

Mennonite Bibliography, 1951

BY MELVIN GINGERICH AND CORNELIUS KRAHN

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The *Mennonite Bibliography* is published annually in the April issue of *Mennonite Life*. It contains a list of books, pamphlets, and articles that deal with Mennonite life and principles. Some items by Mennonite authors not dealing specifically with Mennonite subjects are also included.

The magazine articles are restricted to non-Mennonite publications since complete files of Mennonite periodicals, yearbooks, and conference reports are available at the historical libraries of Bethel College, North Newton, Kansas; Goshen College, Goshen, Indiana; Bluffton College, Bluffton, Ohio; and the Mennonite Biblical Seminary, Chicago, Illinois.

Previous bibliographies published in *Mennonite Life* appeared annually in the April issues since 1947. Authors and publishers of books, pamphlets and magazines which should be included in our annual list are invited to send copies to *Mennonite Life* for listing and possible review.

BOOKS—1950

- Adrian, J. D., and Duerksen, D. K., *Kurzgefasste Glaubenslehre für Fortbildungs- und Bibelschulen*. Yarrow, B. C.: The Columbia Press, 1950. 115 pp.
- Bartel, Lawrence Alfred, *Genealogy of the Bartel Family*. (Zanesville, Ohio), 1950. 99 pp.
- Bender, Harold S., *La Vision Anabaptiste*. Montbeliard: M. Freres, 1950. 48 pp.
- Boese, J. A., *Loretta's Settlement*. Freeman, S. D.: Freeman Junior College, 1950. 149 pp. (Illustrated). \$2.10.
- Bragt, Th. J. v., *Märtyrer-Spiegel*. Berne, Indiana: Licht und Hoffnung, 1950. 635 pp. \$6.50.
- Carper, Eva, and Ruth, *Bible Lessons for Kindergarten Children, Year I*. Scottdale, Pa.: Herald Press, 1950. 404 pp. \$2.50.
- Christian Workers' Training Manual*. Scottdale, Pa.: Herald Press, 1950. 24 pp.
- Conscientious Objection*. Washington, D.C.: Selective Service System, 1950. Vol. I (text), 364 pp. \$1.25; Vol II (appendices), 288 pp. \$1.00.
- Frey, Dr. J. William, *Pennsylvania Dutch Grammar*. Lancaster, Pa.: Pennsylvania Dutch Folklore Center, 1950. 36 pp.
- Graber, J. D., *We Enter Japan*. Elkhart, Ind: Mennonite Board of Missions and Charities, 1950. 46 pp. (Illustrated). \$0.25.
- Heatwole, Daniel R., *The Ephrata Martyrs' Mirror, Past and Present*. Scottdale, Pa.: The Mennonite Publishing House, 1950. 21 pp. (Illustrated). \$0.25.
- Horst, Irvin B., *A Ministry of Goodwill. A Short Account of Mennonite Relief, 1939-1949*. Akron, Pa.: Mennonite Central Committee, 1950. 119 pp.
- Kotare and Other Mission Stories . . .* Newton, Kansas: The Literature Committee of the Women's Missionary Association and the Curriculum Committee of the Board of Education, 1950. 118 pp. \$1.00.

- Kühler, Wilhelmus Johannes, *Geschiedenis van de Doopsgezinden in Nederland. Gemeentelijk Leven, 1650-1735*. Haarlem: H. D. Tjeenk Willink and Zoon N. V., 1950. 79 pp.
- Miller, E. E., *The World Mission of the Church*. Goshen, Ind.: Goshen College, 1950. 23 pp.
- Minister's Manual, The*. Newton, Kansas: Board of Publications, General Conference of the Mennonite Church of North America, 1950. 240 pp.
- Peachey, John B., *Record of the Descendants of Philip and Grace Bawel*. Belleville, Pa.: The Author, 1950. 34 pp.
- Proceedings of the Fourth Mennonite World Conference*. Akron, Pa.: Mennonite Central Committee, 1950. 341 pp. (Illustrated). (See review).
- Reesor Family in Canada, 1804-1950*, The (Ontario, 1950). 160 pp.
- Rideman, Peter, *Account of our Religion, Doctrine and Faith, Given by Peter Rideman of the Brothers Whom Men Call Hutterians*. Suffolk, Eng.: Hodder and Stoughton, 1950. 284 pp. \$3.00. (See review).
- Singing Together*. Scottdale, Pa.: Mennonite Publishing House, 1950. 96 pp. \$0.30.
- Stucky, Harley J., (Ed.), *The Seventy-Fifth Anniversary Service of the Swiss Mennonites*. North Newton, Kansas, 1950. 67 pp. (Illustrated). \$0.40. (See review).
- Veer, Th. van der, *Geloof en Gemeente*. 1950.
- Waters, L. L., *Steel Trails to Santa Fe*. Lawrence, Kansas: University of Kansas Press, 1950. 500 pp. (Illustrated). \$4.00. (See review).
- Yoder, John Howard, *Que feriez-vous si? Response d'un objecteur de conscience*. Montbeliard: Metthez Freres, 1950. 18 pp.

BOOKS—1951

- Alderfer, E. Gordon, *The Montgomery County Story*. Norristown, Pa.: Commissioners of Montgomery County, 1951. 213 pp. (See review).
- Almanach Mennonite du cinquantenaire, 1901-1951*. Montbeliard, 1951.
- Bender, H. S., *Fight the Good Fight of Faith*. Goshen, Ind.: Goshen College, 1951. 22 pp.
- Bainton, Roland H., *The Travail of Religious Liberty*. Philadelphia: The Westminster Press, 1951. 272 pp. \$4.00. (See review).
- Bowman, Alvah S., *Homestead Days and Early Settlement of the Waterloo District South-West of Guernsey, Sask.* Printed in Rosthern, Sask., 1951.
- Brunk, Emily, *Espelkamp*. Akron, Pa.: Mennonite Central Committee, 1951. 42 pp. \$1.00.
- Burkholder, H. D., *The Story of Our Conference and Churches*. The Historical Committee of the Pacific District Conference, 1951. 82 pp. (Illustrated).
- Dyck, Arnold, *De Opnaom*. (Second act of *Wellkaom op'e Forstei*) Steinbach, Manitoba: The Author, 1951. 60 pp. \$1.00.
- Eshleman, Merle W., *Africa Answers*. Scottdale, Pa.: Mennonite Publishing House, 1951. 179 pp. \$1.50. (See review).
- Ewert, Benjamin, *Ewert-Stammbaum*, Winnipeg, Man.: Author, (1951). 39 pp.
- Fast, Karl, *Geht der Wahrheit die Ehre*. North Kildonan, Man.: The Author, Vol. I, 1950. 206 pp. Vol. II, 1951. 140 pp. (Relates experiences in Russia during and after World War II).
- Göerz, H. *Die Molotschnaer Ansiedlung*. Steinbach, Manitoba: Echo-Verlag, 1951, 211 pp. \$2.85.
- Golden Anniversary Alumni Directory*. John Umble, editor. Goshen, Ind.: Goshen College, 1951. 265 pp. \$1.00.

- Golterman, W., *De Kerkelijke Situatie*. Amsterdam: J. H. de Bussy, 1951. 146 pp.
- Gonnet, Giovanni, *La Protesta Valdese da Lione a Chanforan*. Rome: Facolta Valdese di Teologia, 1951. 256 pp. (Waldensian Bibliography).
- Gannet, Giovanni, *Fonti per la Storia del Valdismo Medioevale*. Rome: Facolta Valdese di Teologia, 1951. 32 pp. (Waldensian Bibliography).
- Hershberger, Guy F., *The Mennonite Church in the Second World War*. Scottdale, Pa.: Mennonite Publishing House, 1951. 308 pp. \$3.50.
- Holdeman Mennonite Church, 100th Anniversary, 1851-1951*. Wakarusa, Ind.: Holdeman Mennonite Church, 1951. 24 pp. (Illustrated). \$0.50.
- Horst, John L., and Kaufman, Ammon, *Seventy-fifth Anniversary Observance of the Southwestern Pennsylvania Mennonite Conference*. Scottdale, Pa. 1951. 32 pp.
- Hostetler, John A., *Annotated Bibliography on the Amish*. Scottdale, Pa.: Mennonite Publishing House, 1951. 100 pp. \$1.50. (See review in Jan. 1952 issue).
- Hostetler, S. Jay, *We Enter Bihar, India*. Elkhart, Indiana: Mennonite Board of Missions and Charities, 1951. 49 pp. (Illustrated). \$0.25.
- Hunsberger, Willard, *The Franconia Mennonites and War*. Souderton, Pa.: Peace and Industrial Relations Committee of Franconia Mennonite Conference, 1951. 140 pp. \$1.75.
- Jahrbuch der Konferenz der Vereinigten Mennoniten Gemeinden in Britisch Columbien 1951*. (Abbotsford, B.C.), 1951. 141 pp.
- Johnson, Obed, and Orville E. Wiggers, *David S. Holdeman Descendants*. North Newton, Kans.: Mennonite Press. 178 pp.
- Klassen, Peter J., *Verlorene Söhne*. Yarrow, B. C.: Author, (1951). 110 pp.
- Kolb, Franz, *Die Wiedertäufer in Wipptal*. Innsbruck: Universitätsverlag Wagner, 1951. 103 pp.
- Krahn, Cornelius, *Menno Simon's Lebenswerk*. (Zweite erweiterte Auflage). North Newton, Kans.: Bethel College, 1951. 32 pp. (Illustrated) \$0.50.
- Krebs, Manfred, *Quellen zur Geschichte der Täufer*, Vol. IV, *Baden and Pfalz*. Scottdale, Pa.: Mennonite Publishing House, (American distributors), 1951. 574 pp.
- Lantz L. J., *God of the Hills*. Illustrated by Esther Rose Buckwalter. Scottdale, Pa.: Herald Press, 1951. 95 pp. \$1.50.
- Lapp, John, *Studies in Nonresistance, an Outline for Study and Reference*, Scottdale, Pa.: Peace Problems Committee of the Mennonite Church, 1951. 35 pp. (Reprint).
- Leatherman, Noah H., *Diary Kept While in Camp During World War I*, Linden, Alberta: Aaron L. Toews, 1951. 86 pp.
- Litwiller, Ruth, and Gerig, Viola, *History of the Salem Evangelical Mennonite Church of Gridley, Illinois, Prepared for its Seventy-fifth Anniversary*, 1951. 15 pp.
- Lugibihl, Walter H., and Jared F. Gerig, *The Missionary Church Association*. Fort Wayne, Ind.: Missionary Church Association, 1951. 165 pp.
- Muller, Jean-Baptiste, *La Croix au Carrefour*. Montbeliard: Metthez Freres, 1951. 15 pp.
- Muller, J. W., *Het Geslacht Muller (Müller) Uit Gerolsheim*, 1951. 12 pp. (Illustrated, 4 Genealogical Charts).
- Penner, John M., *A Concise History of the Church of God*, Hillsboro, Kansas: The Publication Board of the Church of God in Christ, Mennonite, 1951. 60 pp.
- Proceedings of the Eighth Conference on Mennonite Educational and Cultural Problems*. 142 pp. \$1.50.
- Proceedings of the First Child Welfare Conference, April 13 and 14, 1951*. Elkhart, Ind.: Mennonite Board of Missions and Charities, 1951. 81 pp. (Offset).

- Religious Educational Conference on the Curriculum as an Organ for Teaching Christianity.*
Bluffton, Ohio: Bluffton College, 1951. 92 pp.
- Rempel, John G., *Die Biblische Geschichte, für den Sonntag*, Erstes Buch, Altes Testament.
Rosthern, Sask.: Author. 1952. pp. 178.
- Schoeps, Hans Joachim, *Vom Himmlischen Fleisch Christi*, Tübingen: J. C. B. Mohr, 1951.
(Deals with Anabaptist view of incarnation of Christ). 80 pp.
- Schornbaum, Karl, *Quellen zur Geschichte der Täufer*. Vol. V. *Bayern, II*. Scottdale, Pa.:
Mennonite Publishing House, (Americian distributors), 1951. 314 pp.
- Shank, J. W., *We Enter The Chaco Indian Work*. Elkhart, Ind.: Mennonite Board of Missions and
Charities, 1951. 63 pp. \$0.20.
- Shellenberger, Eunice, *Wings of Decision*. Scottdale, Pa.: Herald Press, 1951. 240 pp. \$2.75.
(See review in Oct. 1951 issue).
- Shoemaker, Alfred L., *Myths about the Pennsylvania Dutch Country*. Lancaster, Pa.: The
Pennsylvania Dutch Folklore Center, 1951. 32 pp. (Illustrated).
- Shoemaker, Alfred L., *Traditional Rhymes and Jingles of the Pennsylvania Dutch*. Lancaster,
Pa.: The Pennsylvania Dutch Folklore Center, 1951. 16 pp.
- Stauffer, John L., *The Message of the Scriptures on Nonresistance*. Harrisonburg, Va.: Tract
Press, 1951. 16 pp. \$0.15.
- Stucky, Gerald, *Colombia's Challenge*. (Newton, Kansas). Women's . . . Missionary
Association, General Conference Mennonite Church, 1951. 27 pp. \$0.30.
- Thiessen, F. C., *P. M. Friesen, Persönliche Erinnerungen*. Winnipeg: The Christian Press, 1951.
23 pp.
- Thirtieth and Thirty-Second Reunions of the Landis Families*. H. K. Landis, editor. Lancaster,
Pa.: Conestoga Publishing Co., 1951. 24 pp. \$0.50.
- Tschetter, J., *A Balanced Program of Agriculture for the Mountain Lake, Minnesota Community*.
Mountain Lake, Minn.: The Author, 1951. 37 pp.
- Um den Abend wird es lich sein*. Neustadt: Mennonitisches Altersheim, (1951). 48 pp.
(Illustrated).
- Wedel, C. H. and Cornelius Krahn, *Bilder aus der Kirchengeschichte* (Neubearbeitete siebente
Auflage). Newton, Kans.: Herald Book and Printing Co., 1951. 112 pp. \$1.25.
- Wenger, John C., *Basic Issues in Nonconformity*, Scottdale, Pa.: Mennonite Publishing House,
1951. 20 pp. \$0.25.
- Wenger, John C., *Separated unto God, A Plea for Christian Simplicity of Life and for a
Scriptural Nonconformity to the World*. Scottdale, Pa.: Mennonite Publishing House, 1951.
350 pp. \$3.50. (See review).
- Yoder, Samuel A., *Middle-East Sojourn*. Scottdale, Pa.: Herald Press, 1951. Illustrated by Ezra
S. Hershberger. 310 pp. \$2.75. (See review).

ARTICLES

- Gehman, R. B., "Very Remarkable Amish of Lancaster County, Pa.," *Colliers*, Feb. 4, 1950.
"Los Mennonitas Viven Como en Pleno Siglo XVIII," *Sucesos Para Todos*, Sept. 4, 1951, pp.
23-25, 56. (Illustrated story of Amish in Lancaster Co., Pa.)
- "The Mennonites in Bucks County," *Bucks County Traveler*, Quakertown, Pa., Nov. 1951.
\$0.25.

Mitchell, W. O., "The Tragic Trek of the Mennonites," *Maclean's Magazine*, March 1, 1951, pp. 7-9, 54, 56, 57, (Trek from Canada to Paraguay in 1948. Illustrated).

"Plain People Grow Big Tobacco," *The Farm Quarterly*, Autumn, 1951, p. 60. (Illustrated).

Sinks, Alfred H., "They Found a Forgotten Frontier," *Country Gentleman*, Sept. 1951, pp. 34-35, 127-130. (Illustrated story of Mennonite settlement in Warwick Co., Va.).

[The following pages are from pp. 89-90 of the April 1952 issue.]

Mennonite Research in Progress

BY CORNELIUS KRAHN AND MELVIN GINGERICH

IN OUR annual report on the progress made in the research pertaining to the Anabaptists and Mennonites we would like to call the attention of our readers to the last year's report and the bibliography appearing in this issue of *Mennonite Life*. Those projects underway a year ago are as a rule not repeated in this report whether or not they have meanwhile been completed.

Delbert Gratz has compiled a list of periodical literature dealing with the Anabaptists and Mennonites appearing in Europe and America. Nelson P. Springer has presented a "Mennonite Quarterly Review Cumulative Index" (*MQR* January 1952) including volumes I-XXV (1927-1951). In its twenty-five years of existence the *MQR* has become one of the most significant storehouses of information regarding the Anabaptists. Cornelius Krahn reviewed American periodical literature since the outbreak of World War II carrying articles devoted to the Anabaptists. This article is to appear in *Archly für Reformationsgeschichte* vol. 43, 1952. This is an "International Journal concerned with the history of the Reformation and its significance in world affairs" which was revived partly through the efforts of the American Society of Reformation Research. J. Winfield Fretz, Cornelius Krahn, and Robert Kreider have submitted a study on "Altruism in Mennonite Life" to Pitirim A. Sorokin of the Harvard Research Center in Altruistic Integration and Creativity to be published in a symposium on altruism.

J. G. Rempel and Andrew Shelly have completed a survey on "Mennonites on the Air" which is being published in *Mennonite Life*. Charles Burkhart is writing a master thesis on "The Music of the Old Order Amish and the Old Colony Mennonites" (Colorado College, Colorado Springs). "A Rhetorical Criticism of Three Sermons by John S. Coffman" is the subject of investigation for master's thesis by LeRoy Kennel (University of Iowa) and Grant Stoltzfus is making a study of the Amish community at Morgantown, Pennsylvania (University of Pittsburg). Peter Jansen and the Jansen community of Nebraska is the subject under investigation for a doctor's dissertation by D. Paul Miller (University of Nebraska). John Andrew Hostetler has completed his master's thesis on "The Amish Family in Mifflin County, Pa." (Pennsylvania State College) and is now working on "Mennonite Outreach," investigating the growth of the Old Mennonite Church through missionary efforts.

Robert Kreider is working on his doctor's dissertation dealing with the early Swiss Anabaptist relation to the state (University of Chicago) and Frank J. Ray is studying "The Anabaptist Philosophy of History" for his doctor's dissertation (Yale). Franklin Littell's book, *The Anabaptist View of the Church* has just come off the press. J. Winfield Fretz and Cornelius

Krahn are studying the material collected in Canada and South America obtained from Mennonites that left Russia during World War II (Social Science Research Council). Leland and Marvin Harder's book on Pieter Cornelis Plockhoy is now in the press. Marvin Harder has made a study of the conscientious objector and the Supreme Court. Lester Hostetler is preparing a *Junior Hymnary* to be published by the Mennonite Publication Office, Newton, Kansas. D. C. Wedel is working on his doctoral dissertation dealing with C. H. Wedel's philosophy of education (Iliff School of Theology, Denver). Reports from various sources indicate that numerous biographies and family histories are in preparation to be published in the near future.

Gertrude Enders Huntington is studying "Mennonite Contributions to Land Use" (Yale). J. W. Goerzen has completed his study of the Low German language (University of Toronto). Roy Just has completed his study "Analysis of Social Distance among Mennonites" (University of Southern California). Horst Quiring and Walter Fellman are preparing a new edition of Hans Denk's *Vom Gesetz Gottes*. John D. Erb has written an extensive paper on "The Influence of the Western Railroads upon Mennonite Settlements in the United States." Wolfgang Fieguth has made a study of the attitude of the German Mennonite youth toward the church, war, nonresistance, etc.

The Mennonite Research Foundation, Goshen, Indiana, reports in its "Mennonite Research News and Notes" about the activities of this organization as well as other research projects. The Pennsylvania German Folklore Society, Lancaster, Pa., publishes *The Pennsylvania Dutchman* and books and pamphlets dealing with the Pennsylvania German culture including that of the Mennonites and Amish. The former Deutsches Ausland-Institute, Stuttgart, Germany has been revived under the name Institute für Auslandsbeziehungen and publishes *Mitteilungen* giving information about its work. This institution, which had the largest library and archives pertaining to the German element in foreign countries, including the Mennonites, has succeeded in having some of its former holdings returned. Some of it is still in foreign countries including the United States.

The Dutch Mennonites have started a semi-scholarly periodical entitled *Stemmen uit de Doopsgezinde Broederschap*. The first issue contains such articles as "Church and Congregation," "The Congregation in the Large City," "Mennonite Periodicals in the Netherlands," etc. *Mennonitische Geschichtsblätter* (Germany, May, 1951) carries articles on "Gottfried Arnold," "Anabaptism and Alcoholism," book reviews, and an extensive bibliography. The thirty-seventh "Lieferung" of the *Mennonitisches Lexikon* containing "O" articles appeared recently. Of the American Mennonite Encyclopedia the "A" articles are at the press and the "B" articles will follow soon. *Mennonitischer Gemeinde-Kalender* (Germany, 1951) contains a biography of Christian Neff, a "Gemeinde-Chronik 1940-1950," etc. *Mennonitisches Jahrbuch* (Newton, Kansas, 1952) features "Swiss Mennonite Schools," "South German Mennonite Churches," "Nonresistance among the Mennonites in Russia," "B. H. Unruh," "Peter Braun," etc. Since 1950 *Die Heimat*, which was discontinued during the war, is being published again by the "Verein für Heimatpflege in Krefeld" (Germany) with Dr. Rembert as editor. Hefte 1-4, 1950, have a number of significant articles on the Krefeld Mennonites including one on "Die Mennoniten in der Krim 1837."

In conclusion we would like to mention the article on "Queer People" (Mennonites) by Dorothy Thompson appearing in the *Ladies' Home Journal* (Jan., 1952) which was so well done that some readers have been inquiring how they could join these "Queer People." The article was written in connection with the author's visit to Bethel College.

[The following pages are from pp. 83-85 of the April 1952 issue.]

Pennsylvania Mennonites in Print

1940-1950

BY JAMES R. CLEMENS

IN referring to some books which were devoted to the Pennsylvania German Mennonites during the past decade it will not be possible to treat fully or adequately every example of every type of literature in which the Amish and Mennonites have figured. There will be space to mention only a few of the outstanding interpretations of the Pennsylvania Dutch "plain people" that have appeared in historical and sociological studies, essays, and plays. In some forms of literature the Pennsylvania German Mennonites are non-existent or practically so; in others there is a much fuller representation.

The Amish and Mennonites of Lancaster County, Pennsylvania, have been given a fairly wide coverage in the popular magazines of the day like *Coronet*, *Look*, *Saturday Evening Post*, and *National Geographic*. These periodicals have good color illustrations to supplement the articles but the general tendency has been to play up the picturesque or folklore angle. The Amish have drawn more attention than the Mennonites, probably because of their unconventional dress and strict nonconformity to the world about them. During the past ten years very few of the writings on the Mennonites and Amish have had what members of those groups would call authentic treatment. This has been especially true of works by non-Mennonite authors. Those few which were authentic will be mentioned in the course of the summary.

Historical and Social Treatment

The first to be mentioned will be those books which treat the Pennsylvania German Mennonites in the historical or sociological fashion.

The Pennsylvania Germans, by Ralph Woods, Princeton, N. J.; Princeton University Press, 1942. 299 pp. \$3.00.

This book contains a series of essays on the various groups which make up the Pennsylvania Germans and Chapter III is entitled "The Sects, the Apostles of Peace." It is written by G. Paul Musselman who believes that the "plain sects" of Pennsylvania represent one part of a four-man vision or hope for an ideal society, a "kinship of hope between four men whose dreams of a decent world made of Eastern Pennsylvania a laboratory for the solution of some of the most vexing problems of civilization." These four men were William Penn, Zinzendorf, Menno Simons and Martin Luther. Although Menno Simons and Luther never heard of a place like Pennsylvania, their followers had the vision and moved there and are there to this day. This chapter is a sensible discussion of why the "plain people" live the way they do.

The Plenty of Pennsylvania, by Cornelius Weygandt, New York: H. C. Kinsey Co., 1942. \$3.50.

Weygandt is familiar with eastern Pennsylvania and has written a half dozen books on that area and its customs. In this volume of essays of Pennsylvania, two chapters are devoted to the "plain sects." One is called, "Of Plain Clothes and Pride in Horseflesh," the other: "Plain

Ladies.” In the first essay he suggests that although the essence of Mennonite and Amish living is simplicity and demands simple equipment yet among the Amish there is secret pride in good horses. “Plain Ladies,” he finds, “can be as arch and as coy as the less severely disciplined daughters of Eve.” He marvels at the way in which an outsider can marry into the Amish or Mennonite faith and practically lose his former identity. He, of course, notices exceptions to this rule and the cases cited have almost an amusing touch. Dr. Weygandt’s observations are of great interest because he has lived so close to the “plain” people and views them more or less objectively.

History and Customs of the Amish People, by H.M.J. Klein, York, Pa.; Maple Press Company, 1946. 73 pp. \$5.00

This is a brief account of the Amish by a professor of history at Franklin and Marshall College (Lancaster, Pa.). The art work and illustrations of this book by Howard Imhoff are really its outstanding feature; the familiar bird and tulip designs in illuminated style form the decorative motif for the whole book. The full-page sketches of familiar Amish scenes are very well done. Much of the content of the book is probably derived from standard sources but at times the author’s distinctions between the various sects is not always clear. A case in point is that of the connection between the Brethren in Christ and the United Zions Children.

Meet the Amish, by C. S. Rice and J. B. Shenk, New Brunswick, N. J.: Rutgers University Press, 1947. 117 pp. (96 pages, photographs) \$5.00.

This is by far the best pictorial study of the Amish. The pictures are well chosen and with their appropriate captions tell a story to the uninitiated reader. There are two short chapters of introductory material entitled: “Meet Lancaster County” and “Meet the Amish.” They are informative and in no way sensational.

The Pennsylvania Dutch by Frederic Klees, New York; Macmillan, 1950, 451 pp. \$5.00.

The first two chapters of this book are devoted to the Mennonites and the Amish respectively. Klees’ description of these two groups is one of the best and most authentic to come from the pen of a non-Mennonite author. He has leaned heavily on standard Mennonite sources and has not confused the historical backgrounds as some writers have. The author is very sympathetic to most of the high ideals of the Mennonites but he cannot understand their avoidance of political office and the general attitude toward education. He evidently feels that they are “missing the boat” in those areas. Klees gives us a good picture of the Amish whom he admires for maintaining their distinct culture in an alien world.

Culture of a Contemporary Rural Community: The Old Amish of Lancaster County, Pennsylvania, Rural Life Studies, 4, by Walter Kollmorgen Washington, D.C.: U.S. Department of Agriculture, Bureau of Agricultural economics, 1942. 105 pp. (illus.)

This monograph is a sociological study of the Lancaster County Amish from an agricultural economics viewpoint. Kollmorgen presents much of the religious and historical background of the Amish, taken from authoritative sources and carefully documented. The greater part of the study is given to an analysis of the Amish people as farmers, how they operate their farms, finance them, how they keep their children on the farm and many other items of interest to a rural sociologist.

Community organization and values, association patterns, leadership and class structure are all analyzed in this study. The author even mentions some of the conflicts that arise as the farmer’s greatly expanding world meets the Amishman’s religious scruples. Kollmorgen’s study of the Amish farmer will probably stand for a long time as the best of its kind.

J. W. Yoder has also written a number of books on the Amish which deserve special mention.

Amische Lieder, by J. W. Yoder, Huntingdon, Pa.: The Yoder Publishing Company, 1942, 114 pp. \$2.00.

This is a collection of the most commonly sung hymns of the Amish put down on paper for the first time by the author. It contains the slow tunes as sung from the Ausbund and German adaptations of the most familiar English hymns. Yoder's purpose was to standardize the Amish hymns which were losing their original tunes by constant variations in rendition.

In addition to the books mentioned here we would like to call attention to some others that have been reviewed in previous issues of *Mennonite Life*. In the April, 1949, issue (pp. 43) reviews of G. M. Ludwig's *The Influence of the Pennsylvania Dutch*, Arthur D. Graeff's *The Pennsylvania Germans in Ontario* (volumes X and XI of The Pennsylvania German Folklore Society), J. J. Stoudt's *Pennsylvania Folk-Art* (Allentown, Pa.: Schlechter's), and Ruth Hutchinson's *The Pennsylvania Dutch Cook Book* (New York: Harpers) appeared. *The Folk Art of Rural Pennsylvania* by Frances Lichten (New York: Scribners) was reviewed in July, 1947 (pp. 35-36), and the reviews of Mary Emma Showalter's *Mennonite Community Cookbook* (Philadelphia: John C. Winston Co.), Ann Hark and Preston A. Barba's *Pennsylvania German Cookery* (Allentown, Pa.: Schlechter's) and Mabel Dunham's *Grand River* (Toronto: McClelland and Stewart) appeared in October, 1950 (p. 45). *Songs Along the Mahantongo* (Lancaster, Pa.: Pennsylvania Dutch Folklore Center), John A. Hostetler's *Annotated Bibliography on the Amish* (Scottsdale, Pa.; Menn. Publ. House), and Dieter Cunz' *The Maryland Germans* (Princeton, N. J.: Princeton University Press) were reviewed in October, 1951 (pp. 44-46). To a greater or lesser extent all of these books treated the Mennonites or Amish of Pennsylvania German background.

Fiction

A few books about the Amish have been written in a fictional style. Among these are the two books by J. W. Yoder.

Rosanna of the Amish, by J. W. Yoder, Huntingdon, Pa.; The Yoder Publishing Company, 319 pp. \$2.25.

This account of the life of the author's mother with her Catholic background is significant in that it was really the first attempt in story form to portray the Amish as they really are, and not in the exaggerated fashion to be expected in popular fiction. *Rosanna of the Amish* is a factual account of Rosanna Yoder's life made to read like fiction; often the author digresses from his narrative to explain some Amish custom. George Daubenspeck's drawings of Amish scenes give the book an authentic touch.

Rosanna's Boys, by J. W. Yoder, Huntingdon, Pa.; The Yoder Publishing Company, 345 pp. \$2.50

The sequel to *Rosanna of the Amish* continues the story of the Yoder family, this time in the author's own generation. We learn much of the careers of the author's brothers and get many autobiographical details of his own. As in the previous book there is a generous sprinkling of information on the Amish customs and religious beliefs. (For a longer review see *Mennonite Life*, July, 1949, p. 47.)

Drama

Papa is All, a three act play by Patterson Greene, presented on Broadway in 1942. New York: Samuel French, 1942, 135 pp. 75c.

The plot of this Theater Guild comedy centers around the rebellious son and daughter of a tyrannical Mennonite father who with the sly assistance of their long-suffering mother try to reduce the parental tyranny.

When Papa Aukamp hears from the village gossip that his daughter has gone to a picture show with a worldly man he threatens to kill that person and does eventually wound the wrong man. The phrase "Papa is all" is supposedly Pennsylvania Dutch for "Papa is dead," a fact which the son Jake had reported untruthfully, having actually hit his 'father on the head and thrown him into an empty railroad flat freight car, hoping he wouldn't come back. He did come back and committed the deed which led to his arrest for assault.

Papa Aukamp seems to be pretty much of an imitation of Jake Getz, the tyrant in *Tillie, the Mennonite Maid*. His wife is a bit too supine for a typical Mennonite mother.

It would be a pity if the thousands who saw the play on Broadway and other places came away with the impression that the typical Mennonite father is a tyrant, the mother a weakling, and all the children rebellious. For those who do not live in or near a Mennonite community the "plain people" will always be stereotyped thus. But the typical Mennonite father does not chase his daughter's suitors with a gun and a rebellious son is more likely to run away than to injure his father bodily.

Children's Literature

It is in the field of children's literature that one finds some of the best interpretations of the Pennsylvania German Mennonites. The illustrations in these books are usually outstanding. There are several that should be mentioned.

Lovina, a Story of the Pennsylvania Country, by Katherine Milhous, New York: Charles Scribners, 1940. Illustrations by the author. \$1.50

This is a book for those very young people who like pictures more than text. In the text, however, such principles as nonconformity to the world, nonresistance and simplicity are mentioned with the Amish characters. The story is concerned with seven fancy plates which Lovina's ancestors bought.

Amish Moving Day, by Ella May Seyfert, New York; Thos. Y. Crowell, 1942. Illustrations by Henrietta Jones. 126 pp. \$2.00

Amish Moving Day is the story of Martha Wenger, a little Amish girl, and how she is affected when her parents decide to move from Lancaster County, Pennsylvania to the new Amish colony in Maryland. The characteristics of Amish life are well brought out; the author is very well acquainted with Amish people.

Kristli's Trees, by Mabel Dunham, Toronto: McClelland and Stewart, 1948. Illustrations by Selwyn Dewdney. 198 pp. \$2.50. (See *Mennonite Life*, October, 1950, p. 46.)

I Heard of a River, by Elsie Singmaster, Philadelphia: John C. Winston Company, 1948. Illustrations by Henry C. Pitz. 209 pp. \$2.50.

Miss Singmaster's book is more of a book for youth than for children. It is a novel, relating the experiences of young Hannes Berg, a Lutheran lad of the Palatinate, who leaves that terror and poverty-stricken land with a Mennonite family and journeys to America and the Pequea colony in Pennsylvania. Though they face many obstacles, the Mennonites in the story are usually pictured as industrious, peace-loving and anxious to worship as they please. Besides that, they are grateful to their God for bringing them safely to the rich Pennsylvania valley.

The Pennsylvania German Mennonite is evidently not very attractive as a theme for poetry for one looks in vain for it in the poetry of the past decade. A search through popular magazines, high class periodicals, magazines of verse, and anthologies reveals nothing. If any had appeared it is likely that it would have been reprinted or at least noted in Mennonite literature.

In short stories the search is almost as futile. There have probably been a few in popular magazines, no doubt with heavy romantic overtones as well as exaggerated, but the plain folk theme has certainly not been overworked.

The largest and most significant part of the Pennsylvania German Mennonite literature has been of the serious, historical, social study type. Most of these studies have helped to give the average reader a clearer and more honest picture of the Amish and Mennonites of Pennsylvania German background.

[The following pages are from pp. 85-87 of the April 1952 issue.]

Mennonites in German Literature 1940-1950

BY HORST QUIRING AND CORNELIUS KRAHN

ALL recent German literature published in Europe dealing with the Anabaptists and Mennonites was written by non-Mennonites. For this reason some of the literature lacks full understanding of Mennonite principles and practices and comprehension of the historical background, which would not be the case if such writers as the Mennonite, Hans Harder, would have treated the subject.

In our reviews we shall call attention only to the most outstanding writings dealing with the Mennonites in such forms of literature as novels, short stories, and drama.

Novels and Short Stories

I. *The Peaceful Anabaptists*. Edmond Diebold wrote *Folge dem Licht, Erzählung aus der Züricher Reformationszeit* (Zürich, Gotthelf Verlag, 1945) in which he uses materials pertaining to the Reformation and the Anabaptist movement in Zurich. Such characters as Grebel, Manz, Hubmaier, Blaurock, Zwingli, and others appear on the scene. However, analyzing the characters of the Anabaptist leaders, one finds numerous inaccuracies. Some become a part of the peasant revolt attempting to introduce the kingdom of God by force. The author has not fully acquainted himself with the latest research findings which would have enabled him to do greater justice to his characters and the movement portrayed. The literary quality of the book is not above average.

Another novel dealing with the Anabaptists of Bern, Switzerland, was written by Walter Laedrach and is entitled *Passion in Bern* (Zürich: Eugen Rentsch Verlag, 1938). This book will be reviewed in greater detail in one of the forthcoming issues of *Mennonite Life*.

In *Die Menschen sind alle gleich* (Bern: Verlag A. Francke, 1946) Hans Müller—Einigen, presents three short stories the first of which is entitled “*Geburt der Liebe*” (pp. 13-168) and deals with the life work of Menno Simons in fictionalized form. The author lets Menno himself

tell his story. He relates about his home country Friesland, his studies in Salerno, how he fell in love with Judith, his acquaintance with the Anabaptist movement, and how the example of his beloved friend John and Judith, who married someone else, make out of him an apostle of peace and thus “love was born.”

At the height of the Münsterite fanaticism he finds Judith, whose husband has meanwhile died, in the city of Münster and together they escape in order to devote themselves to establishing a true Christian church. The ideals of Menno and Judith are: no war, nor quarrels, sacredness of marriage, baptism of believers, etc.

This brilliantly-written piece of literature combines some truth with a considerable amount of fiction and arrives at some conclusions for modern problems. Menno, according to the author, answers the question, “What shall I do if war comes?”: “Do not take up arms! No one! Do not trust the mighty, they quarrel today and make peace tomorrow. The earth belongs to you, young people. Guard it and do not annihilate it in the presence of God.”

The Prussian Mennonites were recently treated in a novel by Eva Caschel in *Marguerite Valmore* (Hamburg: Maria Honeit Verlag, 1948). For a detailed review see the January issue, 1951, of *Mennonite Life* (p. 48).

Ilse Schreiber has written a novel dealing with the Mennonites from Russia who have found a new home in Canada in *Vielerlei Heimat hinter dem Himmel* (Hamburg: Küsten Verlag, 1949). The writer has lived for sometime in Canada and has written other books dealing with the Mennonites. The scene of the novel is the Mennonite settlement near Fort Morris, Manitoba, and Regina, Saskatchewan. Jacob Martens and Alaide Uhl are among the main characters. The hardships of the pioneer life, the depression, the migration to the city of the younger generation, the adjustment to the Canadian environment, are presented with much understanding and knowledge of the actual situation, and in a well-written style. When Jacob and Alaide are finally at the point where they will be married, Jacob who had become a pilot does not return from his flight. “This flight took him back into timeless eternity. It was a farewell to earth and its miracles.”

With few exceptions the novel treats the Mennonites of Canada with understanding and accuracy. Mennonites hardly gather around the body of a deceased member of the family smoking pipes and surrounded by burning candles. It is very likely that the characters attended church from time to time, which is never mentioned.

II. *The radical Anabaptists* are still the fertile soil for writers of fiction. Erich Müller—Gangloff, wrote *Vorläufer des Antichrist* (Berlin: Wedding Verlag, 1948) in which the second chapter (pp. 80-104) is devoted to Jan Bockelson van Leyden, a leader of the Münsterite movement. As far as the Anabaptists are concerned, this book is rather insignificant. It is an attempt to point out the evil forces at work from the early days to the present time.

More significant is *Narren Gottes* (Zürich: Zwingli Verlag, 1945) written by the well-known writer of Reformation novels, Rudolf Stichelberger. The first part of the book is devoted to Bernardino Ochino and the second part to David Joris. According to the author, David Joris, who began his career as an Anabaptist in the Low Countries and ended as an honorable citizen of Basel under the name of Johann van Brügge, had very few good qualities and was, above all, a religious fanatic with a questionable character, who when persecution set in, fled and preferred a comfortable life to that of the hardships and martyrdom so vividly portrayed in the *Martyr's Mirror*. It is regrettable that this well-known author did not see fit to make use of the facts so well presented in books such as R. H. Bainton's *David Joris*, but followed the path established since

the days of the Reformation according to which every deviation from the main line is a “cursed heresy.” The book has, however, good literary qualities.

Dramas

The Peaceful Anabaptists. Cäsar von Arx has written *Brüder in Christo* (New York: Verlag Oprecht, 1947) in which he presents a drama dealing with Zwingli and the Swiss Brethren, taking into account the more recent research dealing with the Anabaptists. This portrayal of the early Swiss Anabaptists in the form of a drama is the best of its kind. Thousands of people saw it in Switzerland and were deeply impressed by it. It was recently translated into the English by Elizabeth Bender and presented by a Goshen College cast. (For a detailed review, see *Mennonite Life*, January, 1948, p. 21).

A second drama also written by a Swiss is that by Heinrich Künzi entitled *Barbara* (Bern: Berner Heimatschutztheater, 1948). The scene of action is Bern and the background is the struggle of the Bernese patricians against Anabaptism. The main character is Barbara Lerch, who in spite of all trials and persecutions remains steadfast and whose Christian loyalty is stronger than the theological knowledge of her opponents.

Although at places historical accuracy is lacking, the drama is well written and made a deep impression when presented at Bern. The literary qualities are not on the same level as Cäsar von Arx' *Brüder in Christo*.

The radical Münsterite Anabaptist movement has also found a recent treatment in the form of a drama presented by Friedrich Dürrenmatt entitled *Es steht geschrieben* (Basel: Verlag Benno Schwabe & Co., 1947). For a review of this play see *Mennonite Life*, January, 1948, (p. 21).

We conclude our brief summary with the observations that the last decade has produced considerable literature dealing with the Anabaptists or Mennonites. Outstanding among them is, no doubt, the drama by Cäsar von Arx not only as far as the literary value is concerned but also regarding an objectivity of the treatment of the Reformation and the Swiss Brethren in Zürich. Ilse Schreiber's novel dealing with the Mennonites in Canada also deserves honorable mention for accuracy in depicting Mennonite life and for literary quality. “*Die Geburt der Liebe*” in *Die Menschen sind alle gleich* by Hans Müller—Einigen, is outstanding as a literary achievement and in having Menno Simons speak to modern problems, although the author has been very free in his use of historical data.

Our discussion of the Mennonite theme in German literature has been limited to authors in Europe. In a future article we intend to present Mennonite authors in Canada who have written in the German language.

[The following pages are from pp. 87-89 of the April 1952 issue.]

Mennonites in Reference Books 1940-1950

BY CORNELIUS KRAHN

THE purpose of this article is to present in a brief summary a picture of the extent of treatment of the Anabaptists and Mennonites in some recent books of a historical and religious nature. It is naturally impossible to present all references. We limit ourselves to books which are of a scholarly nature and which are being used for reference or as textbooks in America as well as in Europe.

Protestantism in a Nut Shell

The Association Press has published two "primers in church history." Mildred C. Luckhardt wrote *The Church Through the Ages* (New York: Association Press, 1951, 244 pp., \$3.00) for junior high school pupils which should have a considerable appeal for the young. As the title indicates, the book covers the development of the Christian church from the beginning to the present. That such an attempt is usually not entirely free of oversimplification can be assumed. This, however, is no excuse for misstatements of facts such as regarding the Mennonites. She just about gets Menno Simons to America before Columbus stating "Eventually a group of remnants (of "Baptists") came to America with Menno Simons, and their descendents are now known as Mennonites."

Stanley I. Stuber's *How We Got Our Denominations* (New York: Association Press, 1951, 224 pp., \$2.50) appeared first in 1927. Written for laymen it gives a birds-eye view of the Christian church prior and after the Reformation with special emphasis on the American denominations. Thirteen groups are treated, each in a separate chapter and the Mennonites have a half-page description under "Other Religious Groups." Of the various Mennonite branches only the Mennonite Brethren in Christ are mentioned.

In an encyclopedic reference form, Vergilius Ferm presents *A Protestant Dictionary* (New York: The Philosophical Library, 283 pp., \$5.00) as a "handy tool on the desk for quick reference giving summary information needed at the moment on some term, doctrine, name, church, and movement" with an emphasis upon the origin and development of Protestantism in the United States. This includes brief articles on such movements as Methodism, Barthianism, etc., and persons such as Calvin, Luther, and Menno. The information regarding the various Mennonite groups is concise, to the point, and for the most part accurate.

Handbooks

Frank Mead's *Handbook of Denominations in the United States* (New York: Abingdon-Cokesbury Press, 1951, 207 pp. \$2.75) contains the doctrines, organization, history, and present status of two hundred fifty-five religious bodies in the United States. Judging by the treatment of the Mennonites, the book is on the whole exceptionally reliable in comparison to others. After

presenting briefly the origin of the Mennonites in general the separate groups or conferences are treated, stating some of the major events and characteristics of each including some statistics. There are only a few inaccuracies and omissions.

That the British Baptists descended from the Mennonites of Holland who “crossed the channel on invitation of Henry VIII” (pp. 26, 124) is making a complicated matter a little too simple. In regard to the Mennonites in America (p. 125) the author does not state that those from Switzerland were later joined by those coming from Russia, Prussia, and Poland. The statistical information could easily have been of a more recent date. However, the author has definitely succeeded in stating the essentials on the Mennonites on slightly more than four pages.

Of a similar nature is Elmer T. Clark’s *Small Sects of America* (New York: Abingdon Cokesbury Press, 1949, 256 pp., \$3) which has appeared in a revised edition. He presents the American “sects” in the following chapters and divisions: Pessimistic, Perfectionist, Charismatic, Communistic, and Legalistic with introductory and concluding chapters on the Sectarian Spirit and the Characteristics of Small Sects.

The Mennonites are dealt with in the chapter Legalistic or Objectivist Sects (pp. 184-195). The author starts with a claim that the Mennonites in “proportion to their numerical strength are the most divided group of Christians in America.” The information conveyed is, generally speaking, correct although in some instances based on outdated sources (see bibliography, pp. 195, 236-246). That the Hutterites “sprang from the activities of Hans Hut” is erroneous (it was Jakob Hutter) and to relate under the “Immigrants from Russia” only the chiliastic incident with Claas Epp is to tell only a minute and insignificant part of a very important story. John Oberholtzer has been confused with John Holdeman (p. 189). Nothing is said about the positive contributions of the group to world Christendom as a whole and the missionary and relief activities during the last decades.

In *Protestant Thought Before Kant* (New York: Charles Scribner’s Sons, 1949, 261 pp. Arthur Cushman McGiffert devotes a chapter to “The Radical Sects” in which the Anabaptists are treated briefly (pp. 100-107). This comprehensive summary is to the point, accurate, and contains some very valuable observations especially in comparing the Anabaptists with the Reformers and the Catholic Church (p. 106).

The Heretics and the Kingdom

Roland H. Bainton has devoted much of his research to the “left wing” of the Reformation. In his latest book, *The Travail of Religious Liberty* Philadelphia; (The Westminster Press, 272 pp.), he presents in nine biographical studies some champions and opponents of religious liberty including such men as Calvin, Servetus, Castellio, David Joris, Bernardino Ochino, John Milton, Roger Williams and John Locke.

Frequent reference to the persecuted Anabaptists can be found throughout the book and a whole chapter is devoted to David Joris who was to some degree associated with the Anabaptists. The chapter is entitled “The Heretic as Hypocrite” (pp. 125-148). The author presents a brief and reliable biography based on a study of sources which resulted in a balanced portrayal of this spiritualist Anabaptist who got tired of persecution and succeeded in settling in Basel as a “Reformed” patrician. His basic beliefs are well presented which differ considerably in some areas from both the peaceful as well as the fanatic wings of Anabaptism. *The Travail of Religious Liberty* presents milestones of religious liberty achieved through much struggle, suffering, and pioneering.

Walter Nigg the well-known author of *Grosse Heilige* has written a counterpart entitled *Das Buch der Ketzer* (Zurich: Artemis-Verlag, 1939, 525 pp.) dealing with some thirty individuals and movements from the days of the apostles to the present that were “out of line” with the official course of the church. Among them we find Gnostics, Marcion, Arius, Waldenses, John Wycliffe and others.

To write this type of ecclesiastical history is not entirely new. Sabastian Franck of the sixteenth century, Gottfried Arnold of the seventeenth century, and many since have been forerunners in this field. Nevertheless, this book is outstanding in approach, scope, objectivity, and clarity of style. The writer has lived up to his own criterion, namely “to put himself into the thinking of the heretics and to develop a sense for the heretical attitude, experience, and activity.” He states “that the heretic should not be viewed in opposition to the church but must be considered an addition to it.” The heretic is for Nigg not an atheistic outcast but a Christian who has much in common with a prophet and saint who is willing to sacrifice everything for his faith. “Heresy is Christianity in the fullest sense of the word.” Not all heretics are pioneers of something new. Some embody tradition opposing some fad of the day. For Nigg a heretic is a person who wants to be dependent on God only and must obey his conscience rather than man,

Among the pillars of the peaceful wing of Anabaptism the author treats only Hans Denk. He calls him one of the most appealing figures of the Reformation. Two of the statements coming from Denk are stressed. “No one can fully understand Christ unless he follows him in his life” and “It impresses me as most unreasonable that it is considered against the law for one person to think differently from another.” About the Anabaptist movement as such Nigg says: “When one studies the record of this movement one is awed by the willingness of these heretics to bring sacrifice and the number of martyrs they produced.”

Nigg treats also Thomas Mintzer and Sabastian Franck. One may disagree with the author in matters of selecting heretics and in minor details, but as a whole the book must be recognized as a unique contribution that will pave the way to a better understanding of many great religious pioneers, prophets, and saints who in their day were considered outcasts and heretics. This book, if published in the English language, would find quite a circle of readers.

Utopias and the Kingdom

In another book, *Das Ewige Reich* (Zürich: Eugen Rentsch Verlag, 1944, 383 pp.), the same author presents in sixteen chapters movements from the days of the early church to the present in which the expectation of the coming Lord and his kingdom were most dominant. Thus the eschatological and chiliastic views and the actions to which they spurred followers of Christ are sympathetically and objectively reviewed. The chapter on *Der Chiliasmus der Täufer* (pp. 231-267) deals with the Anabaptist views along these lines. After some very keen observations regarding the essence of Anabaptism Nigg turns to the “radical wing of Anabaptism which dared to make the chiliastic expectations of the kingdom the basis of its efforts.” The activities of Thomas Müntzer, resulting in the peasant revolt, of Melchior Hofmann, which to some degree led to the Münster movement and catastrophe, are objectively and fascinatingly presented. From here the author leaps to Puritanism and ends with the Quakers. The chapter is a strong and sympathetic description of a radical wing of Anabaptism. The author did not intend to present the peaceful wing, that is, the Swiss Brethren and the followers of Menno Simons.

Although different in approach there is some similarity in Nigg’s survey of radical Anabaptism with the book of Erich Kuttner’s *Het Hongerjaar 1566* (Amsterdam: N. V.

Amsterdamsche Boek- en Courantenmaatschappij, 1949, pp. 454) in which he presents an economic and social survey of the sixteenth century in The Netherlands from a “Marxian” point of view. In the chapter dealing with *Communistische tendenzen in de 16e eeuw* he relates the background, beginning, and development of Anabaptism in The Netherlands strongly emphasizing the economic roots of the movement (pp. 122-149). Anabaptism, according to the author, had a tremendous appeal to the laboring class and the unemployed of which Melchior Hofmann, Jan van Leyden and others were the unselfish and outstanding leaders. The followers of Menno Simons became an industrious middle class group, doing well, for which they deserve much praise, but the movement had significance for history only during the revolutionary period ending with the collapse of Münster. The pacifist ideology of the Anabaptists did not appeal to the masses which now turned for leadership to fighting middle class Calvinism.

For the “idealistic” Mennonite historians, W. Kühler and K. Vos, the author has only scorn. K. Kautzky’s book, *Die Vorläufer des neueren Sozialismus von Plato bis zu den Wiedertäufern* has had a strong influence on the author. The preface to the book was written by the well-known Dutch historian, Jan Romein. During the German occupation the author was *auf der Flucht erschossen* on the way to a Jewish concentration camp.

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