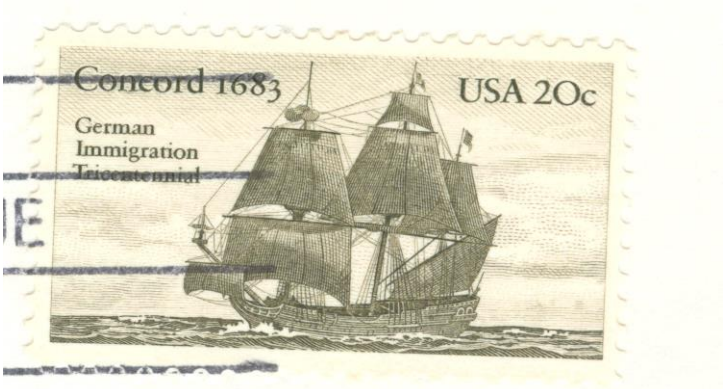
Crowded conditions on the oldest Russian Mennonite colonies provided the first, albeit temporary, respite from perplexing challenges at hand. All three directions, previously described, kept moving out into new daughter colonies they could shape and manage as they thought best.

Growth in the Three Ways:

Anabaptist-style Gemeinden (from the Old Colony) started the Bergthal and Fürstenland daughter colonies. A similarly conservative movement from Molochna resulted in Kleingemeinde settlements at Borosenko and in the Crimea.

Progressive Mennonites, eager to increase their land holdings, started a long train of new colonies through European and Asiatic Russia, into western Siberia and beyond. Co-operating closely with Tsarist authorities their economy and numbers boomed. Mills, factories, vast acreages under wheat and barley set the trend wherever they settled. For some progressives, all colony and village life became too restrictive and they bought estates of many thousands of acres, employing ever-increasing numbers of Russian workers to bring them into production.



Anabaptist History (Day 19): To America

The First Mennonites Come to Pennsylvania:

Among the Germans looking for religious freedom were the Mennonites.

Thirteen Dutch Mennonite families led the way, when on October 6, 1683, they arrived in Philadelphia on the ship, "**Concord**," and settled in what became known as Germantown, a small settlement about seven miles northwest of the seaport of Philadelphia.

At first, these families met in private homes and worshipped with Quaker families. By 1690, the Mennonite families began worshipping separately. Dutch Mennonites continued arriving, and then in 1707, Palatine Mennonite (Swiss-German) families

followed, uniting with the Germantown congregation.

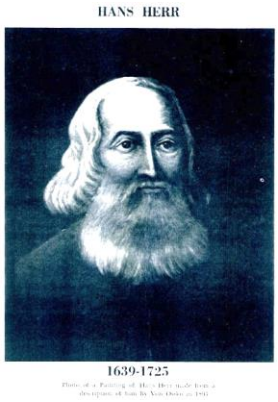


They were from northern Germany and the Netherlands. In 1698 they chose papermaker **William Rittenhouse as their first minister**.

In 1708 four Kolb brothers from the Palatinate arrived in Germantown. These men were Swiss Brethren. Around 1700 a new ruler in the Palatinate began persecuting the Brethren again. Many decided to go to Pennsylvania. Their fellow Anabaptists, the Dutch Mennonites, helped them with passage money. **The English associated the Swiss with their Dutch brethren and therefore called them Mennonites. The name stuck with them in the New World.**

Swiss Brethren Settlements in America

Inspired by the fertile land, they sent **Martin Kendig** back to the Palatinate to urge other Brethren to come over to Pennsylvania. After 1717 Swiss Brethren flooded into Pennsylvania. They overflowed the Skippack and Pequea settlements, spreading out in all directions. By the 1730s a few families located in the Cumberland Valley. Others ventured down the valley into Virginia and settled along the two forks of the Shenandoah River.



Hans Herr: (1639- 1725)

With his wife Elizabeth Kendig, at the age of 72 brought his family across the Atlantic to free them from oppression in Europe, settling near Willow Street in Lancaster, Pennsylvania, in the fall of 1710. This family was a real asset in establishing this colony in the backwoods of

Pennsylvania. Herr was their spiritual leader and for 14 years stamped his guiding principles deeply upon this new foreign colony.

Sensing a need for something to describe the Mennonites, in 1725 the Mennonites accepted the Dordrecht Confession.
Hans Herr's son Christian signed the 1725 edition of the Dordrecht Confession and built the Christian Herr house in 1719 along the Conestoga Road, the oldest dwelling and church house west of Germantown, sometimes erroneously attributed to his father.

They came…

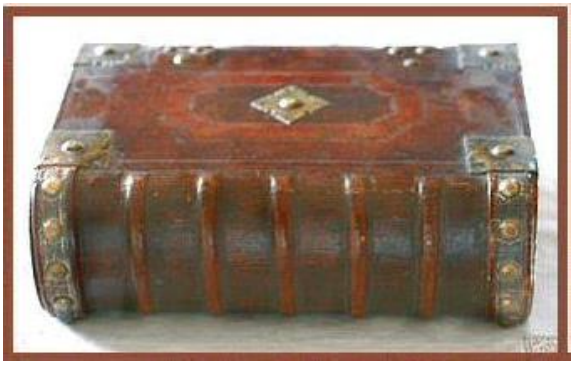
It has been estimated that at least 3,000 Mennonites sailed for the new world between the years 1707 and 1756 alone.

Initially, Mennonite settlements clustered in the rich farmland of Skippack, northwest of Germantown, then about fifty miles west in Lancaster between the Pequea and Conestoga creeks. Following the general westward migration of the eighteenth century, Mennonites and Amish could be found in the Shenandoah Valley of Virginia as early as the 1720s, in Maryland by the 1750s, and in Mifflin County, Pennsylvania, by the 1790s.

The Loss of Community:

As early as 1663 there were some Mennonites that attempted to gather 25 families to live in community along the Delaware Bay. Unfortunately their community was quickly destroyed with very little survivors. (Unser Leit Vol 1 pg 234) This was an exception to the rule. In general Mennonite immigrants who settled in isolated homesteads, apart from the ties of community, **tended to lose their distinctive religious identity rather quickly**. This had an effect on the Mennonites in the east for years.

Quick to Notice Their Need for Identity:



October 19, 1745, six Mennonite ministers from the Skippack congregation in eastern Pennsylvania composed a letter to the "ministers and elders of the nonresistant Mennonite congregations of God in Amsterdam and Haarlem;" asking their Dutch cousins for assistance in translating the Martyrs Mirror into German. John D Roth in his book “Stories,” says at first glance, the request seemed rather odd. Why would a frontier congregation, meeting in log cabins at the edge of the wilderness, go to the Herculean effort and expense of translating and printing a 1,400-page tome? And why choose a book focused so narrowly on the themes of persecution, suffering, and martyrdom? After all, such topics were hardly relevant for Mennonites in the New World who, as the authors of the letter acknowledged, were permitted to live "unhampered in freedom of conscience" and "in peace and liberty."

As the Skippack ministers went on to explain, the reason for their ambitious project was exactly the same as that put forward in the preface of the Martyrs Mirror by the book's compiler, Thieleman van Braght. He had written at the height of the Dutch Golden Age, "**These times are certainly more dangerous ... than the times of our fathers,**

In particular, they hoped that the book would inoculate colonial Mennonites against the fever of militarism. "**The flames of war seem to be mounting higher and higher," the ministers worried. "It therefore behooves us ... to make every preparation for steadfast endurance in our faith."**

Early Struggle With Group Identity:



Roth says, “The Mennonites who migrated to America hoped to escape the religious intolerance, the political restrictions, and the economic burdens of Old World feudal Europe. And they largely succeeded. Yet they found that they could not finally escape the snares of "the world." As in Russia, the Mennonites who immigrated to America were confronted with a beguiling paradox. **The very features of American life that most attracted them to the New World also posed a threat to their faith and identity, often in subtle ways.** How, for example, was the American celebration of rugged individualism to coexist with Mennonite virtues of humility and communal accountability? How could the materialism and the competitive nature of market-oriented capitalism be integrated with Mennonite values of simplicity and mutual aid? How would Mennonites in America negotiate their new status as citizens of a democratic society rather than as subjects of a feudal prince? The answers to these questions would not come easily. “

Go West Young Man!

The same steady westward trend continued into the nineteenth century, as Mennonites and Amish pushed into Wayne and Holmes counties, Ohio (1810s), before buying up land in Indiana, Illinois, and Iowa (1840s), and then in Missouri (1860s) and Kansas (1870s). With the exception of a northward migration into "Upper Canada" (eastern Ontario) beginning in the late 1770s, Mennonite and Amish congregations could be found in a consistent arc that stretched from eastern Pennsylvania to northwest Ohio and on into the Midwest.

The Swiss Brethren were succeeding and they had reasons to be optomistic. In 1773, for example, a group of four Mennonite ministers in Pennsylvania explained in a letter to Dutch Mennonites that they were indeed grateful for the "freedom to serve God according to the considerations of their conscience." But they also acknowledged that immigrants in the New World paid fewer taxes than they did in Europe and "that the land is fruitful ... to overflowing, for those who are willing to work." Here, they continued, "we have no want of food or raiment, and there are among us even people who are rich."

- Nothing wrong with finding a good place to live …it's just that it might have prevented a clear sense of mission purpose.

Exceptions of Community-Based Immigration:



However, later in the 1800's a few congregations left as a "community." The Swiss Brethren from the **Jura region** of Switzerland or the Alexanderwohl congregation from Molotschna, were able to transplant their entire communities virtually intact.
The former settled in Ohio (Sonnenberg) and Indiana (Berne) and the latter in central Kansas; both clung fiercely to their Germanic dialects, folk customs, and distinctive religious practices until well into the twentieth century.

Even with the Swiss Mennonite that settles in Indiana, The Mennonite Encyclopedia says that their Bernese Swiss dialect was still spoken in many homes in the 1950s. The church services were in English but there were three German Sunday-school classes at that time. The church did not observe feetwashing or separate seating for men and women. Members were disciplined if they did not live according to the Scriptures and rules of the church.

The Amish:

FAREWELL TO THE FATHERLAND

Farewell you Alps, you beloved regions,
My native village in the quiet valley!
You beloved fields, another will till you,
O house of my youth, no more will I see you,
God keep you! Farewell for the last time!

Behold, the snow-covered austere rocky giants
Bathed in the sun's first light;
How friendly they send their greetings!
The lofty Jungfrau, Eiger, Mönch, and Niesen,
They greet me for the last, last time.

Farewell you valleys, with your walls of stone,
Who reach for the heavens, severe and bleak,
Sending their streams down from on high,
That they land in the depth in a spray of mist:
Also you I have seen for the last, last time.

Not few are my tears for you today,
You forest en-wreathed lakes, as shiny as steel;
Where with songs of joy, we sent ripples over its surface,
In light canoes, like the swans:
I rode on you for the last, last time.

On the high meadows I saw springing with glee,
A great herd of well-fed cattle.
Do you hear the Alphorn's ringing echoes?
Do you hear the cowherds' lusty yodeling ?
I hear them too! for the last, last time.

O house of my youth, my dearly beloved rooms,
Where I experienced life's joys and sorrows,
Farewell,farewell in the shadow of your trees!
My heart will break , if I tarry any longer,
O farewell for the last, last time.

One more glimpse of my parents' graves,
Under the freshly bedecked death marker,
Where I, persecuted, so often came to pray!
Sorrowfully I now grasp the pilgrim staff
And greet you for the last, last time.

And you, who persecuted me with fury and rage,
In this I commend you unto the grace of God.
Do you think, I would allow myself to be robbed
Of my precious faith in my Lord and Saviour?
Also you all, farewell, for the last time.

Take all away! Only leave me my Saviour!
The earthly things are all empty and vain.
In destitution I am more blessed than before,
If the floods roar, I am on a secure island.
So blessed I feel for the first time.

So farewell you all! I must now depart,
Farewell! I have no other choice.
The Lord is my Shepherd. In green pastures
He will feed me. He brings me, at last,
Though through suffering, in to his feast.

After several years of continued harassment and persecution the Amish finally started to come to America. Some came by way of Holland, others straight from the Palatinate or Alsace. These were sad times for most. But they felt it was best for the preservation of the faith.



Challenges of Emigration:

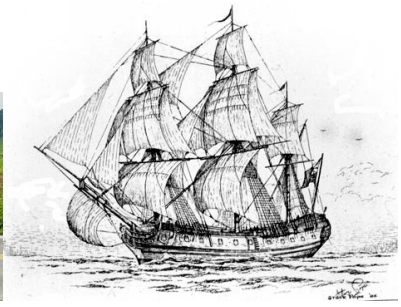
A diary written during the trip reveals a sad journey.

- The 28th of June while in Rotterdam getting ready to start my Berebli died and was buried in Rotterdam. The 29th we got under sail and enjoyed only one and a half days of favorable wind. The 7th of July early in the morning died Hans Zimmerman's son-in-law. We landed in England the 8th of July remaining 9 days in port during which 5 children died. Went under sail the 17th of July. The 21st of July my own Lisbetli died. several days before, Michael's Georgli had died. On the 29th of July 3 children died. On the first of August my Hansli died and Tuesday previous 5 children died. On the 3rd of August contrary winds beset the vessel and from the first to the 7th of the month tree more children died. On the 19th Christian Burki's child died. Passed a ship on the 21st. A favorable wind sprang up. On the 28th Hans Gotz's wife died. Passed a ship 13 of September. Landed in Philadelphia on the 18th and my wife and I left the ship on the 19th. A child was born to us on the 20th-died-wife recovered. A voyage of 83 days"

Too Many People in One Boat:

The emigrants' anxiety about getting on their way and the opportunity this offered to greedy captains to increase their profits led to serious overcrowding of the passenger ships that sailed in 1738 with the result that an estimated 1600 to 2000 passengers, many already sick before they left, died en-route.





Among the most seriously overcrowded ships was the *Charming Nancy* which embarked with "312 1/2 freights." at least thirty three more than Captain Stedman had packed into his ship the previous year. Arriving at Philadelphia on the 9th of November, only 65 males. Aged sixteen and

over were left to register. Allowing the normal ratio of women and children to men, about half of the ship's passengers had apparently died en route. Captain Stedman's ship may have still been contaminated with disease form the previous years' crossing when he had lost one out of nine.

Faith During Trials:

In an earlier attempt to migrate to America in 1710 a Swiss official traveled to the Carolinas with several Amish families to start a colony. On the trip however, they discovered that they were being followed by a Pirate ship, and it was gaining on them quick. When the crew and Captain of the ship discovered this great fear fell on all of them. All of them—except the Amish. To the Captains surprise a group of Amish assembled on the deck began to sing a familiar song from their Ausbund that fit their situation.

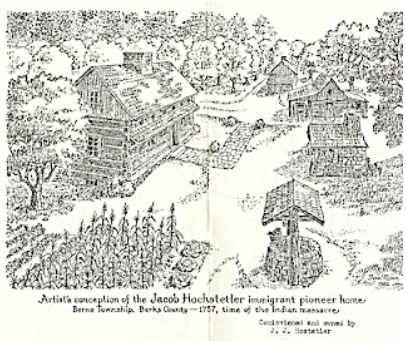
- "In deep distress I call on You, Oh God, hear my cry.
- Your Holy Spirit send to me, help us in our deep need,
- As you have done to other Christians, we trust in your intercession.
- The Heathen are out to kill us."

With everyone else frozen in fear, the Anabaptists' fitting prayer song caused one to ask, "What manner of men are these?" Another answered, "These are Anabaptists from the Berne area which had migrated to the Palatinate, and because they were persecuted there as well, had gone on to England."

The Captain went on to actually switch the flags from am English to a French—something that is considered very wrong. The Pirates sailed away. Unfortunately not long after they established their colony in America they were wiped out by Indians.

The Amish Settle in Pennsylvania:

In 1736 the first Amish settled along the Northkill Creek in Berks County. By 1759 a few Amish began to move into Lancaster County where many Mennonites lived. A letter written in 1773 by Mennonite bishops stated that the Amish "hold very fast to the outward and ancient customs."



Indian Problems:

The first Amish Mennonites began migrating to the United States in the eighteenth century, mainly to escape the religious persecution and compulsory military service they faced in Europe. The Northkill area in eastern Pennsylvania was opened for settlement in 1736, and that same year, Melchoir Detweiler and Hans Sieber arrived in Philadelphia on the ship Princess Augusta.

More Amish passengers arrived on the ship *Charming Nancy* in 1737 and found their way to the Irish Creek and Northkill settlements. According to S. Duane Kauffman in Miffllin County Amish and Mennonite Story, 1791-1991, at its peak the Irish Creek-Northkill community consisted of about 40 Amish families or between 150 and 200 persons, which would have made it the largest Amish settlement in America at that time. In spite of several attacks during the French and Indian War in 1757, it held that distinction into the 1780s, when it began to decline as families moved farther west in search of better farmland.

Although it existed for a relatively brief period, the Northkill settlement was fundamental in establishing the Amish in North America. It included the forebears of many Amish families, such as the Yoders, Burkeys, Troyers, Hochstetlers, and Hershbergers, and is generally considered to be the mother from which the other eastern Pennsylvania Amish communities sprang.



The Attack:



During the French and Indian War, an Amish Mennonite family living along Northkill Creek on the western borders of Pennsylvania is attacked by a band of Indians. Because of his pacifist religious convictions, the father denies his sons' desperate appeals to allow them to use armed force in defense of their family. Their home is burned down over their heads, and as they escape the blazing pyre, the mother and two children are massacred.

The survivors—the father and his two younger sons—are carried into captivity. They are soon separated from one another, and the boys are each adopted into different Indian clans.

In spite of the community's resistance, the married daughter mounts determined efforts to find her father and brothers. The girlfriend of one of the sons joins forces with her, determined to bring home the boy she loves. Several months later the father manages to escape from his captors, and after a harrowing journey through the wilderness, returns home to give renewed impetus to the search for his boys.

Years later, when the two sons are forcibly repatriated from Indian families they have grown to love, they struggle to adapt again to the Amish way of life—even as they confront the man whose refusal to either defend them or allow them to defend themselves shattered their family and tore apart their lives.



During the Revolutionary War:

A Church of the Brethren man Christopher Saur had a printing press in German Town. This is where the first Ausbund was printed. He preached and wrote against war. He eventually had his shop destroyed and was forced to go to prison.

In 1779 several Amish men were put in jail in Reading and had orders to be executed. Bishop John Hertzler had come to give the men their last communion. Apparently a pastor of the German Reformed Church saw the scene and begged to let them go—which they did.



A memorable World War I story tells of five young Amish conscientious objectors who refused to wear uniforms when inducted at an army training camp. After the five fellows had each followed and order to dig his own grave, they were ordered into a building where they were given " one last chance to wear the uniform and avoid execution," but all stood firm. When one was taken away a shot was heard by the others. When the third was taken two were filled. When the last one was taken. only one grave remained open, but like the others four he stood for his faith. When he was ushered to another building he found his four friends there, all 'safe and sound.

Beginning of Internal Stress:

By 1770 an Amish bishop was circulating a letter, which claimed to be a statement of faith of an ancient Thessalonians. In the letter it mentioned that the person “must stand with their feet in water like Christ in Jordan.” This caused a bit of an uproar. By 1809 this and other problems led then to have state wide conferences. One of the hot topics was what to do with people who left the church. Article one stated “That all those who leave us and unite with other churches are to be regarded as apostate persons, and shall, according to the Lord’s word and ordinance, be excommunicated, and are to be regarded as subject to the ban.” Interestingly tobacco was allowed at this same conference. (Vol 2pg 328)

The Lancaster County Difference:

In 1826 An Ohio meeting suggested that if a person joins the Dunkards or the Mennonites than the ban should be lifted. Lancaster county Amish were tested when an Emmentaller emigrant wanted to join the Church, the Amish required that he be re-baptized. This statement played a role in how to deal with people leaving the church.

The Old Order Response:

Old Order movements. In the summer of 1862, a group of Amish ministers gathered in the barn of Samuel and Lydia Schrock in Wayne County, Ohio, for a series of meetings about church practices. The specific question up for debate had to do with baptism and whether it was permissible to baptize in a stream or pond rather than inside a house, as was traditionally the case. Soon the agenda opened up to other kinds of questions, especially those related to the rapidly changing nature of American culture. What was the Amish position, for example, on voting or lotteries or lightning rods or photographs or marriage outside the church or dress restrictions or meetinghouses?

The Start of the "Old Order" Amish:

Some in the group, which continued to meet almost every year until 1878, advocated a greater openness to change.

Like Oberholtzer and Funk, they were ready to adjust the boundaries separating the church from the world. But others insisted that the line be firmly held. The result was a division within the Amish church between the more progressive group, which adopted the label Amish-Mennonite and eventually joined with the larger Mennonite body, and the so-called Old Order Amish, who were committed to holding firm to the traditional practices.

Unfortunately some in the new group were already participating in the Civil War . Nevertheless even though they joined there were some interesting reports of how they dealt with the convictions. (UL II, pg 350, 351)

Amish Soldiers?

Confederate General Stone wall Jackson at one time wrote, "There lives a people in the valley of Virginia who are not hard to bring into the Army and while they are there they are obedient to the officers. Nor is it difficult to have them take aim, but it is impossible to get them to take correct aim, I, therefore think it better to leave them at their homes that they may produce supplies for the Army." (UL Vol 2 PG 352)

The term "Old Order" first appears in a document in 1878. As early as 1863 the question of rebaptism came up in one of their national meetings.

Shun Those Who Leave?

Also in 1864 a group of Amish meeting in Goshen discussed whether someone leaves yet still goes to an Anabaptist Church if they should have to be shunned.

IT was said “We find no evidence in God’s word to punish one without an interview to discover the reason for leaving. We leave the decision to the individual congregation to handle according to circumstances.” When one minister asked “Is on in good standing that leaves?” It was said, “I would not want to be bound to punish a person that has come to the feet of Jesus. I think the committee was wise to not make a definite rule on the issue.” (UL Vol 2 pg 360)

Defining the Community:

In the face of the broader progressivist movement, similar divisions were emerging within the Mennonite Church as well. In the 1870s, for example, Jacob Wisler (Indiana and Ohio) and Abraham Martin (Ontario) led Old Order movements out of the Mennonite Church in protest against such innovations as Sunday school, revival meetings, and the growing use of the English language. A similar set of disagreements prompted Jonas Martin to part ways with the Lancaster conference in the 1890s. All of these, and other Old Order divisions that followed, reflected concerns analogous to those that led to the Amish break from the Swiss Brethren in 1693 or the Kleine Gemeinde division of 1812-the impulse deep within Anabaptist-Mennonite theology to define the church as a body visibly separated from the surrounding culture.

From 1862–1878, annual conferences were held among the Amish. The conferences produced a number of polarized groups, from which came two primary divisions: the Old Order Amish and the Amish Mennonites. The Amish Mennonites formed regional conferences in the late 1880s after the division. During the early 20th century, most of these original Amish Mennonite groups merged with regional Mennonite conferences.

- The Indiana-Michigan Amish Mennonite Conference
- The Western District Amish Mennonite Conference
- The Eastern Amish Mennonite Conference
- The Stuckey Amish (Mennonites) of Illinois
- The Leatherville Amish Mennonites of Missouri

The Egli Amish also known as the Egly Amish (Mennonites) were organized as the Defenseless Mennonite Church in 1865–1866. They adopted the name Evangelical Mennonite Church in 1949.. In 2003, the name was changed to Fellowship of Evangelical Churches.

The Amish Slide:

It is perplexing that many of the brethren that at one time stood for things such as clear salvation, preaching etc. Soon fell away.

Henery Egly. Was an Amish deacon in 1850, H stood strong for clear conversion. HE insisted on re-baptizing those after they had a conversion. He was a dynamic speaker and therefore drew many out of the Amish into his congregation. Bit by bit they dropped signs of being separate and no part of the General Conference Mennonites. (Read UL vol 2 pg 369)

Beachy Amish:

The Beachy church arose from a 1927 division in the Old Order Amish congregation in **Somerset County**, **Pennsylvania**. Bishop Moses M. Beachy led the congregation during that time and his name became associated with the faction. The Beachys favored a milder discipline for members whose only offense was transferring membership to other Anabaptist churches, specifically the conservative Amish Mennonite congregation that broke from Moses Beachy's congregation (then not under Beachy's leadership) in 1895.
After leaving some of the clear lined of the Amish, Community identity has been challenge.



Anderson in a recent article in MQR (July 29011) catalogues the splits of the Beachy Amish groups. He suggests, “A possible reason for the absence of informal symbols of Amish Mennonite membership is a lack of intergenerational continuity. Each generation of Amish Mennonites has gone through a series of conflicts that have further redefined and splintered the movement.”

Nevertheless, The Beachy Amish Mennonites are a conservative Anabaptist denomination with Old Order Amish origins. They have supported the 1632 Dordrecht Confession of Faithand also maintained a set of distinctive practices and limits on lifestyle choices. However, they are not as strict in their practices as the Old Order Amish and have been evangelically oriented, prompting them to engage in outreach and mission programs. The Beachy denomination has been congregational but with many service programs stitching the individual churches together.

Also the forming of CAM and the multicultural missions has been one of the most impressive things in our generation.

Many other groups have formed from both the Mennonites and Amish

Charity Christian Fellowship:

Anabaptist World USA placing them under the "Mennonite Tribe" says, "This network of churches formed in 1982 in eastern Pennsylvania. Coming from various plain Anabaptist groups, members and congregations resemble conservative Mennonite groups in many ways. Rather fundamentalist in doctrine and charismatic in expression, they practice foot washing and the holy kiss. They wear modest dress, and women were the prayer covering. They support an aggressive program of evangelicalism and win converts from other Anabaptist groups and from outside groups. " Much emphasis on Missions and Revival.

The Hutterites:



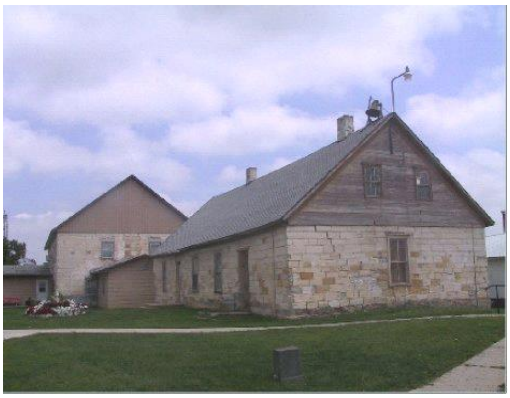
By 1848 the mix of the Russian government and the Huttatian-semi community went from bad to worse. Johan Cornies has established Huttertal.

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.

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, Nebraska.



During this time every one of the emigrants were offered 160 acres free. So to choose community was impressive.

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.



The Bruderhof:

The Bruderhof was founded in Germany in 1920 by Eberhard Arnold, a philosophy student and an intellectual speaker inspired by the German Youth Movement in post-World War I. In 1920 he rented a house in Sannerz, Germany, and founded a religious community.



When the group outgrew the house at Sannerz, they moved to the nearby Rhön Mountains. While there, Arnold discovered that the Hutterites (a body he had studied with great interest) were still in existence in North America. In 1930 he traveled to meet the Hutterites and was ordained as a Hutterian minister.



Orie Miller and Jacob Siemens, administrators of the Mennonite Central Committee, in front of the community center in Filadelfia, 1937.

With the rise of Adolf Hitler and Nazism, the Rhön community moved its draft-age men and children to Liechtenstein around 1934 because of their conscientious refusal to serve in the armed forces and to accept Nazi teachers. This community became known as the Alm Bruderhof. Continuing pressure from the Nazi government caused others to move to England and found the Cotswold Bruderhof in 1936. On April 14, 1937, secret police surrounded the Rhön Bruderhof, confiscated the property, and gave the remaining community members forty-eight hours to flee the country.

The Mennonite Central Committee helped them to relocate to Paraguay.

New groups… Like the Beachy Amish and other Mennonites groups there are groups that have attempted to live out the original ideas with renewed emphasis on clear salvation. Through Revivals several colonies, Elmendorf, Altona, Fort pit in Canada. And even mission communities in Tasmania.

The Russian Mennonites:

Not only the Bergthaler, but an even much greater number of families from Fürstenland and the Old Colony (Chortitza) emigrated to Canada in the 1870s. So did the conservative Kleingemeinde from the Molochna Colony and its branches. For a number of years Canada—after a rough beginning on the prairies, not unlike the first years along the Dniepr two

generations earlier—lived up to what its officials had promised. Most people liked the Mennonites and spoke highly of them. But a drastic change occurred after 65,000 young Canadians lost their lives fighting the Germans during World War I.

An enraged and embittered populace turned on the German-speaking Mennonites, so recently arrived from Russia, so quickly prosperous in their new homes, yet refusing steadfastly to fight the British Empire's wars, or to assimilate into Canadian society and culture. Martin W. Friesen, born in Manitoba but who moved to Paraguay in the 1920s, wrote:

> During and after the first World War a great wave of patriotism swept through the English-background population of Canada. Under pressure from this movement the government passed laws to enforce the rapid assimilation of all foreigners into Canadian society. The initial focus of this melting of cultures (*voelkische Verschmelzung*) was the national system of public education. After 1919 all schools in Canada had to be English or French and education in Dominion-approved schools became compulsory.
>
> This law was not made because of the Mennonites. Our people, in fact, made up the smallest group of immigrants affected by it, but we took it the most seriously. . . .

What lay heaviest upon our conscience was the military flavour of these newly passed national school laws, the obvious intention of the government to inoculate our children with British patriotism through public education. Coupled with that was the widely spread hatred and irrational phobia of the Canadian people against everything German.

Russian Mennonites Leave Canada Because of Their Children:

Martin C. Friesen, elder of the Chortitzer Mennonites that settled around Steinbach and Grünthal, east of the Red River in Manitoba, wrote:

> When the new law came out in 1919 enforcing English as the language of instruction and imposing the government's curriculum on our church schools we were greatly troubled. . . . New schools got erected in our villages but they were not public schools, they were schools of force (*Zwangsschulen*) and those of us that refused to send our children paid heavy fines or suffered imprisonment.
>
> Over and over we sent appeals to the government and got answers to this or that, but they never responded to what we were really trying to say. . . . We tried to tell them as clearly as we knew how, that we could not, for any price, relinquish the responsibility God gave us to train our own children. We could never, and would never, hand that responsibility to anyone else.
>
> We told the government we needed to teach our children from the Bible, beginning at the earliest age, because our whole way of life rests on what the Bible says. If we should fail in carrying out this God-given responsibility, our morals, our faith, everything we stand for would suffer shipwreck. We also informed the government in our last appeal that unless we

had the freedom to teach our own children as we believed was right, we would find another country in which to live.

Arguing With Officials:

When they asked Ohm Johann Friesen whether one couldn't speak to God in English as well as in German, or whether the English Bible wasn't just as true as the German one, he answered: "Our problem with you is not a matter of one language over another. What we refuse to do is send our children to school under your flag and under your teachers to become educated as citizens of the world, learning from the world the way of war. Is it not true that what the school is today will be the Church of tomorrow?"

"Oh, yes," the inspector replied. "But we would not push for changes right away. I do not see anything drastic happening during the next ten to twenty years."

Then Ohm Friesen asked him, "What does that flag mean that you raise every morning in your public schools? Is it not the very flag that waves over your battlefields?

This the inspector needed to admit was true.

Newspaper reports of the Exodus:

Another Canadian paper, *The Christian Exponent*, published an article on 24 April 1928:

These emigrants do not look for better farming opportunities, or ways to increase their wealth. As a religious society they seek nothing but freedom to serve God. Two issues of conscience brought them to their decision to emigrate, both of them grounded in Jesus' Sermon on the Mount. The Mennonites, seeking to return good for evil cannot take up arms against their fellow-men, to strive and to kill, and they cannot take children away from their parents and subject them to a public education system that exalts the rule of the state over the laws of the Kingdom of God.

When these people refused to cooperate with our public school system we fined them and stuck some of them in jail. They suffered quietly at first, but then they let themselves be heard. They said unless things changed they would leave Canada. We thought they were only threatening us. They would never leave their vast enterprises here and move to another country. But we were wrong.

We, with our strongly materialistic worldview, did not know the history of these people or what goes on in their hearts. They tore themselves loose from their earthly possessions and moved by the thousands to Mexico and Paraguay. Seldom in the history of Canada have we witnessed a greater tragedy. What a shame we could not find a better solution, come to an agreement, and avoid the loss of so many of our best farmers!

The Strain of War:



"It is our fixed principle;" wrote a group of Mennonite ministers in 1755 as many colonial Americans were forming militias in response to the French and Indian War, "rather than take up arms in order to defend our King, our country or ourselves, to suffer all that is dear to us to be rent from us, even life itself." The ministers were quick to add that this refusal to participate in military service came "not out of contempt to authority" but from a desire to act in accordance "to what we think is the mind and will of our Lord Jesus."

But most Mennonites drew the line when pressured to swear oaths of allegiance, and almost all refused to report for duty when conscripted. **John Newcomer, a Mennonite gunsmith from Lancaster County, turned down requests that he make muskets for the war effort.** Other Mennonites in the region were known to give food and shelter to needy people on both sides of the conflict, regardless of their political allegiances. The experience in the Revolutionary War sobered Mennonites in the New World. It isolated them in a new way from their patriotic neighbors, and it reminded them that their religious convictions might be in tension with the many benefits offered by their new homeland.

Later wars revived similar tensions. Although their official statements consistently defended their commitment to biblical nonresistance, actual practice among Mennonites proved more complicated. The Civil War sparked a vigorous debate about the appropriateness of "purchasing substitutes;" that is, paying for someone else to fight in your place. Most Mennonites refused to enlist in the Union or Confederate armies…

WWI:

America's entry into World War I caught Mennonites and other peace churches unprepared. The conscription legislation of 1917 made no provision for conscientious objection. All able-bodied young men, without exception, were required to report to military training camps. In those camps, Mennonite and Amish young men came under intense pressure-both psychological and punitive-to wear a military uniform and to participate in training exercises. Though the government eventually permitted some Mennonite conscripts to serve their terms as farm laborers, other young Mennonites who refused to cooperate were threatened, humiliated, and even imprisoned.

The Hutterites:

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.

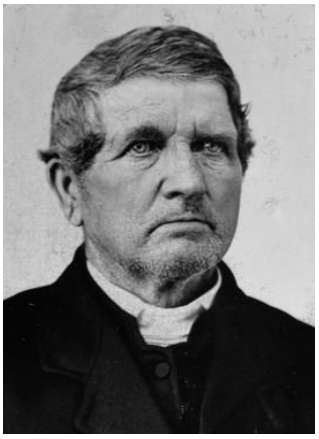
Since it was compulsory, Hutterites sent their young men to military camps, but they didn't allow them to obey any military commands or wear a uniform. At Camp Funston, the men were beaten and tortured, dragged by their hair, and even chased by motorcycles until they dropped from exhaustion. They were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

Ultimately, these events prompted the Hutterites to emigrate to Canada in 1918. The Schmiedeleut established six colonies in Manitoba, the Dariusleut five in Alberta, and the Lehrerleut also founded four colonies in Alberta.

Because of the rapid expansion, Albertans were alarmed, by all the new Hutterites that were buying so much land. They pressured the federal Government to halt immigration of the Hutterites. But with the Great Depression coming, the outrage died out, and by 1940, there were 52 colonies in Canada.

Other Common stresses…



Liberalism:

"Progressivism." In 1847, John H. Oberholtzer (1809-1895), a gifted, self-educated preacher at Swamp Mennonite Church, headed a division of Mennonites in eastern Pennsylvania that eventually led to the creation of the General Conference Mennonite Church in 1860. Oberholtzer and his followers were frustrated by the conservatism of Mennonites in his community, especially the restrictive cultural habits that governed church practices.

Specifically, Oberholtzer called for greater liberties in **matters of dress**, clearer lines of church organization (including a formal constitution and regular minutes of church meetings), the creation of new institutions that would promote higher education, **a stronger mission program, and better church-related publications.** In short, Oberholtzer wanted a more "progressive" church.

Oberholtzer's primary area of influence had been in eastern Pennsylvania, but in 1860 his initiative was taken up by progressive-minded Mennonite immigrants in the Midwest, leading to the formation at West Point, Iowa, of the General Conference of Mennonites in North America.

During the century that followed, some seven thousand additional Mennonites and Amish immigrated to North America.

Liberals Saved by the Russians:

Oberholtzer's primary area of influence had been in eastern Pennsylvania, but in 1860 his initiative was taken up by progressive-minded Mennonite immigrants in the Midwest, leading to the formation at West Point, Iowa, of the General Conference of Mennonites in North America. The General Conference might have remained a small splinter group were it not for the wave of Russian Mennonite immigrants in the 1870s who embraced it. The newcomers from Russia brought with them skilled leaders and a long tradition of institutional experience that quickly transformed the General Conference into a dynamic body. Within a decade, the General Conference had established an orphanage, an educational program (the Wadsworth Institute at Wadsworth, Ohio), and a mission outreach to Native Americans in the western plains states.

Fundamentalism:

Mennonites in the decades from the 1920s to mid-century openly promoted a type of fundamentalism that had much in common with the Protestant movement, but Mennonites went even further in emphasizing certain biblical teachings. Daniel Kauffman, the most significant leader of the Mennonite Church until the early 1940s, wrote that **"the Mennonite Church is firmly committed to the Fundamentalist faith."** The Conservative Mennonite movement gets much of its inspiration from the teachings of Kauffman, but the Conservatives do not readily

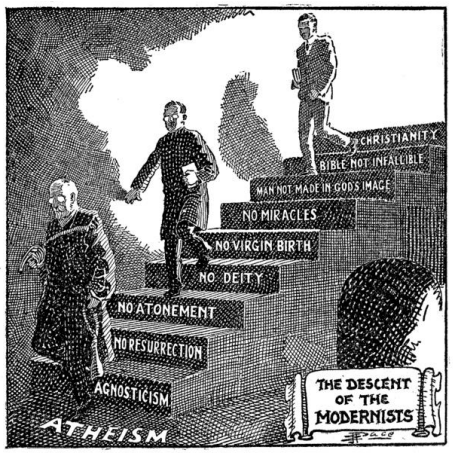
Theology of Fundamentalism:

The term “fundamentalist” was coined around 1920 and brought to mind the massive attack on modernism leveled by The Fundamentals, a series of twelve paperback volumes that were published between 1910 and 1915. These books were written by multiple authors as a “broad defense of the faith” attacking liberalism. Conceived and promoted by a millionaire oilman, around three million of these books were sent free of charge to every known Christian leader in the English-speaking world. It is unmistakable that at the core fundamentalism was first and foremost a theological response to modernism. Christians were concerned to defend the truth of the Bible. Central to both revivalism and fundamentalism was the necessity for a personal faith rooted in Christ’s salvific work on the cross.

Mennonites and Moody:

A similar progressivist spirit found expression within the larger Mennonite church-sometimes called the (Old) Mennonite Church to distinguish it from the General Conference-in the flurry of activities associated with the work of John F. Funk (1835-1930). In 1867, following his conversion at a Moody revival meeting in Chicago, Funk left a flourishing lumber business and moved to Elkhart, Indiana, where he established a printing and publishing business in the service of the Mennonite church. There he attracted other future church leaders to his progressivist cause, including evangelist J. S. Coffman, historian John Horsch, mission advocate George Bender, and H. A. Mumaw, the founder of the Elkhart Institute (later Goshen College). Funk not only published the leading Mennonite church paper of the day, Herald of Truth (German edition, Herold der Wahrheit, 1864-1902), but he also promoted a host of theological, historical, doctrinal, and devotional books that solidified a sense of Mennonite identity amid the rapid economic and cultural changes at the turn of the century.

Fight with Evangelicalism:



Fundamentalism and evangelicalism.

If the Old Order movement was a reaction to progressivist initiatives, the fundamentalist movement among Mennonites was a theological response to the liberal tendencies of some

Mennonites in the first half of the twentieth century. Like the Old Orders, Mennonite fundamentalists hoped to find a firm place to stand amid the shifting sands of modern culture. They did so by borrowing heavily from sources outside the Anabaptist-Mennonite tradition. In 1909 a series of booklets called The Fundamentals appeared that defined the essentials of the Christian faith in a series of succinct doctrinal principles. For many American Christians, these "fundamentals" became the litmus test of genuine Christianity and a powerful antidote to the strains of liberalism and modernism that seemed to be infecting the church.

For some Mennonites, the clarity of the fundamentalist worldview, which divided the world into distinct categories of good and evil, seemed to fit well with their own tradition of nonconformity. The confident, often polemical, tone of fundamentalist theology provided a sense of reassurance in a time of rapid cultural change. So some Mennonites borrowed heavily from the language of fundamentalism-the inerrancy of Scripture, for example, or the substitutionary atonement, or the imminent return of Christ-while adding several additional Mennonite "fundamentals," such as nonresistance or plain dress.

The Stress of Music:

Most controversial of all was the publication in the summer of 1832 of a new songbook. For nearly three centuries, Mennonite congregations in the region had sung from an ancient collection of hymns known as the Ausbund. Composed in a setting of suffering and persecution, the sixteenth-century songs of the Ausbund kept alive the stories of those who had been martyred for their religious convictions. For generations these hymns, sung slowly and in unison, reminded Mennonites that the cost of following Jesus was humiliation, pain, and even death.

Such songs seemed appropriate during the seventeenth and eighteenth century, when Mennonites in the region continued to endure various forms of persecution. With the coming of the French legal reforms, however, many found the Ausbund to be utterly outmoded. Compilers of the new hymnal assured skeptics that at least some of the old "core songs" from the Ausbund would be retained. But they borrowed freely from contemporary hymns that were being sung in the neighboring Protestant churches, notably songs that emphasized the "saving blood of Jesus."

The new hymnal also featured, for the first time, musical notation to assist those who wanted to sing in four-part harmony, and promoters of the book encouraged congregations to sing the hymns at a faster tempo. When the book finally appeared, one supporter of the project excitedly reported that young people at the Weierhof congregation were gathering every evening to practice the new songs.

The Aussiedler Exodus:

Yet affluence and social respectability were also fraught with ambiguities. For example, in 1572 Dutch Mennonites agreed to contribute one thousand guldens to William of Orange's military campaign against the Catholics, a demonstration of support for the new republic that might have been intended as "protection money" but unavoidably raised questions about their long-term commitment to the principle of nonresistance. Contemporary critics leveled charges of hypocrisy when Mennonites began to build sumptuous residences in the wealthiest parts of town while continuing to espouse principles of simplicity and egalitarianism. When Swiss Brethren refugees found their way into Mennonite churches in Rotterdam and Amsterdam, observers could not help but contrast their simple faith and impoverished condition with the affluence and sophistication of their Dutch Mennonite cousins in the Netherlands.

Glasnost and the Aussiedler Exodus There is good reason to anticipate that such a history will indeed be written, thanks to a remarkable sequence of events that has brought the story of Mennonites in Russia full circle-namely, back to Germany. Between 1987 and 1993, more than one hundred thousand people of Mennonite origin left the former Soviet Union to settle in Germany. It was the largest migration in all of Mennonite history and, as with all such upheavals, the transition has been rich with possibilities and fraught with challenges.

The integration of these so-called Aussiedler (re-settlers) into German life has posed a series of fascinating challenges, especially for those who wish to remain linked in some way to the Anabaptist-Mennonite tradition. During the preceding seventy-five years, remnants of Mennonite communities had been scattered in places as diverse as Kazakhstan, Kyrgyzstan, Armenia, and central Siberia, resulting in a colorful variety of Aussiedler congregations and coalitions, often gathered around the charismatic leadership of a key minister. Many Aussiedler groups have experienced culture shock as they adjusted to life in western Europe. On the one hand, they have been deeply grateful for the material assistance offered by the German government, along with the many freedoms afforded by the rule of law and a democratic state. The Aussiedler have been quite ready to embrace modern conveniences, to build new homes, and to establish thriving businesses. Many, perhaps the majority, have little interest in religious matters and are simply eager to enjoy the benefits of an affluent society. John D. Roth. Stories: How Mennonites Came to Be (p. 136). Kindle Edition.

All this has made the Aussiedler reluctant to associate too closely with existing Mennonite groups. Instead they have created a parallel set of institutions. In scarcely more than a decade, various Aussiedler groups established their own seminary and mission training school, along with elementary and secondary schools, relief organizations, mission societies, publishing concerns, and social-service outreach programs. Today the Aussiedler Mennonites in Germany dwarf all other European Mennonite groups in size, though the exact nature of their theological and historical kinship with these groups has not yet been fully defined. John D. Roth. Stories: How Mennonites Came to Be (p. 137). Kindle Edition

Anabaptist History (Day 20) Revival History Among the Anabaptists