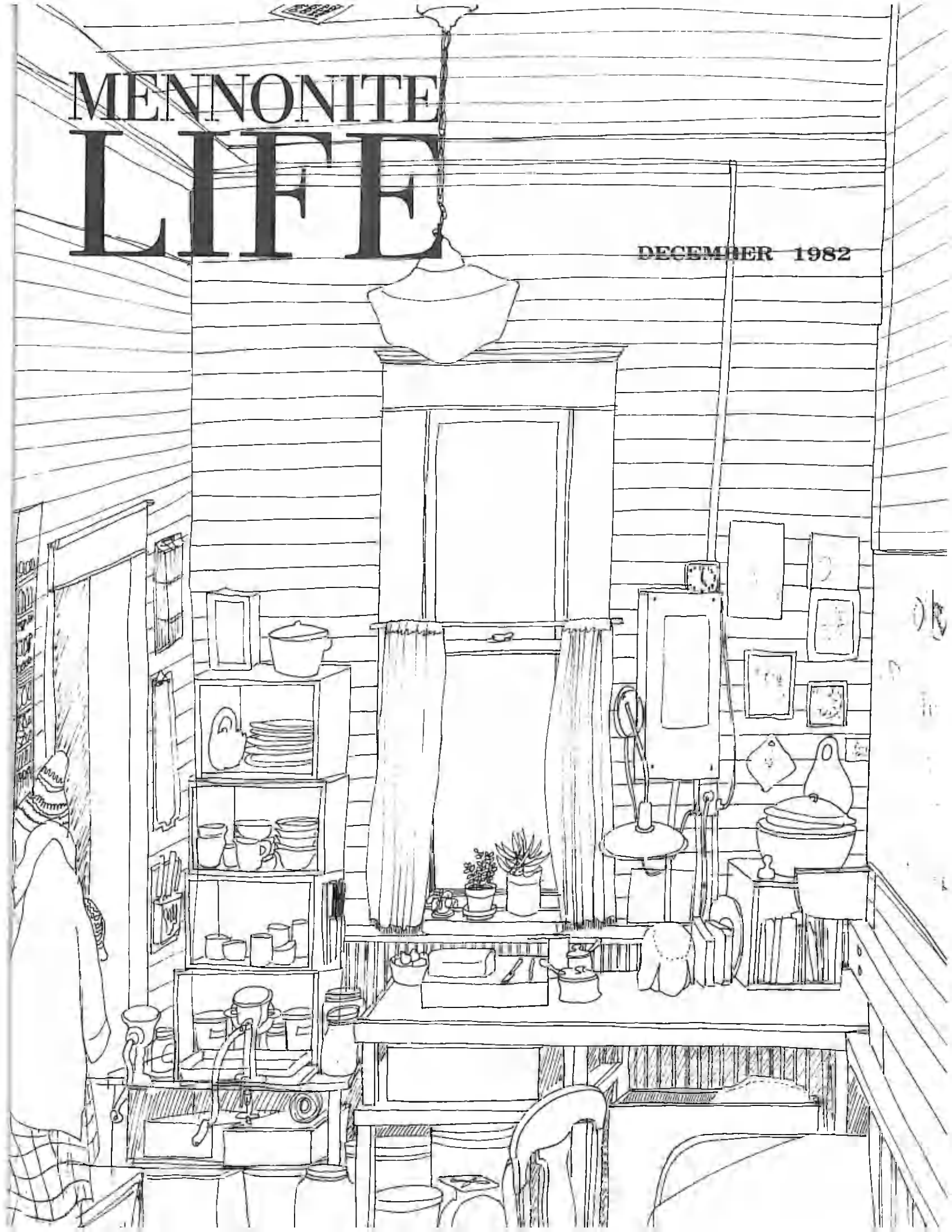
MENNONITE LIFE

DECEMBER 1982



In this Issue

Twenty-three years ago appeared the fourth volume of the *Mennonite Encyclopedia*. Steps are now being taken under the leadership of C. J. Dyck of the Associated Mennonite Biblical Seminaries to publish a fifth volume in this landmark series. Rachel Waltner, a graduate student in history at the University of California at Santa Barbara, presents here in condensed form her research for a senior seminar at Bethel College where she graduated in May 1982.

Dwight Roth, anthropologist and member of the faculty of Hesston College, spent his 1981-82 sabbatical year interviewing a large number of older Mennonites in the East and the Middle West on their perceptions of changes in Mennonite communities in their lifetimes. Dwight Roth shares here six case sketches from his larger study.

Jean Jantzen of Reedley, California, writes five poems of her memories of old family photographs from Russia.

Ernest and Mary Lou Goertzen were featured in October 1982 on the Bethel College campus in a joint art exhibit of their drawings and paintings. The Goertzens, who grew up in the Mennonite communities of Goessel and North Newton, Kansas, now live in the forested mountains near Deadwood, Oregon.

Ernest Goertzen tells their joint story, reproduced here in his own calligraphy. Mary Lou Goertzen tells in drawings the story of their family life in a renovated one room schoolhouse. The captions with the drawings are from her explanatory notes.

Of these drawings she writes: "Shortly after we moved into an old country schoolhouse in the coastal mountain community of Deadwood, Oregon, I began to do some drawings of the interior of our house. . . . I had no thoughts about what I would "do" with them. I was just having fun getting in touch with my new surrounding in this way. Three years after we moved to Oregon the Eugene Public Library asked Ernie and me to have a show of our art work. Ernie had several large landscapes in the show and I had my flower and vegetable drawings on display. They asked us to return the next year . . . the idea came to me maybe I could share my interior house drawings. . . ."

The Editors

MENNONITE
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Editor
Robert Kreider

Associate Editor
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Front Cover

Bread baking corner in the Goertzen home. Drawing by Mary Lou Goertzen. January 1980.

Back Cover

Kansas Winter, and acrylic painting by Ernest Goertzen, 1971.

Photo Credits

Pp. 14, 18 Mennonite Library and Archives. Pp. 21-24 Dwight Roth.

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A Family's Artistic Journey from Goessel to a One Room Schoolhouse in Deadwood

By Ernest and Mary Lou Goertzen

Herstory/ History
by Ernie Goertzen

The process of producing art as a livelihood was a slow one for us.

Mary Lou and I grew up in separate Mennonite communities, she in North Newton and I in rural Goessel, each of us feeling that we wanted to do something useful in our adult lives. For me at the top of the list was becoming a missionary, a minister or a teacher. By the time I was in my second year at Bethel I had some doubts about the first two because I felt I was not verbal enough.

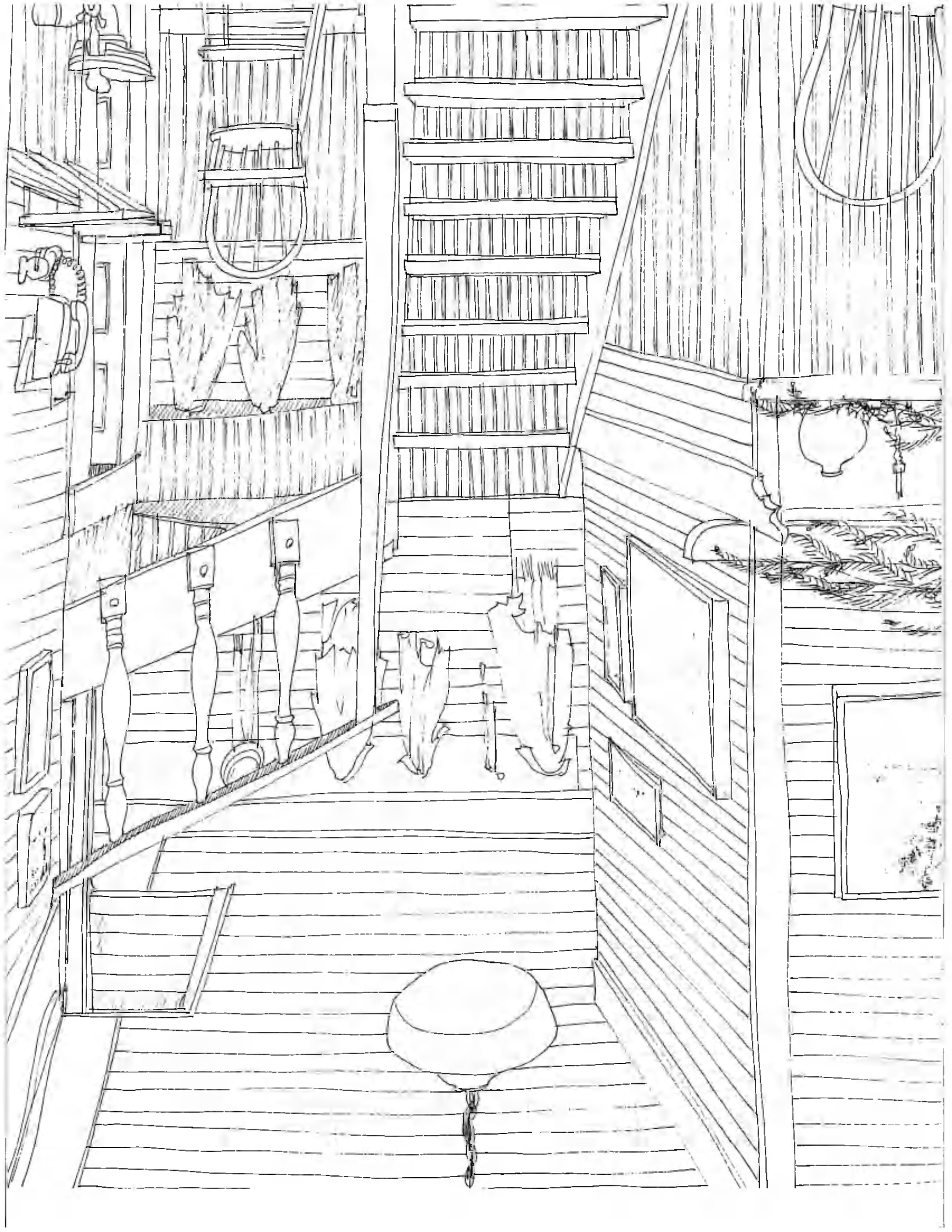
Mary Lou and I realized during the last part of our senior year that we wanted to live the rest of our lives together. Rather late in the spring it became clear to us that we needed to make a decision as to what we were going to do after graduation. Teaching seemed to be the only possibility.

We had both done a lot of drawing over the years and had taken some art courses in college. However, neither of us felt that we had enough talent to warrant going to art school, so we did not even consider that. Besides, in our minds, doing art would be somehow frivolous or playful and the kind of art we felt like doing would not be socially useful enough.

We ended up teaching elementary school in Arnold, a small western Kansas town. From there we moved to Henderson, Nebraska, where we taught in the grade school and high school.

When the teacher role ceased to fit, I went to library school. While working part time as a stack supervisor in the University of Illinois Library, I asked one of the student pages to show me some of the work she was doing in her art courses. I remember thinking that that is what I would like to be doing.

Right, The Stairway, January 1980. "We brought the high chair back with us from Kansas. It is painted a light blue and was the one Ernie and his sister La Wanda used when they were little and our children, David, Anya and Johnevan used when they were at the Goertzen grandparents. I liked the way the high chair and the chair on the left complimented each other. . . ."



My first library job was at Kansas State in Manhattan as a junior reference librarian. Here my evenings were free with no English papers to grade. I enrolled immediately in an evening extension course in painting. My instructor encouraged me to draw and paint on my own and not worry about taking too many courses. I felt tremendous excitement, almost as much as I had felt years ago ~~as~~ in college when I learned that Mary Lou and her steady boy friend had broken up and I might be in the running.

Even so, it took eight years of work in various departments of the K State library, a near mental breakdown after an attempt to go to Pakistan as a medical librarian and an almost fatal automobile accident before Mary Lou and I were able to listen to what my feelings were telling me.

Below, the Dining Room, April 1976. "This drawing really turned me on except for not getting the objects in the middle of the table as I had hoped. . . ."

For her part, Mary Lou had been in closer touch with herself all along. Not finding teaching to be fun enough, she very happily became a mother and homemaker. She found time early in the morning or when the children were napping to do water colors and stitchery. She began to sell some of her work and taught several small informal classes.

The automobile accident helped us to see that we were not doing what we really wanted to do. We took a leap and moved to the west Coast in order to follow our art interests more seriously. Some friends and Mary Lou's sister and family lived there and we could count on more art support. We had three young children and I had no job but things worked out. I found temporary work in the Berkeley Public Library which later became a permanent position.

Below, Celebration, January, 1980. "The 1979 Christmas tree seemed like a marvelous centerpiece in the house and I decided to tackle drawing the whole scene. It turned out to be the most difficult interior drawing I'd done so far. . . ."

In the meantime, we had both been painting and Mary Lou had been doing small stitcheries and some large ones as commissions. We entered outdoor art festivals in the parks. People were interested in our work. We often sold most of what we had produced at these festivals. Soon people began coming to our home as well

At about this time, our oldest son, David, was unable to continue in public school because of special learning problems. We found a farm school for him on the coast north of San Francisco. We thought we might have to borrow money because it was so expensive, but by the end of the year we had earned enough money with our art work to pay for his schooling.

This experience gave us the idea that perhaps I could do art full time. So after four years, I gave up the library position with a certain amount of trepidation. It meant giving up health insurance, paid vacations and retirement benefits. We had occasional meals of blemished vegetables and fruit taken from a vegetable market throw away bin during this time. And as it turned out, I was called to work as a substitute in the library, often more than I was willing to work.

In Manhattan, Mary Lou had painted loose landscape watercolors. In Berkeley she began to draw the many interesting Victorian houses with ink line. She also became interested in the many flowers that bloomed everywhere, especially drawing the bouquets of flowers that Johnevan and Anya picked around the house, in the neighborhood and on outings. Some of these drawings were later published as art cards.

I could have found enough interesting subject matter for drawing and painting in the Manhattan area for the rest of my life. I loved the rolling hills with the outcroppings of limestone and wild cedar trees. The Flowmaster, a felt pen with a controlled ink flow, gave me a soft quality for my drawings which I liked. My paintings were mostly in oil.

In the San Francisco Bay Area, I was fascinated by the uniformly golden summer grass contrasted with the deep green bay trees in the rolling hills of the regional parks east of Berkeley and on Mt. Tamalpais. But it took some time before I felt at home enough to paint anything to my satisfaction. I painted several Manhattan scenes from photographs and slides. Also I had enrolled in the Famous Artists Course a year or so earlier. Now I tried doing one of the assignments using acrylic paints. I had only seen them used in a rather garish way. After much effort and discouragement, I was able to produce the subdued tones that I preferred.

Later I spent much time north of San Francisco in Marin County painting dairy farms and the coast at Pt. Reyes National Seashore. Also I painted the meadows, the banks of cypress trees that had been planted as windbreaks by Portugese farmers, and the coast in the area near Guaicala where our son was at "the farm" school.

Right, Schoolhouse Storage, January, 1981. "The old schoolhouse storage and bookshelves now had a few sample pieces of the new china above the canned goods. I made more shelves in the outside laundry room for more canned goods. I enjoyed drawing the wooden horses and wagon, too, a toy from Ernie's childhood."


THANK YOU
FOR NOT
SMOKING

During this time we had an interlude of living for a year at an old historic California mission, San Antonio de Padua, south of the Bay Area in a communal situation with Catholic families and a priest, some of whom we had met in the Berkeley Friends Meeting. Our little "community of St. Francis" was frightening to the authorities at the nearby Hunter Liggett Military Reservation because they thought we would subvert the soldiers. We enjoyed our associations with the Franciscan priests, brothers and families that came to the Mission for retreats, holidays and special occasions. The year seemed like four years to us, but it was a tremendous learning experience for our whole family.

After another four years in Berkeley, our family decided that we were ready for the country. Having made some good art connections in the ten years in the city, we thought we could survive while we became established in a new area. We had learned to know some people in central Oregon and were able to settle in an old one room country school house with one acre of land in the coastal mountain community of Deadwood, fifty miles west of Eugene.

Below, The Spool Table, June 1976. "This could have been a good drawing but I was not satisfied. I enjoyed drawing the spool table but most of the rest of the drawing shows me I was too tired that day. . . . I didn't date this drawing but I know it was after grandpa Goertzen visited us because he helped us put the door in Johnevan's room. The hinges are the clue."

Below, The Gas Stove, January 1981. "I had leaned against the gas stove to draw the stained glass window picture. Now I felt like drawing the stove and the shelves. . . . The shelves were the first thing I built myself in the house. I used some old barn wood I got from a neighbor, Chuck."

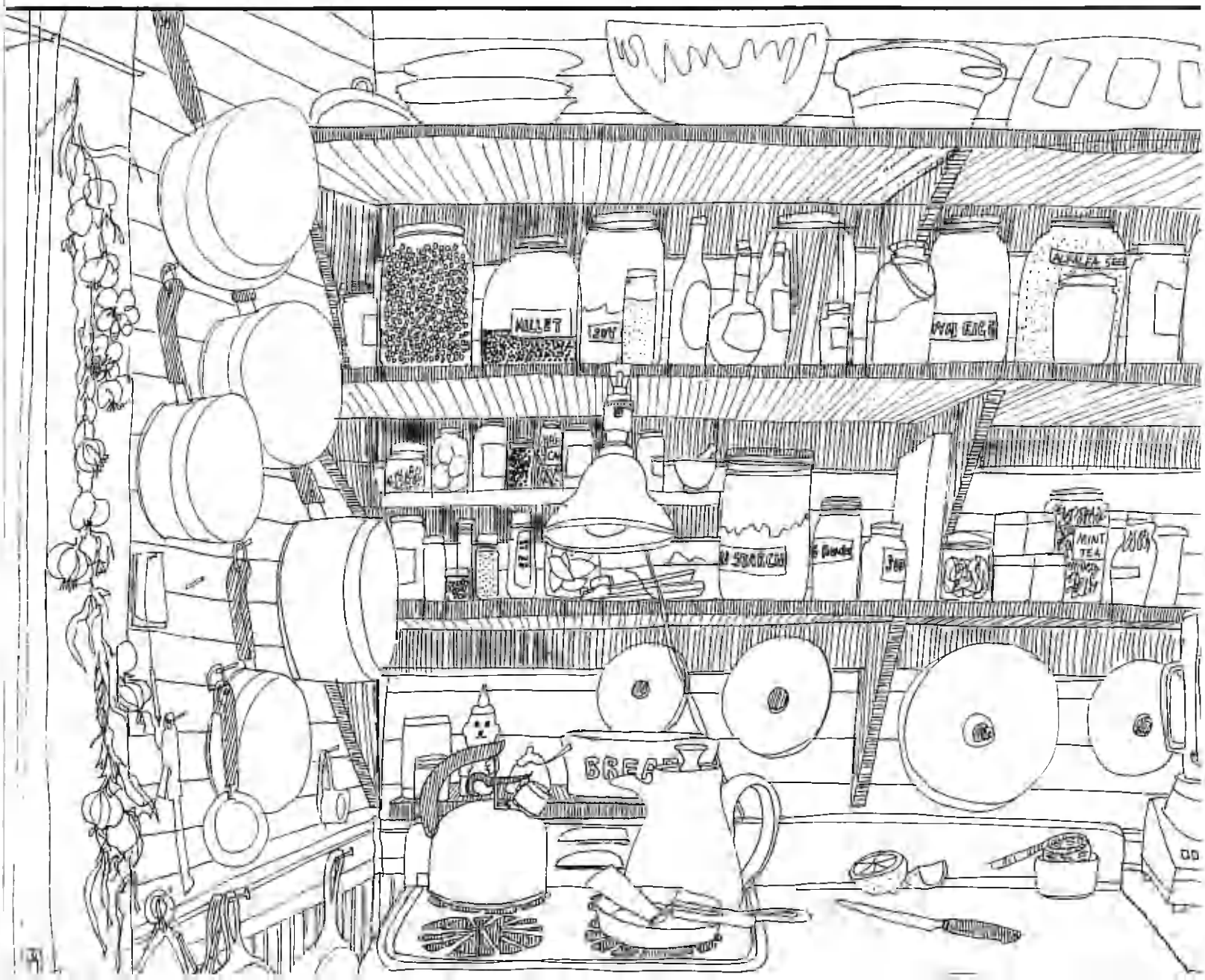
Next page, Living Room Corner, March 1978. "Ernie and I were doing some recording one afternoon. We were making a tape, singing some hymns for my dad in Kansas. Listening was something Dad was especially good at. He had had multiple sclerosis for forty years. I felt like doing a tall drawing with tall windows . . . Dad's presence seemed especially close on this afternoon."

the weekly Saturday Market in Eugene helped us make new connections where we could meet people through our art. Mary Lou made drawings of the many wild flowers in the spring, some of which later became designs on porcelain china dishes for Block China Co. of New York.

I related well to the misty quality of the landscape in Oregon.

Our most recent adventure has been to publish some of our work ourselves. It has been fun to learn more about the fascinating process of color separating and printing.

Sharing our art work has been an ideal way for us to meet people over the years, and for many people it has provided a way to relate to each other.



From Anabaptism to Mennonitism: The Mennonite Encyclopedia as a Historical Document

By Rachel Waltner

The Mennonite Encyclopedia, published in four volumes from 1955 to 1959, continues to be, a quarter of a century later, the most accessible and authoritative reference work available on a host of Anabaptist and Mennonite topics. Published through a joint effort by the Mennonite Church, the General Conference Mennonites, and the Mennonite Brethren, the *Encyclopedia* emerged as an achievement unparalleled in denominational scholarship. Enriched with over a hundred maps and illustrations, 13,688 articles tell of the religious and historical identity of the Mennonites over the course of four hundred years.

The work, designated at its conception to be scholarly rather than popular, brought together a wide range of Mennonite topics. The majority of articles are short, and were contributed by more than 2,700 writers. Yet the *Encyclopedia* is also a sourcebook for substantial articles, including some considered at the time of their writing to be 'definitive." Over half of its contents were contributed by eight persons.[1]

The Process

C. Henry Smith was the initiator of a proposal for an American Mennonite encyclopedia at a meeting of the Mennonite Research Fellowship at Bluffton in August 1945. At that time, the project envisioned to be an extension and translation of the German *Mennonitisches Lexikon,* which had nearly been halted because of World War II, financial difficulties, and the death of one editor, Christian Hege. At the Bluffton meeting, interested persons formed a "Lexikon Committee" to pursue the idea, including Smith, Bender, Cornelius Krahn, Robert Friedmann, Abram Warkentin, and J. C. Wenger.[2]

In the years that followed, the scope of the project enlarged beyond what any of the original planners could have imagined. "The projected three-volume translation, set for publication by 1951, seemed to be an ambitious task.[3] As the work progressed, it mushroomed to four volumes, consisting of less than one-sixth of translated *Lexikon* material[4] and was finally completed in 1959. The activities which went into its planning and organization during the early years were documented by John A. Hostetler, who served until 1949 as office manager of the *Encyclopedia* headquarters at Goshen. His report and one prepared by Melvin Gingerich provide much of the information for the following chronology:[5]

Aug. 23, 1945. Meeting of the Mennonite Research Fellowship, Bluffton, Ohio. *Encyclopedia* proposed and Lexikon Committee established.

Dec. 26, 1945. Lexikon Committee meeting in Chicago. Proposals on editorship, format, content, writer selection, Lexikon matters. Invitation extended to all Mennonite publishers to act as co-sponsors.

Feb. 16, 1946. Publishers began to organize in Kansas City; took responsibility for the project from the Mennonite Research Fellowship.

March 23, 1946. Editorial Board organized; Bender and Smith designated co-editors.

May 1946. Publishing Committee met; Mennonite Publishing House to print 5,000 sets of the *Encyclopedia,* with cooperation from the General Conference Board of Publication and Mennonite Brethren Publishing House.

Aug. 7-8, 1946. Editorial Board met and established policies, including writer and topic selection; appointed Elizabeth Bender as translator.

Sept. 1946. H. S. Bender traveled to Europe; obtained full American rights to the *Lexikon.*

Dec. 30, 1946. Death of Christian Neff at Weierhof, Germany.

Jan. 1947. *Mennonite Encyclopedia* office set up at Goshen.

Jan. 1948. Editorial Board organization finalized: two editors, seven co-editors; Melvin Gingerich appointed as Managing Editor; Editorial Council established with fifty members from thirteen Mennonite groups, seven foreign countries, and six non-Mennonite denominations; Most article assignments for Volume I made by this time.

Oct. 18, 1948. Death of C. Henry Smith.

As the timetable indicates, many people were involved in the process of overseeing the production of the *Encyclopedia.* Particularily telling is the diverse range of interests represented by the members of the Editorial Council. A quick glance at the opening page of *The Mennonite Encyclopedia* gives evidence that scholars from France, Russia, Switzerland, Brazil, Paraguay, Germany, and the Netherlands served as editorial consultants, with Ernst

Correll and N. van der Zijpp, particularly active contributors to the *Encyclopedia*. Moreover, the church historians who served as Council "members at large" aided the project in several ways. Besides their counsel to the editors, they added a welcome aura of ecumenicity to the completed project.

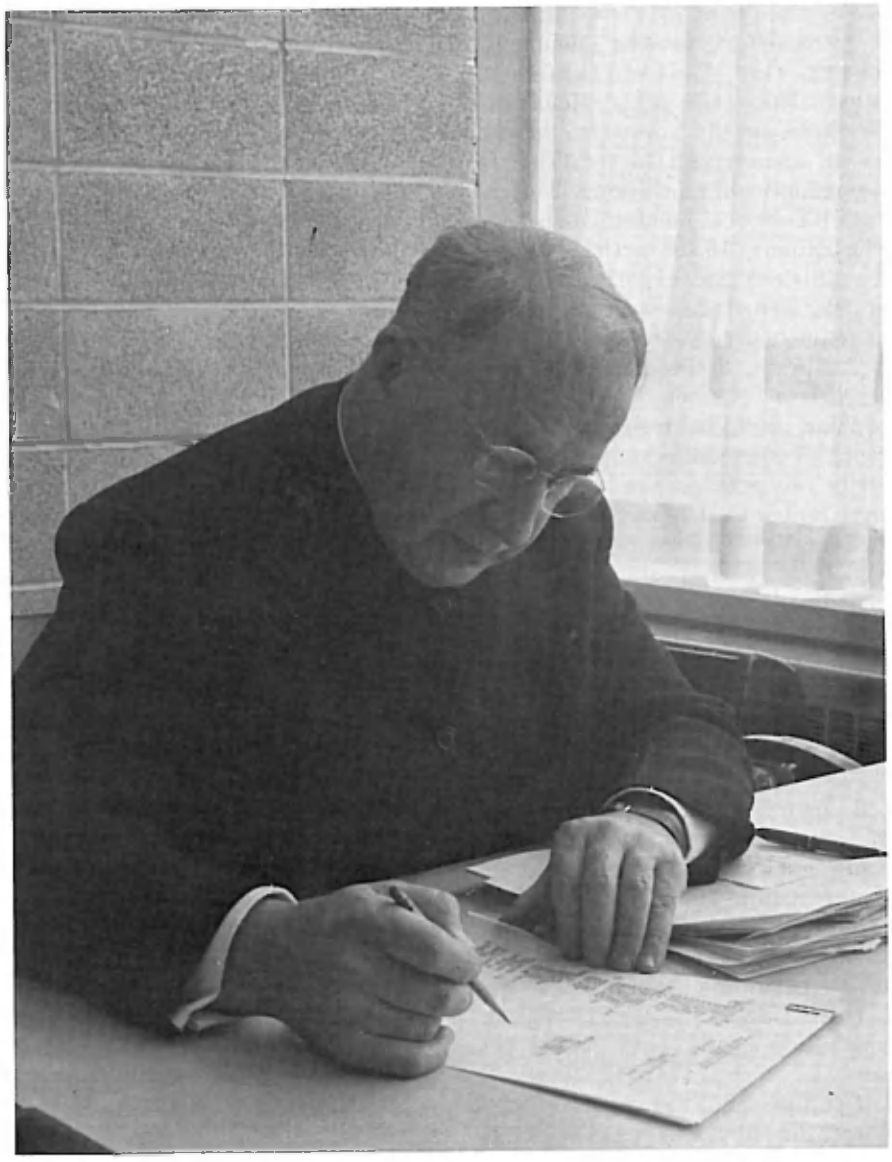
The Executive Editorial Committee met quarterly or as often as necessary during the years of production, and performed a variety of functions: decision-making in regards to topic and writer selection, approval of key articles, the safeguarding of the interests of each member's particular group or region, and intercession among the editors in times of major disagreement.[6]

Regarding the financial background of the *Encyclopedia*, it is important to note that the presses of three Mennonite groups underwrote the project: The Herald Press, Faith and Life Press, and Mennonite Brethren Publishing House. They made an initial investment of over $25,000, under the policy that the sets would sell for fifteen to eighteen dollars apiece. In addition, the three colleges Bluffton, Goshen and Bethel all subsidized the enterprise by making time available for editors Smith, Bender, and Krahn.[7]

The death of C. Henry Smith in 1948 was a blow to the new project, and caused disequilibrium in the organizational network. By June, 1949, the Publishing Committee appointed Krahn to the position of Associate Editor,[8] which he accepted despite personal disappointment. He had earlier urged Bender to suggest a "full-fledged successor,"[9] a notion which Bender rejected, pointing out that "in any organization where one is chairman, the rest cannot be chairman."[10] Besides, Bender added, Smith had not cared for the dual editorship provision, had accepted his post reluctantly, and had even insisted privately that his role be subordinate to Bender's.

If the beginning of Krahn and Bender's joint editorship was rocky, their disagreements on some issues were to continue throughout the coming years. Yet in evaluating their work overall, it is clear that they remained united in their basic goal and maintained a manageable, if not harmonious, working relationship. The work required perseverence by both editors in communication, and a continuous stream of mail flowed between Goshen and Bethel.

Bender, as editor in chief, was responsible for contact with the publishers and the European editors, and made numerous trips abroad during the course of the project.[11] Both he and Krahn did the editorial work of proofreading and revising articles, as well as engaging in research and actually writing many of the major articles. For the volume of work entailed in organizing and keeping abreast of the many details which made the *Encyclopedia* such a valuable resource, it is evident that the editors were both brilliant and tirelessly devoted to their work. They took the time to verify much of the information which was submitted, caught errors, and insisted on consistency in style and format insofar as it was possible. In reading the galley and page proofs, they were assisted by Managing Editor Melvin Gingerich, and translator Elizabeth Bender. Mrs. Bender's contribution to the *Encyclopedia* was recognized late in its production. The Publication Board desig-



Dr. Harold S. Bender, 1897-1962, co-editor after 1948 editor of the Mennonite Encyclopedia.

nated her as an Assistant Editor in 1956,[12] and she received a special tribute at a women's session of the Mennonite World Conference in Karlsruhe, Germany, in 1957.[13]

All of this editorial activity was executed in addition to the other numerous responsibilities of the editors. Both Bender and Krahn were extremely busy men. In a statement to the Bethel College Business Manager, for example, Krahn enumerated his working time for the 1950-51 school year as follows: one-fourth to *The Mennonite Encyclopedia*, one-third to teaching a course in Mennonite History, and the remainder to editing *Mennonite Life*, overseeing the Bethel College Historical Library, and working on two special historical projects.[14] In the comments of a number of present-day scholars who are familiar with the tremendous amount of work which went into the *Encyclopedia*, there is the recurring sentiment that "this generation would never attempt it!" Robert Kreider points out that the monumental labor given to this project "is evidence of the work ethic which is a controlling motif in so much of the Mennonite experience."[15]

Detailed office procedures were established early in the project to facilitate smoothness of production. Melvin Gingerich was responsible for making contacts with most of the North American writers, and he handled much of the correspondence. Collection and record-keeping of the assignments and articles quickly became an elaborate activity, but Gingerich's prowess for detail kept the project relatively trouble-free.[16] In making assignments, Gingerich sent the intended author a mimeographed assignment sheet with the proposed article title, approximate number of words expected, and the date due. The assignment was accompanied by a set of detailed instructions for preparation of the manuscript, guidelines in establishing a bibliography, and certain other editorial policies.[17]

Authors had the option of accepting or rejecting assignments. Most did follow through in submitting articles, which ranged from brief congregational histories to major, research-oriented treatises on philosophical and theological subjects. If an article was unsatisfactory in some respect, the editors retained the right to make changes, or to return it to the author for substantial revision, with the assurance that the author would be consulted for final approval of his article before it reached the publication stage.

One of the weaknesses of the *Encyclopedia* is its unevenness in the quality of writing. Many of the contributors were amateurs. In the case of the shorter articles, the editors saw no alternative to the reliance on local pastors and laypersons. Bender became frustrated at the lack of time for research which superior articles would require. In a letter to Krahn, he reflected:

> What shall we really do? If we want to be fairly exhaustive, then we shall have to work out, much in advance, a list of articles in which such research needs to be done, and then assign it... Who is going to do all the research on such matters as 'costume?' Many of these matters require monographs and doctor's dissertations, which neither you nor I, nor Melvin, nor apparently our overly busy good scholars will ever get done in time for our *Encyclopedia*.[18]

The issues of objectivity and fairness were also important throughout the process of compiling the *Encyclopedia*. The editors were conscientious in establishing guidelines for the writers, and warned them to be particularly cautious with the handling of topics involving Mennonite groups other than the writer's own. A critical policy was that responsibility would lie primarily with the author, for the Board of Editors did not "entertain a plan of stamping an imprimateur on each article."[19]

The bulk of the articles flowing into the Goshen headquarters were read first by Gingerich, who edited each one in terms of style, rather than content. If the article was a major one, the next step was for Krahn to revise it and send it on to Bender who edited it still further. If Krahn wanted to make additional corrections, he did so, and in most instances both men were sufficiently satisfied to return it to Gingerich, who then prepared the copy for the printer.[20]

As to the articles which were written by the editors themselves, Krahn had the major responsibility for covering areas related to the Dutch and Russian streams of Mennonite history, along with N. van der Zijpp of Amsterdam, who wrote extensively on Dutch topics. Their contributions functioned as a sort of counterforce to the central thread of history explored by the *Encyclopedia*, that of the South German and Swiss Anabaptists and Mennonites.

While Krahn enjoyed a nearly free reign on most of the topics pertaining to Russia (at one point, Bender warned him not to expect much editorial help from anyone at Goshen, for there was little time to do more than proofread),[21] the diffences in perspective between the two men often focused on coverage of the Mennonite Church and the General Conference. In one letter critiquing Bender's editorial work for the "Archives" article, Krahn declared, "How you manage to take care of the General Conference efforts in one sentence is beyond my understanding. No doubt, you have the information at your disposal."[22] In this particular dispute, the director of Bethel's Historical Library was heard, and the article was modified to include a substantial section on General Conference-related material.

On another issue, however, Krahn's objections were never taken seriously by Bender. This debate focused on whether Bender could legitimately call his branch "The Mennonite Church," as opposed to its vernacular counterpart, the "Old Mennonite Church." To most church-members, this distinction likely seemed to be a trivial technicality, but it was a major point of contention for Krahn, who felt that Bender's view of his group's official status was arrogant and undermined the importance of the General Conference. Krahn's protests were finally silenced by Bender and Gingerich on the basis that certain influential congregations within the constituency of the *Encyclopedia* had expressed strong emotional response

against the phrase "Old Mennonite."[23]

A postscript to this debate is that Krahn did express his viewpoint, though never in *The Mennonite Encyclopedia*, as he had hoped. He took the opportunity to respond to Bender's terminology, when he recently revised Smith's *The Story of the Mennonites*.[24]

An earlier conflict involved the *Mennonitisches Lexikon*. The German project, in financial straits by the mid-1940's, received editorial and monetary assistance from the American Mennonites who were anxious for its material in order to compile the *Encyclopedia*. Bender was sent to Germany in 1946 to negotiate with the aging *Lexikon* editor Neff for rights to the German material. His journey had multiple purposes, beginning with a genuine desire to aid the *Lexikon* effort, as Bender explained in an issue of *Mennonite Life*, with characteristic eloquence: "This is an enterprise in which all good Mennonites of North America should unite . . . the future of *Mennonitisches Lexikon* can be assured and a great service can be rendered, not only to the Mennonite cause in America, but to the entire Christian world."[25]

As Bender saw it, the Americans were obliged to help their German brothers complete the *Lexikon*, which had been Neff and Hege's lifetime work, before the failing Neff died.[26] The Publication Committee authorized Bender to offer the Germans assistance with all American material, and promise full recognition for the German articles which would be incorporated into the *Encyclopedia*. In return, Bender sought to get full legal rights in order to translate and revise all completed and unfinished *Lexikon* articles, and to gain access to the German archival materials. The deal was made successfully, and Neff was so grateful for the American assistance that he proposed that Bender join him as foreign editor and publisher of the *Lexikon*.[27] After little deliberation, Bender accepted, an arrangement which disturbed Krahn.

Krahn's view was that the Americans must not take any credit for the long and arduous process of producing the *Lexikon*. He felt that Bender's new post as editor would negate that goal.[28] Bender dismissed Krahn's counsel, arguing that this was an opportunity to stress international cooperation in a historical project of paramount significance. Indeed, Krahn's criticism that the Americans were "just starting" their own project so infuriated Bender that he gave a stinging response:

> We Americans are not 'just starting,' but can look back on a record of productive scholarship in quantity and quality equal to or better than what the Germans have done. Smith and Horsch will stand the test of comparison with any German Mennonite scholars of the past century . . . You and others of your generation, it is true, are 'just starting,' but the generation ahead of you has gone a little farther.[29]

In the end, Bender's solution for the relationship between the *Lexikon* and the *Encyclopedia* was undoubtedly a boon to both. Likely, the *Encyclopedia* would have never been conceived had it not been for the initial supply of German articles. And the *Lexikon* pushed on to eventual completion in 1967[30] after a fifty-four year history, and twenty-one years after the death of Christian Neff.

The ambivalent attitude of Krahn and Bender toward each other is clear from the correspondence accumulated in over a decade of working closely on the *Encyclopedia*. While they respected each other's scholarship and contributions to a high degree, many differences surfaced and were intensified by Bender's perceived paternalism. Van der Zijpp also found that Bender was a man of staunch convictions, and at times had difficulty reconciling his and Bender's divergent views an Anabaptist history.[31] Krahn, despite frequent frustrations with the relationship, continued to admire Bender and made an effort to highlight the cooperative aspects of the partnership. In 1950, he wrote to Bender, "As none of us can put out the *Encyclopedia* by himself, and as we share the work so should we share the duties and responsibilities as outlined by the Publishing Committee."[32]

In the same vein, Krahn recently reflected on what the task of editing the *Encyclopedia* would have been like had the two not cooperated to the extent that they did. He concluded, "I could never have handled the workload alone; I was totally satisfied with what I did do, and totally incapable of doing it all."[33] This sentiment is in keeping with the friendship that formed between Krahn and Bender long before their work on the *Encyclopedia* began, for they had known each other as students at Heidelberg University. Krahn joined other colleagues in memorializing Bender in 1964, stating that "Our work together in the production of *The Mennonite Encyclopedia* will remain outstanding in my life."[34]

The Product

In establishing policies for the types of articles which would be included, the Board of Editors deliberated at length on how to determine the content. The most important criteria was that a subject must have both "intrinsic" significance and bear a direct relationship to Mennonitism. In addition, topics were to be chosen on the basis of their age or historical interest, complexity, and whether they could be handled with the available resources.[35]

In all, eleven general categories for inclusion were decided upon:

- Denominational articles
- Activities and institutions
- Place names
- Books
- Periodicals and yearbooks
- Biographies
- Doctrinal and ethical articles
- Ecclesiastical articles
- Cultural practices
- Family names
- European articles[36]

These broad categories were broken down further. For example, the editors succeeded in soliciting articles on eighteen Mennonite branches, the districts of each of those groups, and independent and extinct congregations. Place names chosen included continents, countries, states, provinces, counties and towns deemed significant to Mennoitism.[37]

The commitment to gather and

publish biographies resulted in a somewhat troublesome task. Early in the project, the Editorial Board decided to report on "all known Anabaptists of the sixteenth century."[38] Much later, after the publication of the *Encyclopedia*, Bender reflected that no systematic check had been done to insure that all martyrs had been included, and he estimated that there were at least several hundred Anabaptists listed in various regional and local histories who had been left out of the *Encyclopedia*.[39]

Also included in the biography category were Mennonite leaders in Europe, Russia, and North America. Krahn's contribution was particularly extensive, for he attempted to research and write on all elders among the Mennonites in Russia.[40] The editors set a policy of including only deceased persons in the work, but even with this limitation, a number of difficulties surfaced. Sometimes objectivity was a problem, as when a writer was requested to submit an article on his parent.[41] Controversy arose on at least one occasion when a biography was proposed for a Mennonite who, under persecution in Russia, had renounced his Christian faith.[42] There was also the editorial problem of running a tally of living Mennonite personalities who might die while the volumes were being prepared for publication.[43] And finally, curious mistakes crept in, as when Melvin Gingerich found it necessary to request the publishers to delete a biographical article from Volume I—a certain Jacob K. Dörksen had apparently never existed.[44]

When the first volume of the *Encyclopedia* appeared in 1955, its North American Mennonite church members composed its widest audience. But an entirely different and much smaller audience, non-Mennonite church historians, had also been aware of the fourteen-year process, and met the reference work with overall approval. Book reviews appeared in *The Concordia Theological Monthy*[45] and *The Baptist Quarterly*[46] applauding the Mennonites on their achievement and suggesting that it ought to serve as an inspiration and model for other denominations. A third review was published in a German journal. *Archiv für Reformations—Geschichte*. This article was much more critical of the "apologist" nature of the *Encyclopedia*. It stressed the contribution made by the *Lexikon*, and pointed out that much of the translated German material had not been updated.[47]

In the major critique from within Mennonite circles, Robert Kreider, who had been involved in the writing of several articles, gave a favorable review. Kreider noted, however, that the *Encyclopedia* did not adequately deal with theological issues.[48] The relative weakness of the theological articles was a problem which Bender and Krahn had recognized during the production process. They had felt handicapped by the pressures of publication deadlines and the occasional difficulty of enlisting qualified persons to write the articles.[49]

Harold Bender devoted much of his life to refining the characterization of the Anabaptists to "consistent Biblicists, evangelical, soundly moderate and practical, free from fanaticism or doctrinal abberation."[50] The *Encyclopedia* upholds this view. The *Encyclopedia* reflects Bender's premise that true Anabaptism began in Zurich, under the leadership of Conrad Grebel—"a peaceful, and virtual Edenic origin . . . which in turn was corrupted by 'falls' such as Münster ten years later."[51]

Robert Friedmann, who contributed a hundred and sixty-five articles to the *Encyclopedia*, many of them substantive, was a life-long devotee of Harold Bender and entertained a historical perspective of Anabaptism which Krahn believed was virtually identical to Bender's.[52] As such, he had a pivotal role in the production of the *Encyclopedia*, and was often assigned to work on topics for which Bender had particularly strong convictions. Friedmann's "Anabaptist" article is a case in point. Its introduction is a discussion by Bender on sixteenth-century usage of the term. He stressed its historically negative connotations, placing much of the blame on the Münster episode of 1535. Bender's dogmatic use of language is striking:

> Hitherto the Anabaptists had lived an irreproachable life, but now the scandal of the King of Münster and his henchmen was known to all. . . . The epithet 'Anabaptist' was thus filled with ever more venom than before, if that could be possible. It became the synonym for everything dangerous to church and state, much like 'Bolshevik' or 'Communist' in contemporary America.[53]

Bender went on to say that the name 'Anabaptist' "was used indiscriminately by all types of left-wing groups, whereby the sins of the worst were applied to all." This was the justification for Bender's continual efforts to clear up the historical record of Anabaptism. In effect, he finally eliminated from the movement those personalities of the radical Reformation who did not fit neatly into the model of the "evangelical Anabaptists," and in Bender's estimation, tarnished the Anabaptist name. He specifically excluded Thomas Müntzer, the Zwickau prophets, Anti-Trinitarians, and the Münsterites from the "true" Anabaptist movement.[54]

In his article "Thomas Müntzer," Friedmann attempted to prove that this leader of the Peasants Revolt in 1525 had no bearing on the beginning of the Anabaptist movement.[55] An interesting and surprising contrast is the article on "Münster Anabaptists," written by Krahn. His authorship in itself seems unlikely, given Bender's vigorous feelings on the subject. Krahn's approach was first to describe the series of events which led to the sacking of the city in June, 1535, and the tragic consequences for the misled citizens of Münster. He then surveyed the many portrayals of the episode as it has appeared in history, fiction, drama, and art. Krahn chose to forego the opportunity to denounce the Münsterites as a blight to the name of Anabaptism, as Bender did unequivocally in the "Anabaptist" article. Instead, Krahn's article reflects on both the frenzied religious climate of Münster and the horrible living conditions endured by its lower class residents. Krahn felt that attempts to place blame entirely on the local economy, or to look solely at the context of Protestant and Roman Catholic issues in ferment, were not

appropriate historical interpretations.. Together, however, these realities, along with Anabaptist influences, contributed to the ill-fated movement which destroyed Münster.[56] Krahn's interpretation, which allowed for an association between Münster and the larger movement of Anabaptism, is atypical of the *Encyclopedia's* theological and historical message.

The theology of the "Bender school" regarding Anabaptism is closely linked to the *Encyclopedia's* portrayal of Mennonite life in the twentieth century, exemplified by "Amusements," by Melvin Gingerich, and "Non-Conformity," by Bender, J. C. Wenger, and J. Winfield Fretz. Void of irony, these articles aim to persuade that contemporary Mennonites are distinguished by their practice of strict discipline, virtuous personal habits, and commitment to the church community, thus remaining an unobstrusive "people of the land."

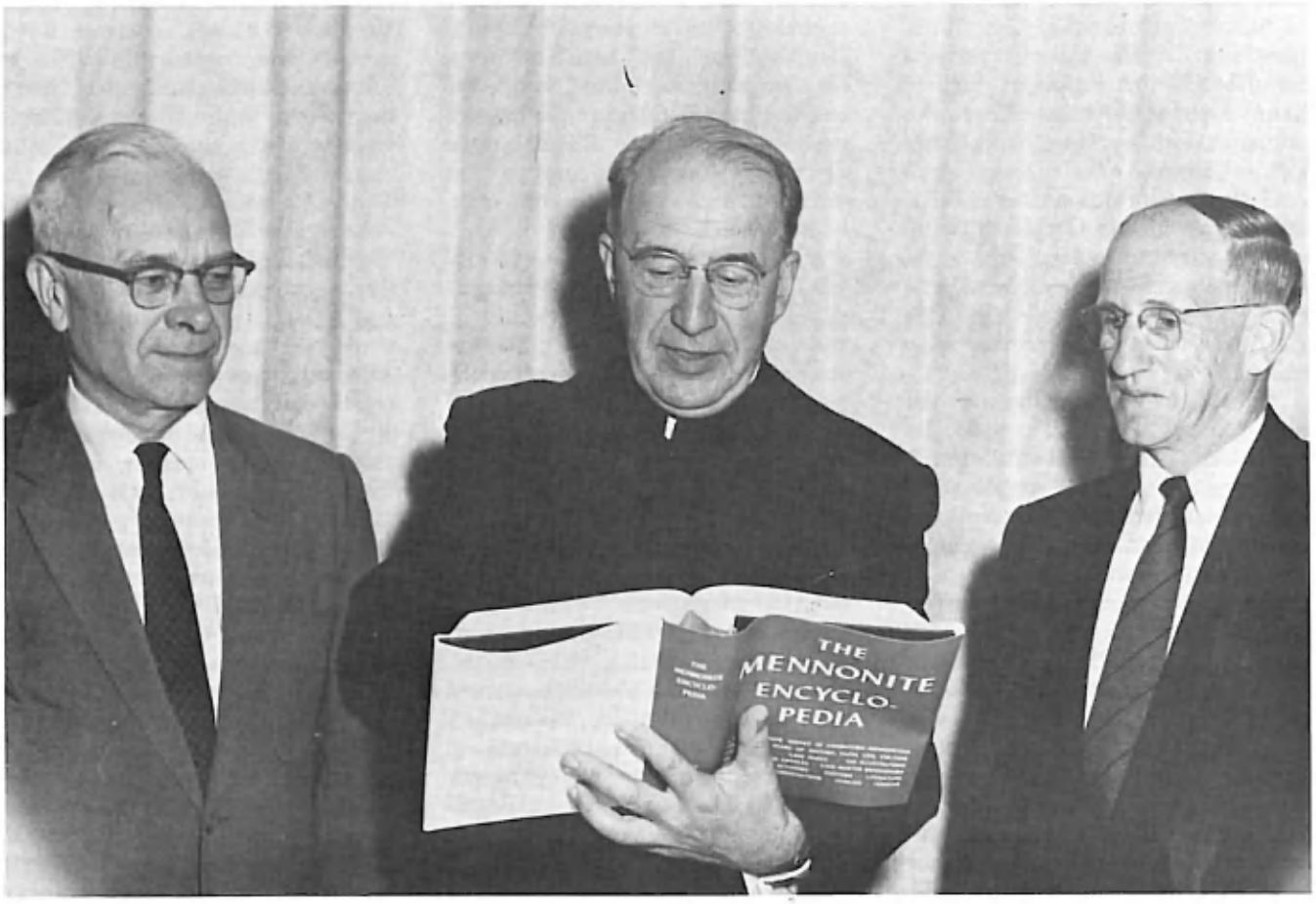
Bender considered the Mennonite Church codes and discipline practices to be moderate in relation to smaller, more conservative branches. Among the gravest problems facing modern Mennonites, he felt, was the threat of further splintering among churches and conferences. Internal tension was heightening as a result of increasing pressure to conform to

> . . . modern American urban cultural influences through almost universal advertising, periodical reading, radio, television . . . Universal compulsory education up to and including high school with the accompanying generally lower academic standards constitutes a severe test.

Never to admit to ultimate acculturation, Bender summarized his own group's response to the present day challenge as appropriate and commendable: 'That in the face of all this the Mennonite Church has maintained unity and solidarity . . . is an indication of the vitality both of the spiritual heritage and the spiritual forces at work in the group.[57]

The ideology of a Protestant denomination giving strength despite the trauma of World War II and the obstacles confronting a separatist faith set the immediate context for Bender's new interpretation of Reformation history. To establish firmly the identity of the twentieth-century Mennonites, articles such as "Nonconformity" and "Amusements" drew a striking likeness between the Mennonites and their idealized ancestors. The Anabaptists, according to Bender and his colleagues, were not revolutionary, nor even political. They were true to Biblical nonresistance, practiced community living with strict discipline, and rejected humanism. They were pessimistic about man's nature, and did not believe that it

Cornelius Krahn—Associate Editor, Harold S. Bender—Editor, and Melvin Gingerich—Managing Editor, examine the final volume of the Mennonite Encyclopedia, *when it arrived from the publisher on August 11, 1959. Photo by S. F. Pannabecker.*



was possible to Christianize all of society.[58] The Anabaptists "were assumed not to be heretical"[59] by the Bender school, who carefully sought to establish a defense of Mennonite orthodoxy.

Next Steps

Twenty-five years after the publication of the *Encyclopedia*, new developments in the life of the denomination, progress in Anabaptist research, and an ongoing critique of the Bender interpretation have all contributed to the need for further work on the *Encyclopedia*. The decline of its influence is part of a natural aging process, which in no way minimizes the creative energy which produced it. Indeed, while editing the *Encyclopedia*, Bender and Krahn lamented the various limitations of the work, and consoled each other with the thought that "a later generation will get out a better second edition of the *Encyclopedia*."[60]

At the 1978 Mennonite World Conference in Wichita, Kansas, Mennonite scholars were brought together by C. J. Dyck and Robert Kreider to discuss the future of the *Encyclopedia*. They made plans to prepare a fifth volume which wou'd supplement the existing set, leaving the task of a completely new version to Mennonite scholars ten to twenty years from now. The Institute of Mennonite Studies agreed to oversee the project, which is expected to extend over a five year period. The Editorial Council will include representatives from many countries, thus widening the *Encyclopedia's* global perspective. Subjects pertaining to Mennonitism in developing countries will constitute much of the new material. Articles on theological and historiographical substance will be evaluated, and some will be completely rewritten.[61]

The study of the *Encyclopedia* as an intellectual document of the Mennonite church during the post-World War II years is an exercise which moves beyond a mere rewriting of history. Historiography, after all, has the capacity to teach us the complexity of historical writing. So while new research and fresh interpretations make their contribution to Anabaptist and Mennonite studies, it is appropriate that we put into perspective the efforts of Bender and Krahn, and acknowledge their production of *The Mennonite Encyclopedia* as a celebrative moment of church history.

Endnotes

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2 Melvin Gingerich, "Harold S. Bender and *The Mennonite Encyclopedia*," *MQR* 38 (April 1964): 172.

3 Melvin Gingerich, "Publication and Research Projects in Anabaptist-Mennonite History: *The Mennonite Encyclopedia*," *MQR* 23 (Jan. 1949): 58.

4 Bender, "Report of the Editor," p. 366.

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6 "Administration Organization and Policy," 8 Aug. 1946, *Mennonite Encyclopedia* Collection, File V-15, No. 2, Mennonite Library and Archives, Bethel College, N. Newton, KS. Hereafter cited as *ME* Collection.

7 C. J. Dyck, *"Mennonite Encyclopedia*, Vol. V," paper presented at the Institute of Mennonite Studies annual meeting, 12 June 1981, p. 1.

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9 Krahn to Bender, 8 April 1949, Krahn Collection.

10 Bender to Krahn, 2 June 1949, Krahn Collection.

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12 Bender, "Report of the Editor," p. 362.

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18 March 1952, Krahn Cillection.

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20 "Administration Organization and Policy," p. 2.

21 Bender to Krahn, 13 March 1952, Krahn Collection.

22 6 Aug. 1951, Krahn Collection.

23 Gingerich to Krahn, 10 Oct. 1950, Krahn Collection.

24 See pp. 422-23.

25 H. S. Bender, "A *Mennonite Encyclopedia*, "*Mennonite Life*, July 1946, p. 9.

26 Ibid., p. 9.

27 John A. Hostetler, *"The Mennonite Encyclopedia*: Relationship to the *Lexikon*," *The Gospel Herald* 6 Jan. 1948, p. 4.

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29 Bender to Krahn, 18 Nov. 1946, Krahn Collection.

30 Krahn, ed., *Smith's Story of the Mennonites*, p. 205.

31 N. van der Zijpp, "The Meaning of the Life and Work of Harold S. Bender: A Symposium," *MQR*, 38 (April 1964): 211.

32 22 May 1950, Krahn Collection.

33 Krahn Interview.

34 "The Meaning of the Life and Work of Harold Bender," p. 190.

35 Minutes of the Board of Editors meeting, 8 Aug. 1946, *ME* Collection No. 2.

36 John A. Hostetler, "Progress Report No. 3 to the Editorial Board," 1 Dec. 1948. *ME* Collection, No. 1, pp. 10-13.

37 Ibid., pp. 10-11.

38 Robert Kreider, review of *The Mennonite Encyclopedia*, Vols. I-III, in *MQR* 31 (Oct. 1957), p. 298.

39 Bender, "Report of the Editor," p. 366.

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41 Gingerich to F. F. Enns, 24 July 1951, *ME* Collection, No. 5.

42 Gingerich to B. B. Janz, 25 June 1951; cf. J. J. Thiessen to Gingerich, 12 Sept. 1951, *ME* Collection No. 5.

43 Cf. Gingerich to J. A. Huffman, 19 July 1950, and 24 July 1950, *ME* Collection. No. 5.

44 Gingerich to Ellrose Zook, 25 April 1953, *ME* Collection, No. 5

45 Arthur Carl Piepkorn review, 28 (July 1957): 552-53.

46 E. A. Payne review, 16 (April 1956): 283-84.

47 Hans J. Hillerbrand review, 51 (1960): 273.

48 Kreider, review of *The Mennonite Encyclopedia* Vols. I-III, p. 301.

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51 Sawatsky, p. 284.

52Krahn Interview.

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54 N. van der Zijpp, "The Meaning of the Life and Work of Harold S. Bender," p. 211.

55 *ME*, s.v. "Thomas Muentzer."

56 *ME*, s.v. "Muenster Anabaptists," by Cornelius Krahn and N. van der Zijpp.

57 *ME*, s.v. "Noncomformity," by H. S. Bender, J. C. Wenger and J. Winfield Fretz, III, 896.

58 Sawatsky, p. 292.

59 John Howard Yoder Questionnaire.

60 Bender to Krahn, 13 March 1952. Krahn Collection.

61 Dyck, *Mennonite Encyclopedia*, Vol. V," p. 2.

Mennonites in Russia: The Photographs

By Jean Jantzen

1

Picket fences mark the orchard,
the house roof steep and moist.
Martin and Anna Reimer and their seven children
stand by the gate in the half-light
of afternoon. The pear trees
are glass, curtains at the windows
are frost, and behind them the piano,
not a tremor from its strings.

2

By the woods thick with alders
the Rosental Choral Society of 1905
holding music folders in white hands,
high collars, cut-out lace,
watch chains across woolen vests,
their mouths in straight lines.
Afterwards they will break into laughter
and touch. They will part
humming grass with their fine
leather shoes. They will walk
into their homes through doorways
surrounded with thick vines.

3

Peter David Kroeger stands in his workshop
making his "famous, indestructible clocks."
They have large painted faces
and a pendulum that swings free.
Now they hang all over the world.
One is on my brother's wall in Los Angeles.
The perfect gears mesh cog into cog
every day, his little daughters see
their faces in the brass pendulum,
and when the earth quaked
it made a huge arc,
it went as far as it could.

4

The pages turn like wheels of a train.
We are going north to Siberia.
My bearded uncle stands up straight
in the crowded cattle car. His suit
is black, his collar white and stiff.
When he speaks, his breath
makes little frozen clouds.
God gave him this land, he says.
He will keep it, he says.
He will lie down in it.

5

Bodies in a long row of wooden boxes
lined with linen, tiny vines
bordering Elizabeth who was raped
again and again. The murderers
are resting in the burned wheat field,
their hands steady as they light
cigarettes. In the hazy distance
the village, the mills broken and silent,
the church with boarded windows
like eyes that have closed.

Reflections on Change in the Lifetime of Six Eastern Mennonites

By Dwight Roth

In most pre-modern societies, the elderly serve as primary conveyors of culture and thereby function as teachers. In such societies, the knowledge base changes little from one generation to another and the elderly usually possess the most useful and critical knowledge. This knowledge includes technical skills, medicine, religion, lore, art, history, and genealogy. By way of contrast, the elderly in modern, western societies have generally lost their teaching role. Such a loss is due, in part, to the fact that the contemporary store of knowledge changes rapidly and is largely transmitted by highly specialized professionals and/or sophisticated technology. This process is compounded by our valuing youth over age and our emphasis on individualism.[1]

Despite the fact that most Mennonites are firmly entrenched in the modern world, the aged in our denomination can still serve as teachers. Because of their life experience, the elderly have something to tell us about where we have been, who we are, and where we are going. The aged can give us a sense of continuity in a rapidly changing world. Margaret Mead[2] suggests that today's elderly have seen more change in their lifetime than any generation that has ever lived and thereby have a unique knowledge which should be shared with younger generations.

Thus I have developed a series of profiles in which members of the "Old" Mennonite Church sixty-five years of age and older share their thoughts, feelings, and memories regarding Mennonite life in this century. I have gathered material in tape recorded interviews and transcribed the material into profile form. Each profile is told in the first person and is prefaced with a brief biographical sketch of the person interviewed. My elderly resources are friends, relatives, and individuals recommended to me by a third party. Often, one interview leads to another. The profiles at this point include reflections from members of the Franconia, Atlantic Coast, Lancaster, and Allegheny Conferences of the Mennonite Church. Six of these profiles, used by permission of the persons interviewed, are presented to describe an era of change.

I.

Martha (Eby) Yake

Martha Yake was born in 1894 near Lititz, Pennsylvania. She reflects upon her confession of faith at the 1906 revival meetings at the Ephrata Mennonite Church, Ephrata Pennsylvania, and her consequent baptism.

Martha is a member of the Scottdale Mennonite Church, Allegheny Conference. She resides at the Landis Homes, R.D., Lititz, Pennsylvania. She was married to the late Clayton (C. F.) Yake, former editor of the *Youth Christian Companion*.

Early 20th Century Mennonite Revival Meetings

A. D. Wenger conducted revival meetings at the Ephrata Mennonite Church in March, 1906. Revivals were a new thing in the Lancaster Conference at that time and the people just flocked into the meeting house at Ephrata. These were among some of the first revival meetings in Lancaster County. The meeting houses got so full people had to stand. These Ephrata meetings which A. D. Wenger (President of Eastern Mennonite School in the early 1920's) held were very popular and lasted two weeks and two days. There were about 60 people who confessed Christ at these meetings, if I recall correctly. I was one of these people who accepted Christ. I was under conviction at this time and was 12 years of age. A number of older people questioned my salvation experience at that time because I was so young and rambunctious. But my salvation was very real to me. I just wept and wept when I was saved. I don't know if this was because I was crying for joy or because of my sins. Perhaps I cried for both joy

Martha (Eby) Yake

and sorrow.

A. D. Wenger preached on the love of God and that appealed to me. One time my Sunday School teacher said most people accept Christ because they are afraid and don't want to be lost. I didn't because of this. No. I accepted Christ because I just wanted to return God's love.

About one and a half months after the revivals I was baptized along with 25 other people at the Hess Mennonite Church. This is about five or ten miles from Ephrata. Most, if not all, of the 25 people who were baptized were saved at the Ephrata revivals. The baptism service was held on Easter Monday, 1906, in April. I remember it was a lovely spring day. It was unusual to have baptism on Easter Monday, but then it was unusual to have so many people in the group for baptism. I was next to the youngest in the group at 12 years of age and my brother, who also was saved at Wenger's meetings, was one of the oldest at 22 years of age. We had a good instruction c'ass between the revival meetings and cur day of baptism. The instruction was led by the ministers of our congregation and bishop of the district. They strongly emphasized the doctrines of the church.

Fifteen of us were baptized in the Hess meeting house and ten of us were baptized in a stream. I was baptized in the stream because I wanted to be baptized like Jesus was. This was done in a stream near our preacher's home. So, we changed clothing in his house to get ready for baptism. Bishop Bennie Weaver from the Weaverland District of Lancaster Conference baptized us because our bishop, Noah Landis, from the Hess District was too shy to do the baptism. Our bishop was shy when he spoke in front of people, although he overcame this somewhat as time went on.

Some people in our congregation could hardly believe that such young people as myself were joining church. Before my generation Mennonites were usually baptized and joined church in their late teens or early twenties or when they got married. But with the coming of evangelistic meetings, and the conversion of people as young as 12 or 13 years, the age of baptism lowered. This change was hard for some of the older people at that time to take. They couldn't understand this change.

II.

Elizabeth (Mast) Smoker

Elizabeth Smoker was born in 1898 near Gap, Lancaster County, Pennsylvania. She reflects on the various social and religious activities Mennonite young people engaged in when she was in her late teens and early twenties.

Elizabeth lives in Paradise, Pennsylvania with her husband, Elam. They are members of the Maple Grove Mennonite Church, Atlantic Conference.

Activities of Mennonite Young People In The Early 1900's

There were a number of activities for young Mennonites that I remember from my youth. My memories are based primarily upon my experiences with the young people from the Millwood and Maple Grove congregations (both were part of the Ohio and Eastern Conference at that time), but I believe other Mennonite youth of that era had similar experiences. Most, if not all of our activities were controlled by the Church. We didn't go out in the "world" very much. For example, if we attended a movie then we would have gotten "read off" of church. We generally associated only with other Mennonite young people. As I look back at our experiences, I recall that we had good times.

Some of our activities were linked to the changing seasons and involved physical labor as well as fun. In the fall, we would husk corn. Sometimes in the fall we would have "apple peelings" or "pear peelings" for making apple or pear butter.

There were those activities which were just social in nature. About once a month, we had a "pound supper". This would be at the home of one of the young people. It was called a "pound supper" because each person was to bring a pound of some finger-food—such as candy, fruit, or whatever. The host would supply some drink and sandwiches. Before supper, the young people (boys and girls) were given numbers. Then the boys and girls were matched with these numbers and you would have supper with your numbered partner. A lot of people didn't have steady boy or girl friends, so the numbering matched people together. Even if you had a steady or were engaged, you were numbered. And it usually wasn't with your steady. (Sometimes this matching also occured at weddings.) After supper, we would play games —games such as "spin-the-pie-plate" or "high-Jim-along-Josie" where you would "swing your partner as you go."

On Wednesday evenings we usually had "cottage meetings" held in the home of a church member. Here, we studied our Sunday School lesson for the next week. One time my friends and I were walking to a "cottage meeting" and we saw a falling star. We thought that Jesus was coming because this star made a very bright light.

We usually had singings on Saturday evenings in someone's home. Singing was usually out of the *Church and Sunday School Hymnal.* A chorus grew out of these singings but the bishop wouldn't let them sing in churches—Mennonite or non-Mennonite.

Elizabeth (Mast) Smoker

Young Peoples' Meetings were an important event on Sunday nights. We rotated our meetings between the Millwood Church and the Maple Grove Church. On one Sunday night, the program for the next week would be read off. A subject such as nonresistance would be specified. Then, individual young people were assigned topics and questions which they were to present to the group the next Sunday night. Also, a chorister was assigned to lead in singing. These meetings were very important because they got young people involved in church work. After the topics were presented by various individuals there was a time of open discussion where anyone could share. I remember one young married man would get up almost every week and talk for a long time. We single persons would get impatient because we had dates and wanted to go.

I started dating Elam, my husband, at a singing on Saturday night. At first, we dated in a horse and buggy but then he got a car—a 1917 Saxton. My brother often would take me to the singing or Young Peoples' Meeting and then Elam would take me home. We dated three years before we got married. Elam got me a watch as an engagement present. We didn't have a big wedding as it was during the time of a big flu outbreak in 1918. People weren't supposed to gather much socially at that time for fear of spreading the flu so we just went to our preacher's house and got married there. Up until about that time, Mennonites in Lancaster County generally got married at the minister's or bishop's home. After that people started to have church weddings.

Oliver Nyce

III.

Oliver Nyce

Oliver Nyce was born in 1892 in Doylestown Township, Bucks County, Pennsylvania. He reflects upon his work as a deacon (1944-1975) at the Doylestown Mennonite Church, Franconia Conference.

Oliver lives at the Eastern Mennonite Home, Souderton, Pennsylvania. He was married to the late Susie Moore and spent most of his life working as a carpenter and at Nyee's Planing Mill in Doylestown, Pa.

Reflections Of A Franconia Conference Deacon

My wife had a dream a few nights before I was ordained as deacon in the Doylestown congregation in 1944. She dreamed that we were in a room and something was rolling along, rolling along, rolling along, and finally it hit me. And that's the way it was with me at my ordination. I was the last person in the lot to choose the book and the slip was in this book. As each person before me opened his book and found no slip, the bishop said, (as was customary), "You chose yourself free." Then, when I found the slip in my book, the bishop said, "The lot fell on you." Finally, two Franconia Conference bishops came and laid hands on me, and I was ordained as deacon. After the service, there was a dinner for anyone who wanted to stay.

In my work I was supposed to talk to people who went against the standards of our conference. One time the bishop wanted me to visit some sisters who didn't tie their covering strings in the required manner. I said, "No," I wouldn't do this. The way women tied their covering strings didn't seem real important to me. I told the bishop that he should be glad the women were wearing coverings. Today we hardly see the covering. At one point, I had the sad experience of telling one member not to take communion because he had television. Later, almost every family in our congregation purchased TV and it made me even sadder to think we had once disciplined a member for this. Eventually, I asked him to come back into the fellowship of the church and he did.

I represented the congregation in our effort to help anyone who had a mishap or misfortune. I enjoyed this. I visited the sick, the orphans, and widows. One brother had a hospital expense. Through the church I gave him $600. After some years when he was well he paid it back. Another brother lost a cow or two and through the church I gave him about $600.

Years ago, it was the custom that the ordained men would give a testimony to the sermon on a Sunday morning. One time I didn't feel like giving this testimony and the bishop gave me a big frown.

As a deacon I also assisted in baptisms and preparatory and communion services. In the preparatory service, held the Saturday prior to communion, the bishop usually would preach on living according to church standards and the suffering Christ. The conference discipline would be read and there would be an emphasis on the sisters' attire. For example, sleeves should be below the elbow and dresses should be of a certain length. After the preaching was over the ordained men, including the deacon, would stand in front of the pulpit and the laity would file by, shaking hands with the ministry. This signified the members had peace with each other and with God and desired communion. Very little was said, except, "God bless you, ... God bless you."

In my early deacon years, my wife and I were responsible for supplying the grape juice and bread for communion. My wife would make the grape juice and store it in half gallon jars. On communion Sunday we would take the juice and place it in back of the pulpit. Then, it

was my job to pour juice from a pitcher into the common communion cup which the bishop and minister passed among the congregation.

At one time, we had a special pan which we took to the local baker and he prepared the communion bread. Before the communion service, my wife and I cut the bread in long slices ¾ inch by six inches. During the service I carried the bread on a long tray down the aisles and handed these slices to the bishop and minister. In turn, they would tear off pieces and hand to the communicant members.

My wife and I kept the towels used in feet washing and for many years she laundered them. I was responsible for setting up the basins and supplying the towels during feet washing.

IV.

Ernest Clemens

Ernest Clemens was born in 1900 in Hatfield, Montgomery County, Pennsylvania. In this article he reflects on change in Franconia Conference during his youth and the changes of the last two decades.

Ernest and his wife, Lois (Gunden), live in Lansdale, Pennsylvania. They are members of the Plains Mennonite Church. Ernest has spent his adult life in banking, most of these years with the Harleysville National Bank.

Two Periods of Change In Franconia Conference

I joined the Plains Mennonite Church when I was seventeen years of age. I was in a class of 14 young people. Because my father, J. C. Clemens, was our minister, I was supposed to present a good example to the other Mennonite young people. For example, I wasn't allowed to attend sporting events or amusement parks, even though other Mennonites my age attended such places.

As a young man in high school I always felt somewhat different because of my being Mennonite. I was afraid I would be ridiculed by the other students. But even though it was during World War I, I was never made fun of or bothered because of my faith.

Franconia conference was becoming very conservative during this time. For example, right after World War I, plain clothing began to be stressed, and it was felt that women should wear the head covering every day. Up until about 1910 women wore their coverings only on Sundays and put the covering in a special box in the church building during the week. Also, conference rules started to prohibit in severe detail what Mennonites did in terms of social activities—no birthday parties, picnics, amusement parks, etc. This was a big change from a few decades earlier, when there had been spittoons in the church buildings for the ministers and choristers. My mother remembered the time when Mennonites did not disapprove of drinking beer. Also, as Conference became more conservative in the 1920's musical instruments even in the home were frowned upon and formal education was suspect. Obviously, we were becoming a very legalistic people.

There is at least one reason for this. We were just coming out of World War I and had clearly stated our C.O. position. If we were nonresistant, it was believed we should be different from the world, and this difference should show in our appearance as well as in our daily living. Thus, the development and enforcement of these rules would visibly demonstrate our nonconformity.

Now in the last fifteen or twenty years there has been another period of change in the Franconia Conference. This time the change involves a relaxation of these former rules to the point where we no longer have a conference discipline. Perhaps we have gone too far in the opposite direction. Maybe we shall lose nonresistance as we have lost our discipline. This has happened to other denominations such as the Schwenkfelders. We are allowing divorced people in our congregations which we never would have at one time. But perhaps we should accept these people because, after all, they have not committed the unpardonable sin.

All in all, I wouldn't want to go back to our old strict ways in Franconia Conference. We were far too legalistic. We drove people away from the church, and non-Mennonites didn't feel welcome. They thought we didn't allow "outsiders." Now, what a change! Persons from a wide variety of backgrounds are joining our congregations.

Ernest Clemens

V.

Amos Weaver

Amos Weaver was born in 1900 near Blue Ball, Lancaster County, Pennsylvania. He comments on changes in Lancaster Conference as he has observed them and on the future of the Mennonite Church generally.

Amos spent much of his adulthood in church-related work: from 1940 to 1974 he served as minister at the Paradise Mennonite Church, Lancaster Conference. He also taught and was principal at the Lancaster Mennonite High School from 1953 to 1963. Amos lives at the Landis Homes, Lititz, Pennsylvania. He was married to the late Stella Ranck.

Changes In Lancaster Conference

One of the most significant changes within the Mennonite Church over the past decade or so has been a departure from adher-

ence to a Bible based discipline (I Cor. II; I Peter 3:4-5, etc.) which clearly outlined rules of nonconformity for church membership. This included, among other things, the prayer veiling for sisters, a ban on TV, and the non-wearing of jewelry. For many elderly Mennonites the trend away from this discipline is hard to understand. Of course, people are oriented to the life they grew up in. In the days of a more strictly enforced discipline most of us older Mennonites were comfortable and life had meaning—a different meaning than for younger people following us today in a different context. It is hard to tell if the church is better or worse off now because of this change. Certainly we are losing our distinctive nonconformity as a Christian group.

When I was an active minister and school administrator, we tried to maintain the principles of nonconformity as we interpreted them. I assumed, at that time, that change would occur in this regard because the generation of my parents expressed nonconformity differently than my generation. I felt responsibility for maintaining my generation's principles of nonconformity. I realized this would change and that would be the responsibility of the next generation.

The WHAT of our emphasis in requiring a definite discipline was not nearly as important as the WHY of the discipline. And the WHY of the discipline was to help keep Mennonites as a distinctive group in the midst of the larger American society. Now, in not conforming to a set of specific church regulations Mennonites are, sadly, conforming to the larger American culture. By doing so, we are losing Mennonite Christian traits such as meekness, a quiet spirit and simplicity. On the positive side we are now less judgmental of other denominations. We may be more mission and service minded. We are more willing to give of our material goods. I would question if people are more materialistic today than people were fifty or more years ago. Perhaps it appears we are more materialistic today because there are more material goods available. Perhaps people didn't have as much years ago but they wanted money and material items as much as we do today. I believe we now are more aware of the problem of materialism and are more willing to share with people in need. In my own life I have grown more willing to share my money with others as I have grown older.

Obviously, nonresistance has traditionally been a basic tenet of Mennonite faith and practice. This includes more than not going to war. It includes not using force generally in our lives, living peaceably with everyone on a daily basis. However, I see us losing our traditional practice of nonresistance with our increased involvement in politics—ranging from voting to political demonstrations and pressure groups. We are called to a peace witness which does not involve politics to get our point across. That's one reason why I don't vote. Politicians represent voters and when the politicians make the laws they are representing their voting constituency with a force which is not nonresistant. Laws are lifeless and meaningless apart from the sword to enforce them.

The mainstream of the Mennonite Church will probably be pretty well assimilated into general Protestantism. The name Mennonite will remain—a name to which people pay only lip service. It will hardly be distinguished from most other Christian denominations. On the other hand, the Lord of history may work differently with the Mennonite church. Perhaps we shall remain a distinctive Christian group.

VI.

John Moseman

John Moseman was born in 1907 in Lancaster, Pennsylvania. He graduated from Eastern Mennonite School in 1925, received a B. A. degree from Elizabethtown College in 1932. Further study included Eastern Baptist Seminary (B. Div.) and Princeton Theological Seminary (Th.M.). After his ordination as a minister in 1933, he and his wife Ruth went to Tanganyika as among the first missionaries from the Lancaster Conference, serving there from 1934 to 1939.

John Moseman was pastor of the Goshen College Mennonite Church from 1950 to 1975. He was president of the Mennonite Board of Missions and Charities from 1948 to 1971. The Mosemans are retired and live at Greencroft, Goshen, Indiana.

My Parents Home As A Crossroad for Mennonite Leaders

My parents were John and Lillie (Forry) Mosemann. They lived their entire married life in the city of Lancaster. Their home served frequently as a lodging place for visitors. It was a real "Mennonite-Your-Way" style long before this became institutionalized.

My father was ordained a minister in 1904 at the East Chestnut Street Mennonite Church, and for many years also served the Vine Street Mission. Father served as bishop in the Lancaster Conference from 1926. He was an effective preacher and well known evangelist —ministering as far west as Indiana. In addition, he was one of the early promoters of missions in the Conference. His role as a church leader located in the city central to a major Mennonite population, helps to explain why our home was a stopping-place for many out-of-town and out-of-state visitors.

This involved mother in frequent need for "stretching the soup" or planning for guest meals. This was usually accepted with grace and often with good humor. The spacious home at 442 S. Queen Street, into which the family moved in 1920, was suitable for accommodating extra guests. Two sizable living rooms and six second-floor bedrooms, with two more on the third, permitted us to accommodate freqent visitors. In the early 1920's a group of 62 Russian refugees came to Lancaster as the staging area for their finding new homes. One was left without a taker. Without any previous announcement, father brought a young man home with him to live with us. He was given employment, lived with us as a family, and remained for about seven

years, the longest term guest of the many who stayed with us.

My father was good at arranging preaching appointments on short notice for many of the ordained visitors. If a well-known preacher arrived in town unexpectedly on a Tuesday, he could usually count on a preaching appointment for Thursday evening. Father would spread the word by newspaper and telephone, and usually end up with a very respectable attendance.

Among the persons my parents hosted were leaders from Eastern Mennonite School, which in the early 1920's was just becoming established. The successive principals, J. B. Smith, A. D. Wenger, and John L. Stauffer, were well-known to us. These men were frequently in search of students, financial assistance, or counsel for the school. They, of course, would be speakers in our church, and there, as elsewhere, they would be building the image of EMS. Stauffer actually preached the funeral sermon at my father's death, quite an unusual turn since the Conference bishops usually officiated at the funeral of a colleague on the Bishop Board.

Our visitors from the other colleges were far less frequent, albeit the new president of Goshen College, S. C. Yoder, was invited to our church as guest speaker at the Annual S. S. All-day Meeting, January 1, 1925. This was during the first year Goshen College was reopened. This I always considered a gesture of trust and of hope for a closer relationship than had previously been experienced. However the closeness did not develop, largely because Goshen did not in the judgment of Lancaster Conference move strongly in the direction of nonconformity and it was also seen as tilted toward theological liberalism.

Like other Mennonite congregations of its day, East Chestnut Street held evangelistic meetings each year for at least a two-week period. If the evangelist was from our conference but some distance from home, he stayed at our house. This was true also of those who came from outside our district. All of the latter had to be approved by the Bishop Board. Persons with whom we became acquainted in this way included: J. C. Clemens, Elmer Moyer, and Elias W. Kulp from the Franconia area; John F. Grove, John D. Risser, J. I. Lehman, and Harvey E. Shank from Washington-Franklin Counties.

We also had foreign missionaries as guests in our home. A number of persons from the County were included in appointees to overseas work by the Elkhart Board. Fanny (Hershey) Lapp, T. K. Hershey, J. W. Shank, D. Park Lantz, and William Lauver were all associated with Lancaster Conference Churches. There were times when the Lancaster Bishops asked returned missionaries to converse with them regarding some of the objectionable practices which were offensive to Lancaster constituencies.

Persons other than church workers also frequented our home. Persons on wedding trips would stop with us. One couple had run out of funds, and needed a loan from father to get back to their home in Virginia. And, not infrequently persons came from other parts of the state for medical assistance. The facilities in Lancaster were excellent, compared to the rural area from which they usually came. Besides, Lancaster was in a congenial Mennonite community. Some of these "health-visitors" were thought to patronize some of the "pow-wow" artists!

And there were the unannounced visitors. One Sunday at Chestnut Street Church there was a group of visitors who "felt led" to ask to go to the John and Lillie Mosemann home for dinner. My parents were planning to be gone so no preparation had been made. The group insisted on where they wanted to go, so thirty-two visitors ended up at our table for "dinner" that day.

1 For an analysis of socio-cultural literature regarding the influence of modernization on aging see Lowell D. Holmes' "Trends in Anthropological Gerontology: From Simmons to the Seventies" in the INT'L JOURNAL OF AGING AN HUMAN DEVELOPMENT, Vol. 7 (3), pp. 211-220. 1976.

2 "A New Style of Aging" in CHRISTIANITY AND CRISIS, Vol. 31 (19), pp. 240-243. 1971.

Book Reviews

Something Meaningful for God. Volume 4 of *The Mennonite Central Committee Story* Edited by Cornelius J. Dyck, with Robert S. Kreider and John A. Lapp. Scottdale, PA; Herald Press, 1981, 399 pp.

The first three volumes of *The Mennonite Central Committee Story* consisted of documents excerpted from MCC files. Now the series comes to life with Volume 4, *Something Meaningful for God.*

The fifteen biographies often carry a note of surprise, as the workers responded to an emergency call. The only person who had dreamed of serving with MCC was Irene Bishop, whose mother's cousin, Clayton Kratz, had died in the first MCC relief effort in Russia in 1920. In contrast, Cornelius Wall, Elfrieda Dyck, C. A. DeFehr, and Jacob J. Thiessen were all born in Russia and came to North America in the 1920's. Former refugees themselves, their special MCC work was with Mennonite refugees after World War II. In some of the most dramatic stories of the book, Elfrieda Dyck shepherded large groups of Mennonite refugees alone, particularly on the ill-fated *Charlton Monarch* voyage to Paraguay.

World War II marks the dramatic point of entry into MCC for a majority of people in this book. Before the relief and refugee work began, several of them were negotiating, administering, or performing Civilian Public Service. After the war, these CPS people made other distinctive contributions to MCC—H. A. Fast proposing and chairing the first Mennonite mental health organization, Edna Ruth Byler marketing the first MCC Needlework and Crafts from the trunk of her car, Harry Martens becoming an international MCC troubleshooter.

Editor C. J. Dyck and his committee worked for broad coverage in these fifteen essays, including two non-Western MCC workers and six women. Omitted are the long-term executives Orie O. Miller and William T. Snyder and the host of short-term volunteers. (Interested readers may consult Paul Erb, *Orie O. Miller*, Herald Press, 1969 and Urie A. Bender, *Soldiers of Compassion*, Herald Press, 1969, stories of MCC Pax workers.) Development work is represented by two essays: John and Clara Schmidt were founders of modern leprosy care in Paraguay. And Nasri Zananiri, the only person born after 1930, did MCC work from the time he was a teenage Palestinian refugee in 1950 until the MCC Jordan program closed last year.

The eight authors of these essays, who are all good story-tellers, use a variety of styles, from edited oral history (Maynard Shelly on H. A. Fast) to balanced, well-documented research (E. Morris Sider on C. N. Hostetter, Jr., the chairman of MCC from 1953 to 1967). Marion Keeney Preheim, author of four essays, uses the biography of Susie Rutt to sketch the major changes in MCC material aid during Mrs. Rutt's 25 years at the Ephrata Material Aid Center. On the other hand, MCC has secondary importance in the stories of busy churchmen like J. J. Thiessen of Saskatchewan and P. J. Malagar of India. Somewhat disappointing is the essay on P. C. Hiebert, whose role as a founder and 33-year chairman of MCC appears in a long appendix of jottings after a biographical narrative and theological summary that do not mention MCC.

Several impressions rise from the whole portrait gallery. These were ordinary Christian people. Only C. A. DeFehr came to MCC with business or administrative experience beyond church circles. Most of them walked with innocent boldness as Christ's servants into situations demanding extraordinary wisdom, courage, and energy. The miracle is how much wisdom, courage, and energy they were enabled to give. Their greatest resource was prayer. Their greatest gift was love "In the Name of Christ."

Anna K. Juhnke
North Newton, Kansas

Katie Funk Wiebe, *Good Times with Old Times: How to Write Your Memoirs.* Scottdale: Herald Press, 1979, 175 pp.

Here is a how-to book for everybody. In a very readable style the author answers the questions of why and how of memoir writing. And if we object that our case is different—we have nothing interesting or worthwhile to write about or whatever skills we have developed in life are not in the area of verbal communication—Katie Funk Wiebe soon convinces us that we do have a story to tell and the telling of it will serve a very useful purpose.

The experience of guiding school children through a historical museum convinced me that they need a better grasp of how an older generation faced the problems of day to day living. Children sometimes assumed that only now had the human race become intelligent and only now had all the problems of communication, of production and of understading been solved. Listening to stories of how people lived in pioneer log cabins, cut wheat with a cradle scythe, and plowed their fields with oxen as their mobile power, soon gave their appreciation of their ancestors new dimensions. So this was how great grandpa did it!

To write your memoirs is to design a family museum and to fill it with people. As we follow the suggestion of the author and push our minds to recall intimate personal details of our past we are in effect constructing bridges and introduc-

ing others to a world that means so much to us. Katie Funk Wiebe shows us, by precept and by example, how this can best be done. In the process we affirm our own identity and respond to the wishes (perhaps unexpressed) of those who may in the future say, "Why didn't they put it down?"

A warning, however, don't read this book unless you are prepared to follow your impulse and the author's directions to really take pen and paper and write! Unless you do you'll have a feeling of guilt that may haunt you!

John F. Schmidt
North Newton, Kansas

Robert A. Wells, ed., *The Wars of America: Christian Views*. Grand Rapids: Eerdmans, 1981, paper, 239 pp.

Ronald A. Wells is Professor of History at Calvin College and editor of *Fides et Historia*, the journal of the organization of Christian evangelical historians, The Conference on Faith and History. One goal of this group is to explore the special responsibilities of Christian historians to apply their religious faith to their professional work. *Fides et Historia* has had numerous articles on the theology or philosophy of history in past years, but little to show how Christian historians give evidence of their faith in historical narrative and explanation.

In an earlier study of how Christian evangelical historians evaluate presidential leadership, compared with the evaluations of liberal establishment historians, Wells found very little to distinguish evangelical historians as different from their presumably secular counterparts. In this volume, Wells once again raises similar questions, without, however, addressing the question of comparison of evangelicals and non-evangelicals. This time he focuses upon American wars and their justification. In this collection eight evangelical Christian historians evaluate the ways Americans behaved, and justified their behavior, in wars from the War for Independence to the Vietnam War.

The editor's intention, articulated in his introduction and again in the conclusion, is that America's wars be evaluated in terms of classical Christian just war theory as well as in the light of Reinhold Niebuhr's concept of the irony of American history. This intention is best fulfilled in the essay on the War for Independence by George Marsden, Well's colleague at Calvin College. Marsden judges the American colonists to have had a "good cause," but the oppression they suffered was not sufficiently severe to warrant a "just war," especially in view of the fact that the colonists turned the war into an idolatrous crusade. But most of the essays are not informed by a clear definition of the criteria for a just war. Rather than evaluate the justice of the particular war, the authors give attention to what Christian leaders said about it. It is indeed interesting to learn how Billy Graham and Mark Hatfield differed in their views of the Vietnam War, for example. But this can miss the central question of whether our contemporary evangelical Christian historical judgment, on the basis of evidence applied to just war theory, is that this was a just war.

All of the historians writing in this collection, except for pacifist Ralph Beebe who treats the War of 1812, accept the just war theory in some form. But they are all deeply troubled as Christians by the destruction and suffering of warmaking, as well as by the American tendency to rationalize wars not merely as just causes but as righteous crusades. And so they treat American war leaders and war policies more critically than do typical American history textbooks.

But American culture today is changing, and part of the change is more popular questioning of patriotic military orthodoxies. Popular textbooks today are more likely to include some critical comments on America's behavior and rationale in past wars. And so there remains the question of whether the Christian historians writing in *The Wars of America* are taking their cues from the application of Biblical and Christian standards, or whether they are merely reflecting a general American anti-war sentiment of the post-Vietnam War era. Indeed, evangelical historians are somewhat late on this scene, following in the wake of anti-war New Left historians such as Howard Zinn or perhaps even in the wake of chastened liberals such as A. M. Schlesinger, Jr.

What is the Anabaptist-Mennonite perspective on this question? This volume performs an important service in forcing us to raise the question of how a group of Mennonite or peace church pacifist historians might tell the stories of American wars differently from these just-war historians. Pacifist Beebe would not be noticed as ideologically different than the other writers in this collection apart from his being labeled a pacifist. What if a Mennonite had been asked to contribute?

One can spot certain points at which a Christian pacifist historian might critique these essays. A pacifist historian would not imply, as does Marsden in his final paragraph, that the War for Independence would have been more just if the colonists had been more reflective about their shortcomings. A pacifist historian would hold Abraham Lincoln more culpable for his stubborn refusal to compromise in the post 1860 election period, than does Ronald D. Rietfeld in his Civil War essay. A pacifist would surely show more interest in the conciliatory leadership of William Jennings Bryan as Secretary of State, than does Robert Holt, a Wilson admirer. in his essay on World War I.

But the cumulative meaning of such pacifist interpretations remains unclear. It must be confessed that pacifist historians have hardly begun the theoretical work or the historical analysis which could provide an alternative either to the dominant liberal-nationalistic view of American wars, or to the critical-Christian views of the just-war evangelicals whose essays are in *The Wars of America*.

James C. Juhnke
North Newton, Kansas

N. J. Kroeker, *First Mennonite Villages in Russia, 1789-1943 Khortitsa—Rosental.* Vancouver: Published by N. J. Kroeker, printed by D. W. Friesen, Cloverdale, B. C., 1981; 279 pp.

In this book, *First Mennonite Villages in Russia,* N. J. Kroeker, retired educator and long time church worker, presents his readers with a kaleidoscopic panorama of people, stories, events, places and gripping experiences that depict the history of two of the first Mennonite villages in Russia. Such a presentation, to give a "comprehensive overview in the form of an illustrated narrative" is needed, says the writer, to supplement the books on the subject which have appeared so far. The fuller account is possible through additional available sources, particularly those in the Russian Archives, researched by Dr. David G. Rempel. The latter has kindly assisted with the writing of the first two chapters.

Beginning with the story of the Prussian emigration to Russia, the account sets the stage for the development in the first Mennonite villages to emerge on the Russian frontier. The reader gets a glimpse of the plans to move into the new territory: the invitation from the Czarina Katharine II, the work of her deputies, the rights and privileges agreed upon, and granted, and the decision to accept, followed by the long arduous trip.

The beginnings were not easy. Forced to accept a second rate location rather than the area around Berislav, which was in many respects similar to the area of Prussia which they were leaving, the immigrants ended up further north and east along the Dnieper River, the earlier home of the Cossacks. There were further misunderstandings, a reneging of promises made, ill-will toward the representatives Hoeppner and Bartsch, and difficult negotiations with government officals.

Chapter III depicts briefly the development of churches in the area, both Mennonite and non-Mennonite, together with brief sketches of a sizable number of the church leaders. Chapters IV to XI present the reader with life in the villages, and in order one is shown the development of farming, manufacturing industries, trades, professions, municipal government, the extensive and very significant educational ventures, transportation, and then some of the beautiful features of the transformed countryside.

The final chapter recounts briefly the political development in Russia from 1904 on through the period of the Revolution of 1917, with a brief sketch of the emigration in the 1920's, the development up to WW II, closing on the sad note of the forcible repatriation of many who had escaped from Russia when the German army receded.

An addendum entitled, Mementos, reflects various aspects of life in the two villages portrayed. Included are a number of German and Low German poems which will revive both fond and sad memories for those who can read them.

The author is to be commended for undertaking what has proven to be a mammoth task. Many of the sources he has used are in the form of interviews, or written personal accounts by scores of persons. In many instances these are allowed to tell their own story in the first person. They are gripping, dynamic and in some cases deeply moving. There are helpful tables and graphs to illustrate some of the text. Pictures are very numerous, and while they are not all clear, they do portray details which words alone cannot convey.

Kroeker has captured countless details not readily available to the general reader, and not found in some of the histories which tell that chapter of the Mennonite story. Credit is given to some of the Russian officials who tried to help in some of the unfortunate circumstances that developed—not all officials were out to fleece these people. For the older readers whose background lies in the events portrayed, there will be many details that bring regrets (the tragic Hoeppner-Bartsch affair), and other details that bring back fond memories of the beauty and satisfaction of a location and an experience that has left indelible impressions of life as it was.

This reviewer finds much that has fascinated him in the account. As one who also came from Russia, albeit not from the area under discussion, there are many facets that remind him of similar experiences and similar portrayals made by his parents and friends.

Perhaps a number of suggestions for the new reader are in order. Because there are so many first-hand accounts by those who supplied material, it is not always clear whether the author, or a respective "source person" is giving the narrative. Hence it is very important to note the use of the asterisks and footnotes which help to identify the changes from one "speaker" to the next. It is unfortunate that the use of asterisks in addition to footnotes makes for some confusion in identifying the necessary added information which the reader needs. (Numbered footnotes come at the end of the chapters, the asterisks indicate further parenthetical material at the bottom of the page.)

There are a number of typographical errors, and in some instances, faulty sentence structure, which should be corrected should the work be reprinted.

This book is a good resource for young people to get a glimpse into a chapter of past history that needs to be heard again. Hopefully many will avail themselves of the opportunity to read their story of the past.

Henry Poettcker
Mennonite Biblical Seminary

Walter Schmiedehaus, *Die Altkolonier-Mennoniten in Mexiko.* Winnipeg, Manitoba: CMBC Publication, and Steinbach: *Die Mennonitische Post,* 1982. No price indicated.

My first reaction upon seeing the new title as indicated above was, "Oh, great, a sequel on the Mexican Mennonites by Walter Schmiedehaus." But a close look disabused me of that misconception, and has

started a train of thought which is still not resolved at this moment.

For me, as for most who wanted to find out about the Mennonite experience in Mexico, there was one basic introductory book—*Ein fest Burg ist unser Gott.* Never mind the fact that the title already gives the strongly Germanic understanding of the Old Colony; that bias can be easily overlooked when the book's contribution is considered: an eye witness account of the settling and establishment of the Mennonites from Canada (and a few from Russia) in northern Mexico. Anyone who has been in Mexico among the settlements described by Schmiedehaus can vouch for the general veracity of the factual material presented. Some of the interpretations, of course, are open to debate, but generally the account is understanding and sympathetic. In fact, it can be argued that Schmiedehaus was over-sympathetic in some of his descriptions and analyses.

This brings me then to discuss the reissue of the book under a new title and with some minor revisions and some additions. The changes include the change in title mentioned above, a slightly taller book (about two centimeters taller), better quality paper, an updated map of the Chihuahua settlements, and a new map of all Mennonite settlements in Mexico. The most noticeable change is the inclusion of 63 pictures which have been collected through the years, and which according to the author were carefully taken and selected for this edition. Several pictures of the author are also included. Otherwise the text is almost identical to the earlier edition. I say almost, because here and there a few changes have been made, the reasons for which are not entirely clear to this reviewer. In several sections I was unable to decide what significant changes had been made either in content or in interpretation. Some relatively irrelevant paragraphs have been deleted, such as the paragraph on page 259 (first edition) which describes how the American Mennonites are rapidly adopting English as their means of communication.

The new edition has not produced any substantive changes in the content, nor in the interpretation of the author. I was especially intent to see whether the Germanic heritage of the Mennonites was downplayed, but I found no evidence.

A review of a second edition of any work is not foremost a rehash of the quality and contribution of the work, but of its utility as a reissue On this question I am disappointed. As indicated, an English translation could have increased its influence much more, for I suspect that even Old Colony people who might be reading the new edition would be more prone to read it in English than in German. For those Old Colonists who might be interested probably didn't learn German well enough to read it anyhow, and by now would be learning English. But the greatest disappointment is the fact that for the cost and dedication the reissue, a good start could have been made for a briefer but more contemporary "update" by Schmiedehaus, indicating how the Old Colony has changed since he first wrote about them, and what he sees the major issues and prospects for the Old Colony. Schmiedehaus might even have indulged in a bit of intellectualizing by talking about how "my mind has changed." I cannot imagine that the author would hold the same understandings of the Old Colony which he did earlier. Clearly the Old Colony has changed, and if the author's preceptions did not, then the burden is on him to indicate why. One would not know that anything has changed by reading the revision.

Is there then a need for a new edition? Insofar as there is an actual need to have access to a copy not available in a local library or elsewhere, there is the general argument which can be raised for all out-of-print books. And certainly the pictures and the maps enhance the utility of the book and provide more of a "feel" for the subject, which is often lacking in books. But if the intent was to expand the audience of the book, it is questionable whether there was a need for it, since it has reappeared in German.

The author "owes" us the benefit of more insights through the long term association and acquaintanceship with the Mennonites in Mexico which he has enjoyed. His files undoubtedly contain many documents and insights which only he can make available to us. It is my hope that he will determine to do this. I would like to know how he feels about the missionizing and evangelistic work perpetrated among the Old Colony by other Mennonite siblings. What was happening to the role of the leadership after those who originated in Canada died off? There are many other questions, and it would be very helpful to have an "outsider" provide us with some fresh insights. The original contribution of the first edition cannot be denied. The second edition makes a much more modest contribution, and if pictures were to be the justification, there were already numerous recent books, and articles which portray much of the same spirit.

Calvin Redekop
Conrad Grebel College

Ivan and Rachel Friesen. *Shalom Pamphlets.* Scottdale: Herald Press, 1981.

David S. Young. *Study War No More.* Elgin: Brethren Press, 1981.

Relevant and captivating materials for educating youth about peacemaking are rare, even among the "Historic Peace Churches", which have long refused to yield their youth over the worldly warfare. In a welcome effort to fill the gap, the Mennonite Church and the Church of the Brethren have each recently published a study guide for youth on the call of the Gospel to wage peace. Herald Press released in 1981 a six unit Shalom Pamphlet series by Ivan and Rachel Friesen. Also in 1981 Brethren Press published a 95-page "Peace Handbook For Youth" entitled *Study War No More* edited by David S. Young.

The *Shalom Pamphlets* are six sixteen page pamphlets covering the following topics: "Why Is Peace Missing?", "What is a Christian?",

"What Did Jesus Teach us?", "What Has The Church Done?", "What Are The Issues?", and "How Do You Decide?". Around these focusing questions, the authors provide an introduction to the causes of war, the teachings of Jesus and the New Testament on peace, and the response of Christians (or lack thereof) to the call to peace.

The New Testament phrase "Gospel of Peace" suggests we cannot talk of the Gospel without talking about peace. These pamphlets hold true to this Biblical concept. Interweaving Biblical themes and stories with contemporary examples, the Friesens succeed in establishing the relevance of the call to peace to every part of Christian faith.

Whereas the Friesen pamphlets focus mainly on outlining a rudimentary Biblical and theological understanding of the Gospel of Peace, *Study War No More* develops in greater detail a picture of what people who take the Gospel of Peace seriously have done or are doing, or *could* be doing in their efforts to be faithful. The first two chapters draw on Biblical and historical examples to argue that "all war is sin". Subsequent chapters present personal vignettes of "Brethren Peacemakers", ideas for an evening youth program on peace, an overview of world peace concerns, a helpful introduction to issues of conscientious objection, a collection of conflict management ideas for extending peace commitment into daily family and school relationships, and a call to action by the churches.

The youth group or youth leader committed to serious study of peace will find both of these publications useful, if they understand their limitations and compensate accordingly. The Friesen collection is a low-budget pamphlet effort, not a flashy or well-rounded study guide. The pamphlets advance only the rough outline of a peace theology and readers will need to fill in the nuances with more detailed Bible study and discussion. Opposing viewpoints which every peacemaker must contend with receive little attention; a discussion leader . . . wou'd do well to draw out from youth views *opposing* the Friesen discussion and then assist them in articulating a reflective response. Then too, a certain plodding blandness pervades both the prose and the graphics of the *Shalom* pamphlets; the unconvinced youth would lose interest, I fear, in the absence of a stimulating framework for discussion and study.

The Young handbook is less theological than the Friesen pamphlets, focusing more on practical responses for youthful Christian peacemakers. Style is zestier. The discussion questions at the end of each chapter seem well-considered. On the other hand, this book is not designed to provide the in-depth Scripture study so essential to bring life and Spirit to the earnest tasks of peacemaking.

To anyone seeking to off-set the limitations of these modest publications, I would suggest that youth study efforts begin with the very excellent new book, *Joining The Army That Sheds No Blood,* by Susan Clemmer Steiner, published by Herald Press. These little volumes would serve as helpful supplements to Steiner's more ambitious and superbly successful work.

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