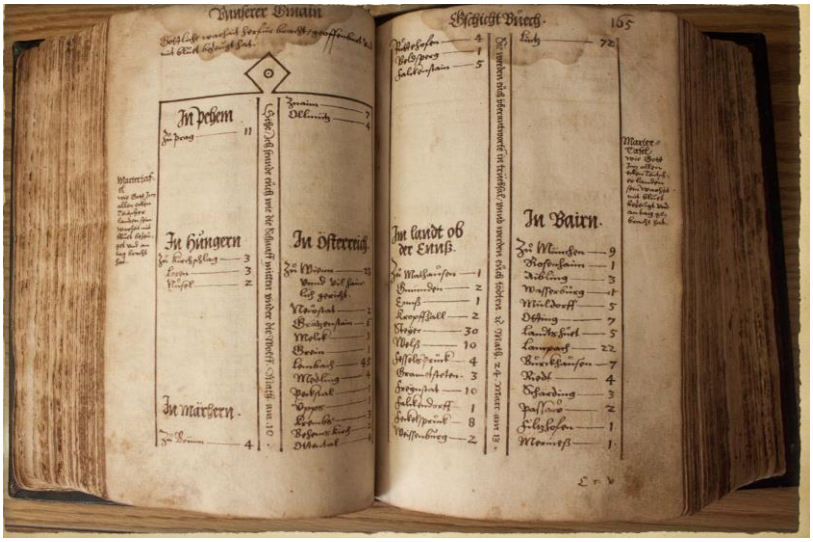
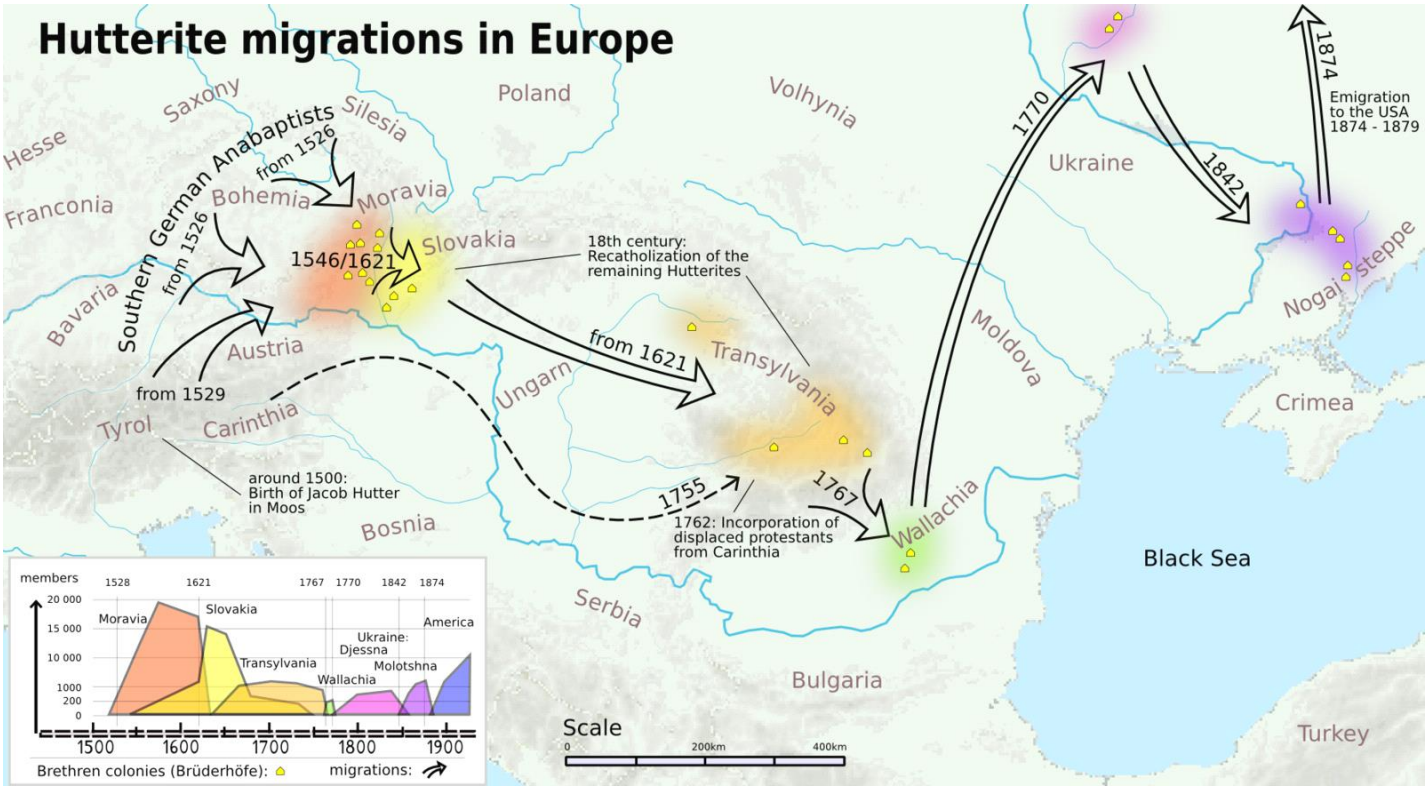


Table of Martyrs…. (Hutterian Chronicles pg 219)



(Day 14) The Hutterites, Part 2

The Second Wave of Persecution:

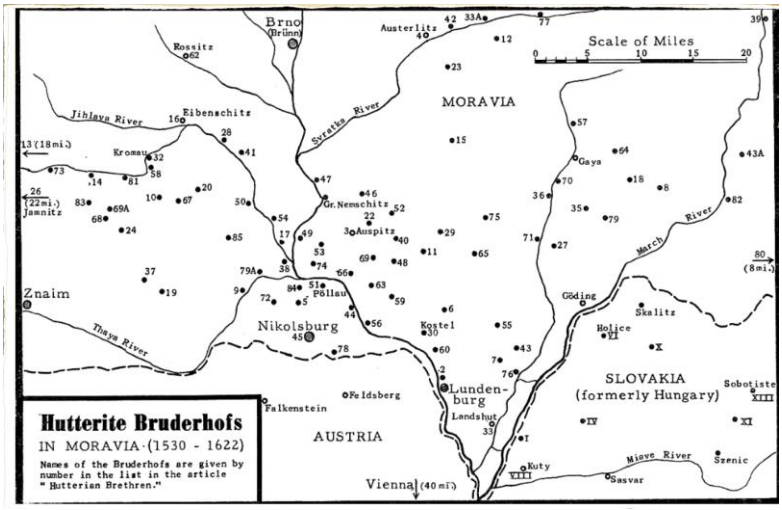
(1547-1553)

In 1545 the king decided that unless we gave up living in community then we would expelled from Moravia.. Only 5 to 7 persons to a home. , Then King Charles V , “It was: Out! Out with Us!”

“We called upon God and asked him, if his will was for us to remain together, to show us which way to go in our need and to care for those who trust in him but are deserted by everyone else.” --- The Lord in his mercy showed us a way out, for we were accepted on Hungary (pg 297).

Didn’t last long… People even built gallows in front of their doors! (300)

Hard Times:



The year 1546 was a difficult time for the Hutterites. King Ferdinand made a visit to Moravia, which put the Brethren in danger, and so the Hutterites fled to mountain and caves. Slovakia also had 12 Bruderhofs, which also were in danger. Many left the bruderhofs but most stayed remained true to their faith.

The "Good Period" For the Hutterites:

(started 1554-1564)

After the Hutterites survived persecution and suffering the ‘Golden Period’ which lasted from 1565-1592 began.



XXIV. Ceramics: Hutterite

During this time the community grew rapidly, and by 1621 there were around 102 Communities with a total population of 20,000 to 30,000!

The members of the colonies were engaged in a variety of different economic activities. Some of them included wagon making, cutlery, leather working, nursing, pharmacy, shoe making, making, watch making, and weaving. There were also barbers, surgeons, coppersmiths, tinsmiths, and locksmiths. Because of their reputation as hard workers they were hired by many of the Lords in Moravia and Slovakia.



They also had doctors that were superior to the other doctors in Europe and some Lords sent for Hutterian doctors to meet their medical needs.

During this time, Hutterites established the first kindergartens, 270 years before the first ones opened in Germany. **At that time Caspar Braitmichel began writing the History Chronicle.**

During the Golden Period, the Brethren were very well organized and prosperous and mission work was carried out more than ever before or after that.



The Turkish War:

The ‘Golden Period” for the Hutterites ended, with the start of the Turkish War, which was fought against the Roman Empire. During the war, armies from both sides would come to the communities in search for food and shelter. The Turks, who killed and captured many of the members, frequently raided the colonies.

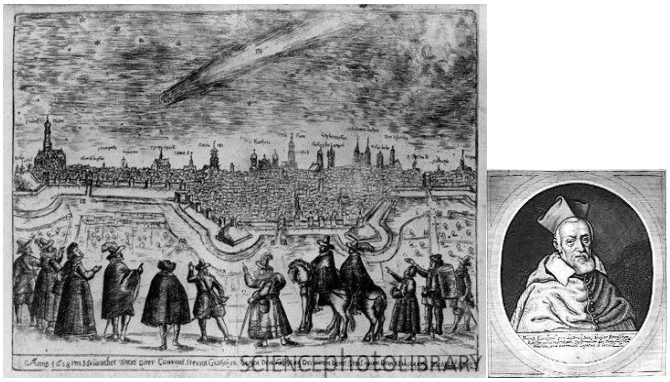
To get money to fight the Turks, the Emperor told all the Lords to contribute taxes or money. **The Hutterites refused to pay war taxes**, so sheep, cattle, wagons and many other possessions were seized instead.



For 13 years the colonies were raided and Hutterites killed. They took refuge in passages and caves, many of which were dug by hand.

When the war ended the Brethren tried to rebuild what they had lost. By the time they did that, another war had started, the Thirty Years War.

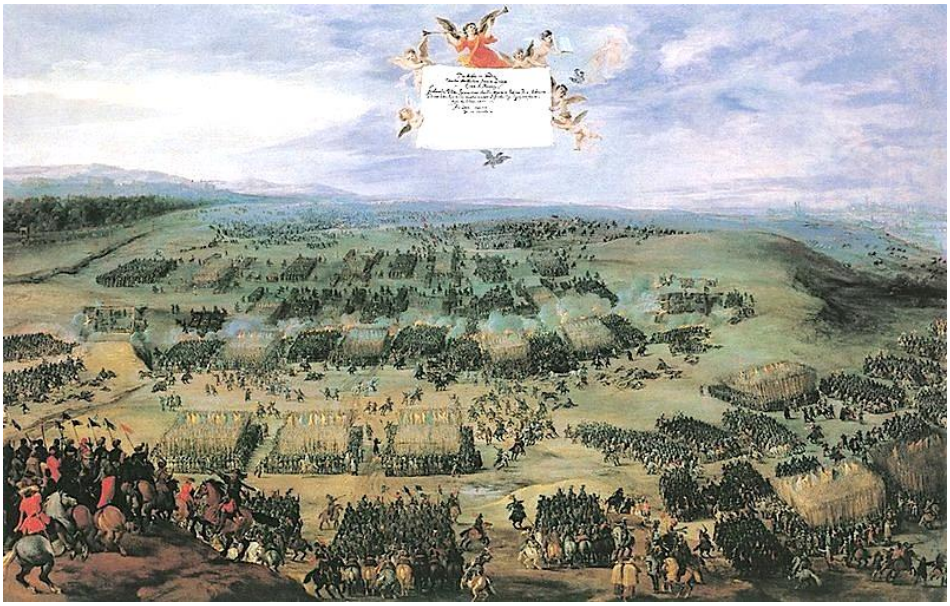
The Thirty Years' War:



The Hutterites hadn't fully recovered from the Turkish war when the Thirty Years War began in 1618, which lasted until 1648. This fight was between the Catholic and Protestant states, and within a few months the Catholic army had destroyed 12 colonies and plundered 17 others.

In 1618 the Thirty Years War began, and in 1622 **Cardinal von Dietrichstein expelled the Hutterites from Moravia**, and they moved southeast to Slovakia . The Thirty Years War was still raging, and Hutterite communities were prime targets for plundering, pillaging, burning and looting.

Some World History:



The Battle of White Mountain, 8 November 1620 was an early battle in the Thirty Years' War in which an army of 30,000 Bohemians and mercenaries under Christian of Anhalt were routed by 27,000 men of the combined armies of Ferdinand II, Holy Roman Emperor under and several Catholics kings.

You Can't Escape God's Will:

In 1621 Gabor Bethlen, Prince of Transylvania (Romania) had invited Hutterites to his country. When they declined, he kidnapped 85 of them; he treated them well, however, and later over 800 more joined them.

- During the Thirty Years War, these Transylvanian communities actually sent aid to their Brethren in Slovakia. Later, as a result of war between Turkey and the Habsburgs from 1658-1661, they also suffered terribly from raids and plundering, to the point where they were forced to abandon their community and seek refuge in rock hideouts in nearby ridges. This disruption in community of goods lasted 60 years.



The Very Terrible Times for the Hutterites:

In 1622 the Cardinal Von Dietrichstein expelled all the Hutterites from Moravia. All their possessions were locked up and they were forced to leave empty handed. Most of them fled to Slovakia, but 230 of them joined the Catholic Church.

The Hutterites that had escaped to Slovakia but they felt quite uncomfortable there, because the Thirty Years' War was still going on, and the colonies were still being plundered daily. After a while not only the soldiers but the surrounding people and noble men started robbing the communities.

Aftermath of the Thirty Years' War:

Even after the war ended in 1648, Catholics controlled most of Hungary so there was renewed religious persecution; torture, whippings and book burning were among the conversion methods carried out by Jesuit priests.

Signs in the Sky, Muslim attack on Vienna:



In 1683, Muslim invasion took Vienna and held it for two months. The "Battle of Vienna won the country back to the Catholics.

In 1685, after constant torturing and robbing, the Hutterites gave up community of goods. They still had 'Lehr' and other church services, but community of goods was abandoned.

In 1688, all Hutterites babies had to be baptized by the Catholic church, although they were later rebabtized upon their confession of faith when they became adults.

The Catholic Church was still pressuring the Hutterites to convert, and they decided to steal all their sermon, history and doctrinal books. They did get many, but the Hutterites managed to hide some. Besides that, everyone was forced to attend Catholic services.

- By 1763, most of the Hutterites in Hungary were Catholics.
- By 1781, there were no Hungarian Hutterites left.

Carinthian Revival:



With the arrival of 275 Lutherans from Carinthia, Austria in 1755, they experienced a miraculous revival. In a stringent attempt to catholicize her empire, Empress Maria Theresia had deported these Lutherans to the remote borders of her empire. She allowed the Revived Lutherans to practice their religion, but only on the fringes of her domain.

However, these Lutherans were different: The Waldners, Hofers, Kleinsassers, Glanzers and Wurzs, perhaps more… refused to swear an oath of allegiance to the Queen. Therefore, they were not given free land and had to work as servants and laborers in the various towns and villages in the district.

Here they came into contact with the demoralized Hutterites. It so happened that some of them ended up working in Alwinz, where the old Hutterites lived, but no longer practiced communal living. These Carinthian's got into discussions with the old Hutterites and were soon excited about the Hutterite way of life. They broke away from the Lutheran Church and actually revived communal living with the old Hutterites, according to the traditions of the old successful Brotherhood.

No sooner had the new brothers started studying with the Hutterites did the persecution start again. "The Lutheran pastor in Rumes saw that some of the newcomers kept apart and no longer came to church to listen to his preaching. He summoned them and asked them the reason. They did not mince words but told him frankly all that they found at fault in his church and congregation. " (Vol 2 pg 379)

The Restart of the Church:
Andreas Wurz's House (1756)

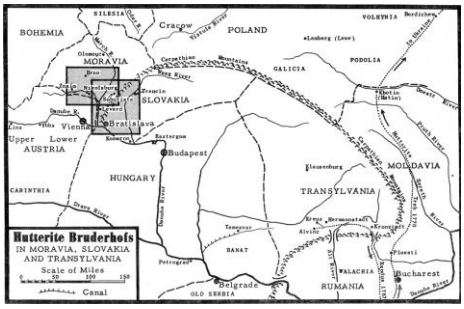
Already they were being taken to court and made to attend the Lutheran Church.

Michael Hofer died in prison.

The church kept growing. Hans Kleinsasser is first new minister. Soon they ordain more.

Setting it in order they had to work out community life again.

More Trouble:



By 1762 another Bruderhof was established at Kreuz. But soon thereafter Maria Theresa sent a Jesuit priest by the name of Delphini to root out Anabaptism. Hutterites were forced to attend Catholic services and as a result many Hutterites again gave up their faith. Only 19 remained steadfast, among them Joseph Kuhr and Johannes Stahl, both of who were imprisoned and later deported to Poland.

Joseph Kuhr and Johannes Stahl both exiled Brethren, had found rich soil in Wallachia, and returned, despite their exile, to share this information with the rest of the brethren. They decided to leave the country for Wallachia.

They said that life was better under the Islam than the Lutherans and Catholics.



The Brethren were denied passports need to leave the country. There was another way to leave, but it would mean crossing a difficult and heavily guarded border to the east. In secret, they hired guides to lead them out of the country. On October 3, 1767 sixty-seven people (16 old Hutterites and 51 Carinthians) made their way out of the country. In seven days they reached the Carpathian Mountains, where they had to wait for the arrival of their guides to lead them over.



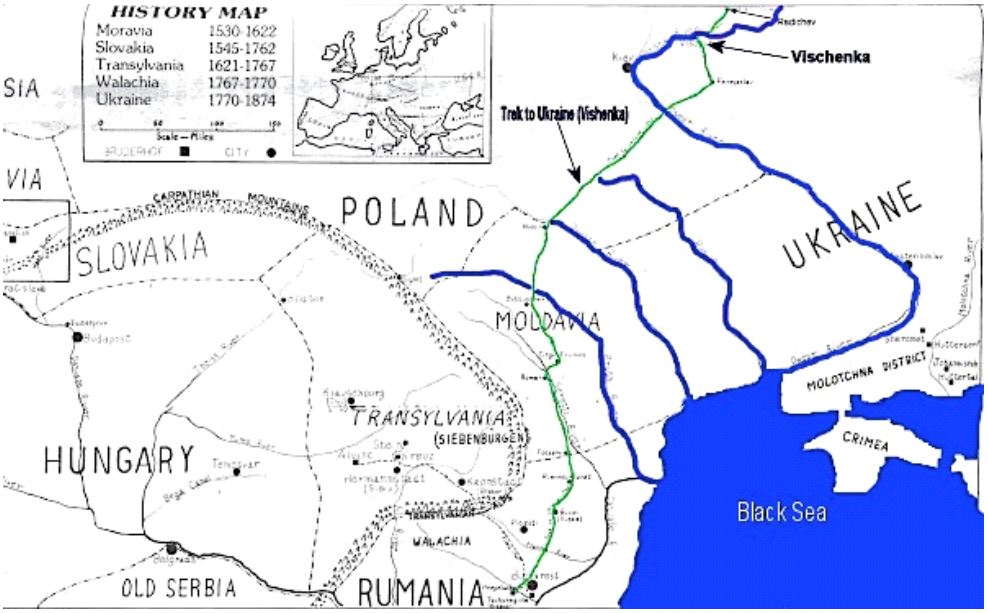
The journey over the mountain was extremely difficult. At times they had to crawl on hands and feet, and many learned "how to sleep while walking". In the end they, they crossed the border safely. They sent two men back to tell those in prisons where they were, and others were sent to Bucharest (today in Romania) to search for a better place to live.

Now An Islamic Country:

After finding suitable land they built earthen huts (buddas) similar to the once in which the others around them lived. They were soon were able to support themselves by setting up industries such as spinning, weaving, and pottery making. It was nice for awhile…

The Russo-Turkish War:

The Hutterites had spent about year in their new homes when war between Russia and the Turks broke out. Ownership over that particular area where the Hutterites had relocated to on was under dispute, with both sides claiming it. So once again Hutterites were robbed, plundered, burned, whipped, and tortured by the armies. This time, however, the difficulty was not due to their faith, but more for their money and belongings.



The Hutterites lived in constant fear of being taken captive by the Turks in Wallachia (Romania), so three and a half years after arriving, they prepared to migrate again, this time to Russia (Ukraine).

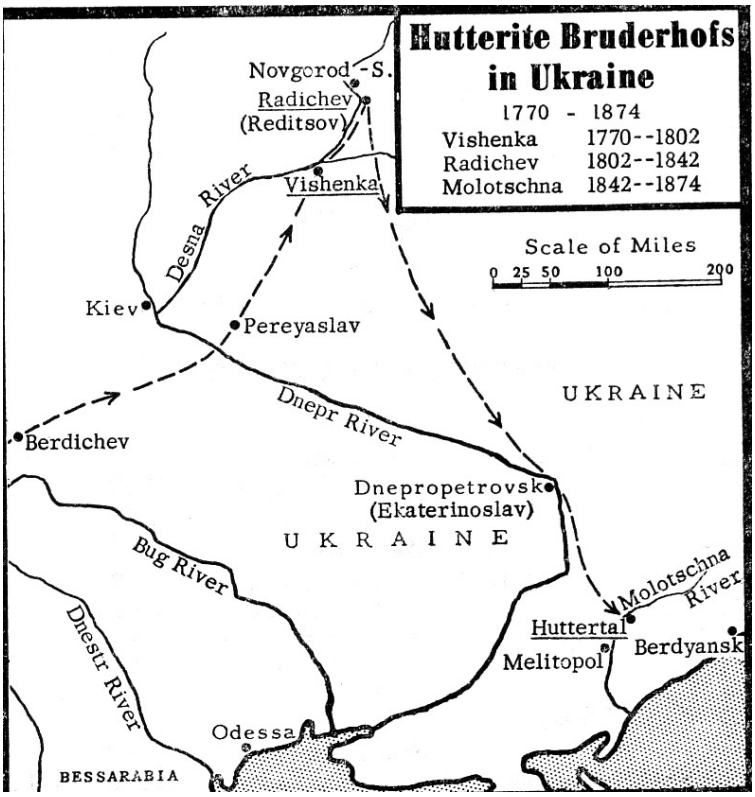
On April 10, 1771, 60 people left their home and traveled to Russia. All their possessions were stored on five wagons, and they walked all the way.

The Brethren settled on land that owned by Count Rumiantsev. Plows, sheep and other supplies were loaned to them on the condition that they'd be repaid. A new Bruderhof was established which they named "Vishenka".

Revival of Mission: First to the Lost Sheep

Between 1771 and 1791, seven trips were made by the Brethren in attempts to bring back family members and those in prison in Transylvania and Hungary. Walters, Mändels, Tschetters and Wollmans were persuaded to join the Hutterites at Vishenka. As well, several Mennonite families joined, including Deckers, Entzs, Knels, and Gross'. In total, the leaders were able to persuade 56 to come back and join the Vishenka bruderhof.

Jacob Walter stayed at Herrnhut as a potter…Zinzendorf got him a pass.



During this time, Hans Kleinsasser was the elder (until his death in 1779). Joseph Kuhr became the elder after him until his death in 1794.

In Vishenka the Hutterites were hard at work establishing a new Colony. In no time at all they were back to working in the mills, shops, orchards and other industries. They were quite content at Vishenka and sometimes the Count Rumiantsev would take guests with him to the bruderhof and show off all that the Hutterites had done on his land.

After Joseph's Kuhr's death in 1794, Johannes Waldner became elder. Waldner played an instrumental role in recopying old, almost forgotten Hutterian sermons and other writings. He also started writing the 2nd Hutterite Church history chronicle, entitled *Kleine Geschichtbuch* (Small Chronicle). Writing of the previous chronicle, Grosse Geschichtbuch (Large Chronicle) had seized in 1665. The original copy of the *Kleine Geschichtbuch* is stored at Sturgeon Creek Colony, near Headingly, MB.

All went well until the Count died in 1796, and his two sons felt that the Hutterites were serfs on their land and didn't want to allow them to leave as they pleased. (pg 571) However, the Emperor of Russia ruled in the favor of the Hutterites because they had made an agreement with the Count allowing them their freedom. This freed the Hutterites up to move off of Rumiantsev's land onto government land. In 1802 forty four families (about 200 people) moved to Radichev, eight miles away, on the Desna River, where they set up another bruderhof.

Spiritual Decline:

As time elapsed, the older and more stable Hutterites died, but the younger generation was not as strong in faith. As the community grew, there was not enough land under cultivation to support the population. In addition, other disagreement arose between a group supported by

Johannes Waldner, the elder, and Jakob Walter, his assistant. The former wanted to retain community of goods and the later felt that they should give it up.

Near-Loss of Everything…

With the governments advising them, it was decided that Walter and his group would move to the Chortitza Mennonites (560 km south) with their share of the property, while Waldner and his followers would stay in Radichev.



At Radichev however, fire destroyed most of the buildings in 1819, which devastated the remaining Waldner group. They decided then also to abandon community of goods. When Walter and his group, who had difficulty adjusting to life with the Mennonite Brethren at Chortitza, heard of their plight they moved back to Radichev.

Unfortunately, after communal living was given up, the group continued to decline both economically and spiritually. Members became looser in their convictions, and the group gradually declined, to the point that by 1842, most were illiterate.

The Hutterites had abandoned community of goods for the second time in 1819. They still lived in and around the settlement of Radichev, sharing some of the buildings and some of the land, but as the population grow, it became clear that they wouldn't be able to support themselves financially with the portion of land that they had. They approached the Russian government to allow them to add to their land, but were denied.



Then Johannes Cornies, a Mennonite government employee, stepped up to the plate for them. With Cornies' help, the entire colony, consisting of 69 families, moved over 400 miles to a new location, Huttertal, near the Molotschna Mennonite settlement. Cornies helped the Hutterites get established with farming, school, and economic practices. Ten years later, in 1852, they built another Bruderhof called Johannesruh, in honor of Johannes Cornies. These settlements were largely modeled after Mennonite villages, but the Hutterites still retained their own ministers, sermon, language and other traditions.

Rebuild Yet Again!!

The colonies still didn't practice community of goods, but that was about to change. Michael Waldner was one of the ministers at that time. He experienced a dream where angels instructed him to set up a community after the pattern of Jesus and his disciples. (Vol 2 pg 662-663) Afterwards he prayed earnestly to God.



Later he met with Jakob Hofer, another preacher, and they spent many hours praying about what to do. After extensive soul-searching, they realized the answer: they would re-establish community of goods. So in 1859, community of goods began again, 40 years after it had been abandoned.

Realized that they had the wrong emphasis about community.

Michael Waldner was a blacksmith, so he and his followers, the people who accepted community of goods, were known as the "Schmiedeleut." The next year, Darius Walter also established communal living and they lived on the other end of the community. They were known as the "Dariusleut. The group who hadn't accepted community of goods lived in the middle. Both groups immigrated to the US, within a few years of each other, in the mid 1870s.

In 1873, the Mennonites and Hutterites sent out members to North America in search of a new place to live. The main reason for this: Russia had made a new regulations making it compulsory for everybody to join the military. In addition, all citizens were to be taught the Russian language. Consequently, on April 14, 1873, two Hutterite men, Paul & Lorenz Tschetter, along with the rest of the Mennonite delegation, set out for USA to search for suitable land.



Figure 19. Paul Tschetter (b. 1832) and Lorenz Tschetter, noncolony Hutterites who investigated settlement in North America in 1873. (Photograph by H. Mertz, New York)

Once they were in the North America, they traveled through many parts of the country including Manitoba in search for suitable land. They even met with the President of the USA, Ulysses S. Grant, to request military exception, but he was unable to secure their wish.



While this was happening, the Russians realized that they were about to lose 45,000 of their best farmers, so they sent representatives to try to persuade them to stay. So instead of all Mennonites and Hutterites leaving, only 18,000 left, although **all** of the Hutterites in Russia left. During the immigration to the USA, thirty-six children and one old man died of dysentery in Lincoln, Nebreska.

The Schmiedeleut (those under the leadership of Michael Waldner, a *schmied or* blacksmith) settled at Bon Homme Colony, where they bought 2500 acres of land for $25,000. The *Dariusleut* (Named after their leader, *Darius* Walter) established their first community at Wolf Creek. Later a third group was established. They were called the *Lehrerleut*, because their leader, Jakob Wipf, was a teacher (lehrer). They built their first colony, Elm Spring, near Ethan, SD.



The fourth group to arrive had not been living communally in Russia, so when they came to America, they settled on separate homesteads on the Dakota prairies. They were known as the Prairieleut.

The first few years were hard for all of the communal Hutterites, but gradually they prospered and went on to establish many more colonies in the US.

During their stay in the Dakotas, Americans barely noticed the Hutterites, that is, until World War I broke out in 1914. Suddenly they were viewed as foreigners because they spoke German and refused to participate in the war. Nor did they contribute any money towards the financing of the war. Of course, this did not go over well with the English-speaking neighbors, who raided the colonies and stole livestock and supplies to help finance the war.

Since it was compulsory, Hutterites sent their young men to military camps, but they didn't allow them to obey any military commands or wear a uniform. At Camp Funston, the men were beaten and tortured, dragged by their hair, and even chased by motorcycles until they dropped from exhaustion. They were hung by their feet above water so that they nearly drowned.



One famous case of such brutal torture involved Jacob Wipf and three Hofer brothers, Joseph, Michael and David. They spent four months at a prison in Alcatraz where they were severely mistreated. Later they were transferred to Fort Leavenworth, Kansas where they were continually mistreated. Eventually both Joseph and Michael Hofer died in the hospital at Fort Leavenworth.

Anabaptist History (Day 15) The Münster Tragedy and Melchior Hoffman



1521 Hubmaier comes to Waldshut, becomes friend of Zwingli

1522 Stump and Reublin challenge paying of tithes

1523 Hubmaier introduces German services in Waldshut, marries

1523 At Second Zürich Disputation radical followers break with Zwingli

1524 Manz brings Carlstadt's tracts on infant baptism and Lord's Supper to Zürich

1524 Swiss Brethren write to Muntzer, Carlstadt, and Luther

1524 Reublin and Brotli refuse to baptize infants