

Book Reviews

J. Howard Kauffman and Leo Driedger, *The Mennonite Mosaic: Identity and Modernization* (Scottsdale: Herald Press, 1991). Paperback, 308 pages.

In 1975 J. Howard Kauffman and Leland Harder published the results of the first major survey of North American Mennonite and Brethren in Christ church members. *Mennonite Mosaic* reports and interprets the data gathered in a second parallel survey in 1989, seventeen years after the first study. With about two-thirds of the 1989 questions identical to those asked in 1972, valid comparisons can be made and trends discerned.

The five denominations studied in both surveys (Mennonite Church, General Conference Mennonite, Mennonite Brethren, Brethren in Christ, and Evangelical Mennonite Church) include some 232,000 of the 300,000 baptized Mennonites in North America. Data were gathered from over 3000 members by a 25-page questionnaire administered in group settings and analyzed with the aid of current computer technology.

The 1972 survey developed a profile of religious beliefs, attitudes and practices of members of the participating denominations. In addition to validating and up-dating that profile, the 1989 study sought to identify trends "that would provide clues regarding the impact of modernization" (274, 45). It also added questions to explore in-group identity, male-female roles, and other aspects not included in 1972.

Most of the trends revealed by the study were not unexpected. Mennonite Brethren have changed most and Brethren in Christ least in the intervening 17 years (46). But "similarities between these five bodies [remain] more significant than their differences" (214). And, of course, on most items the whole range of responses was represented in each denomination. The five groups are very close to each other when compared with the larger ecumenical scene in North America. From time to time the authors make helpful comparisons of their findings with similar data from surveys of other religious bodies (e.g. Reginald Bibby in Canada) or national samples (e.g. Gallup poll).

The 86 tables provide a wealth of summarized data. The authors have presented this information in very accessible form and added helpful interpretation in each case. Especially valuable are the tables of correlations made possible by computer analysis. Conference and congregational leaders as well as those involved in Mennonite educational and community organizations will benefit greatly from a study of the presented data. If the authors have not identified as many practical implications as some readers would like, the information is there to draw one's own conclusions.

The study gives major attention to the impact of modernization. In an occasional lapse from social scientific detachment it even becomes the "onslaught" of modernization (151, 157). Relating it to technological society, the authors use five

dimensions or indicators of modernization: education, urbanization, mobility, occupational rank, and income. All five denominations have become more urban and increased in educational attainment since 1972 (MBs most; BiCs least); professional, business and clerical ranks have grown, while farm and labour segments are down: urbanization has increased mobility. In that "objective" sense, then, Mennonites have clearly modernized during the past 17 years.

An important question is how this modernization will have affected Mennonite identity: "beliefs, values, attitudes, and behaviour" (45). How far will it have led in the direction of greater secularization, individualism, and materialism ("concomitants of modernization") as social theory predicts it should? The answer is unclear. In fact, contrary to expectation, higher education and socio-economic status correlate negatively with secularism and individualism (100, 243). Similarly surprising is the finding that the age distribution of those scoring high on all three concomitants of modernization is not linear, but concave, with teenagers and the over 70 group higher than the three intermediate groups (268).

This raises important questions for the authors. Is the assumption that secularism, individualism, and materialism are concomitants of modernization wrong? Do Mennonites simply not fit the expected pattern? (243) Readers may further wonder: did the questionnaire gather adequate data, and were the scales of "secularism" etc., appropriately defined? To that the authors might well respond in the words of Kauffman and Harder in their report of the 1972 survey:

Of course, the validity of such findings depends much on the way the questions were asked and the scales defined. There is a sense, however, in which their meaning transcends the researchers' ability to control the instrument. Church members responded to over three hundred questions and gave a wide range of answers on many subjects. When a conglomerate of information is fed into the computer and it reports plus and minus correlations of various magnitudes, we are pushed to make sense of the reports whether or not we have defined the factors in advance (*Anabaptists Four Centuries Later*, 331).

Some interesting findings: scores on "devotionalism" were unchanged from 1972; (84) opposition to abortion has significantly increased for all of the options offered, from pregnancy resulting from rape to "does not want baby;" (195) farmers are the category in which the highest percentage has a household income below \$30,000; (40) males more strongly support women in leadership roles than do females in 13 of 14 categories, from "worship leader" (73-70%) to "conduct ordinations" (41-33%)(263). Chapter 10, comparing the five denominations, shows MCs and GCs to be the most compatible with each other, although fewer than one fourth of either group favours "uniting with another Mennonite or BIC group" (228).

In a number of areas there appears to be a considerable gap between attitude (what people believe) and behaviour (what they do). Thus, 84% agreed that "members of our denomination should vote in public" elections (76% in 1972) but only 65% did so in recent years (46% in 1972) (138). Fifteen percent believed that youth should refuse to register with the draft, but only 3% would take that position

if faced with the draft (174). Tables 2 to 4 in chapter 11 show a consistent spread between “moral attitudes” and “moral behaviour,” with attitudes generally but not always rating higher. The authors might have given more attention to this than their brief comments (194f).

My few criticisms are not meant to detract from the value of this study. The historical contexts provided in the introduction of a number of the chapters are usually carefully stated. Elsewhere imprecise remarks jar unnecessarily: e.g. that the Evangelical Mennonites split away from the “Old” Mennonites (149) when the latter had been equated with the MCs on the previous page; or the curious juxtaposing of Menno Simons and Thomas Muentzer (258) when Menno and Jan van Leyden or even Hubmaier would have been much more appropriate. Similarly, survey results are usually interpreted carefully and precisely, avoiding unwarranted cause-effect language. Elsewhere less care is evident: e.g. “with urbanization came greater interest in education” (37) [vice versa?] or “agrarian lifestyle brought with it large extended families, strongly patriarchal.”

When the categories “liberal” and “conservative” are used in comparing Mennonite groups or positions, the results are often unenlightening. Kauffman and Driedger (210f) introduce the terms carefully and give them specific content from the survey questions. Even so it becomes problematic to identify those who hold strongly to pacifism as “liberal” (236) when that belief is identified as a central element of Anabaptist orthodoxy.

Identity and modernization may not have been the most central questions to address in this survey, as some of the ambiguous results suggest. Nevertheless, the book contains an enormous wealth of information to stimulate further study, interpretation and extrapolation. It will undoubtedly become a basis for many important decisions within the five conference bodies in the decade ahead.

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C.J.Dyck, William E. Keeney, and A.J.Beachey, eds., *The Writings of Dirk Philips (Classics of the Radical Reformation, Volume 6)* (Scottsdale and Waterloo: Herald Press, 1992). 701 pages.

The writings of Dirk Philips are generally little known, even though his name is familiar to students of Mennonite history as an important co-worker of Menno Simons, and, as translators and editors have insisted, his writings are more accessible than those of Menno in the sense of being more clearly written. In fact, Dirk Philips (perhaps more correctly Dirk Philipsz) writings have been available in a useful translation since 1910, that by A. Kolb and published by J.F.Funk (reprinted in

1978). A German translation of the *Enchiridion oder Handbüchlein* was published in the USA in 1811. It is chiefly this book that was made available in English by Kolb. The editors of the Classics series decided on a new translation of this work and others by Dirk Philips for several reasons, perhaps most importantly because of their desire to "annotate or contextualize the documents within the framework of Dirks' life and thought." There is no doubt that this volume adds valuable information to the texts themselves, thus making these works available to a new, more general readership.

From a limited sampling within its more than 700 pages it can be estimated that the translations, which came through several hands and benefitted from that editorial process, are very good. Their improvement on the earlier one is chiefly in the revision and reformulation of the very numerous biblical quotations. The text itself is not as problematic as that of Menno and the editors have wisely included some original terms in parentheses (wederdooper, p. 176), since the reader is entirely dependent on the translators in the absence of the original. It is not so clear which Bible translation has been used, surely something which should be clarified in the introduction. And so the reader will find the quotation on page 177: "What did our arrogance profit us, our richness, our ostentatiousness" (Wisdom of Solomon 5:8), when a good, contemporary translation, the NEB, renders: "What can we show for all our wealth and arrogance?"

Other writings beside the *Enchiridion* are included in this generous volume, several individual tracts, letters and even two songs. These hymns understandably do not scan well and it is a shame that these brief texts could not be reproduced in the original as well, perhaps in photocopy. Technically, the volume is well put together, with an introductory biography by William Keeney and excellent annotation and footnoting. The review copy had some unclear printing in the early pages and the single portrait is not even of xerox quality. But apart from such minor criticisms there is much reason to be grateful for a readable and useful presentation of the works of one of the outstanding leaders of the Anabaptist movement.

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Clarence Bauman, *The Spiritual Legacy of Hans Denck. Interpretation and Translation of Key Texts* (Leiden: E.J.Brill, 1991). 287 pages.

To those who have read and heard Clarence Bauman, either in his doctoral opus *Gewaltlosigkeit*, his volume on the Sermon on the Mount or on other occasions, it will not come as a surprise to see this translation of, and commentary on, the writings of Hans Denck, writings which have always been key texts for Bauman. After speaking with him as a young graduate student in Germany it was natural for me to acquire Denck's writings

in the Fellmann edition and to read *Von der waren lieb* for myself. Many students of Professor Bauman will have been similarly affected.

Clarence Bauman's teaching and writing bespeak a world of spiritual experience which we refer to as mystical. His voice encourages us to be still and to listen, to contemplate, to explore spiritual resources within as did the mystics of earlier times. Of Hans Denck he says:

Hans Denck represents the contemplative genius of the Anabaptist Movement at its highest and best. No understanding of the Anabaptist Vision is complete without coming to terms with the uniqueness of Denck's intellectual spirituality: its inner dynamic, its medieval context, its mystic content, and its Jewish roots (1).

This edition begins with a forty-page essay on Denck's life and thought, a clear, well-documented record of this brief (27 years) life and a discussion of Denck's spirituality, emphasizing and explaining his "Jewish biblical mysticism" (44). Bauman concludes:

Denck's spiritual consciousness appears to transcend all the fixed categories with which he has hitherto been identified. He was too undogmatic to be an evangelical Reformer and too quietistic to be an Anabaptist radical. He was too biblical to be a rationalist and too theological to be a humanist: too ecumenical to be a sectarian and too christological to be a Unitarian. His faith was too articulate for Pietism, his hope too evangelical for Liberalism, and his love too universal for Conservatism. His heart was too ethically-minded for an individualistic spiritualist, and his spirit was too mystically oriented for a social activist. His mentality was too dynamic to be doctrinally fixed, and his spirituality was too radical to be existentially safe. His Jewishness was too prophetic to be tolerated, and his Christianity was too authentic to be endured—almost as though his faith were too real to be true and his life too true to be real (47).

Part II contains the chosen texts, with an introduction and the German original facing its translation. The originals are reprinted with their annotation from the Fellmann edition (*Quellen und Forschungen zur Reformationsgeschichte XXIV*). They include the major texts with the exception of the Micah commentary, which cannot be certainly ascribed to Denck. A Part III deals with some Latin poems, polemics and the Micah commentary. The beautifully made volume is completed by a bibliography, glossary and indices.

A translation of Denck's major texts by Edward Furcha has been available in two editions, a rather basic one from 1975 and a revised edition in 1989. Furcha's translations are, as he says, "aimed at transmitting the sense of a given passage in good English without unduly violating the original" (1989, vi). A comparison of selected passages indicates that both Furcha and Bauman have done well with a difficult text, but that there are significant differences. Where Furcha aims at "good English," Bauman clearly opts for faithfulness to the German original. For example, Denck's reference to himself, *ain armutseliger mensch*, is rendered by Furcha as "a pitiable man." Bauman says: "a poor in spirit person." One might have preferred "a person poor in spirit," but Bauman's faithfulness is almost that of the medieval interlinear version. A footnote in Bauman's edition then expands on this interesting word, pointing out that this paradoxical formulation ("blessed-poor") derives from

the beatitudes of Jesus. Furcha's text is not always successful in arriving at "good English;" for example, he uses the pronoun "she" in speaking about love (*von der waren lieb*), but naturally cannot be consistent in that usage (270).

In contrast with Furcha, Bauman's work gives the reader the wherewithall to approach and to understand the German original, for which the original, the annotation and the translation are all necessary. This has resulted in a splendid, if expensive book. Clarence Bauman himself would likely call the price of the volume "sündhaft teuer" and one would be inclined to agree, although one should also bear in mind that the word *teuer* means valuable as well as expensive.

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Ursula Lieseberg, *Studien zum Märtyrerlied der Täufer im 16. Jahrhundert* (European University Studies 1233)(Frankfurt/Main: Peter Lang, 1991). 309 pages.

This recent study is "a first attempt to define the still relatively unfamiliar genre of the German martyr songs of the Anabaptists and to introduce these songs with regard to content, structural characteristics and function" (back cover). Although Lieseberg has drawn on all the significant existing sources of Anabaptist studies (e.g. Wolkan, Liliencron, H.S.Bender, Rosella Duerksen and others) she makes two rather remarkable observations:

1. There is a dearth of research on the poetry of 16th century Anabaptist songs, in comparison with the research on prose texts, and
2. the martyr song is to a great extent still a little understood species of sacred song.

Basic to this study is Lieseberg's definition of the *Märtyrerlied*: "...a song in strophic narration about a martyr event, written in the 16th or 17th century by Lutheran or Anabaptist authors." This definition rules out the inclusion of other kinds of hymns as martyr songs which were written by persons who later met a martyr's death. With this definition as a basis, and with an impressive fund of fresh documentary material at her disposal (see *Literaturverzeichnis*, pp. 257-272), the author, using 65 selected martyr hymns (see *Verzeichnis der Lieder*, pp. 273-299), developed the outline, structure and content of this thesis.

Lieseberg presents a tri-partite classification of martyr songs:

1. by sources: Lutheran, Anabaptist, Hutterite;
2. by period: early (1523-43), middle (1544-65), late (1566-1618), beginning with the first martyr song by Martin Luther and ending with the last known song in this genre in 1618;
3. according to primary and secondary song texts. Primary songs dealt with the death of contemporary martyrs, usually well known to the author.

Secondary songs concerned biblical and early church martyrs, as well as a few "special" martyr songs of a general nature.

In Chapter Six Lieseberg uses 62 pages to present a clear and comprehensive study of the structural features, narrative and stylistic elements of typical martyr songs. A comparison with other studies, for example Yoder's "400 Years with the *Ausbund*" and Rosella Duerksen's dissertation on Anabaptist hymnody (1956), as well as various articles would help us to recognize the additional new information and the clear manner in which this fascinating new material has been presented here.

In Chapter Nine the author makes a little excursion into the music (melodies and singing styles) of the martyr songs. Only five pages are devoted to this rich field. The information is largely a summary of some of the information given in much greater detail by Wolkan and Rosella Duerksen. In the section dealing with present singing practices among North American Hutterites the reviewer is left to wonder why such a significant resource as Helen Martens' "Die Lieder der Hutterer" was not consulted.

The extensive commentaries which Lieseberg provides on individual songs is a rich source of information for hymnologists and authors of handbooks to hymnals. A case in point is the commentary on *Wer Christo jetzt will folgen nach* (Who now would follow Christ in Life, *MH* 344), the first martyr song of the Anabaptists. This was a popular hymn sung by Swiss Anabaptists and Hutterites alike, the latter having adopted it in thirteen hymn books with frequent textual variants.

The thesis includes five very valuable indices:

- 1) an alphabetical list of the 65 songs used in the research. For each song Lieseberg lists hymnals, codices and other source material in which the song appears.
- 2) index of first lines, providing page references to hymns dealt with throughout the study.
- 3) index to the martyrs referred to in the study.
- 4) index to melodies.
- 5) an index of the nineteen different rhyming schemes used in martyr songs.

The final five pages, a facsimile reproduction of Hutterite songs written in Fraktur, add a delightful artistic touch to the paperback volume.

In this study Ursula Lieseberg has provided sources and opened doors for further meaningful research in sixteenth and seventeenth century Anabaptist hymnody in general and martyr songs in particular. For this we are gratefully indebted.

The author was born in Loetzen, East Prussia, in 1939. She studied Germanistik, Anglistik and general linguistics at Kiel University. This thesis was written in fulfillment of her master's degree in 1990.

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Gerald R. Brunk, ed., *Menno Simons. A Reappraisal. Essays in honor of Irvin B. Horst on the 450th anniversary of the *Fundamentboek** (Harrisonburg, Virginia: Eastern Mennonite College, 1992). Hardcover, 215 pp.

This collection of essays includes the papers presented at a conference on Menno Simons held on March 23-24, 1990, at Eastern Mennonite College and Seminary. The book honours the well-known Anabaptist and Menno Simons scholar Irvin B. Horst who for many years taught at Eastern and at the University of Amsterdam.

Included in the collection are the following scholars and their essays: Myron Augsburger (on Horst as a scholar and churchman), Walter Klaassen (on the relevance of Menno Simons today and Menno research), Sjouke Voolstra (on themes in Menno's early theology), Helmut Isaak (on Menno's vision of God's kingdom), Pieter Visser (on Menno Simons printed, read and debated), Marjan Blok (on discipleship in Menno), Abraham Friesen (on Menno and Münster), and Irvin Horst (on the meaning of Menno today). Augsburger's essay on Horst and Klaassen's biographical essay were not presented at the conference but were added for the book. The collection concludes with a bibliography of Horst's writings.

While most of the essays are generally of a scholarly nature, the tone of some is personal, even humorous (Augsburger, Friesen), and some are celebratory and didactic in intent and purpose (Horst, Klaassen). Like Horst's life-long work, the essays reflect scholarship in the service of the church and faith. And this is certainly in the spirit of Menno Simons, who was always wary of the "learned ones" and scholarship detached from faith.

Time and again the authors refer to the ground-laying work of Harold S. Bender, who with his "Anabaptist vision" inspired Horst and a whole generation of Anabaptist scholars and churchmen. Horst expresses his appreciation for Bender's vision when he writes: "...as a middle class group of Christians living in a prosperous society, we tend to regard discipleship as a contingent issue rather than a central one...as Christians we avoid confrontation by favouring religious expressions that stress piety rather than ethical demands" (p.172). All writers, while acknowledging Menno's evangelical theology and practice, at least imply that the Dutch Anabaptist leader would be averse to what is known as fundamentalist evangelicalism today.

Does the book advance our knowledge of Menno Simon's life and work? The purpose of the essays is to restate, reappraise and emphasize some of the themes and issues in Menno's early writings, especially in his *Fundamentboek*. We still do not know much about Menno's early life, including whether he received his training in a monastery or in a Latin school. With regard to the authorship and date of *The Blasphemy of John of Leyden*, Friesen argues persuasively that Menno wrote this work in 1535, before he officially joined Anabaptism, but he does not explain why Menno does not mention polygamy among the sins of John of Leyden.

It is unfortunate that there is not a single woman among the contributors of essays, although some writers, not all, use inclusive language (Klaassen, for

example, refers to congregational ministers alternately as “he” and “she”). This absence of female scholars in the book (surely there must have been female students whom Horst taught) is all the more unfortunate when it is considered that Menno Simons addressed in his writings both “brothers” and “sisters,” took the side of a woman in her struggle against the harsh rules of the ban and shunning, and, as Augsburgur surmises, even commissioned “Elizabeth Dirks as the first woman to serve in a deaconess role in the church” (p.9).

Mennonite study groups and pastors will find this book helpful. It is relatively free of misprints. Page xii, line 2, should read “as” not “we,” and page 98, line 5, should read “pragmatism.” The following sentence on page 37 is obscure: “In it he offers pre-eminently an evangelical basis for the preaching of the people.” The author here refers to the *Fundamentboek* of Menno Simons.

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James R. Coggins, *John Smyth's Congregation. English Separatism, Mennonite Influence, and the Elect Nation*. No. 32 in the Studies in Anabaptist and Mennonite History Series (Waterloo, Ontario/Scottsdale, PA: Herald Press, 1991). Hardcover, 240 pages, \$37.50 (Cdn.).

In the first decade of the seventeenth century, during the reign of King James I of England, some 150 Puritan separatists together with their spiritual leader John Smyth (c. 1565-1612) left for Amsterdam in search of religious freedom. Soon after their arrival on Dutch soil the group split into three factions. The largest faction, led by John Robinson, moved to Leiden and later as Pilgrim Fathers to New England, where they influenced America through Congregationalism. The group which remained true to John Smyth in 1610 joined the Waterlander Mennonites in Amsterdam. The smallest group, a mere ten members, adhered to Thomas Helwys and returned to England, establishing there the first Baptist congregation.

Coggins' book, based on his 1986 Ph.D. dissertation at the University of Waterloo, deals with the John Smyth Congregation as a group, describing and interpreting its leaders, their theology, and the congregation's struggles, divisions, and search for divine truth. While the book recounts the stories of all three factions, its focus is on John Smyth and his group's relationship to the Dutch Mennonites. In six chapters the author deals with issues that were important to both the Smyth group and the Mennonites, including the relationship between church and state, religious freedom and tolerance, authoritarianism in church leadership, nationalism and patriotism, predestination and election, and believer's baptism. This fascinating story is not only well told but it also contributes to a better understanding of the early Mennonite-Baptist connection.

Drawing upon primary and secondary sources, Coggins corrects some earlier held views and misconceptions with regard to the relationship between the Smyth group and the Dutch Mennonites. For example, by means of a careful analysis of the purpose, date and content of Hans de Ries's "Short Confession" and John Smyth's "Defense" of the "Short Confession" against a certain critic's attack, Coggins is able to establish that the alliance between the Smyth group and the Waterlander Mennonites was concluded in 1610, two years before Smyth died, and not in 1615 as some had formerly believed. What happened after Smyth's death was a merger or complete union between the two bodies (pp.96-97).

Of significance is also the effect that this alliance had upon the Dutch Mennonites. Since the Mennonites like the Smyth group had a congregational form of church government and as autonomous congregations were loosely allied with all other Dutch congregations, it was difficult to come to a decision and consensus with regard to accepting the English congregation. When the Waterlander and High German Mennonite congregations favored an alliance with the Smyth group but the Frisian and Flemish Mennonites opposed it, the Mennonite alliance known as the "Pacified Brotherhood" came to an end. The clash between the more tolerant and liberal Waterlanders and the more conservative and exclusive Mennonites resulted in the breakup.

The alliance between the English and the Mennonites also had a decided effect upon members in Smyth's congregation. Led by Thomas Helwys, a small group was not willing to join the Mennonites. English nationalism and culture, an inability to speak Dutch, and some aspects of Mennonite theology, notably Christology, separation of church and state and nonresistance, made it difficult for the Helwys group to go along with Smyth's decision to join the Mennonites.

While the historical narrative is well researched and carefully interpreted, Coggins' treatment of some theological issues is less satisfactory. For example, in his discussion of "Mennonite Christology" Coggins leaves the impression that there was a particular and normative Mennonite Christology. While it is true that Melchior Hoffman, Menno Simons and some of their followers adhered to a "celestial flesh" view of the incarnation of Christ, there were many other Anabaptists and Mennonites, particularly in southern Europe and among the Waterlanders, who rejected this view. Moreover, Menno's Christology certainly grew out of his concept of a "pure church," but that does not necessarily mean that there is a connection between Menno's "celestial flesh" theology and Mennonite "perfectionism" and "spiritual arrogance" (p.126). Coggins' detailed analysis of Hans de Ries's "Short Confession" and Smyth's "Defense" makes it quite clear that the Mennonite concern for holiness and righteous living derived from many specific New Testament passages on the subject and not necessarily from a narrow theology of incarnation.

Similarly, Coggins speaks of *the* Anabaptist and *the* Mennonite "view of the state" (p.129), implying that all Anabaptists and Mennonites separated church and state, refused to serve in government, and upheld the principle of nonresistance. A study of sixteenth century Anabaptism indicates that there were at least two major positions with regard to church-state relations: the Schleithem separatist position and the Balthasar Hubmaier position, which accepted Christians' involvement in

government and their serving with the sword. It is thus incorrect, or too general at best, to state that "From the beginning, Anabaptist attitudes toward the state were based on a concept of separation" (p.128). Incidentally, Hubmaier whom Baptists today consider their Anabaptist hero, is not mentioned at all in this study.

The book includes six appendices, including "Members of the John Smyth Congregation," "Others Associated with the Smyth Congregation," "The Robinson Congregation," "The Helwys Congregation," "Letter of Thomas Helwys to the Mennonites," and an excellent English translation of the Latin "Defense of the Ries's Confession." Copious notes for each chapter, an extensive list of primary and secondary sources, and a useful general index complete this study. The text is relatively free of typographical errors and misprints. In the Sebastian Franck quotation on page 150 the word should be "sects" not "sentences."

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Heinrich Sawatsky, *Mennonite Templers*, translated by Victor G. Doerksen (Winnipeg: CMBC Publications and the Manitoba Mennonite Historical Society, 1990). Paperback, xvi, 104 pp.

Heinrich Goerz, *Mennonite Settlements in Crimea*, translated by John B. Toews (Winnipeg: CMBC Publications and the Manitoba Mennonite Historical Society, 1992). Paperback, xiii, 66 pp.

These two books bring to three the total number of books in the Echo Verlag series of 14 volumes to be translated and published. The first volume was *The Kuban Settlement* (1989—see review in *JMS*, Vol. 8, 1990).

The very dissimilar nature of the two books makes it difficult to do justice to both in the same review. *Mennonite Settlements in Crimea* was written by someone who had not even lived in the Crimea and therefore relied on the reflections of others. Although, as the translator remarks, there is "a sense of the authentic and the graphic," there is nevertheless also a sense of distance. Considerable detail concerning the settlements, their geography, agriculture, industry, institutions and religious leaders is given. Some of the information can be found in much more detail in other accounts (e.g., the stories of some of the prominent leaders such as the Unruhs and the Kroekers). There is also very little drama in the accounts.

Sawatsky's book on the Templer movement is of a very different nature, although it too lacks drama. First, it is told by someone who was only two years old when the Temple Church (Friends of Jerusalem in Russia) was organized in 1863 in Gnadenfeld, Molotschna. Sawatsky therefore was connected with the movement virtually from its beginnings until the book was published in 1953 (Sawatsky died in 1956). No one could have understood the inside story better. Sawatsky was a student of P. M. Friesen in Halbstadt, spent the years 1882(83?) to 1886 in Palestine where he met his future wife, went back to the Caucasus for fifteen years, then moved to Palestine where he helped establish a new settlement in 1902, was banished to Germany for a short period after World War I, then came back to Palestine and eventually was forced to spend his final years (after the establishment of the state of Israel) in Australia! It is impossible to imagine the drama and hardship of such an experience. It would be most interesting to compare this story with the story of Franz Bartsch, a participant in the exodus to Asia (*Unser Auszug nach Mittelasien*, Echo Verlag No. 5). In fact, Sawatsky's book reveals much less of the drama, passion and hardship than Bartsch's, although it must certainly have been there. Sawatsky always remains quite distant and the events scarcely betray any transcendent dimensions. Does this in itself say something about the nature of the Templer leaders, many of whom were among the "best and the brightest" of the Mennonite colonists in Russia? On the whole, the religious and theological dimensions of the Templer movement are scarcely touched on. The concluding essay (which was not in the original German edition), purports to address the issue under the title "The Battle for Existence and the Pursuit of the Kingdom of God." This is basically an autobiographical account with a wealth of interesting detail, but there is little that helps us to understand the religious pulse of the movement.

Helpful additions to the original books include maps of the regions in Russia which relate to the content of the books. Some pictures have also been added to the Templer volume. The quality of the reproductions of the photographs from the original volumes is not always up to the standards possible. A few typographical errors can be discovered (e.g., "Kirshcenhardhof," p. 14, *Mennonite Templers*; "Selbstschutz," pp. 59, 61, *Mennonite Settlements*). It is also unfortunate that a consistent spelling of "Templer" has not yet been arrived at (s.v., "Templar Movement," by V. G. Doerksen in *MEV*). The binding of the Templer volume was also poor.

The quality of the translations of both books is excellent and should make it possible for many English-only readers to become more familiar with important dimensions of the Mennonite experience.

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Centre for Mennonite Brethren Studies

Royden Loewen, *Blumenort. A Mennonite Community in Transition 1874-1982* (Steinbach, Manitoba: The Blumenort Mennonite Historical Society, 1983. Second printing 1990). Hardcover, 670 pp.

In an attempt to return to the early Anabaptist Mennonite faith and practice, the *Kleine Gemeinde* (today Evangelical Mennonite Church), led by Klaas Reimer in 1812, was the first group among the Russian Mennonites to break away from the old congregations. This reforming group objected to the increasing materialism, secularism and worldliness among their co-religionists and insisted that simplicity, humility, non-violence and Christian love in all areas of life were the characteristics of true Christianity. Opposed and despised by the larger Mennonite body, the *Kleine Gemeinde*, together with other conservative Mennonites, left Russia in the 1870s for Canada, hoping to establish their ideal community there. Blumenort near Steinbach, Manitoba, became the early *Kleine Gemeinde* centre in Canada.

Loewen's massive book on the village of Blumenort is a kaleidoscopic historical portrait of a typical Mennonite community in southern Manitoba. By means of community and church records, letters and interviews, the author, himself a farmer and historian living in the Blumenort area, has reconstructed a community history which will be of interest to the people of the area and to the historian and sociologist of Mennonite and ethnic studies. To read the story of Blumenort is to read the history of the Mennonites who came to Manitoba between 1874 and 1880.

Loewen deals in great detail with the religious, social, cultural and economic factors which shaped and eventually changed the Blumenort community. Beginning with the religious conservatism of the community in which even the reading of more liberal Mennonite newspapers was proscribed and the first automobiles were rejected, the author traces the Blumenorters' gradual acceptance of new methods of farming, more up-to-date education, and eventually modern conveniences that the late twentieth century provided. Especially after the Second World War the community registered a higher standard of living, more openness to "worldly" influences, and an interaction with non-Mennonites.

While Loewen does refer to external events and factors which influenced the faith and life of Blumenort, he is most sketchy with regard to the larger Canadian and world context in which his story unfolds. Fewer details about Blumenort and its people and greater contextualizing would not have enlarged the volume but would have enhanced this valuable history. Also in an attempt to be as objective as possible, Loewen seems to shy away from an analysis and evaluation of the conservative views and values of the Blumenort community.

In an epilogue written for the 1990 reprinting of the book, Loewen states that while the community has changed (first seminary-educated pastor, greater orientation toward the city of Winnipeg and Steinbach, 10% of the 180 households bearing non-Mennonite names), conservative life values are still dominant. There is an antipathy toward such issues as divorce, alcohol consumption, dancing, and abortion. In the 1988 federal election 84% of the areas people voted in favour of the conservative candidate Jake Epp. Loewen concludes: "...Blumenort's people were

still organizing their lives with reference to family lines, ethnic identity and rural values" (p.633).

This book, together with Esther Epp-Tiessen's *Altona* and Peter Zacharias' *Reinland*, helps us to understand and appreciate more fully the "Kanadier" Mennonite contribution to the multicultural mosaic of Canada.

Harry Loewen
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Peter and Elfrieda Dyck, *Up from the Rubble* (Scottsdale, PA/ Waterloo, Ont.: Herald Press, 1991). Paperback, 384 pages.

Up From the Rubble tells the story of the work of Peter and Elfrieda (Klassen) Dyck in Europe during and immediately after the Second World War. As representatives of the Mennonite Central Committee, they devoted themselves to the task of aiding victims of the war. The book is unique in that it is written jointly, each one serving as narrator at different points in the story. The style is conversational, the authors claiming that they are not writing history nor an autobiography, but telling a story — that of their involvement in the lives of thousands of refugees.

Since Peter and Elfrieda have reported extensively on their experiences in the congregations of North America, the story is well known to an older generation of Mennonites, but not to the younger generation born since those turbulent times some 45 years ago. The informal narrative style make the book accessible to a wide reading audience, and it is indeed a dramatic and compelling tale which the authors relate.

Peter was sent to England on behalf of the Mennonite Central Committee in 1941 on what was originally to be a one-year assignment. Elfrieda had also been sent to England to work as a nurse. Both were assigned to work in a convalescent boys' home, and they married in 1944.

In 1945 they were transferred to the Netherlands to begin the MCC relief programme there. Refugees of Mennonite background from the Soviet Union began to find their way to the Netherlands, seeking asylum on the basis of the fact that their forebears had left this country in the sixteenth century. As more refugees tried to enter the country, officials began to resist, and Dyck tells of promising authorities on behalf of MCC that the refugees would be looked after and moved at the earliest opportunity to another country. To allow this temporary asylum he had to produce a document for these people without papers; the Menno Pass, a document in three languages, was devised, and this allowed Russian Mennonites of Dutch descent to enter the Netherlands.

As a sizeable number of Mennonite refugees from the Soviet Union began to find their way to Berlin, the Dycks were asked to go there to direct refugee operations. A camp was established, but plans had to be made to move the group out

of Berlin, since they had no wish to be re-patriated to the Soviet Union. A provision of the Yalta agreement was that refugees be re-patriated following the war, and the Russians were insisting that Soviet citizens be returned. Dyck was promised by the U.S. military that they would transport the refugees by train from Berlin through the Soviet zone, provided permission was granted by the Soviets. A ship was waiting in Bremerhaven to transport the refugees to Paraguay — one country willing to open its doors to the homeless group. After several delays permission was eventually granted and the group travelled without major incident through the Soviet zone. There has been much discussion around this “miracle,” the fact that the Soviet authorities actually signed the papers. One rumour, dismissed as “sheer nonsense” by Dyck, was that the Russian official, Sokolovsky, was drunk and didn't know what he was doing when he signed the papers. Dyck does not give an explanation for the decision to sign the permission papers. A thoroughly researched account by T.D. Regehr (“Anatomy of a Miracle,” *JMS*, Vol. 9, 1991) concludes that it was the “fundamentally decent and humanitarian refugee policy officially enunciated slightly more than a year before the rescue of the Mennonite refugees in Berlin that made possible the rescue.” This policy stipulated that Soviet refugees would only be turned over to the authorities if they had voluntarily become involved with the enemy forces. Regehr also attributes the fact that the train was allowed to go through the Soviet zone to the amicable and practical way in which Lieutenant General Clay, the American military official, and Marshall Sokolovsky dealt with many problems that arose between the two occupying powers.

Peter and Elfrieda, sometimes Elfrieda alone, accompanied several shiploads of refugees to new homes in South America. The latter part of the book is an account of the challenge of helping people on difficult voyages and in settling in the challenging conditions of Uruguay and the Paraguayan Chaco.

Peter and Elfrieda bring to life the horror and suffering of countless people uprooted by a terrible war and its dreadful aftermath. One is impressed by the dedication, resourcefulness and courage of these two people. Also impressive is the account of the supporting role played by the Mennonite Central Committee. We should read this book, lest we forget.

Ruth Vogt
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Harry Huebner, ed., *The Church as Theological Community: Essays in Honour of David Schroeder* (Winnipeg: CMBC Publications, 1990). xvii+313 pp.

This is an outstanding *Festschrift* — scholarly, interesting and well-edited. Rodney Sawatsky, president of Conrad Grebel College, Waterloo, Ontario, opens the volume with a speech which was prepared for the occasion of honouring Dr.

Schroeder. At times light-hearted and personal but always insightful, it radiates friendship and respect. It also contains some weighty themes—the meaning of suffering, the significance of scholarship, and the concern for peace. Particular attention is directed to the communal centre of Christian existence, the church, understood as the “hermeneutical community.” Schroeder’s scholarly contribution is evaluated as follows: “What makes his theology so important to us in the Mennonite church is that his is a theology of the church for the church” (p. 20) in which message and lifestyle are mutually supportive.

Then, as a quiet but visible proof of the significance of Schroeder, there follows “A Selection from David Schroeder’s Presentations and Writings,” pp. 23-35. It is an impressive list.

The first of the subsequent essays is Schroeder’s own, entitled “Once You Were No People” — a carefully analyzed interpretation of the centre of I Peter, with particular attention to holiness and service in obedience. The editor is to be congratulated for including this luminous text.

The second part of the *Festschrift*, devoted to historical theology, opens with “Theology of the Hermeneutical Community in Anabaptist-Mennonite Thought” by Adolf Ens. He follows the lead of George H. Williams: “There is one principle or practice—group study and reverent disputation—common to the entire Radical Reformation which goes far to explain the spirit of the movement as a whole” (pp. 69-70). Contrasting such an approach with the practice of magisterial reformers and the spiritualists, Ens goes a long way to establish the uniqueness of the Anabaptist “hermeneutical community.” This study should stimulate further research, which will need to look at the sources in their original languages as well as to pay closer attention to other perspectival issues, notably church discipline and martyrdom.

Waldemar Janzen’s “A Canonical Rethinking of the Anabaptist-Mennonite New Testament Orientation” offers a refreshing evaluation of the traditional Mennonite view of the Old Testament, subordinated to the New Testament. This approach, thinks Janzen, has resulted in a significant neglect, notably of the theological understanding of family and land. In the first instance the stress of the individual faith decisions has hindered more explicit covenantal concerns, specifically in reference to the children of believers who have remained outside the church. In the second instance, “the rich land theology of the Old Testament has scarcely been addressed by our ancestors other than in a spiritualized form” (p. 98).

The third part of the *Festschrift*, identified as “Biblical Theology,” begins with a brilliant statement by Mary H. Schertz: “Interpretation as Discipleship: Luke 24 as Model.” To those of us who have read and celebrated—and sometimes only celebrated—Dietrich Bonhoeffer’s *The Cost of Discipleship*, “discipleship” may have drifted into a superlative category. Professor Schertz makes it very clear that “the synoptic disciples at times appear to be something less than saints” (p. 116). She also makes clear that there are times when the Gospel is proclaimed “through the words and the actions of the poor, the outcast, the outsider, the women” (p. 134). In this way the basis for true discipleship is seen in grace rather than in accomplished perfection.

William Klassen, "The Voice of the People in the Biblical Story of Faithfulness," as always profound and charming, underscores the Christian indebtedness to the Bible for the "commitment to basic human rights, justice and peace." Here Klassen observes that the Bible has always acknowledged the reality of human "unfaithfulness" (p. 140). Hence the meaning of grace is that God's love is not earned by human faithfulness. From within such a context Klassen deals with the role of the community in the formulation and the interpretation of the Bible. He concludes with the challenge that the local congregation needs to be a dialogical participant in the formulation of theology.

In the fourth part, "Contemporary Theology," the first offering is by A. James Reimer, "How Modern Should Theology Be? The Nature and Agenda of Contemporary Theology." Here we encounter an overview of what the author regards as significant contemporary developments. He discusses at some length Hans Jonas and modern technology, Gregory Baum and social justice, and several other thinkers on pluralism. Perhaps the reviewer failed to grasp the full depth of this chapter—assuming that it had something to say in the first place.

Lydia Harder, "Discipleship Reexamined: Women in the Hermeneutical Community," argues that there should be "no privilege of the powerful," but instead "mutual dialogue and counsel" (p. 203). While I appreciate her rejection of the traditional misrepresentation of the discipleship of women as mere submission, I think that it might have been helpful to reflect on the administrative structure of the hermeneutical community.

The fifth part, "Theological Ethics," begins with "A Critical Analysis of Narrative Ethics" by Duane K. Friesen, in which critical attention is devoted to Stanley Hauerwas. The conclusion is forceful: "The fact is that the categories of narrative ethics do not give very precise guidance for our decisions" (p. 240).

"Christian Pacifism and the Character of God" by Harry Huebner views pacifism as the only authentic perspective for acceptable theological thinking. Having with some care and respect reviewed a variety of alternatives, Huebner quickly offers his central insight: "in Christ Jesus we come to know not merely another side of God, but we come to know the very character of God" (p. 259). A variety of texts which have led other interpreters to other conclusions, however, have remained unexamined. Moreover, to state that Dietrich Bonhoeffer was "in prison for his political peace activities" (p. 261) is to offer a half-truth. Bonhoeffer was executed for participation in an attempt on the life of Adolf Hitler. Indeed, Bonhoeffer sought peace, but was charged with doing it through other than peaceful means.

The concluding sixth part of the *Festschrift* is somewhat oddly entitled "Practical Theology." Indeed, practical concerns are present, but such was the case in the preceding chapters as well! Peter C. Erb in "Traditional Spirituality and Mennonite Life" offers a truly vintage contribution—wise, insightful, stimulating. It reflects in depth on several weighty religious issues: "The problem of return" to one's religious roots found in an age which widely differs from the present: "Defining spirituality" as a concern with the interplay of "Spiritual life, love and the

Trinity;" the problem of "Spirituality and the Baptism of Adults"—probably the most searching and potentially the most controversial statement; concerns with action and contemplation; and "the Spirituality of the Gospel of Peace."

Finally, James N. Pankratz reflects on "Mennonite Identity and Religious Pluralism" in a Mennonite perspective.

Having known Dr. Schroeder personally as a highly respected, valued and loved colleague during the occasions of his teaching directly at the University of Manitoba, I can attest that a great friend and genuine scholar has been well celebrated by this *Festschrift*. It should have a wide circulation and an appreciative readership.

Egil Grislis,
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Peter Brock, *Freedom From Violence, Sectarian Nonresistance from the Middle Ages to the Great War* (Toronto/Buffalo/London: University of Toronto Press, 1991). Hardcover, 385 pp, \$55.00.

Peter Brock's book *Freedom From Violence* is part of a trilogy. The other two studies are *The Quaker Peace Testimony* (1990) and *Freedom From War* (1991). Other books by Brock on the subject of pacifism are: *Pacifism in the United States: From the Colonial Era to the First World War* (1968), *Twentieth-Century Pacifism* (1970), and *Pacifism in Europe* (1972).

Brock's writing combines skilful summarizing of historical events and probing analysis of issues and their development. On the subject of pacifism Brock has gained an enviable reputation surpassed by none. With so many books on pacifism some repetition can hardly be avoided, but generally Brock's studies are amazingly fresh, interesting, and informative. This holds true for *Freedom From Violence* as well.

The pacifist groups included in this book are the following. The medieval Waldenses and the followers of Petr Chelcicky in Czechoslovakia; the early Swiss and German Anabaptists, including the Hutterites; the Polish Anabaptists and the Socinians; the Dutch, German, French, Russian and American Mennonites; and the American Seventh-day Adventists and Plymouth Brethren. Brock ends his study with the beginning of the First World War.

About two-thirds of the book, fifteen chapters out of twenty-three, deals with Anabaptist-Mennonite pacifism. The author shows correctly that Anabaptist pacifism, initiated by the Swiss Brethren and codified in the Schleitheim Confession of 1527, formed not only the basis but also the norm for later Mennonite faith and practice. Intending to restore the faith of the early Christian church, the Anabaptist-Mennonites made rejection of sword power, separation of church and state, and the ethic of love in all human relationships the centre of their confessional life. This,

according to Brock, differentiated the pacifism of the Mennonites from that of the medieval groups, including the so-called "vocational pacifism" of monks and some heretical individuals and communities. While the "vocational pacifists" renounced war because of their order or status in society, the Mennonites as followers of Christ demanded nonresistance of all their members.

Mennonite pacifism, however, was not consistently sustained throughout the centuries, nor in all the countries in which Mennonites came to dwell. Social and political pressures and assimilation often weakened, diluted and sometimes even destroyed the earlier pacifism of many Mennonites. This happened first in the Netherlands, then in Prussia and Russia, and more recently in modern Germany. Those Mennonites who in spite of governmental pressures sought to uphold their traditional nonresistance emigrated to the Americas, particularly the United States, Canada and some Latin American countries where they were exempt from serving in the army. It thus becomes clear from Brock's study that Mennonites were able to preserve their pacifism primarily in countries where because of their thrift, skills and economic contribution to society, they were tolerated and allowed to practice their traditional faith.

The chapter on Canadian-Mennonite nonresistance is the shortest chapter in the book, a mere six pages in length. For a fuller treatment of pacifism in Canada the reader might turn to the excellent study by Thomas Socknat, *Witness Against War: Pacifism in Canada 1900-1945* (Univ. of Toronto Press, 1987). This book argues convincingly that it was the so-called "historic peace churches," including the Mennonites and Hutterites, that established the pacifist tradition in this country.

The more modern non-Mennonite peace groups treated in Brock's study are the Seventh-day Adventists and the Plymouth Brethren. While their contribution to the pacifist tradition is significant and similar to that of the Mennonites, it is, according to Brock, of a different kind. Together with the Jehovah's Witnesses and the Christadelphians, two groups not treated in this book, these "eschatological pacifists," as Brock has called them, profess a kind of interim ethic. As Brock points out, correctly I think, these groups "required their members to become conscientious objectors while at the same time supporting participation in fighting at some final day of reckoning when Christ would descend from heaven to overthrow the wicked....[T]hese types are all peripheral to the main stream of pacifism" (p.270).

Nevertheless, I believe that especially the pacifism of the Jehovah's Witnesses requires to be investigated and analyzed by historians of Brock's stature. It was the Jehovah's Witnesses who in Hitler's Germany suffered more on account of their pacifism than any other group, including the Mennonites. In fact, among the Mennonites in Nazi Germany there was not a single recorded Mennonite who because of his pacifism went to jail or was executed by the government, whereas there were between 6,000 and 7,000 Jehovah's Witnesses who refused to serve in Hitler's army, 2,000 of whom were sent to concentration camps and more than 800 either died in prison or were executed (see Eberhard Röhm, *Sterben für den Frieden*, 1985, p.213).

The book includes an appendix on "Christian Pacifism in Denmark and

Sweden to 1914," an annotated "Bibliographical Postscript," citing the literature on pacifism which has appeared since the book had gone to press, copious notes, twenty-four book titles for further reading, and a useful index. The book's selling price may be a bit steep for the average student, but for the interested reader and student of the subject Brock's book is definitely a must.

Harry Loewen
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Ross T. Bender and Alan P.F. Sell, eds., *Baptism, Peace and the State in the Reformed and Mennonite Traditions* (Waterloo, Ont.: Wilfrid Laurier University Press, 1991). Hardcover, xi + 247 pages. \$29.95

The context of ecumenical dialogue between the streams of the Christian tradition has shifted notably in the last generation. In the 1950s and 60s, some of us, under the spell of both rationalistic self-confidence and pietistic enthusiasm, and encouraged by the remarkable changes in the Roman Catholic church, anticipated that the divisions which had proved such a handicap to the proclamation of the Gospel would perhaps be overcome in our lifetime. With the shift of the Christian centre of gravity to what in the time of superpower confrontation we called the "Third World," the resolution of disputes which arose among western Europeans four centuries previously has moved to the background, while issues which most of us have regarded as more global and urgent have taken centre stage in the ecumenical drama.

Fortunately, the dialogue on unresolved issues from the Reformation of the Sixteenth Century has not been forgotten. Indeed, the conduct, if not the conclusion, of this dialogue may be crucial to the wholesome participation of those of us with European roots in the tasks of the global Christian community. Both the acrimony of the Reformation disputes and the persecution and bloodshed with which they were too often linked represent demons which will trouble us until they are exorcised. This exorcism will no doubt require of us at least as much intellect and energy as the original debates received from those who conducted them.

In this generation the dialogue has been unhitched from discussions of institutional mergers, and from an immediate concern for the total ecumenical vision. Rather, issues dividing one particular stream from another have been taken up in an atmosphere of patient civility and modest expectation. The results have had a low public profile but have been admirable and encouraging. We may celebrate, for example, the achievements of the Lutheran-Roman Catholic dialogue as reflected in the three volumes of *Lutherans and Catholics in Dialogue*, edited by

Paul C. Empie and others, and published by Augsburg/Fortress Press. The volume being reviewed here is another example of this worthwhile kind of dialogue between two streams of the Christian tradition.

The occasion behind this book was a consultation held in October 1989 at the University of Calgary under the sponsorship of that university's Institute for Humanities. It was initiated by Alan P.F. Sell, incumbent of the Chair of Christian Thought in that institution and formerly Theological Secretary of the World Alliance of Reformed Churches. Inspired by the Reformed-Mennonite consultation held in Strasbourg in 1984, Dr. Sell sought and received support from both the WARC and the Mennonite World Conference for a North American sequel.

This co-operation of the churches and the academy brought together an exceptionally fine (although unfortunately all male) collection of scholars from Canada and the United States. As the title suggests, the dialogue focused on three topics which have typically been at issue between Mennonites and the Reformed churches: baptism, peace, and the proper relationship between church and state. Six papers — two on each topic — form the first and largest part of the book.

Although Reformed and Mennonite views are thus presented alternately, almost as if to structure the contrast between them, the tone of the presentations is irenic without being unfaithful to the presenters' roots. Charles West records his own ambivalence about pedobaptism, and reminds us of Reformed theologian Karl Barth's verdict against it. Marlin Miller, while making a strong case for what he understands to be the "best" Mennonite view of baptism, recognized the wide diversity of Mennonite baptismal practice. Harry Loewen lifts up somewhat neglected dimensions of the Anabaptist heritage, such as the thought of Balthasar Hübmaier and Pilgram Marpeck, to show that there are points of contact with the Reformed concern for responsibility for civil justice. Iain Nicol presents a clear summary of Calvin's critique of the Anabaptists on this topic, but concludes with questions about the contemporary adequacy of Calvin's views.

To this reviewer, the middle two papers were the most complex and interesting. Max Stackhouse links the topic of peace to persistent questions about church, family and state, breaking through stereotypes of opposition between the two traditions to a recognition of unresolved issues which will require us to draw upon the "plurality of gifts" given to our churches. Howard John Loewen points to the need for continuing re-interpretation of the Mennonite tradition of social ethics, attempting to show that contemporary Mennonites are articulating an approach to peace which is, within the terms of H.R. Niebuhr's well-known typology, transformational, a typification which Niebuhr himself believed was best expressed by the Reformed churches.

Dialogue on these topics, of course, involves more than Reformed and Mennonite perspectives, and it raises interpretational questions of concern to the whole academy. Both the conference and the book recognized this wisely. Part two of the book gives us the responses of Catholic philosopher Hugo Meynell, United Church historian Tom Sinclair-Faulkner, and two Baptist scholars: sociologist Harry H. Hillar and theologian Andrew D. MacRae. The first two, in particular, add

the lustre of imaginative writing to an already well-crafted set of presentations. In fact, the whole book is amazingly readable for being the proceedings of a conference. Further, the editing and printing are both of exceptional quality. This reader found only one typographical error (p. 90).

Even the five-page conclusion which, with a list of nine recommendations to the sponsoring denominations, makes up the brief third part of the book is unusually well-written. It goes beyond mere summary of what was said, charting a course for the future of the dialogue in compelling fashion. We are not told who wrote the conclusion.

The two editors and the Calgary Institute for the Humanities are to be commended for organizing this fruitful dialogue, and for presenting it to us in this well-crafted book. We may hope that this achievement will encourage further, and broader, dialogue.

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Titus Peachey and Linda Gehman Peachey, *Seeking Peace* (Intercourse, PA: Good Books, 1991).

There are some things that story does better than other kinds of discourse. It can, for instance, carry truth into the heart more directly than either essay or sermon. *Seeking Peace* is, for this reason, a book for the heart. It is an omnibus of stories (more than 70) with a common theme: How do Mennonites around the world close the gap between what they profess to believe about non-violence and how they live out that profession? The focus is pretty well narrowed to the Mennonite response to war-related destruction and violence. Such response, in these stories, most frequently is the refusal of one of three activities: taking up arms, employment which aids the war industry, or paying war taxes. (Incidentally, some readers may be surprised, as I was, to learn that war tax refusal is not just a recent stance, but one taken by Anabaptists in the 16th century.)

Individual stories vary in intensity and impact on the reader. Some are merely sketches, less than a page, while others are more fully developed, allowing the characters to take on life and the described events to exert a degree of dramatic force on the reader. It's the cumulative effect of story piled on story that eventually compels the reader, creating for her the sensation of being surrounded by a veritable cloud of witnesses.

These witnesses, like those of Hebrews, are not restricted to one historical era, and, although most lived/live in America, collectively they represent the world. They speak with a rich diversity of voices, reaffirming, for the most part, what the

Lancaster, Pennsylvania, Mennonites said in November, 1775: "We find no freedom in giving, or doing, or assisting in any thing by which men's lives are destroyed or hurt" (p.138).

Individually, the stories represent varying degrees of success in working out the Mennonite, Amish and Hutterian teaching on non-violence. For instance, the controversial experiment in self-defence undertaken by Russian Mennonites after the 1917 Revolution stands in contrast to Zairian Pastor Kobangu Thomas's refusal to take a gun during the volatile events in Zaire during the early 1960s. Pastor Thomas could say, "I know my hands are clean of human blood."

Siegfried Bartel, on the other hand, came to his peace position *after* serving as captain in the German Army in World War II. Conviction came when he heard the Russian soldiers singing the same carols his soldiers were singing in German; and when, in the Polish Corridor, he realized that, "I could have killed my cousin!"

During the same war, Marian Claassen Franz, growing up in rural Kansas, observed how her mother invited German prisoners, who helped on the family farm, into their home for lunch. For Mary, the American guards accompanying these prisoners were more frightening than the "enemy." The irony is intensified when a guard falls asleep while supervising the POWs and a Jeep full of military superiors arrives. The POWs wake the guard in time to save him from the wrath of his superiors.

At first reading, I was puzzled by the organization of the book: the stories jump from continent to continent, from century to century. Why aren't they grouped according to time and place, or around specific wars? I came to the conclusion that the collage effect deliberately chosen by the authors was appropriate. By placing in sequence Elena Munoz, a Latin American Mennonite struggling to live out peace principles in a compromising work situation; Paul and Loretta Leatherman, modern Americans deliberately withholding war taxes; and Jan Smits, a sixteenth century Anabaptist martyr, the authors once more make their point: the way of peace demands sacrifice from followers of Christ, regardless of time and place.

At the end of the book, there are indices that organize the stories according to general issue, geography, and era. And the bibliography will be useful for readers whose appetite has been whetted for more information on the Anabaptist experience and peace theology.

The authors, Titus Peachey and Linda Gehman Peachey, have long been acquainted with peace issues. From 1981-1985 they served as directors of Mennonite Central Committee relief and development programmes in Laos. Following their return to the U.S. they completed a study of military-related industries in Lancaster County, Pennsylvania, titled *World Peace Begins in Lancaster*. At present they serve as Co-Executive Secretaries for Mennonite Central Committee, U.S. Peace Section.

Sarah Klassen
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You Don't Get to Be a Saint. Poems by Patrick Friesen (Winnipeg: Turnstone Press, 1992).

Patrick Friesen has established himself as a poet with a distinctive voice in Canadian letters. His explorations of experience which is of necessity Mennonite but not necessarily Mennonite has been sensitive and profound. In the past several years he has also extended his range by recasting his powerful poem *The Shunning* as a stage production, and this season his play *The Raft* had a very successful run at the Prairie Theatre Exchange in Winnipeg, demonstrating that Friesen's compelling lines have dramatic as well as lyrical intensity.

His new book of poems is named after its last poem, a conversation of sorts at the margin of death, but this title characterizes rather well what is a collection of diverse pieces, including texts for a multi-media performance (*A Handful of Rain*), a dance collaboration (*anna*), a radio reading (*singer*), as well as several groups of new poems.

Apart from his ventures into new avenues of expression, the poems of Patrick Friesen remain keen and taut because of his unending pursuits of the lifelines of his experience. Dennis Lee refers to his "furious equipoise" on the cover, which is a fittingly dramatic collage by the artist Esther Warkov. My own favorites among the many splendid poems are those evoking those earlier memories which have become his frequent preoccupations, like:

rowing home

sundays after a week of the hammer after ladders and beams
and skyline father collapsed in a sprawl like an idling motor
about to stall like a tamarack leaning into a fall like a bundle
of clothes or a doll
it frightened me as if he was dying as if the strength of his
arms was flowing through his fingers into the air as if the
continent of his body was sinking away as if his breath was
a sigh from the end of the world
I watched the hesitant rise and fall of his chest I imagined his
red heart slow-pulsing the blanket slid from his shoulders
and he turned against the cold reaching blindly in his sleep
for comfort
he seemed a wounded lord I wanted to bury his name take
him into my arms and carry him to the river to find the boy
he was I wanted to row him home

In poems such as these Patrick Friesen not only shows a deep love of language but his language betrays layers of his own love, which he is exploring. As he says in his "biography":

I'm a child in a northern tree
still climbing at the sky

In a brief review it is impossible to represent the varieties of Friesen's style.

Readers will find an intriguing variation on T.S. Eliot in the poem “godly world”, a text which would have appeared here, were it not for fear of the dreaded f-word in this journal. Another great gift of this poet is his recognition of the meaning of silence, the silence which so essentially surrounds and accompanies the poet’s word. He brings his own tribute here to

silence
 if it’s chosen
 silence is not an enemy
 it is where words begin and end
 silence is the heart’s chamber
 between beats

We have reason to be grateful to the Turnstone Press for producing this and the other poetry collections which have allowed a gifted Mennonite generation to find a free voice and an understanding audience which is by no means limited to the Mennonite world.

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Sarah Klassen, *Violence and Mercy*. Poems (Windsor: Netherlandic Press, 1991). Paper, 108 pages. \$9.95

Where violence is dismemberment, mercy consist of making whole again. While many poets mirror the fragmentation of violence, Sarah Klassen approaches it from a desire to heal. *Violence and Mercy*, her second collection of poetry, speaks of the desire to soar above this broken earth and see it whole. I came away from this book saddened by her evocations of murder and victimization, yet grateful for the courage and faith with which she shares her vision, and grateful, as well, for the dedication with which she attends her work. These poems are carefully and lovingly crafted. Klassen handles free verse with admirable discipline. The rhythm of her lines is simultaneously natural and dramatic; the imagery is vivid.

Violence and Mercy opens with poems about the complex relationship between a teacher of literature and her students. Klassen is very aware of the failure of language to bridge the gaps between us. The teacher can only “dispense connectives” (“Language arts”). Even the confessional journals of the students, filled with their private terror and desperation, bring their teacher only slightly closer to them:

... there is nothing
 I can do. Nothing
 except point out perhaps the lack
 of punctuation, circle the misspelled words
 with a soft pencil, join
 all disconnected fragments ... ('Evidence')

It is a brilliant touch, that "soft" pencil — as though tenderness could only be bestowed through marks on the page. Language and human mercy, it seems, are often inadequate for the violence of the world. But the poet refuses to despair.

This theme carries through into many of the poems of domestic and military violence which follow. "While waiting for war" captures the "long white silence" and "terrible emptiness" of January 1991, as George Bush's deadline approached and the world prepared for war. The stanzas are numbered one to ten, recalling the grim countdown of those days, the inevitability, the willfulness, the premeditation. But there is more faith than anger here. The poem speaks of prayer and of petition. "Each cedar tree holds snow in its uplifted arms," as if in supplication. Klassen treats this difficult theme with humility and with a sense of wonder. There is no righteousness here, no pronouncements, only an invitation to question: "What will you beg for?"

Violence and Mercy closes with a series of poems about Leonardo da Vinci, his "obsession with motion" and his "desire/ to master each tiny nerve/ and artery, each bone./ the stubborn direction of blood" ("Anatomy"). The artist's desire to master the impossible resonates sweetly and sorrowfully with the nature of Klassen's own work. For da Vinci longed to devise a way to fly and a way to paint "the face of Christ" ("You, Leonardo"). Klassen's last poem, "Venice, from space," speaks to da Vinci from the future: "You should hear us now, Leonardo, laughing as the earth spins away from our feet."

Listen. You can hear us singing like the
 meadowlark children wait for in spring on the wet
 stubble. In the diamond air its gold throat
 swells. Every desperate feather trembling.

Art, perhaps, will have some small triumph, will lift us up above the earth for a moment, will lend us vision. That's all we can ask of a poet — and Sarah Klassen gives it to us with sure skill and considerable grace.

Catherine Hunter
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Armin Wiebe, *Murder in Gutenthal. A Schneppe Kjnals Mystery* (Winnipeg: Turnstone Press, 1991).

The wide success of Armin Wiebe's *Salvation of Yasch Siemens* was a surprise and something of a shock in the Mennonite constituency. What many could not understand was that its apparently convoluted Flat German syntax could be read and enjoyed by ordinary *Weltmenschen*, even across Canada on the CBC! And then there was its "questionable" narrative, claiming to deal with salvation, no less. It was the realization by many readers that this claim was justified—in its own way—that created a kind of aura of profundity around this work. No one was sure how serious, how important, how good this book really was. Already critics are suggesting that *Yasch Siemens* will occupy a pivotal place in the transitional history of Canadian Mennonite writing because of its successful merging of Low German and Low Canadian.

All of this makes things very difficult as Armin Wiebe presents a new novel, and it is well that *Murder in Gutenthal* is clearly identified as a book of another genre. Whether we call them detective stories, who-done-its or pot boilers, it should be clear that we have no business looking for metaphysics (or even metalinguistics) in what proposes to be the first in a series of Schneppe Kjnals mysteries, in spite of the fact that a Bible is mentioned in the first sentence. Wiebe, having found a locale and an idiom, turns them loose and leads the reader on a more or less merry chase through a series of complications which lead neither to salvation nor damnation (unless that be confusion).

This will leave Mennonite readers very unfulfilled. Of course, a private eye or snooper is not supposed to bring about salvation, but a solution of some kind is called for. And in that regard perhaps Wiebe has scattered about too many false leads and clues and has really not succeeded in tying up the right ones. For some readers like me the asides and reflections of Armin Wiebe are among the best parts. The Schneppe becomes something of a seer (or mystic?) when he ruminates about the windows of the soul:

Don't ask me how I know this, or how I know it's true, or if I know it's true. Of course, you know what comes in through the windows of the soul, but the guy who said the eyes are the window of the soul left a lot of windows boarded up, I think, at least when it comes to knowing what is true. What is true is what you make of it. If enough people make the same thing of it as you do, then it's true. If you make something different of it than everybody else, then you're crazy. Truth is no use without believers. Of course, it helps if you take the boards off all the windows so as much light as possible comes in (94).

For Mennonites Bibles, zippered or unzipped, are serious subject matter, as are other items such as women and cars, and many readers will not share Schneppe's view of them. Maurice Mierau in a *Prairie Fire* review quite arbitrarily attributes this view to Wiebe himself. Finally, it is a question of whether the Mennonite reader (and others too) will suspend her/his belief long enough to enjoy what is nothing

more or less than (dare I say it?) a romp through the southern Manitoba countryside.

Victor G. Doerksen
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Sara Stambaugh, *The Sign of the Fox* (Intercourse PA: Good Books, 1991).

The author of the fine first novel, *I Hear the Reaper's Song*, here presents another Pennsylvania story, but one which is quite different from her lyrical earlier work. *The Sign of the Fox* is a much busier novel, very readable but scarcely as memorable; this does seem to be a problem with second novels, as Stambaugh's mentor, Rudy Wiebe, may recall (what was the title of his second novel?).

Sara Stambaugh writes about a locale which she obviously "remembers" well. The Fox is an inn in Lancaster County run by a German immigrant family (Carpenters, who were Zimmermann), whose heavy-handed head, Squire Will Carpenter, confronts the surrounding Mennonite folk with tough, entrepreneurial realism (the "world") and places the neighboring family of the heroine in a suitable posture of suffering for their quiescent faith. Together with his slick lawyer son, Carpenter outmaneuvers Gideon Landis in an attempt to obtain the rights to land and a quarry which will become valuable as the railway is built through the area.

The Carpenter family and its aspirations form an important part of the novel, much more than a backdrop, so much so in fact that the Mennonite "angle" is almost lost from view at times. This certainly gives the novel a more substantial social framework than is often the case in ethnic literature, but the complexity of plot and character is too much for the short novel and various individuals who might well have grown on the reader remain confined to epithets and even clichés. This is evident not only in the stock characters who spit and drink, or the complaining cook, but much more disturbingly when the author includes episodes like that of the escaping slave, making the Fox an involuntary stop on the underground freedom railroad. There are simply too many such disparate elements, from American national politics and corruption to divorce, suicide and single parenthood. Such freight is too much even for Jake, the jovial waggoner, and certainly for a novel of 182 pages.

The heroine, Gideon's attractive and dutiful daughter, Catherine, is sympathetically drawn in spite of being attractive and dutiful. She suffers the fate of many heroines who are long-suffering, and is saved for a twentieth-century reader only by the author's careful understatement. Even so, the "happy ending" strongly supports the contention that there is more soap here than that manufactured by the hardworking heroine.

Knowing the kind of strong, lyrical writing of which this author is capable, one must express the hope that this too-busy tale will be a brief waystation enroute to more substantial depictions of the human condition. Meanwhile, this story may serve a younger readership very well.

Victor G. Doerksen
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Victor Peters and Jack Thiessen, *Plautdietsche Jeschichten, Gespräche—Interviews—Erzählungen* (Marburg/Lahn: N.G. Elwert Verlag, 1990). Paperback with dustjacket, 319 pp., Can. \$28.00.

This book is a collection of interviews and stories written in the Low German dialect of the Netherlandic Mennonites who emigrated to America via Prussia and Russia since 1870.

The interviews have been conducted mostly with Mennonite seniors in southern Manitoba, but several took place in Mexico and elsewhere. They provide interesting side-lights on events of history involving Mennonites since World War I, describing personal views and reactions in the words of those who experienced and survived those events. One interview is with a Canadian doctor of Scottish descent who lived and practised among Mennonites and learned to speak their language better than many.

Among the more than forty short stories by the authors, most tend toward the humorous, many with thought-provoking undercurrents. One story about "Sotknacka" Derksen and his misadventure among the beams of the neighbour's hay-loft first appears in Peters' interview with Nikolaus Neufeld (p. 57) and then later in changed form in Thiessen's story "Adam, wo bist Du?" (p. 231). It is strongly reminiscent of the stories entitled "Kasper-Ohm un ick" written in the Low German of Mecklenburg by John Brinckman in the 1850s and since republished.

Readers who stem from the first migration of Mennonites from the Molotschna Colony of the Ukraine to American in the 1870s, as does this writer, will notice that the Low German of Victor Peters differs from that of Jack Thiessen, and that the language of both differs from ours. Victor was born in the Old Colony (Chortitza) and speaks in the Old Colony manner of that period. Thiessen's father is from the Old Colony but Jack was born in Canada. His speech resembles more that of the Molotschna colonists. A minor example of the difference is found in the Index where Peters writes "Jeschichten" whereas Thiessen writes "Jeschichte." The Plautdietsch of both authors reflects those changes that infiltrated the dialect in Russia under the influence of intensified use of High German and Russian among

Mennonites there in the period after 1870.

A problem for writers of Plautdietsch is that it has no generally-accepted written form. Consequently, the authors have made choices in spelling with which some may not agree, but which one now cannot fairly criticize. However, readers will wonder why inconsistencies in spelling which detract from easy reading were not eliminated at the proofreading stage.

The Index to short stories lists a number of titles consisting of a name followed by "en aundre Menschen." It is quite understandable that a character named in a title interacts with other people in the story, but to list as story titles a series of names, each followed by "and other people" eight times in a row seems overly repetitious.

This book is the culmination of years of work by two capable authors. Their interviews and stories cover a broad spectrum of subject matter and points of view. A glossary of terms with translations into English and German, together with over fifty pictures of people and places round out those dimensions. Since it is written in Mennonite Low German, it will be of particular interest to those who speak or study the language.

Reuben Epp,
Kelowna, B.C.

Paton Yoder, *Tradition and Transition: Amish Mennonites and Old Order Amish 1800-1900* (Scottsdale, Pennsylvania: Herald Press, 1991). 359 pp. Hardcover.

At a gathering of Amish ministers in the spring of 1865 in Wayne County, Ohio, a turning point was reached for the Amish church which would come to be known as the Great Schism. This date marked the beginning of the distinction between the Old Order Amish on the one hand, and other Amish congregations, who would eventually join with the Mennonite Church. This historic gathering was not, in fact, an isolated event. It was one of a series of similar meetings, beginning in 1862, which were a response to conflicts that had been emerging for some time between conservatives and change-minded factions among the Amish. These gatherings had, however, themselves seemed to have the effect of polarizing expectations. They thus led to the presentation, by 18 ministers representing conservative congregations, of a position paper at the 1865 gathering which they deemed to be right and biblical, and therefore non-negotiable.

The events leading up to this historic series of meetings, as well as the subsequent progress of the two emerging factions, are described in considerable detail by Paton Yoder. Yoder himself has Amish Mennonite roots. He has also taught

American history for the past forty years. Yoder treats the Great Schism as a focal point. Several introductory chapters set the stage by providing an overview of early Amish history in North America; an era which has been neglected by other Amish scholars. Some valuable glimpses into the Amish way of life in the early nineteenth century, their faith, and their traditions is also provided. The account of the early struggles of the Amish in North America may be of interest, as well as the descriptions of the structure of the Amish ministry. For example, a detailed account is provided of the origin and use of the practice of choosing ministers by lot.

Yoder does not simply present an idealized image of Amish life during this period. His descriptions also convey some of the stresses and conflicts that were experienced. For instance in describing the practice of ordination by lot, he includes the story of a John Stolfus of the Buffalo Valley congregation, who upon being informed that the lot had fallen on him, fainted, frothed at the mouth and could not be revived for half a day.

One limitation of this work lies in its focus on the political activities of a relatively small group of church leaders. This is particularly true with reference to the Great Schism and its consequences. While references are made to broader social forces, they seem to become secondary to the personalities and activities of a relatively small group of men who were organizers and participants in the various meetings, and whose correspondence forms the basis for Yoder's analysis. Within this context, ambiguities also arise regarding the actual issues which divided the Amish during this period. For example, frequent references are made in the preceding discussion to the practice of stream baptism as a point of contention. However, we note that it is not even mentioned in the position paper of 1865. Yoder states that this omission was deliberate, but then does not tell us why it was not included.

Yoder does nevertheless contribute to our understanding of the Amish way of life through his elaboration of the historical precedents of the Amish as they exist today. This historical background provides us with some important insights into the emergence and development of this unique and distinctive culture.

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BIBLIOGRAPHICAL NOTES

Donovan E. Smucker, *The Sociology of Mennonites, Hutterites and Amish. A Bibliography with Annotations, Volume II, 1977-1990*. (Waterloo: Wilfrid Laurier University Press, 1991). This bibliography provides an annotated survey and analysis of the "sociological literature" concerning "the highly varied Mennonites, the communal Hutterites and the semi-communal anti-industrial Amish." (p. ix) While not complete and at times not clear as to whether an entry is of a sociological, literary or historical nature, this sequel to Smucker's earlier volume (1977) is a welcome addition to Mennonite bibliography. The volume includes titles of published books, pamphlets, graduate theses and articles, as well as unpublished sources.

The special issue of *The German-Canadian Yearbook*, Vol. 11, edited by Hartmut Froeschle and Lothar Zimmermann (Toronto: Historical Society of Mecklenburg Upper Canada, 1990), includes 6,585 entries of titles of historical, cultural and literary studies by German-Canadian and Mennonite writers. This is an invaluable bibliography for anyone working in German-Canadian and Canadian-Mennonite research.

The Radical Reformation, edited and translated by Michael G. Baylor (Cambridge University Press, 1991), includes writings by the most important radical reformers including: Thomas Müntzer, Andreas Karlstadt, Conrad Grebel, Felix Mantz, Hans Denck, Hans Hut, Michael Sattler, Balthasar Hubmaier, Hans Hergot, and an anonymous writer. The Appendices include the following documents: "The Eleven Mühlhausen Articles," "The Twelve Articles," "The Memmingen Federal Constitution," "The Document of Articles of the Black Forest Peasants," "The Forty-Six Frankfurt Articles," and Michael Gaismair's "Territorial Constitution for Tyrol." This collection, which includes a valuable introduction and helpful bibliographical notes, is a welcome text for Radical Reformation studies.

John S. Oyer and Robert S. Kreider, *Mirror of the Martyrs. Stories of courage, inspiringly retold, of 16th century Anabaptists who gave their lives for their faith*. (Intercourse, PA: Good Books, 1990). This is an attractive paperback introducing the reader to the massive *Martyrs Mirror* of Thieleman J. van Braght. The illustrations, reproduced from the original work, and the text in modern English will appeal to both young and older readers.

Thomas P. Socknat, *Witness Against War. Pacifism in Canada 1900-1945* (Toronto: University of Toronto Press, 1987), argues convincingly that peace groups such as the Mennonites, Hutterites and Jehovah's Witnesses laid the foundation for the pacifist tradition in Canada. The author shows that members of the United Church of Canada and various women's groups were most active during the two world wars and how they suffered for their pacifist stance.

Donald Wiebe, *The Irony of Theology and the Nature of Religious Thought* (McGill-Queen's University Press, 1991), argues that theology as a rational, academic discipline, rather than being supportive of religion, actually undermines and even destroys religious faith. This study draws upon sources in philosophy, history, anthropology and sociology, thus appealing to scholars involved in these disciplines. Wiebe seems to confirm what Anabaptist-Mennonites have felt all along: that the "learned ones" are dangerous to Christian faith.

Mennonite Writing in Canada, a special issue of *The New Quarterly: New Directions in Canadian Writing*, Vol. X, Numbers 1 and 2 (Spring/Summer 1990), guest-edited by Hildi Froese Tiessen, includes the following: Articles by E.F. Dyck, Peter Erb, Jeff Gundy, Lorraine Janzen Kooistra, and Henry Wiebe; stories by Arnold Dyck, Sarah Klassen, Anne Konrad, Andreas Schroeder, Sara Stambaugh, Jack Thiessen, Armin Wiebe, Rudy Wiebe, and others; poems by Di Brandt, Patrick Friesen, Jeff Gundy, Sarah Klassen, Douglas Schulz, David Waltner-Toews and others; and translations by Al Reimer and Andreas Schroeder. Included also is the editor's interview with the poet Patrick Friesen.

The Balancing of the Clouds, Paintings of Mary Klassen, by John Unrau (Winnipeg: Windflower Communications, 1991). Beautifully combines picture and text, the illustrated story, by her son, of a Mennonite artist who followed her vocation with courage, a painter "bowled over" by the work of Lawren Harris, who developed her own powerful and varied landscape style — while being a wife, mother and all the things expected in the generation before the current one. Excellent reproductions and an eloquent text make this a fine and unique book.

One cannot do justice in a brief bibliographical note to *Mennonite Furniture. A Migrant Tradition (1766-1910)* (Intercourse, PA: Good Books, 1991), Hardcover, 231 pp., \$35.00 U.S., written and compiled by Reinhild Kauenhoven Janzen and John M. Janzen. This book, which includes 241 figures of full-colour and black and white photographs of Mennonite furniture and other household items, is a delight for the eyes and mind. Art lovers, historians, and other persons interested in things Mennonite will find this artistic and scholarly book a pure pleasure. The pictures, the text, the endnotes and the binding are of the highest quality.

The Editors