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FACTORS CONTRIBUTING
TO THE
SUSTENANCE OF THE HUTTERITES

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To My Forefathers

Who Were True Hutterites

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CHAPTER I
INTRODUCTION

FACTORS CONTRIBUTING
TO THE
SUSTENANCE OF THE HUTTERITES

CHAPTER I
INTRODUCTION

A. The Problem

There is at the present time a group of people in North America about which very little is known. These people are called the Hutterites. They are the oldest group in existence (having had a persecuted history of over four hundred years) practicing a communistic mode of life. At the present time they have a population of over seven thousand, and live on more than sixty colonies.¹

This communistic group is in no way to be confused with Russian communism. Whereas the communism in Russia is based on economic principles and is antagonistic toward religion, these colonies are based on religion and the principles of human brotherhood.

It is our problem to attempt to understand precisely what it is that has enabled the Hutterites to continue their unique form of life in the presence of tremendous ob-

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1. A. J. F. Zieglschmid, Das Klein-Geschichtsbuch der Hutterischen Bruder, p. 686.

stacles. What are the organizing factors that have enabled them to cling so tenaciously to their mode of living in resistance to the pressure and change that takes place all around them?

B. The Significance of the Problem

It is rather strange that much is known about smaller and much less significant communistic societies, and so little about the Hutterites. In fact, the Encyclopedia Britannica has information about other less important communistic experiments, but does not even so much as mention the Hutterites. Certainly this group is worthy of the attention of a wider group of readers.

In the Hutterites we have a group of people that lead the kind of lives that seems almost impossible when one compares them to the world surrounding the colonies. Truly here is a world within a world, for in the most part they are completely isolated from the rest of the world.

The Hutterites live in a world in which classes are abolished, a world in which crime is very rare, and divorce is unknown. The people in their world have unusually good mental health with insanity almost nonexistent. Suicide has never occurred, and there is little of neurotic anxiety. Quarreling for the most part simply does not exist. Our world has much to learn from the

Hutterite world in regard to what can be accomplished by cooperation rather than competition, for they have achieved a degree of peacefulness and social harmony which is in striking contrast to our society.

With the Hutterite system of collective security, they were able in South Dakota, without the aid of relief of any kind, to remain solvent taxpayers at a time when one-third of the state population was on relief and seventy percent of the taxes on taxable lands of the state were delinquent.¹

In the Hutterites we have a picture of a people who are not disturbed by the struggle for success or the mental pain of a sense of failure. Lonesomeness and friendlessness do not exist. Their whole outlook on life is such that produces a healthy mind. There are few intellectual problems that cause them any concern. Indeed, one may characterize their mode of life as an "island of certainty and security in a river of change." The significance of the problem becomes apparent when we think about what the world can perhaps learn from the Hutterites, and, on the other hand, the tremendous price that these people are paying for what they have.

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1. L. E. Deets, The Hutterites; A Study in Social Cohesion, p. 1.

C. The Method of Procedure and Sources of Data

In order for us to get at the problem, it will be necessary to study the various phases of the community life and attempt to get a clear over-all picture of the Hutterite system. Our general course is charted by chapters as follows:

1. Introduction.

In this chapter we are giving a preview as to how this thesis is to be organized.

2. A General Historical Survey.

Here we shall study the history of the colony movement from its inception until the present time. A historical background is essential in that it shows us the obstacles that the Hutterite system has been able to counteract.

3. A Portrayal of the Economic Organization and Structure of the Colonies.

We shall attempt to show how a colony is operated and present a picture of what life in a colony is really like. Particular attention will be given in explanation of how this organization is a sustaining factor in the life of the colony.

4. A Consideration of the Educational Factor as a Sustaining Element.

We shall try to show that this training is one of the most important aspects for the propagation of Hutterian life. Considerable time will be spent on the threat that public education offers to the colonies.

5. How Religion Permeates the Whole of Colony Life as the Center of all Activity.

Most activities have religious values. Particular religious emphasis is laid on the ideas of community of goods, non-resistance, and complete separation and avoidance of the world.

6. Summary and Conclusion.

In the concluding chapter we shall attempt to summarize the various phases of the treatment given the subject and make a concluding statement in regard to the factors that contribute to the sustenance of the Hutterites.

This study will use the source material listed in the bibliography. Most of the books are not devoted exclusively to the Hutterites, but have small sections dealing with the Hutterites. By far the most important source material are the two large books edited by Zieglschmid which are devoted entirely to the Hutterites, and the smaller book by Rideman which contains the religious thinking of the Hutterites. Zieglschmid's books are the publication of the original Hutterite documents. Das Klein-Geschitsbuch der Hutterischen Bruder covers the

later part of Hutterite history and is written in good German. It is a work of seven hundred and eighty-one pages. The work covering the earlier history of the Hutterites is called Die älteste Chronik der Hutterischen Brüder and is a work of over a thousand pages. This is written not in good German, but in the Hutterisch-German dialect, in broken sentences, and is most difficult reading. It is almost necessary to know the Hutterisch dialect in order to know the meaning of all the words. A good example of the difference between the regular German and the dialect is the word "colony". In regular German it is "gemeinde", but the early Hutterites wrote it "gemain." Rideman's book on Hutterite theology is a work of over three hundred pages and was written in German in 1565.

It should be mentioned that a source of inestimable value to the writer is the fact that he was raised in a Hutterite community and among people who were themselves formerly colony people. There were also colonies not too distant and frequent visits were paid to the Brüderhofs. Last summer it was the writer's privilege to visit six different colonies, and he has many friends living on colonies at the present time.

CHAPTER II
A HISTORICAL SURVEY

CHAPTER II

A HISTORICAL SURVEY

In order to clarify the problem and to introduce the reader more intimately to the Hutterite people, it is necessary to give an historical survey of the early origin, growth and development, pilgrimages and journeys down to the present time.

A. Origin and Early Development in Moravia

There is a great deal of misunderstanding in regard to the origin of the Hutterites, and often they are associated with groups which is not warranted. While it is true that the sources concerning their founding are few, nevertheless there is substantial and reliable information which enables us to gain a clear understanding as to the origin and growth of the early group.

1. The Unrest of the Early 16th Century and the Anabaptists.

Europe at the beginning of the sixteenth century was going through a very grave period of its history. The Church was just emerging from the Middle Ages and was filled with corruption to the extent that many people were aware of it. Reformation was the thinking of the day. Many felt that the Church had left the principles of the early Christian Church and had replaced them with a system of man-

made principles that were directly antagonistic to the will of God. Everywhere the Roman Catholic Church had to take the defensive position and attempt to keep reformative movements suppressed.

Among the strongest reformative movements was a group known as the Anabaptists which originated at Zwickau in Saxony.¹ The distinguishing mark of this group was that they did not practice infant baptism but believed in baptism upon confession of faith.

In a very short time there were many different sects that gathered or organized apart from the established church and most of these, since they were in agreement with the Anabaptists in respect to baptism of believers, were falsely called Anabaptists and classified with that group. This is one of the main reasons for the severe persecutions of the Hutterites. It was rather difficult for an outsider to distinguish between the Hutterites and the Munsterites, for example, and thus even against their continued protests the nickname "Anabaptists", which had become a stench in the nostrils of western Christendom, was forced upon them.

2. The Swiss Brethren.

The Hutterites descend from a group known as the

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1. C. H. Smith, The Story of the Mennonites, p. 36.

Swiss Brethren, who constitute the oldest group of "Anabaptists" (term used to mean baptism of believers). The founders of the Swiss Brethren Church were Grebel and Manz, who were followers of Zwingli until he changed his position in favor of the Church and State being united. In 1525, they organized themselves as a separate church, forsaking and renouncing the Roman Catholic Church, and not the Reformed Church, which did not yet exist.¹ Mass was abolished in Zurich on Easter, 1525, the date which is often considered to be the birthday of the Reformed Church. The Hutterian Brethren differed from the Swiss Brethren (today called Mennonites) mainly by their practice of "all things in common."

3. Relation to the Mennonites.

Often the Hutterites are regarded as Mennonites, which is not really true. They do spring from a common background, and the beliefs held by the two groups are almost identical with the exception of communal ownership. But the Hutterites technically never were Mennonites.

In the year 1536, a Catholic priest renounced the Roman Church and gathered together a group of Anabaptists. The Hutterian and Swiss Brethren were, however, left untouched by his influence for some time. It was

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1. J. Horsch, The Hutterian Brethren, p. 3.

half a century after the rise of the Swiss Brethren before Menno Simon's principle writings were translated into German and available to the Swiss. Since the Swiss Brethren substantially agreed with the followers of Menno Simon, they adopted the Mennonite name and joined that group. Hence, the great majority of Mennonites in America are descendants of the Swiss Brethren. The Hutterites, on the other hand, never did join the Mennonites but remained a separate body.

4. Moravia and the Beginning of a Bruderhof at Bogenitz.

With the increase of opposition to the Catholic Church of Rome, the "Romans" naturally counterattacked as best they could and started a ruthless campaign of persecution. This was not confined to the Roman Church only, but later was carried out at as ruthless a pace by the Reformed Church.

Moravia temporarily at least offered limited tolerance. Many of the persecuted fled there, particularly the Swiss Brethren. They came from all parts of South Germany and the Tyrol to Nickolsburg, where they heard there was tolerance.

A group developed in Moravia, largely from the Swiss Brethren element, who differed from Balthasar Hubmaier, the recognized Swiss Brethren leader, on certain points. In 1526, they organized into their own congregation and, in a

year's time, thousands were added to this new group.

This growth was short lived, however, for they were soon informed by Leonhard von Liechtenstien that they could not remain unless they attended worship held by recognized pastors of the place. Many rejoined the Hubmaier group.

In the spring of 1528, a group of between two and three hundred departed from Nikolsburg under the leadership of Jacob Widemann, who was finally executed for his faith in Vienna in 1535.¹ The Chronicler of the Brethren, a diary of the Hutterites, says that on that same day they first encamped at the vacated village of Bogenitz. Here they are supposed to have chosen a minister of temporal needs. Their poverty was very great and, of necessity, they were compelled to accept a form of organization that would be able to manage most efficiently the little they had. According to the Hutterites, the only reliable source available, it was here that men of good report spread a cloak and "every one laid down on it his earthly possessions unrestrained and with a willing mind, according to the teachings of the prophets and the apostles." This was the beginning of a communal way of life, although previous to this they had practiced it to a limited extent by giving of their property to those in need. From now on they were to have no

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1. J. Horsch, Mennonites in Europe, p. 149.

private property but were considered "a community of saints." They called their holdings a "Bruderhof" which is the German word for a "colony." One of the chief complaints that this group had against those from whom they withdrew was that they had not opened their homes to pilgrims and other refugees who were coming into Moravia.

From Bogenitz, upon the invitation of the civil authorities (the Lords of Kaunitz), they moved to Austerlitz. The lords sent word saying that even if there were thousands of them, they would be welcome to come. The lords sent wagons to assist them in moving, gave them a suitable building site, and provided the necessary building material. It is here that they first built community houses.

5. John Hutter and Expansion.

The Hutterites take their name from their ablest leader, John Hutter, who was burned alive at the stake on February 26, 1535, at Innsbruck in the Tyrol.¹ In 1529 John Hutter was in the Tyrol and there ministered to a group of Anabaptists. He was sent to visit the Brethren in Austerlitz for information about their church. In the name of his church at Tyrol, he united with a church at Klausen with the hope that he would move his church to that location.

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1. J. Horsch, The Hutterian Brethren, p. 1

Shortly after his return to his church in Tyrol, a division took place in the church at Austerlitz. A more strict party of about one hundred and fifty persons under the leadership of George Zaunring, moved to Auspitz in January, 1531. It appears that the group as a whole was getting away from the idea of community of goods. This new group, in great poverty, established a common household in the strictest sense. Hutter, having again come to that area, was chosen as its head pastor in 1533. It was primarily through the efforts of Hutter and his assistants that a strict discipline and rigorous order of community of goods was established. Two years later Hutter was put to death, but only after he, with the capable assistance of Peter Rideman (when the latter was not in prison), had put the Bruderhof on its feet and built up an institutional authority to replace leadership. Because of this, the welfare of the Bruderhof was not greatly affected by his death. After this the number of Bruderhofs increased rapidly and were only held down later by almost constant persecution. Many fled from Tyrol and other parts of Europe and came to Moravia to live in Bruderhofs.

6. Gabrielite and Philippite Brethren.

There were other communistic societies which sprang up in Moravia during the first decade of the Reformation period. Moravia was at that time part of Austria. Besides

the Hutterites, there were two groups called the Gabrielite and the Philippite Brethren, each named after its founder. The Hutterian Brethren were the strictest of the three, and the other two finally united with them.¹

7. Persecution.

Expansion and growth did not continue long before a severe era of persecution set in. King Ferdinand never did like the Hutterites and only withheld his iron hand of persecution as long as he did because of the powerful noblemen who greatly profited from the industriousness of the Hutterites.

In 1532, the King passed an imperial edict forcing all Hutterites to leave the country immediately.² At this time there were about twenty-six Bruderhofs. The nobles wrote to Ferdinand saying that banishment of the Brethren would mean great loss to the country, but their plea was to no avail. Many of the Hutterites crossed into Hungary where they were not any more welcome and were driven back. Most of them spent the next few years wandering about, seeking refuge in forests, waste places, caves, rocks, and finding food and clothing as best they could. Everyone was forbidden by penalty of death to give them help or sell them food or clothing. They were declared outlaws.

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1. Horsch, The Hutterian Brethren, p. 5.

2. C. H. Smith, The Story of the Mennonites, p. 72.

In time, however, the noblemen won out by refusing to carry out the well organized plan of the state to annihilate the Hutterites completely, and by 1552 persecution had again almost entirely ceased. Many of the exiles returned to their former homes and new ones were built.

In a few years the people who had been completely scattered and disintegrated were again organized. They were, however, never entirely safe from attack. An example of what they might expect at any time is this incident which occurred in 1539.¹ Without warning of any sort the Bruderhof south of Nickolsburg was suddenly taken by order of the King and cast into the castle of Falkenstein. Here they were visited by priests who attempted to convince them of their error. Failing in their efforts, the authorities finally released the women, but held about ninety men for galley service against the Turks.

During the Samalkald War the Hutterites again suffered untold persecutions. After Emperor Charles had his political problems under control, he devoted more of his time to making his empire safe for Catholicism, which resulted in his determination to get rid of the Hutterites.

With the Treaty of Augsburg in 1555, some degree of tolerance was granted to dissenting groups. It is the period following that treaty that is spoken of as the

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1. Smith, The Story of the Mennonites, p. 346.

"Golden Age" in the Chronicles. This ideal period of growth and prosperity lasted from about 1563 to 1592. Conservative estimates judge the number of Hutterites during this period to have increased to 15,000 souls, living in about fifty Bruderhofs. Professor Joseph Loserth is of the opinion that the Hutterites were really a very select people during this period and that probably the whole population of the southern half of the province of Moravia would have been absorbed if the Thirty Years' War had not had such a disastrous effect on the dissenters and destroyed their households.¹

It was during this period that the Hutterites had a tremendous missionary zeal. They offered a particular appeal to the unfortunates, and at this time the number of destitute and homeless had increased. They were willing to share not only their faith but their property as well. Streams of people from other countries poured into Moravia. Missionaries were sent to other countries to invite the persecuted. This was, of course, a dangerous thing, since non-conformists were still outlawed everywhere else in Europe and scores of the missionaries lost their lives, their deaths being recorded in the Chronicles.

The Golden Age did not last very long. True to the old saying "after the quiet, the storm," even before

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1. Horsch, The Hutterian Brethren, p. xv.

the end of the sixteenth century the Hutterites entered an era that proved to be the darkest chapter of their history.

For the next hundred and fifty years, this slowly-vanishing group of devoted Christians kept up a brave but losing struggle against the greatest odds: the marauding armies of the Thirty Years' War, the plundering Turks during the second half of the seventeenth century, and finally the ruthless zeal of the Jesuits who were determined that sects not officially tolerated by the Augsburg agreement of 1555 must be exterminated from the Catholic possessions of the Hapsburgs. Each contributed to their extermination in Moravia.

Especially during the Thirty Years' War, the Hutterites suffered horribly for they were living right in the heart of the battle. Their Bruderhofs were burned and their well-filled granaries, fat cattle, and fine looking horses offered special temptations to both armies.

To make matters still worse, in the year 1624, another edict was issued ordering all of Hutterian persuasion found in Moravia fourteen days after the issuing of the decree to be put to death without further formality, by being hanged on the nearest tree, or burned at the stake.¹

The Hapsburg possessions had by now come under complete control of the Roman Catholics, and the tolerant

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1. Horsch, Mennonites in Europe, p. 154.

Liechtensteins, on whose estates the Hutterites had enjoyed a long period of comparative peace, had in the meantime been succeeded by the intolerant van Dietrichsteins, whose head was a cardinal in the Church. In vain the poor Hutterites pled that they be given at least until spring before having to evacuate, but they were driven out in the middle of winter. There were now several thousand of them who lived in some twenty of the remaining Bruderhofs. Most of them who were able, having escaped the sword as well as remained true to their faith, fled to Hungary and Transylvania, found temporary homes there, and managed as best they could. Others found their way to Sabatisch and Lever where Bruderhofs had been established in the preceding century.

By 1631, the last household had vanished from what once had been the "promised land" of Moravia.¹

B. Sojourn in Hungary and Transylvania

The persecution had been so terrible that the number of Bruderhofs existing in Hungary and Transylvania after their ejection from Moravia was only about half a dozen and numbering not over two thousand Brethren.² A new Bruderhof, mostly refugees, was started at Alwintz in the southeastern corner of what was then Transylvania and now is part of

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1. Horsch, Mennonites in Europe, p. 154.

2. Ibid., p. 154.

Romania. They had been invited there by Bethlen Gobar, the famous Prince who was also one of the Protestant generals during the war.¹

In 1665, conditions were so bad that two brethren were sent to lay their needs before the Mennonite congregations in the Netherlands. Large contributions were received as a result.²

The hundred years in Hungary and Transylvania are a very dark period, for it was a time when the Hutterites were seriously put to a test of their faith. Many could not stand the strain. As was said earlier, their number at best was never over one to two thousand while in these two countries, and that number was fast diminishing. They were continually being overrun by raids of armies that devastated their property and murdered them in large numbers. And so the story of these poor people moves on. It is remarkable how they hung on to their convictions and chose rather to die or to wander from land to land than to give up their faith.

1. The Jesuit Attack - the Abandonment of Communal Life.

No sooner had the Turkish danger subsided than a successful attack was launched on the Hutterites---this time by the Jesuits. The Jesuits were determined that all Ana-

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1. Smith, The Story of the Mennonites, p. 369.
2. Horsch, Mennonites in Europe, p. 154.

baptists were to be rooted out. This program reached its peak in the reign of Maria Theresa who herself was a Catholic.

The lot of taking care of the Hutterites fell upon Delphini, a Jesuit who advocated entire extinction. He was given the power to do whatever he thought best, either to convert them or to drive them out of the land.¹ He immediately took advantage of his position.

Delphini centered his program on undermining the faith of the young Hutterites, and in this he was remarkably successful. He compelled the Brethren to give up all their religious material and substitute Catholic material. He forced them to send their children to the priests for baptism and ordered all to attend Catholic services. He strictly forbade them to hold meetings of their own, and when this was disobeyed, he was right there to break up their meeting and compel them to stay and listen to a Catholic sermon. They were literally forced into Catholicism. Many chose rather to die, but others rationalized by saying that they were still true Hutterites and would simply go through the outward actions compelled upon them which would not change their inward hearts, until the right time came again to do what they believed to be the faith that should be practiced. This might have worked with the older

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1. Smith, The Story of the Mennonites, p. 372.

people, for their convictions were never changed, but the children gradually turned into Catholics.

However, it was not a complete success for the Catholics, for they later tried and succeeded to tempt most of the Hutterites into a compromise. The Brethren were able to maintain some of their beliefs both socially and religiously (community houses, for example) if they accepted a few of the fundamental Catholic doctrines such as infant baptism and attendance of Catholic services. They were also permitted military exemption and did not have to pay certain war taxes. This compromise was finally accepted by most of the Hutterites in Hungary and Transylvania, and the decline of religion among the Hutterites due to Catholic propaganda was so great that most of them even abandoned the communal form of living within a short time. Those Catholicized Hutterites who remained in Hungary are still there and are called Habaner, although the reason for the name is not known.¹

2. New Blood from Carinthia - Restoration of Communal Living.

Perhaps the factor that saved the whole Hutterite movement was the appearance at that time in the archduchy of Carinthia, part of the Hapsburg empire, a small group of Christians who had peculiar views. They were not really Lutherans, but because they did have some doctrines in common with them, they were generally known as Lutherans.

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1. John C. Wenger, Glimpses of Mennonite History and Doctrine, p. 59.

This group was influenced most by their own independent reading of the Bible, and to some extent, by the author Johann Arndt.

Lutherans at that time were not allowed in Carinthia, so the Empress had these people deported at government expense to Transylvania where only the Lutheran and Catholic religions were tolerated, and where they were promised new homes upon arrival. This did not work out, however, for the Lutherans in Transylvania did not live up to the expectation of the imported group and, because they had refused to take the oath of allegiance to the Empress, they were not given the land. Thus they were set adrift looking for shelter and work as best they could. Some of them happened to wander into the Hutterite community where, to their surprise, they found views and practices more like their own than they had ever seen. Most of them ultimately joined the Hutterites, and from then on became a real part of the Hutterite movement. In fact, the large majority of Hutterites in North America today - Kleinsasser, Hofer, Mueller, Glanzer, Waldner, etc., trace their origin back to Carinthia. This grafted group seems to have been responsible for the restoration of communism.

It is not easy to ascertain whether or not a Bruderhof was actually re-established in Transylvania, or if they had to wait until they left the country. It is certain that the desire to do so was stimulated, if not

actually carried out.

This new group of Carinthians, by casting their lot with the despised Hutterites, forfeited the tolerance promised them. They now either had to become Lutherans or Catholics, or else get out of the country. Their leaders were soon arrested and put into prison.

Both the new group and the faithful few of the older group finally decided to chance crossing the Carpathian mountains into Wallacia, a Turkish land, where there was no such thing as Catholic, Lutheran or Hutterite, for all Christians looked alike to the Turk. A group of sixty-seven tired souls assembled at Creutz, near Alwintz, for the trip.¹

C. In Wallacia and South Russia

The sixty-seven who left Transylvania went in a caravan of two small wagons drawn by oxen and carried as much of their personal belongings as was possible. They had to leave most of their possessions and property behind. Their hearts, quite naturally, were heavy. All who were able walked along with packs on their backs, and only the feeble could be given a place on the wagons. They traveled by night and tried to avoid the larger towns. It was very difficult traveling across the mountains, but finally they

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1. Horsch, Mennonites in Europe, p. 154.

reached the border of Wallacia, and from there they sent a delegation to Bucharest to find a permanent location. A sympathetic German, who had a large estate nearby, provided a temporary home for the tired pilgrims.

1. The Brief Period in Wallacia.

A Bruderhof was established in 1752 and held in strict order by the leaders Matthias Hofer, Joseph Muller, and George Waldner. Matthias Hofer especially seems to have been a zealous man and the leader of the little group. He is often called a poet, dreamer, and grumbler. He spent sixteen years in prison. His strictness was so extreme that it caused a great deal of dissension among the group.

He is spoken of by Johann Loserth:

He knew the Scriptures as thoroughly as the Lord's Prayer, could repeat the Psalms from memory as well as all the chapters of the Bible which contained prayers. In the beginning he rendered much service in establishing the brotherhood; he wrote about thirty hymns in prison; the brethren, above all the bishop, Hans Kleinsasser, followed his advice and counsel to a great extent; but in many respects he went too far, and was too strict, so that the brotherhood was repeatedly threatened with division. In accord with Psalm 134, he demanded prayer before and after midnight, and wished to have prayers loud and in concert, not silent and in secret.¹

The stay of the Hutterites in Wallacia was very short, for again they found themselves in the heart of a

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1. Johann Loserth, Mennonite Quarterly Review, Vol. 4, No. 2, (April, 1930), p. 93.

battle-- this time the Russian-Turkish War. Persecution was as bad as before, and they decided to take to the road again.

2. The Invitation from Russia.

While in Wallacia, the Hutterites won the friendship of General Semetin, the Russian general in Moldavia. He advised them to move to South Russia where they would find the religious liberty for which they had been looking so long. He provided wagons, oxen, and passports, even making arrangements for a loan so that they could establish a Bruderhof in Russia. They took the general's advice and arrived in Russia in 1770. They settled on the estates of Field Marshal Count Romanzof on the River Desna in the province of Tscheriringov.¹ Here, once again, they started life anew. Russia was in need of thrifty farmers to build up the area around the Black Sea in Southern Ukraine, and the Hutterites had a part in that program.

After they had been in Russia for a few years, the colony was greatly increased. New Bruderhofs were formed by the arrival of those prisoners released by the Hapsburg authorities, and those who had remained faithful in Hungary. Also returning to the fold were some who had joined the "Habaner" under pressure. By 1800 all of the "true" Hutterites had left Hungary and Transylvania and the "Habaner"

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1. Guy Franklin Hershberger, War, Peace, and Non-resistance, p. 83.

colonies, in the course of time, were assimilated by the community in which they lived.

3. Prosperity in Russia.

The Hutterites living in Russia for a time found the Utopia about which they had dreamed. They were granted full religious tolerance and liberty, military exemption, as well as financial aid and other concessions that Catherine the Great was making to industrious farmers at that time. As before, they again settled down to a prosperous life. One may comment that it is rather odd that this group of Christians were hounded all over Europe by other Christians but finally found peace in the midst of the heathen Turks and the half-heathen Russians.

Undoubtedly, the Hutterites at Wischenka were given too much liberty and prospered too greatly, for the native Russians themselves were still serfs. When Count Romanzov died, his son forgot about the promises made by his father and tried to reduce the Hutterites to serfdom, the state of the rest of the people.

The Hutterites appealed to St. Petersburg and were given land south of where they were then located, in the community where many Mennonites were settling. In 1801, the colony of forty-four families moved to their location called Raditschev and re-established a Bruderhof along the old communistic lines. Even when they did not practice communism

they lived in colonies (in the village sense of the word), making it difficult to distinguish the periods when they did or did not practice communism.

Shortly before the movement to their second location in Russia, Joseph Mueller and Christian Hofer returned to Carinthia and managed to get an audience with the Emperor Joseph concerning their property which they had left in his country when they fled. He gave them a very hearty reception, but they were never able to recover their property which was valued at 2151 gulden.¹

The Bruderhof slowly grew but never reached the efficiency that the Hutterites had known while under persecution. The community life did not seem to function smoothly, and profits were not always turned over to the common treasury. Some preferred more liberty than they could have within the Bruderhof, and private initiative and personal gain were luring many toward the desire to be outside the Bruderhof.

4. Internal Conflict Between Individualists and Communals.

The real test of the Bruderhof came not from without but from within the colony. The struggle focused in Johann Waldner who "would rather go to the martyr's stake than give up the old traditions;" and Jacob Walter, who had built a house for his own family outside the community house

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1. Horsch, The Hutterian Brethren, p. 110.

and "would die before going back to community life again." This division divided the colony into about equal portions over this crucial matter, and both were equally stubborn.

The government at St. Petersburg attempted to bring about unity, but all efforts failed. Walter and his party withdrew, taking with them their share of the property. But the situation finally resolved itself, for those who withdrew soon found that life outside the colony was not what they had anticipated and so returned. However, a short time later, a fire destroyed the buildings of the old Bruderhof. Rather than rebuild, both parties now agreed to abandon the "communistic way" and distribute the property. So, in 1819, the "way" was again given up. Once before it had been given up under Jesuit pressure.

5. Restoration of Communal Life and Conflict with the Government.

The Hutterites again grew so large that they needed more land. In 1842, seventy families moved to the Molotachna region where they built a colony (in the village sense) which they called Hutterthal. In 1853, a second village was established which was called Johannesruh, and in 1857 another one called New Hutterthal.¹

In 1845, a group of the Hutterites asked the Russian government for permission to organize a Bruderhof

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1. Horsch, The Hutterian Brethren, p. 114.

but without success. In 1852, twenty-three families of the Hutterthal colony attempted to re-establish a community of goods but failed. It was in 1859 that elder Michael Waldner organized a number of the poorer families of the villages into a Bruderhof of the old order, which was called Hutterdorf. Darius Walter, the following year, established another Bruderhof.¹

In a few years it appeared that Hutterite religious liberty would again be interfered with through compulsory military service to the Russian government. Immediately they lifted their eyes to see where they could again find conditions in harmony with their convictions. America seemed to be the solution to their problem.

In 1873 a delegation from Russia visited America in search of a suitable tract of land for colonization. On July 27, 1873, they were given an audience with President Grant and were received in a friendly manner.² When the men returned home and told the good news, hundreds prepared for emigration. Farms were sold at half their value.

The Russian government immediately became alarmed for they did not want to lose their best farmers who, with the Mennonites, had made the Ukraine the granary of Europe. The authorities knew it would constitute a serious shock to

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1. Horsch, The Hutterian Brethren, p. 114.

2. Horsch, Mennonites in Europe, p. 280.

the economic life of the country. They did all they could to make leaving difficult, but to no avail. General von Todtleben, a humble man who spoke German fluently, was sent to the colonies to find out on what conditions they would stay. He finally promised them full military exemption saying that their young men could do forestry work. But the Hutterites were sceptical about promises-- they had been refused before - and made plans to move to the new continent.

D. Movement to and Growth in North America

The Hutterites came to America in three groups. The Hutterdorf communists came first in 1874, followed by Hutterthal and Johannesruh in 1877. The rest came in 1879. These people settled in the Dakotas on or near the James River, some in Bruderhofs and some on individual farms. The number was about equally divided. Those who had lived in Bruderhofs in Russia tended to do so here, although some others also joined.

The first group that came consisted of two hundred and fifty persons, and most of these decided on the Bruderhof of the old order. Two Bruderhofs were organized: the Bon Homme and the Wold Creek colonies.

This group did not take advantage of the Homestead Law because they could not get a large enough tract of land.

The Dakota Herald of Yankton, South Dakota, August 25, 1874, says, "Honorable W. A. Burleigh yesterday sold 2,500 acres of his large farm near Bon Homme, the purchasers being a society of Russian Germans banded together after the name of communists. They have paid \$25,000; \$17,000 in cash, and the rest in installments."¹

In 1877, the group, consisting of seventeen families, established another colony called Elm Spring. The final group came in 1879 and consisted mostly of non-communal Hutterites. Among this group was the writer's grandmother who is still living.

1. Non-Communal Hutterites in America.

A word should be said before completely leaving the Hutterites who did not take up the community form of life in America. This group has also grown, but has more or less been assimilated by the community in which they live. They formed congregations of their own, and at present number eleven churches all located in South Dakota. It is doubtful if these will ever again become colony people.

In time, some of these churches joined the Krimmer-Mennonite Brethren denomination. The rest formed an organization of their own, but during the war practically all of this latter group joined the General Conference of the Mennonite Church of North America. They still hold their own

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1. C. Henry Smith, *The Coming of the Russian Mennonites*, p. 161.

yearly conventions. The chief reason for joining the Mennonite Church was to achieve more efficiency in regard to Selective Service. These may now well be called Hutterisch Mennonites.

2. Phenomenal Growth of Colonies.

All of the subsequent colonies in North America were an outgrowth of the three original colonies that were established in South Dakota. The colony people had a phenomenal growth in Dakota. Before long colonies were scattered all along the James River. They liked to locate on the river for various reasons, the chief one being that it supplied a source of power for their mills. In North America these people have been occupied chiefly in agriculture, in contrast to some of the industrial enterprises of their early history.

From the three original Bruderhofs, by 1947 a chain of fifty-nine Bruderhofs with a population of seven thousand and twenty-three souls had developed in North America. Of these there were only eight colonies in South Dakota that year-- the rest had moved to Canada.¹

All Bruderhofs in North America are classified in one of three groups. The "Schmiede-Leut" are those who descended from the Old Bon Homme colony which located eighteen miles west of Yankton. They are called by that name

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1. Zieglschmid, op. cit., p. 686.

because their leader was a smith; that is, a blacksmith. The "Darius-Leut" are those who descend from the Wolf Creek colony near Freeman, and whose leader was Darius Walter. The last group are the "Lehrer-Leut", a branch of the Old Elm Spring colony which settled near Parkston. These are called by this name because the two leaders who led the emigration of this group were teachers, the meaning of the German word "lehrer".

3. The Migration to Canada and the Desire to Return.

Before 1918, all Hutterite Brethren were located in South Dakota. At that time they had seventeen colonies with a population of over three thousand people. In the next section of this paper, under the title "Types and Causes of Persecution", the writer has described the treatment received by the Hutterites during the First World War. As a result of this treatment, when the second war threatened, a large migration to Canada took place, since Canada gave them the assurance of exemption that they desired. By the time America became involved in the Second World War, all but three Bruderhofs had moved to Alberta and Manitoba.

In 1942, one of the most unfair Canadian laws ever to have been put on statute books was passed.¹ This

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1. A law prohibiting the purchase of land by a Hutterite which, along with their behavior in Canada, is discussed in the next section of this paper.

law, added to the fact that tolerance was granted to conscientious objectors in America during this war, has caused the Hutterites in Canada to turn their eyes again to America. The Freeman Courier, the local paper of Freeman, South Dakota, almost weekly carries articles about Hutterite activity. In the April 22, 1948, No. 2 issue, appeared news to the effect that six men from the Bon Homme colony of Manitoba were in Frankfort, South Dakota, trying to close a deal for the Johnson ranch which is located four miles south of Frankfort. In the issue published a week earlier, the same paper carried the news that the Miami colony of Alberta had started a branch colony at Conrad, Montana, consisting of one hundred and eight souls under the leadership of the Reverend John Wipf.

E. Types and Causes of Persecution

It is very fitting and profitable to consider some of the types and causes of persecutions which the Hutterites have had to endure in their long and often most difficult existence. These persecutions are vividly written about in the Chronicles, the reading of which always melts the heart of a Hutterite. It has been said earlier that the persecutions were severe, but it is not possible to over-emphasize the severity of these persecutions.

1. In Europe

The Hutterites were not the only people to suffer persecution during the early period of their history in Europe, but perhaps they did receive the severest treatment, which is due, in part, to the ability of their members to stand so fast in the faith. Most of the early Anabaptist leaders died a martyr's death. In the first ten years, it is estimated that more than five thousand of the Swiss Brethren were put to death in Switzerland and the surrounding territories.¹

a. Non-conformists.

The first reason for the persecution of the Hutterites was that they were non-conformists, and non-conformists were simply not allowed. They were considered heretics, and heresy was punishable by death. Hundreds of Hutterians were put to death because they were dissenters from the Catholic Church. It is not surprising that this took place during the early years of their history, but it is hard to understand why even in the latter part of the eighteenth century the Hutterites were still being put to death for that reason. Their main contentions concerned infant baptism, the principle of union between Church and State, the priesthood of the believers, and the use of force especially in regard to church membership. The Hutterites believed in a permissive religious principle.

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1. Hershberger, op. cit., p. 76.

b. In Advance of their Time.

It is a fact that the Hutterites in Europe were far ahead of their time. Society in general had degraded to a miserable state--the feudal system. The Hutterites were a group who were making a diligent attempt to reconstruct the economic and social organization. They were a group of industrious, honest, work-loving people, in contrast to the laziness of the majority of people. They saved their earnings (common treasure) rather than spend it on riotous living. This gave the common people the idea that the Hutterites were rich and had large amounts of money hidden. It is true that they were wealthy--more so than the majority of people--but they did not have these alleged large treasures. This produced jealousy, however, which was one of the main causes of persecution. At any time, they could expect a raid and see their possessions carried away. What was even worse, they were often tortured to death in an attempt to force them to say where their supposed sources of wealth were hidden.

The feature that did enable the Hutterites to achieve the high state of progress and prosperity which they enjoyed, was their community of goods and social organization. They had deep religious convictions in this matter, and felt obligated, to the point of death, to the principle of human brotherhood and what they understood it to mean. To be a true follower of Christ, one must have Christian

love which expresses itself in service to others, and their concept was not only limited to the Brotherhood. They were possessed by the "give" and not the "get" idea to society. When driven from their homes, their main regret was not bodily suffering as much as it was the deprivation of brotherly fellowship.

The Hutterites were among the most skilled people of their day. Their industry had reached a standard of excellence. Their children were given vocational education. They were among the most skilled masons, blacksmiths, tailors, wagoners, medical men and women of their day. No wonder the nobles desired their services. The amazing fact is that, even with their conservatism, they were able to maintain progressive standards far above the general achievements of their environment.

The Hutterian doctor, George Zobel, was called to the imperial court of Prague in 1585 to give treatment to a serious malady that had befallen Emperor Rudolf.¹ The Emperor was soon well again.

In 1599 this same Zobel was called into counsel by the imperial authorities in connection with an epidemic which was raging in Bohemia.²

c. Refusal to do Military Service.

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1. Horsch, Mennonites in Europe, p. 151.

2. Horsch, The Hutterian Brethren, p. 38.

Later, the chief cause of Hutterite persecution was in regard to military service. They adhered to a strict principle of non-resistance, and this is what makes all the persecution so much more unnecessary. The Hutterites would never have thought of harming anyone or retaliating. They absolutely refused to have anything to do with war, and thus were considered traitors and forced to take a traitor's punishment.

d. Methods Inflicted against the Hutterites.

Of the hundreds of specific persecuted individuals who could be mentioned, only a few will suffice to give a small sample of what was carried out on a large scale through most of the early history of the Hutterites, even extending down to the First World War.

In 1535 and again in 1548, all of the Hutterites were ruthlessly driven from their homes in Moravia. In a night in 1620, fifteen hundred troops attacked the Bruderhof at Pribitz in Moravia and in three hours had murdered fifty-six and so wounded sixty others that many died later.¹

During the Turkey-Austrian War in 1593, the twelfth year of the war, not less than sixteen Bruderhofs were destroyed by the Turks and their allies, and hundreds of Hutterites were murdered and carried off into slavery.²

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1. Horsch, Mennonites in Europe, p. 151.

2. Ibid., p. 153.

Some terrifying incidents are related by

Mr. Smith:

In 1588 Hans Raiffer, a smith by trade and a minister, was apprehended on his way to the Netherlands. After being put through the most cruel torture on the rack in the hope of turning him from his faith, he was tied to a stake with a rope about his neck, and a chain around his limbs, and in this position burned to a crisp. The executioners explained that they were reluctant to carry out these orders, but if they had not the new Emperor would punish them. In the year 1556, a minister was drowned at Benice, and another executed with the sword at Innsbruck. In 1571 Wolf Binder was arrested in Bavaria, and stretched on the rack until it seemed that 'the sun would shine through him.' Refusing to forsake his faith, he was released from this cruel instrument of torture, and with a song of his own composition on his lips was mercifully beheaded.¹

In 1619 twelve of the Bruderhofs in Moravia were completely burned to the ground, seventeen others damaged, forty men and women cut down in cold blood, and two hundred horses and all the cattle and sheep driven away.²

Every conceivable inhuman kind of injustice and torture was used against the Hutterites. They "burned them with hot irons and flaming torches, poured hot grease over their bare bodies, cut deep wounds into their flesh, which they filled with powder, then ignited, jerked off their fingers, slashed into them with their swords as though they

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1. Smith, The Story of the Mennonites, p. 350.

2. Ibid., p. 367.

were cabbage heads. One Brethren had his head completely twisted about so that he actually faced straight backward.¹

The best way to characterize the persecutions in Hungary and Transylvania is to repeat a few random extracts translated out of the Chronicle by Dr. Smith:

1658. In this year the principality of Sieben-bergen was run over with Turks and Tartars, robbing, murdering and burning with great damage to all the land. Over 1000 people were murdered. An unmentionable number of people and cattle were carried away; the whole land was devastated. Alwintz was almost totally destroyed.

1659. This year in the month of May there were two heavy earthquakes which shook the buildings, which God sent us no doubt for a good reason.

1663. On the third day of September the Turks and Tartars arrived at Dechitz a short time before dinner. They took captive thirty-five souls, and two of the Brethren were cut down and murdered. The buildings were burned down and all the crops in the fields destroyed. The next day the community at Sabatisch was destroyed.

1667. On July 9, about noon at Seniz it rained copious drops of blood which was seen by numerous witnesses.

1678. On April 27 a sister by name of Susanna, who had been held in captivity by the Turks for fifteen years, was released upon payment of 150 florin ransom money and restored to us again without the loss of her faith. God be praised.

1679. This year was one of great heat which caused a great deal of sickness, including the pest and other evils, and took many lives. It is reported that in Vienna 20,000 died, and in Pressburg over 11,000. No doubt it was a visitation of the hand of God because of the sins of the people without any signs of repentance.

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1. Smith, The Story of the Mennonites, p. 368.

1683. The year ended with great tribulation, fear, terror, misery, famine and death. It often seemed as though everything would go to ground. Many children and older people died.

1773. In this year came the terrifying mandate that we should not baptize our new born babes, but that we must take them to the priests for baptism or suffer a heavy penalty. The elders and the superintendent together with the Brethren met at Sabatisch to consult regarding this unheard of order, and decided not without many tears and twangs of conscience, to obey this order, since there was no other way out of this tyranny. This decision caused a great deal of dissatisfaction in the church, and resulted in a division.

1748. In October, Zacharias Walter wrote the Mennonite pastor at Amsterdam, Johan Deknatel, concerning certain points of doctrine.

1749. This year the Brethren in Trenchin also were ordered to have their new born babies baptized by the Catholic priests.

1754. The entire community at Sabatisch consists of 220 souls. They refrain from making proselytes. The Habaner among them, however, are not permitted to enter the Catholic Church when they take their children there for baptism. They pay little attention to church holidays. They bury their dead in their own church yards which they call "Garden of the Dead." Young people among them drink only water, from twenty years on also beer; but wine only the elder people and the sick.

1761. On March 21, Jesuit missionaries, accompanied by four guards, appeared at Sabatisch, arrested three of the leaders, Walter, Pulmon, and Cseterle, and took them away. The meeting house was closed, the key turned over to the Jesuit representative, and the brethren were warned that they must attend his preaching and send their children to his catechetical class. They were ordered to give up all their books, to dismiss their teachers, and send their children to the Catholic schools. Many of the brethren vigorously protested against these measures and cried out that they would rather

lay their necks on the block and lose their lives than obey the Catholic priest and send their children to his school.

1786. Old Jacob Miller died at Sabatisch a heretic. This Miller declared in his day that he joined the Catholics only to enjoy peace. In his heart he always remained true to the faith of his fathers.¹

It is no wonder that the Hutterites soon lost their early missionary zeal and slowly, and perhaps unconsciously, reached a point where they were content to be "die stillen im Lande" (the quiet people in the land).

e. Testimonies on the True Character of the Hutterites.

That the Hutterites in Moravia were true centers of Christian life and activity is not only brought out by Hutterite writings but by others as well. J. H. Kurtz, a Lutheran church historian, says that "they were noted for their sincere piety, exemplary discipline, moral fervor, strict industry, conscientiously fair business dealings, unparalleled patience in sufferings, but above all for their wonderful martyr-courage and martyr-joy."²

Dr. Joseph Beck, a Roman Catholic historian, says that "to die to the world, to manifest humility, meekness and patience in all conditions of life, to hold death for the sake of truth or gain and poverty as riches, and deliberately to strive to live a life void of offense was to

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1. Smith, The Story of the Mennonites, pp. 370-371.
2. Horsch, The Hutterian Brethren, p. 38.

them a sacred duty!"¹

Whenever people had a chance really to know the Hutterites, they learned to understand and respect them. Thousands were helped by people who were doing so at the risk of their own lives. Paul Glock was imprisoned nineteen years at Wurttemberg in the castle of Hohenwattliger. However, the warden soon gained such a degree of confidence in him that upon his word of honor Paul was permitted to go freely to and from his ward without any fear on the warden's part that he would escape. When the warden needed an absolutely reliable man he called on Paul. In the autumn of 1576, Paul performed such valuable service in assisting to combat a fire in the castle, that he was released by the Duke and returned to the Brotherhood in Moravia.²

The literary antagonist was attempting to discredit the Hutterites but was really paying them tribute. The Catholic priest, Christopher Andreas Fischer, in his 54 Weighty Reasons Why Anabaptists Should Not Be Tolerated in the Land, written in 1607, protests that the lords and barons not only tolerated the Hutterites but preferred them to Christians (Catholics) for positions of responsibility as managers, stewards, and other work, and even paid them better.³

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1. Horsch, Mennonites in Europe, p. 151.
2. Horsch, The Hutterian Brethren, p. 47.
3. Horsch, Mennonites in Europe, p. 152.

Their purity of life and their honesty in living is further substantiated by the Chronicle:

As soon as we set foot out of doors, we are maligned as Anabaptists, Bi-Baptists, Schismatics, Revolutionists, and all such sorts of blasphemous names. Everybody takes up the cry against us, and mocks us and spreads all kinds of ugly lies against us - that we eat our children, and are guilty of all sorts of unmentionable crimes even worse than that. All this because we are followers of Jesus Christ. If one goes about with only a staff in his hand, a sign that he goes about with intent of harming no one, or if he prays before his meals, he is slandered as a heretic; but as soon as he recants and conducts himself as a heathen with a sword in his belt, and a musket on his shoulder, the world immediately welcomes him back and regards him as a good Christian. Or again, if one leaves the church and returns to his evil ways, shows himself a good fellow, begins to sing filthy drinking songs in the tavern, puts a silly feather in his cap, acts a fool generally, frequents the gambling joints and dance halls, puts a big calf skin about his neck, and wears gay clothes, all embroidered with lace, and swears like a Frenchman, and blasphemes God, then he is welcomed by the World, and received by his own. You are a good fellow, they say to him. You have done well to leave these schismatics. Such an one is doubly welcomed by the World, no matter how evil his ways may be.¹

2. In America.

The treatment that the Hutterites received in America during the First World War is a disgrace, not only to the state of South Dakota but to our country as well. Another chapter was added to the long history of the persecution of these weary pilgrims.

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1. Smith, The Story of the Mennonites, p. 359.

a. Refusal to Bear Arms.

Young Hutterites, along with other conscientious objectors, refused to violate their conscience by doing military service. The darkest chapter of the entire story of the treatment received by conscientious objectors is that of four Hutterites.

The story of how Joseph, Michael, and David Hofer, and Jacob Wipf were treated is well known among the Hutterites and their neighbors. These men, after spending two months in a guard house at one of our military camps, were finally court martialed and sentenced to Alcatraz Federal prison. Chained in pairs, they were taken there to serve a term of twenty-five years imprisonment. On arrival, after again refusing to wear military uniforms, they were stripped of all clothing except light underwear and placed in a dark filthy dungeon, without blankets and with nothing but the cold concrete on which to sleep. Here they spent four and a half days with the only food given them being one-half glass of water every twenty-four hours. For the next day and a half they had their hands crossed above their heads and tied to bars so high that their feet barely touched the ground. After this they were beaten with clubs until one of them became unconscious. They were kept in solitary confinement with only half an hour exercise on Sundays for four months. Finally they were returned to Leavenworth, where upon arrival they were forced to walk the streets of

the city, from the railway to the prison, at the point of a bayonet. After arriving wet with sweat, they were compelled to remove their outer clothing, and had to stand outside in the cold for two hours in the middle of the night. In the morning they were again compelled to stand out in the cold until Joseph and Michael Hofer became so sick that they had to be taken to the hospital where they soon died. David Hofer and Jacob Wipf were placed on bread and water and tied to bars nine hours each day for weeks, until they were eventually released.

b. Refusal to buy Liberty Bonds.

Another episode resulted in connection with Hutterite refusal to buy Liberty bonds. They had no hesitation about buying other types of government bonds. In South Dakota, a mob--in harmony with the local bond committee--actually robbed a Hutterite colony of livestock worth \$40,000. They drove off 200 head of three-year old steers and 1,000 head of sheep. But when the packing house heard how they acquired the stock, they refused to buy it and sent it back. What actually happened is hard to determine, but from all appearances, most of the livestock was then sold to the gangsters themselves at whatever price they wanted to pay. Thus they received only \$14,000 although they returned none of the stock to the colony. When the money was presented to the War Loan Committee, it was refused. After months of deliberation, the money was finally

put in the bank in Yankton, South Dakota by the thieves, in the name of the Hutterites, but the Hutterites refused to accept it. To this day, however, they do not know what became of the money. It is a small wonder that when the Second World War seemed imminent, most of the Hutterites moved hurriedly to Canada where tolerance was promised.

3. In Canada - Land Restriction.

In Canada the persecution and circumvention took on a unique form. One of the most unfair and discriminatory of all Canadian laws was passed in the year 1942. This law prohibited the Hutterites from buying land. The battle over this issue has raged for a long time in the Canadian courts. The whole thing seems so absurd, for there is not one logical and sensible reason to substantiate the law.

Mr. Zieglschmid has summarized the history of the law in the following manner:

The original 1942 Act prevented sales of land to Hutterites and Enemy Aliens.

In 1943 the Act was amended to include prohibition against leases of land.

The Dominion Government disallowed the Act as it dealt with enemy aliens.

A new Act was passed by the Legislature in 1944 and prohibited sales and leases to Hutterites only.

It is noted that when this Act was discussed in the Legislature, W. Masson, Member for Wainwright, said: 'The Hutterites were brought

into the country by the Dominican Government on a certain understanding. If we pass this Bill we are wrong.'

In 1945 an Amendment was passed making the Act effective until one year after the end of hostilities.

In 1946 the Act was further amended fixing May 1, 1947, as the definite date when the Act will cease to be in force.¹

The pathetic thing is that the 1946 Amendment to the Act did not go into effect. For "An Act Respecting Lands in the Province Held as Communal Property" assented to on March 31, 1947 reads in part as follows:

No colony hereafter established and no branch of a colony and no person acting on behalf of a colony as trustee or otherwise, shall purchase, agree to purchase, attempt to purchase, lease, or otherwise acquire any land or enter into any contract or agreement which directly or indirectly may result in the vesting of title or the right of possession of land in a colony or in any trustee or other person on behalf of a colony or in the acquisition of land by a colony or any branch thereof within forty miles of any part of the communal property held by an established colony.²

The injustice of this law becomes apparent when one has all of the facts at hand. During the war, the Hutterites cooperated with the government in every possible way and asked no favors above those granted to Canadian citizens at large. It is true they were conscientious objectors, but it hardly seems fair to discriminate against

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1. Zieglschmid, op. cit., p. 640.

2. Ibid., p. 651.

this relatively small group in comparison with over 100,000 Mennonites and other conscientious objectors against whom no restrictions were levied.

L. S. Turcotte, Barrister of Lethbridge, Alberta, in his brief in behalf of the Hutterian Brethren to the Legislative Assembly, among other things brought out the following facts:

During the war the Hutterites had over 250 of their men serving the government in essential projects.

The Red Cross has testified that the colonies always contributed the amounts asked for by the Red Cross Committees.

The Hutterites did not purchase Victory Bonds because they felt that collecting interest would be making money from the war. Instead they purchased bonds which bore no interest. All of the colonies in Canada purchased nearly half a million dollars of these interest free bonds. As an illustration of a typical colony, the Hutterville Colony loaned the government \$20,000 without interest and in 1947 still held \$12,500 of these bonds in spite of the fact that they could have cashed them long before that time.¹

F. New Colonies in Germany, England and South America

For many years the Hutterian Brethren had to look

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1. Zieglschmid, op. cit., p. 639.

for growth and expansion of the colony movement to come largely from within the colonies. As said in an earlier chapter, in America there is no record of anyone joining a colony other than that of non-communal Hutterites. However, in other parts of the world there seems to be revived interest in the communal idea.

In 1926, a colony of about seventy-five souls was established near Fulda, Germany, and given the name NeuhoF.¹ The founder of this new group was Dr. Eberhard Arnold. He studied the Hutterite history and way of life from German sources and became absorbed in the communal idea. In the latter part of 1930 he came to America to study more thoroughly the functioning of the communal system. He was received into the Hutterite Fellowship in December of that year and appointed a minister of the Word at Stand-off Bruderhof near Macleod in Alberta, Canada. Two years earlier, the latest edition of Peter Rideman's Reckenschaft was published under his editorship.

Seven years after the founding of the colony in Germany, the membership had grown to one hundred and fifteen.² A sister colony was established in the Alps near the Swiss border and called Liechtenstein.

In 1937, two years before the war began, the Nazi

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1. Zieglschmid, op. cit., p. 654.

2. Ibid.

government forced the colonists to leave Germany. The Mennonites of Holland came to the rescue of the poor exiles and helped them, after a two month stay in Holland, to find homes in England. There they established a colony called Cotswold-Bruderhof.¹

In a short while the colony had grown to over two-hundred members and it was necessary to expand. A new colony was founded not too distant from the mother colony and called Oaksey-Bruderhof.²

When England declared war on Germany in 1939, it became necessary for the German aliens to leave the country. This time the Mennonite Central Committee helped them to move to Paraguay, where they found homes near the earlier Mennonite settlement. They arrived at their new homes in ten different ship toward the latter part of 1940.³ There are at the present time two colonies in Paraguay, Isla-Margaritha-Bruderhof and Loma-Hoby-Bruderhof.

Three men were left in England to sell the property of the colonies and take care of the legal matters. The property was sold to the London Police Court Mission to be used for establishing a Home Office Approved School. The three brotherhood members were to stay on the property and help with the erection of the school until it was

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1. Zieglschmid, op. cit., p.654.
2. Ibid., p. 655.
3. Ibid.

completed. Then they were to join the group in Paraguay.¹

In the meantime new interest in the colony idea was aroused. Many of the former friends of the Brethren desired to unite with the group. The result of the interest was that the three men never did go to Paraguay, but founded a new colony called Wheathill-Bruderhof. In 1946 it had a membership of one hundred and twenty.²

Apparently the colonies in Paraguay are still in financial difficulty, for a newspaper a short time ago, carried an article to the effect that two men from the colonies in South America were in America appealing to the colonies here for financial aid.³

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1. Zieglschmid, Op. Cit., p. 658.

2. Ibid., p. 655.

3. The Freeman Courier, Vol. 48, No. 32, October 20, 1949, p. 4

CHAPTER III
THE ECONOMIC ORGANIZATION
AS A
SUSTAINING FACTOR

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THE ECONOMIC ORGANIZATION AS A SUSTAINING FACTOR

Thus far we have discussed the Hutterites and have inferred their distinguishing feature, namely that of communal type of life, but have said very little about the organization of a Bruderhof (colony) as such. It is the purpose of this chapter to relate something about the organization of a Bruderhof and life as it is found there. Just what kind of people are the Hutterites, and what does living in a colony really involve? What makes the Bruderhof function? It is hoped that in treating these subjects a clear picture of the relation that this type of organization and existence has to its perpetuation will become evident.

Nothing has been lost by not mentioning anything in regard to the activities in colonies during their early history, for the organization and type of living is practically the same today as it was four hundred years ago. It is much easier to picture the colonies that exist today than it is to describe a colony that existed in the early period. Since the Hutterites have been able to resist change so remarkably, nothing will have been lost.

The following treatment will be true of the typical Bruderhof that now exists, and will not necessarily be true of all the Bruderhofs in existence. We shall strive at an approximate description of the "average" colony.

Bon Homme, in South Dakota, located near Yankton, is as good an example as one can find, and many of the remarks will be based on observation of that colony. The writer has visited that particular colony several times.

A. A Typical Colony

Each colony is an independent political and religious unit, and attempts to be as self-sufficient as possible. There is no community of goods between the various colonies nor an over-all administrative super-structure governing the relationship between the colonies.

1. Size.

A colony consists of between fifteen to thirty families and numbers from one hundred to two hundred people. When the colony becomes much larger than this it has been found that it is more difficult to manage. Therefore, the size is strictly held to these limits. When the number increases beyond them, a new colony is formed by the division of the colony.

2. The Responsible Authority.

The responsible authority exists in the congregation which is made up of all baptized males. Baptism usually occurs at the age of eighteen.

a. The Minister of Material Needs.

Each colony has a "boss" who is in charge of the business affairs of the colony, and is responsible to the whole congregation. The word "boss" is a poor translation for the word "wirt" which may also be rendered "householder", "director", or "manager".

The boss is assisted in his managing duties by four or five elders. These officers are all directly responsible to the congregation and hold office for life, or as long as their service is satisfactory. The boss handles all the money and has the largest responsibility for the efficient management and the financial success of the colony.

b. The Minister of the Spiritual Life.

Above the authority of the colony boss and elders, one may rightfully say, exists the authority of the minister of the religious faith. It is the minister of the church who ultimately has the final word of truth, not only in spiritual matters but often in material concerns as well. When serious matters need to be settled, his voice carries the most weight.

Because of his authority, a minister is selected with the greatest care. The congregation is called together and with great sense of responsibility selects the most eligible candidates. Voting is done orally or by show of hands. Usually any person receiving more than five votes is considered a nominee, and these names, very seldom over four

but never less than three, are put into a hat or box. The congregation is said not to select the minister directly, for that function is left ultimately to God. After the names are placed in a proper receptacle, the congregation goes to prayer, asking that the right man be chosen. Then the oldest candidate reaches into the hat and pulls out the name of the new minister. One of the sceptical members once remarked, "I should think that God could choose as well from all, but this is our custom." After a few months of probation, the new minister finally becomes the official minister by the laying on of the hands of two other ministers, usually the oldest two from the particular one of the three groups to which the colony belongs.

c. The Assignment of Work Positions.

The headquarters (minister, boss and elders,) choose heads for the various phases of the community life. There is the cow boss, sheep boss, milk boss, kitchen boss, wash-house boss, etc. Jobs that require skill, such as blacksmith, harnessmaker, shoemaker, tailor, and others, are usually appointed for life, while the less important jobs are rotated. These bosses are given the help they need to do their duties and are responsible to the boss of the whole community. The whole thing is conducted in democratic style.

Everyone who is able works. There is no loafing on a colony. Even the children are assigned to such chores

as they are able to do. Everything runs at top efficiency with as little lost motion as possible. Of course this designation of work does not mean that, should the hog boss have completed his work, he is not obligated to help elsewhere if needed. The elders usually hold the most important work-boss positions.

3. Organization of Buildings.

The buildings, usually of stone, are at the center of the colony. These include the dormitories, school and church (often one building), kitchen, dining hall, bakery, and laundry. Surrounding these are a group of barns, granaries, sheds, shops, a mill, and various other shacks.

The buildings number from twenty to thirty, and are located in the middle of from five to seven thousand acres of land. Each of the dormitories houses from six to eight families, thirty-five to fifty people. Practically all of the rooms are bedrooms. There are no living rooms or private dining rooms as such. One room serves the function of all. Privacy simply does not exist. The bedrooms consist of a homemade table, chairs, clothes chest, and a wood stove. Except in rare cases, there are no pictures, mirrors, calendars, or curtains.

B. A Typical Day on a Colony

In order for the reader to feel more intimately

what living on a colony is like, let us picture life as it is lived on an ordinary day in an average colony.

The day begins before 6:00 a.m. with the ringing of a bell. The only clock on the colony is in the pastor's study. All activity except the call to church is guided by that one clock through a bell which calls all to meals, to work, tells the time of day, and is used for every warning or invitation.

The first thing in the morning, a group of women march to the milk shed, each carrying her own "private" milk stool with the name of the owner carved on it. This is one of the few colorful things on the whole colony and is painted bright red.

After the milking the breakfast bell rings, and people come from all over the yard and file into the community kitchen. Those under six eat in a separate room with one of the older women to supervise them. The pastor is the only one who eats by himself. Even his wife joins in the general dining room where the sexes are segregated. The tables are made of long boards and the people sit on benches instead of chairs. The food is served in dishes from which everyone helps himself without the formality of passing things. A member of the kitchen squad sits at the head of each table and facilitates the speed with which the food is consumed. A mumbled prayer is offered before and after each meal. While the food is perhaps not nutritionally balanced,

on the whole it is good and served in sufficient quantities.

After breakfast everyone goes quietly to his respective job and older children take care of the younger ones. There are always children on a colony, for nature determines how many each family shall have. There are no toys for children but all have brothers and sisters with whom to play.

Since each colony attempts to be self-sufficient, the women keep large community gardens and are relieved of most of their family duties because of the community program. There is no private laundering, taking care of children, or other common household obligations.

After supper and evening milking, a child runs from home to home and calls "church time." After all are seated silently in their places on the benches, the women on one side and the men on the other, the pastor walks solemnly from his study with the hymnal, Bible, and Book of the Brethren in his hand and goes to the front of the room. The Book of the Brethren is a collection of unpublished sermons and letters (Epistles) of the early Hutterite church fathers, written in longhand.

The service begins with a song, "ansagen", lined-out by the pastor, and sung in a lamenting fashion -- the groaning of the Spirit for liberation. After the song, the pastor preaches in chant-like rhythm, usually reading one of the older sermons or a portion of the Bible and Epistles.

Occasionally a pastor will be inspired enough to write his own sermon, which then becomes part of the collection. This collection of sermons is passed from preacher to preacher, so that it really is not so much of a task to be a preacher. They never have any special training.

The pastor warns the people with tears in his eyes that they must be aware of the "weltgeist" (the spirit of the world), which is the only evil that can destroy them. The Hutterite pastor is very suspicious of the world. There is nothing about the Lord that worries him; it is man that bothers him.

After the service the people file out in a single line--the men first, and then the women, usually not saying a word until they are a reasonable distance away from the building.

It is not yet time to go to bed. There are, however, no radios, no newspaper except the Pathfinder (which is kept in the pastor's study), no hobbies, no place to go. Therefore they gather in little groups, and by the light of a kerosene lamp talk about the work of the day, religion, and world events.¹ The last mentioned item is of little value for the Hutterite knows very little about world events.

These hours, nevertheless, are looked forward to with a great deal of anticipation. A little group may form in any home, since one may walk into any home without knock-

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1. A few colonies do have electricity.

ing, there being no locks. Often these groups become informal meetings where new plans are "talked up". This is very necessary since the colony works on such a voluntary basis. After a time of visiting, everyone retires to his own quarters for the night. Thus a day ends, and another one very much like it will begin in the morning.

C. Various Phases and Points of Interest

There are still many things that could be said about various phases of colony life that are difficult to weave into a regular pattern. Some of these facts and interesting sidelights will now be presented.

1. Language.

The Hutterites for the most part speak a language which is akin to and a form of German, but not in its pure form. It is a Tyrolean dialect which is a mixture of words acquired on their wanderings. The influence of their stay in Russia is easily ascertained since many of their words have a Russian character. Probably not more than half of their words are pure German. However, a person with facility in the German language would probably be able to grasp the line of thought in their speech.

2. Dress.

Wearing apparel is never a cause of envy, for all wear the same type of dress, usually homemade, and fashioned

after a pattern of centuries ago. The material used is either black or dark gray cloth. The women wear a polka-dot headpiece tied under their chins, and the men wear broad-brimmed hats. After marriage, the men are required to permit their beards to grow long. There are still some who use hook-and-eyes rather than buttons, the latter being abandoned during the Thirty Years War because they reminded them of the German militarists.

Women, of course, would not dare use cosmetics, nor sin by curling their hair.

3. Women's Lot.

When compared with society outside of the colony, women may appear to have a heavy lot, but they are treated decently and enjoy their work. They have no direct voice in the colony except as they influence their husbands at night when they freely talk things over with their wives whom they truly love. One of the chief responsibilities of the women is to uphold the sex mores. The Hutterites believe that if the women are good, the men will be good too.

4. Mental State.

It may appear that the Hutterites are a group of sad and unhappy people. This, however, is not the case. For the most part they are happy and contented, and there is as much singing and laughter on a colony as on the outside. The main reason may well be that they have never

experienced any other kind of life.

5. Relation to Neighbors.

The Bruderhof lives as peacefully with its neighbors as is possible and is not slow to help an outsider. Farmers living next to the Bruderhofs testify that they get along very well with the Hutterites, and have never had any trouble with them.

It should also be mentioned that a welcome is extended to all to join the colonies. All that is required is that a person give up their personal property to the treasury of the colony and accept the Hutterite faith, and in turn enjoy all the privileges of the colony. No one, however, from the outside has been known to join a colony in America other than those of non-communal Hutterites. Within the last year, an acquaintance of the writer who was raised in a private home on a farm, decided to join the group after teaching on a colony for several years.

6. Acceptance of Progressive Methods.

For the most part the Hutterites have not responded favorably to the various new inventions and conveniences that have come into existence in the last fifty years. They continue on in their accustomed ways.

It has only been in recent years that some of the colonies have compromised to the extent that the boss has a telephone installed. Some of these, however, have even been

removed. The reasoning which allows telephones is that the elders consider it essential for business purposes, and feel it is not fair to bother neighbors in case of emergency.

By now most of the colonies do have a truck. This matter took years of deliberation before it was sanctioned. It is probable that in the near future they will also own a colony car.

The one exception to their principle of keeping the old methods is in regard to their use of farm machinery. They have taken up improved farming means and have the best of farming implements. Their young men are very adept at operating new machines and run large caterpillars, repairing them as expertly as mechanics.

7. Wedding Feast.

One of the highlights of Hutterite life is the wedding day which usually takes place every few years, or as often as it is necessary. On these occasions there are usually several couples, and sometimes even a large group, being married at one time. It is an all-day celebration with most delicious foods and also a great variety of liquors. Friends from outside the colony are invited, such as neighbors, the colony doctor (in those colonies where their own man is no longer able to handle all illnesses), business men, and others. For these visitors the day is usually a memorable occasion as well.

In former days the pastors arranged romances because they needed very close supervision due to the entire population consisting of so few original families. Even today almost all of the population contains less than fifteen family names.

The young are now assigned work at another colony where they are helped in their search by the pastor, who investigates the "Staumbaum" (geneological chart) and advises which girls are eligible.

8. A Trip to a Village.

Another one of the few highlights of Hutterite life is the day when the youths experience what to them seems like a trip around the world, namely, a visit to a nearby town. A great majority do not get off the Hutterite possessions even once a year, and for some it is many years.

Trips from the Bruderhof are supposed to be scheduled and are definitely controlled and limited. When permitted, trips are made the youth is usually taken with older people who supervise him. A "town allowance" ranging from twenty-five to fifty cents is usually given. A few of the colonies have regular monthly allowances, which may be saved and spent generally for candy, ice cream, and other things which do not last long and therefore do not become dangers for desiring personal property.

9. The Problem of the City.

The Hutterites are well aware, since they have experienced it, that one of their greatest dangers is the larger cities. Whether they can hold their youth or not will determine their future, and the extent to which they can keep them away from the city will have a strong bearing on whether or not they will continue to exist. This problem, in the last few years, has become acute in several of the colonies. The most disintegrated colonies are those nearest the larger cities, and particularly is this true in the Winnipeg area. The little towns are not too much of a threat.

In recent years, in several of the colonies the boys have been demanding more trips and more money, and in general are giving the elders cause for concern. Some of the fellows are getting to town as often as a hundred times a year. They have tasted enough of the city to be willing to take a chance. They leave without permission and stand the risk of "catching hell when they get back." They manage to get spending money by trapping furs without turning the money received over to the boss, by saving their allotment of wine and selling it when they get to the city, or even by selling property stolen from the colony. In several cases fellows have had to be dismissed.

The way to get to the city is easy enough. They simply go to some nearby highway and stand until some sym-

pathetic soul stops and takes them along. The fellows are smart enough to try to arrange a return ride with the same party.

A few of those who have left the colonies (not as many as one would be inclined to think), have ceremoniously burned their old clothes after leaving.

As a solution to this problem, most of the colonies affected are finding new locations in more isolated areas. This was one of the chief reasons why the colony twenty miles north of Huron (a city of less than eight thousand) moved.

CHAPTER IV
THE EDUCATIONAL FACTOR
AS A
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THE EDUCATIONAL FACTOR AS A SUSTAINING ELEMENT

If education has ever been instrumental in the perpetuation of a system of beliefs and mode of life, it has fulfilled that function in the propagation of the Hutterites. Perhaps the greatest single factor which enabled the Hutterites to carry on their manner of life, is the way in which the young have been taught and indoctrinated. The Roman Catholic priest did not say anything that would have sounded new or creative to a Hutterite elder when he said, "Give me a child until he is seven and you will have a Catholic the rest of his life." The Hutterites have practiced this principle ever since their inception. One of the most important functions on a colony has always been the training of the children.

A. Hutterite Education in Europe

Just as it has been stated in an earlier chapter that the Hutterites were advanced for their time in the practice of medicine and industrial skill, so it may be stated that they were leaders in the field of education. The schools of their own provision and management in their early history provided an education far superior to the education received by the vast majority of children in

Europe. They were taught reading, writing, arithmetic, the basic religious truths, and were provided with a good vocational training. The youth were sent to a nursery school and kindergarten at an early age, and then on through elementary training. It was all that was really required to lead a good, happy, and successful life on a colony.

1. The Instructor and His Method.

The instructor or teacher of these schools, even until recent years in North America, was usually the pastor of the colony, or a person who acted as an assistant to the pastor. The method was simply that of teaching the basic skills of learning as a means to the end of thoroughly indoctrinating the children in the history and beliefs of the Hutterites. The material and instruction consisted primarily of memory work of the question and answer type. The duty of the instructor was to explain and make intelligible the meaning of the Hutterite way of life.

2. Peter Walpot - An Educational Pioneer.

One of the earliest leaders in the field of education was a Hutterite by the name of Peter Walpot. As early as 1568 he called together and addressed a group of Hutterite teachers at Auspitz.¹ This can perhaps correctly be called the precursor of the modern teachers' conference.

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1. Horsch, The Hutterian Brethren, p. 34.

He also did some writing. Among his best known works is a book called Schulordnung (Rules for Teaching), which shows remarkable insight into the nature of learning. This is one of the earliest treatises on teaching to be found in Europe. It gives much attention to such areas as health, play, and the qualities of a good teacher.

B. Hutterite Teaching Materials

Until a few years ago all teaching on a colony was done in the German language. A few simple basic text books were used for the teaching of the skills. These as a rule dealt with religious subjects.

In the matter of religious instruction, the mastery of a catechism is usually stressed. The history of the Hutterites is taught to the children from the source material that the Hutterites possess. This material was first put into print in our present century. Previously it was handed down in manuscript form.

1. The History of the Hutterites.

Unlike so many groups which do not have any records of their early history, the Hutterites were, from the very beginning, exact and minute in recording events. Their records took the form of a diary. Usually the head of the colony wrote down the important events that occurred each year. One may characterize these records as a "Martyrs'

Gallery".

Years later these records were grouped together and more or less formed into books. One may surmise that the compilation of these books was in certain respects analagous to the manner in which some of the Old Testament books came into being.

a. Das Grosse Geschichtsbuch der Hutterischen Bruder.

The two chief sources of Hutterite history are two books compiled by their own chroniclers and are, of course, written in the German language. Das Grosse Geschichtsbuch der Hutterischen Bruder, (Great Chronicle) covers the period of the first one hundred and thirty-seven years of their history. It records a membership of twenty-five thousand and gives the place, and often the manner, of death of over two thousand martyrs. It is a gruesome piece of literature to read. This record, telling of the sufferings and experiences of the Hutterites in their early period, as stated earlier, was apparently never printed in Europe but was kept in manuscript form and carried along as a priceless treasure throughout all of the Hutterite roaming in search of safety.

b. Das Kleine Geschichtsbuch der Hutterischen Bruder.

The second book is called Das Kleine Geschichtsbuch der Hutterisch Bruder (Little Chronicle) and brings the history up to 1824. It gives a vivid description of the many migrations, and traces the traveling through

Moravia, Hungary, Transylvania, Wallacia, and the Ukraine. We are to a great extent limited to these two books for the history of the Hutterites.

The two books were thought lost for a while but were finally found in the Hutterite Colony of Alberta, Canada. They were then committed to print for the first time in America in 1923, under the editorship of Dr. Wolken. Dr. Wolken was an Anabaptist scholar from Vienna. There are only a very limited number of these books.

c. The Editorship of A. J. F. Zieglschmid.

In 1943 a limited edition of one thousand copies of the older Chronicle was published under the editorship of A. J. F. Zieglschmid and the financial support of the Carl Schurz Memorial Foundation.

In 1947 the little Chronicle was published under the same editorship and with the aid of the same Foundation that helped finance the older work. The publication was further made possible by the Hutterites' assuming responsibility for the purchase of four thousand copies of the book. This last book is not only the reproduction of the original manuscript material, but is also an attempt to bring together much information that is not contained in the former book. This new information deals with events that have transpired since 1824, the closing date of the Little Chronicle. It deals with such matters as the migration to America, trials during the First World War, the

movement to Canada, and the recent laws relating to the Hutterites in Canadian courts. The official public documents are included as well as a list of all the colonies in existence and their membership at the time at which the book was published. Dr. Zieglschmid has done an invaluable piece of work for the Hutterites in the preparation and the publication of these books. They now have regular history text books from which they can teach their children. The writer considers himself fortunate in having personal copies of these two books.

2. The Hutterite Hymnal.

Further source material for the teaching of the young is found in the stirring songs of Hutterite composition. Most of the songs were compiled in the fifteenth, sixteenth, and seventeenth century. In story form, they tell the history, sufferings, and encouragement of the Hutterites. The tone, purpose, and method of composition is in striking similarity to the Hebrew Psalter.

The songs found their way into compilations of three separate hymn collections. These three smaller collections then came together into one compilation which is called Die Lieder der Hutterischen Bruder (The Songs of the Hutterian Brethren). This is an enormous book. It has over nine hundred large pages and contains three hundred and eighty-five songs which were written by many authors.

The book is without notes or music. This set of hymns and only this which is used by the Hutterites today.

Many of the songs were written by Peter Walpot and Peter Rideman. These two men were of the conviction that singing was not only a means of great encouragement but that it was a very convenient and meaningful method of education as well.

At the beginning of each song is a sentence or two briefly stating the name of the writer, something of interest concerning him, and usually his place and manner of death. Generally the year of the writer's death is given as the name of the song.

The first song in the book is "Ein Lied von Felix Manz, der ersten Bruder einer, zu Zurich um Glauben willen ertrankt" (A song from Felix Manz, one of the first Brothers, who was drowned for his faith at Zurich).

Im Ton: Ich Stand an Einam Morgen.

Mit Lust so will ich singen.
Mein Hertz freut sich in Gott.
Der mir viel Gunst tut bringen.
Dasz ich entrinn' den Tod.
Der ewiglich nimmet kein End.
Ich preis dich Christ von Himmel.
Der mir mein Kummer wendt.¹

No instruments were, or are, used with these hymns. The pastor is the "ansager" (reader). He reads a line and then the people sing it in unison according to the tune to

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1. Die Lieder der Hutterischen Bruder, p. 6.

which it was written. What one finds is that there are many songs but very few tunes used in the singing of these songs. Most of the songs are very long so that a complete story or line of thought can be developed. The song "1529," which was written by Michael Sattler, a martyr who was burned to death, has fifty stanzas of eight lines each. "Er hinter liesz zwie lieder" (He left behind two songs).¹ Song "1548" written by Wold Sailer, has fifty verses of twelve lines each and tells the story of the persecution from 1548 to 1554. It covers ten pages in the Hymnal and is the twenty-eighth song.²

For some of the songs in the Hymnal, the tunes to which they are to be sung have become extinct. These are occasionally read in public worship or in private devotion much like the Psalms of the Old Testament are used today. They also make valuable teaching material for the youth. These hymns, of course, are all in German.

The Hutterites claim that they have the oldest Christian missionary hymn in existence. It is a song of twenty-three verses of eight lines each and is believed to have been written in Moravia by a Hutterite brother in 1563.³

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1. Die Lieder der Hutterischen Bruder, pp. 13-18.

2. Ibid., pp. 222-232.

3. Horsch, Mennonites in Europe, p. 317.

3. A Book on Theology.

For a source book in religious beliefs a Hutterite turns to Peter Rideman's Reckenschaft. This contains the theology or the confession of faith of the Hutterites and was written at about 1545 in the German language. The book covers the usual doctrines of the Christian faith and in addition stresses the distinctive Hutterite tenets.

As we have seen, the Hutterites have an abundance of religious material to teach their youth. They, of course, have the Bible, which at least theoretically is the basis of all their teachings. In addition to the Bible they have this vast material which is distinctly Hutterite: a book of theology, a dramatic history text, and a hymnal of comfort and consolation.

C. The Educational Problem in North America

When the Hutterites came to this continent, they established their own private schools after the pattern of the schools they had maintained in Europe. For some years these schools were of the quality equal, and in most cases superior, to that of the other rural schools of the time.

In the course of years the establishment of a school became mandatory by Statute Law. This in no way affected the Hutterites, for their schools were doing much more than was required by law in the way of training the youth in the simple skills.

Since the colony is in the center of a large tract of land, a separate school district is usually formed and maintained by the colony. In this manner the school has been kept a colony school in the real sense of the word. There were no children in attendance from private homes of the neighboring farmers, nor did any "outsider" have any voice in the way the school was to be managed.

The Hutterites never have been against education as such. What they are vehemently against is the kind of education that endangers and threatens their system of life.

As proof of the Hutterite interest in education, one need only cite an early action of Bon Homme colony. In 1909, long before a school law was ever passed in South Dakota, this colony voluntarily hired an outside teacher to teach the children basic skills. The practice was soon abandoned, however, for the pastor felt that the teacher was having a "worldly" influence on the children.

1. The Threat of the Public School Laws.

The most serious problem that the Hutterites have ever had to face in their long history has to do with the school situation. In all likelihood, if the colony way of life ever disintegrates and ceases to exist, the major contributing factor will have been the public school laws.

a. Use of the English Language.

In 1921, a law was passed in South Dakota requiring the instruction of the schools in the state to be in the English language. This, however, did not have much of an influence on the Hutterites, for they used a German-English mixture, with the emphasis on German, except when visited by the State inspector.

b. State Certification of Teachers.

Though it was possible to slight the former law, there was a second law with which to reckon. This law dealt with and made compulsory the state certification of all public school instructors. Naturally the Hutterites did not have any of their own teachers that were qualified for a certificate according to the state requirements. This not only meant the payment of an outside teacher's salary, which could be avoided if some of their own members could qualify, but also the possibility of the infiltration of dangerous ideas.

c. The State of Affairs in Canada.

The situation in Canada is not unlike that of the one in America, only there it has developed much later. It was not until 1946 that the government of the province of Alberta took complete supervision of the schools into its hands.¹ Private schools are permitted, but under strict supervision and inspection by the department of education.

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1. Zieglschmid, Op. Cit., p. 635.

The standards must in every way be equal to those of schools operated by the state.

Inspector of Schools, Owen Williams, has given high praise to the efficiency of the schools in the colonies in Canada where public school districts have been organized. In 1934 Mr. Williams testified:

As the Official Trustee of these Districts I have been responsible for the selection of teachers and for the maintenance of their schools during the year. The leaders of these colonies have always co-operated with the Department of Education in the schools and have invariably supported their teachers.

When the isolation of the children in these schools is considered, their attainments in the English branches is all the more remarkable.

Incidentally it should be mentioned that in one of the colonies all unemployed boys and girls must attend school during the winter months this is by order of the Manager of the said colony.

All of these Districts are sound financially. They pay their taxes promptly. In the Hutterite District of the Lethbridge Inspectorate, all obligations to banks, teachers and school supply houses are regularly made at the end of each month.

During the inspection of these schools I have never witnessed mentally deficient children. In fact, the Hutterites have the proud boast that since their arrival on this continent only one instance of such is on record.

I believe that if the present system of Official Trusteeship is maintained over the Colony schools, we shall secure as good results for them as in the ordinary ungraded schools of the province.¹

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1. Zieglschmid, Op. Cit., p. 635.

d. Attempted Solutions of the Problem.

An effort was made shortly after the certification law became effective in South Dakota to enable a group of Hutterite men to qualify for a state certificate. Twelve men were sent out of the colony to several nearby colleges to study and meet the requirements for certification. The experiment was not successful. Only one of this group followed through the prescribed course and received a certificate. Moreover, several of these men failed to return to the colonies.

In a recent issue of the Freeman Courier, it was mentioned in the Freeman Junior College news that David Decker, a student from one of the colonies, had been ill for several days.¹ Apparently the idea of training their own members for the position of instructor has not been abandoned and is still being attempted.

The most workable and expedient solution to the problem of securing teachers, at least for the present, appears to be in the direction of employing Mennonite or non-communal Hutterite teachers wherever possible. These are usually at least not openly antagonistic toward the Hutterite way of life. The author knows of one case where such a teacher, after several years of teaching, decided to join the colony.

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1. The Freeman Courier, Vol. 48, No. 51, March 9, 1950, p. 4.

e. New Innovations and Modes of Thought.

Though the schools are still located on colony property, the effects of State supervision are becoming evident. Even with the most sympathetic teachers available, the elders feel that many things are working together for a detrimental influence on the youth.

Standard textbooks with a wide variety of interesting pictures are being introduced. These are arousing the curiosity of the young people and causing them to think more seriously about their communal system and to judge its merits more objectively. New "worldly" songs, competitive games, exciting papers and books, and occasionally even a radio are making a strong appeal to the young. These are offering a challenge to the unity of the Bruderhofs.

It is, of course, exceptional for a student to proceed beyond the eighth grade education provided by the colony. One speculates, if and when secondary education becomes mandatory, what effect it will have on colony life and how the problem will be met.

2. The Continuance of Religious Education.

The religious education of the children continues. In most of the colonies the young are usually taught in the matters of their religion by the local pastor for an hour

after the regular school day. Sunday afternoons are also used as an opportune time for the instruction of religion. The question that naturally comes to mind is whether the time allotted and available for religious instruction will be able to offset and counteract the detrimental influence of secular education.

CHAPTER V

THE RELIGIOUS EMPHASIS

PERMEATING THE WHOLE

CHAPTER V

THE RELIGIOUS EMPHASIS PERMEATING THE WHOLE

There remains for us in this chapter the task of attempting to understand the religious faith that underlies the whole Hutterite system. We shall endeavor to catch something of the spirit in which the Brethren take their religion, and to point out the salient and distinguishing tenets of their faith.

A. Religion the Normative Factor

There probably has never been a group of people who have taken their religion more seriously than the Hutterites in their best periods. It is quite evident that down through the years religion has been the normative factor of all Hutterite life. The most basic cornerstone and foundation of the whole system rests on religion.

During periods when the religious life of a colony has waned and the people permitted to depart from their strong religious convictions and beliefs, the structure of the colony inevitably was weakened as a result. At these times communal life became a difficult and unbearable burden. We have seen that on two occasions in their history, community of goods was abandoned through the decline of religion and only restored again through a revival of

religion.

B. Some Mistaken Notions Regarding the Hutterian Faith

There has been much misunderstanding in regard to what the Hutterites believe and what their concept is of God and the world. This is due in part to the fact that these people are not so much interested in the formulation of doctrines as they are in living the "good life".

1. An Impersonal God.

The judgment that a Hutterite does not believe in a personal God is absolutely fallacious. Anyone contending this to be true is simply admitting his ignorance and lack of understanding of a Hutterite's deep and meaningful conception of God.

It is true that the tremendous emphasis is placed on social relationships. But this is not done to the exclusion of one's personal relationship to God, and this relationship is not considered a mere mystical experience but a very real, practical, and vitalizing fellowship.

2. Denial of Original Sin.

The opinion of some that the Hutterites deny original sin is also ill founded. Peter Rideman, to whom the Hutterites look as their norm in matters of faith, in his Rechenschaft, a comprehensive statement of their faith,

explicitly states that all descendants of Adam have a sinful nature.¹

The misunderstanding perhaps originated because the founders of the Hutterite movement denied that an unbaptized infant was cast into hell. Rideman contended that through redemption all infants can be saved in spite of original sin. He did not feel that the Scriptures teach that infant baptism annuls the guilt of original sin. Hutterites believe that before the time when the sin of status shows its effects and leads to sin of action, sin has no penalty other than natural death. It does not bring eternal damnation.

3. Salvation by Works.

It is because conduct plays such an important part in the life and thought of the Hutterites that there have been those who felt that the Hutterites believe in salvation by works and not by faith. This is a misunderstanding of the reality of the case. The Brethren believe that it is possible to live the kind of lives that they idealize, and perform one's obligations to the rest of the community only because their faith in God and their understanding of His pleasure for the community precede their works.

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1. Peter Rideman, *Rechenschaft*, p. 54.

4. The Damnation of Those on the Outside.

It is impossible to find a statement in writing, or to elicit a precise statement in spoken word regarding the Hutterites' feeling concerning the spiritual destiny of those living outside of a colony. While the belief in community of goods is probably not made a pre-requisite for entrance into heaven, nevertheless it is undoubtedly elevated to the position of the supreme and ultimate will of the Father. One may speak comparably of the divorce problem with which Moses was confronted in the Old Testament. It was permitted, though it was not the highest will and pleasure of God.

The writer's experience with the Hutterites has been that they do not feel themselves to be sinless, the immaculate bride of Christ, His mystical spiritual body, or the group outside of which there is no salvation. They are well aware of the fact that there can be, and often are, evil men within the Brotherhood. They do not believe in sinless perfection. They do believe, however, that men may have victory over sin and lead consistent Christian lives. In this endeavor to be pure and to overcome evil, it is felt that the Hutterite way of life is the most conducive way as yet known to man.

The Brethren believe that they are following the life that God would have them live. They are in no position, nor is it their business, to judge others. Judgment

is a work of God. When asked why they do or believe certain things, the usual answer is simply that it is "unsere glaubens" (our Faith).

C. The Faith of the Fathers

Munzer and other early reform leaders taught and emphasized the importance of the Spirit in the acquisition of religious knowledge. They believed in the validity of the Holy Scriptures, but did not believe them to be the final, authoritative Word of God.¹ He taught that new revelations were needed beside and above those contained in the Bible.

This is not a Hutterite view of Scripture. The Bible is made the central and sole authority of all Hutterite doctrine. Anything that is contrary to the teaching of the Scriptures is undeniably false. It is because of this that the hearing of the Word is given such an important place.

The Hutterites do not base their beliefs and faith on the teachings of Hutter and other leaders, but directly on the Scriptures. These men are looked upon simply as the most able and capable expositors of the Scriptures. They are not innovators. Any perfunctory

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1. Horsch, The Hutterian Brethren, p. 119.

treatment of Rechenschaft will impress the inquirer with the thorough annotation and references cited from the Scriptures.

1. Relation to Christianity as a Whole.

Hutterite theology is not as unlike other evangelical theology as one would be inclined to believe at first. The main difference lies in the fact that the Hutterites, in addition to the regular and commonly accepted beliefs of Christendom, have added several doctrines. These additional doctrines, which make them distinctive, are given a primal position in their thought and life.

The Brethren readily accept all of the great doctrines of the Christian Church. They subscribe to the twelve articles of the so-called Apostolic Creed. The Hutterites feel, however, that the Church at large has left some of the early doctrines of the Church which are of equal importance and great moment for the truly Christian life.

2. A Hutterite Explains the Variance.

The relation of the doctrines of the Hutterites to the rest of the Church can best be expressed from the Brethren point of view by letting a Hutterite speak for himself. It is only in this way that we come to see how a Hutterite regards the differences.

When a Hutterite brother was asked to name the

chief tenets of his faith, he replied with the following answer: "If I should answer the question just as you ask it, I should say we believe in a personal God; that Jesus Christ was his only begotten Son; and that He came into the world to save humanity through the shedding of His blood on the cross. In all these things we believe with most evangelical churches. But if you meant to ask what distinguishes us from other churches, I should say: We believe in community of goods, and have all of our property in common; we believe in non-resistance; we do not take oaths; we do not take or hold public offices; and we baptize only upon profession of faith."¹

D. Major and Distinctive Hutterite Beliefs

The Hutterites believe the Church to be the community of all believers, gathered together by the Holy Spirit, and separated from the world by the pure doctrine of Christ. The true Church is a communion of saints who are the true members of the covenant of God. These members not only confess to be holy through the blood of Christ, but as a family of God are to lead a godly life and conversation. Communion with God the Father and Son constitutes a divine unity which expresses itself not only

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1. Horsch, The Hutterian Brethren, p. 118.

in regard to holy things but in an external fellowship as well.

1. Community of Goods.

As expressed in an earlier chapter, the doctrine that distinguishes the Hutterites from all other religious bodies, is their belief in the communal way of life. In the two other doctrines in which they disagree with the large body of Christendom, they are in striking agreement with the Mennonite position.

It is true that there are and have been other communistic experiments. Most of these, however, have been of an economic and not of a religious character, which is perhaps the reason for their short existence.

The Hutterites believe that most of the evils of the world stem from the desire of personal gain and property. The Bible states that "the love of money is the root of all evil."¹ It is difficult, however, to keep the "love of money" and simply "money" from becoming an evil.

The Hutterite position is not that of "what is thine is mine" but "what is mine is thine." They believe in sharing and working always for the common good rather than for personal advancement. The element of service is very predominant.

This doctrine of the Hutterites is based primarily

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1. I Timothy 6:10.

on two specific passages in the New Testament. They maintain, however, that there are many other passages in which it is implied, and insist that the whole tone of the New Testament gives support to their interpretation of the two main passages.

Both of these passages are found in The Acts of the Apostles. The first one reads:

And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need.¹

The other passage is found a little later in the book and seems to support even more clearly their position of common ownership. It reads thus:

Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need.²

That all the Christians of the early church practiced communal ownership cannot be proven. The Hutterites are ready to admit this. But it does seem to them that it is set forth as the highest, and therefore the most

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1. Acts 2:44-45.

2. Acts 4:32-35.

difficult law of love.

It is difficult, and one should not be too dogmatic in attempting to ascertain to what extent a Hutterite conceives this highest command of love of the very nature and essence of religion, or simply as a convenient form of social organization. Down through the years the doctrine seems to have been given a most significant place in their thought. One can surmise that the story of Ananias and Sapphira, which is related to this whole matter of private property, has given considerable weight to the seriousness with which the Hutterites have taken this problem.

2. The Doctrine of Non-resistance.

The Hutterian interpretation of the doctrine of non-resistance means more than the word pacifism conveys as a rule. Pacifism, as described by Webster, means the "opposition to the use of military force for any purpose." The Brethren believe that not only is the use of force in military opposition sinful, but enlarge that concept to include the use of force under any circumstances.

The Hutterites have not officially accepted the position as developed by Guy F. Hershberger.¹ Their logic and basis for this doctrine would, however, follow the same line of reasoning, and for a full treatment of the subject one might well refer the inquirer to his book.

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1. Hershberger, War, Peace and Non-resistance.

Very early in their history the Hutterites adopted a statement in regard to non-resistance. In 1545, they agreed that:

Christ, the Prince of peace, has established His Kingdom, that is His Church, and has purchased it by His blood. In this Kingdom all worldly warfare has ended. Therefore the Christian does not have part in war, nor does he wield the sword to execute vengeance, as Paul exhorts and says: 'Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord.'¹

Hutter, in a letter to the Moravian authorities, wrote as follows:

We do not seek to harm or injure any one, not even our worst enemy. Our deeds are an open book, our words public to all. Rather than owe any man a penny we would be robbed of a hundred gulden. Rather than harm any one with a stroke of the hand, we would lose our lives. Our whole life ambition is to live according to God's truth, and justice, in peace and harmony as true followers of Christ. Those who say we have gathered in the open fields by the thousands as if to prepare for war are not telling the truth. If all the world were like minded all wars would cease, and all unrighteousness would have an end.²

Resistance is held to be inconsistent with the establishment of the new covenant and the founding of the Kingdom of God. Christ is viewed as the author and perfect example of non-resistance as well as the primary teacher of this doctrine.

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1. Horsch, Modern Religious Liberalism, p. 34.
2. Smith, The Story of the Mennonites, p. 73.

This doctrine the Hutterites feel is clearly taught in many passages of the Bible. A great deal is made of the basic philosophy underlying the Sermon on the Mount and the specific pronouncements made by Jesus. It is maintained that Jesus' words on non-resistance were specific when he said:

Ye have heard that it was said, an eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two...Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecut you.¹

The whole emphasis of the Gospel seems to be on love and forgiveness. Christian love is something that knows no resistance and Christian forgiveness knows no limit. Jesus on one occasion said that we are not to forgive seven times only, but seventy times seven.² The Apostle Paul, in writing to the Church at Corinth, said:

Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints?...It is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded?³

By the time the Hutterites collect all of the references

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1. Matthew 5:38-44.
2. Matthew 18:21-22.
3. I Corinthians 6:1,7.

from the Scriptures that support their teaching a substantial and convincing case is constructed.

In agreement with this doctrine, the Hutterites do not quarrel and would not think of going to law to sue anyone even if a great injustice has to be endured. That is why, during the First World War, it was so easy for them to be mistreated. When their livestock was being driven from the colony they simply stood by and offered no resistance of any kind. That is overcoming evil with love.

The Hutterites agree that governments are ordained of God. They pay their taxes willingly. They are not slow to admit that there is a tension or paradox in their approval of government which exercises force and their refusal to use force at the government's bidding. But then the Church is necessarily a paradox in a world of sin.

3. Complete Separation and Avoidance of the World.

The reason that we were able to write in the introduction that the Hutterites are a "world within a world" is because they attempt, insofar as is possible, to avoid contact with the world outside the colony. They believe that the passages in the Bible that teach the world is to be shunned and avoided are to be taken literally. Often they will quote passages such as follow:

Do not be mismated with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what has a believer in common with an unbeliever? What agreement has the temple of God with idols? For we are the temple of the living God; as God said, 'I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be ye separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty.¹

Since the world cannot be reached by non-resistance and love, the Hutterites believe that it is not the business of a Christian to be either an administrator or executive of government, or to hold an office for law enforcement. Neither will they swear in legal matters, although they will take an oath by affirmation.

4. A Few Further Remarks.

While the Hutterite does allow for the private and personal aspect of religion since they do have their private prayer and devotional periods, it is nevertheless quite proper to speak of their religion as a community centered religion. Most of the real, vital religious experiences are realized in group meetings.

Every evening after the meal, they have a period of prayer and worship led by the pastor. This has already

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1. II Corinthians 6:14-18.

been described in Chapter II. Everyone attends these meetings. It is possible for one to absent himself by having a good excuse. Having a guest would be considered a sufficient reason for staying away from the church if the guest did not desire to attend the service. One may even omit the saying of grace before a meal if one chances to be outside of the colony. These evening meetings are conducted in the same manner as the meetings on Sunday morning.

At the age of eighteen, an individual is called upon to voluntarily will to be baptized and officially join the group. Baptism is a ritual which signifies that the individual publically wills to give up his will and to merge it with the common will of the group. It thus becomes one of the most important events in his life.

Conscience is the guiding factor of Hutterite activities and so plays a very important role. It, more than anything else, enables the people to live in harmony. Worship is aimed at the training of the conscience in self-discipline. Discipline by the group is seldom necessary. When problems do arise, the individual is admonished by the minister, and asks forgiveness of the group at a religious meeting. If he fails to heed the advice of the pastor and elders, the ban is placed on him. If, within a reasonable period of time, he refuses to repent of his way, he

can be excommunicated. This has very seldom been necessary.

5. A Catholic Evaluates the Hutterite Religion.

It is altogether fitting to conclude this chapter dealing with the religion of the Hutterites by quoting from a Catholic writer who wrote during the early period of Hutterite activities. He wrote as follows:

I find among them no anger, envy, passion or malice; no vain zeal for earthly things; no gambling spirit, no vanity; in short a most harmonious and beautiful life.

Would that I could introduce this kind of life among the Catholics; so far as I know it even surpasses that of the monasteries. Anyone who could establish such a noble way of Christian living under the protection of the authorities would be a second saint to Saint Dominic or Saint Francis.

I have said to myself, if I could just convert these stubborn (Hutterites) so that they could show your Catholic brethren their art of living, what a blessed man you would be, or if you could only persuade your orthodox brethren to lead, like them, such an apparently Christian and noble life, what an accomplishment would be to your credit.¹

1. Smith, The Story of the Mennonites, p. 358.

CHAPTER VI
GENERAL SUMMARY AND CONCLUSION

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A. The Problem Re-stated

We have attempted in this treatment to ascertain and discuss some of the factors that have enabled the Hutterites to continue their existence and to expand for over four hundred years, while one hundred and forty-nine other such communistic experiments have failed.¹

B. The Results of the Present Study

First of all, we traced through the history of the colonies from their inception in the sixteenth century down to our present day. We also discussed some of the types and causes of persecution that were inflicted upon the Hutterites.

The first sustaining element treated dealt with the economic organization of a colony. We found that the Hutterites, in the final analysis, did follow the order of private ownership. They are not communists in the "Russian" sense of the word. Each community constitutes what may be thought of as a large family. It is very unlikely that the Hutterites think that their community

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1. Marcus Bach, The Dream Gate, On the inside of the back cover.

of life would be practicable on a large and national scale. In fact, when a colony becomes too large it becomes inefficient. As particular societies, though not as individuals, they follow the capitalistic order. They do not believe that capitalism should be nationally abolished.

We saw that this particular type of communal organization was a strong binding factor. The brotherhood offers a type of security that cannot be found anywhere else. If one should become disabled, he is properly treated and his needs are met. Likewise, old age is not a problem in a colony.

The sense of personal importance and the contribution each one makes to the group is prominent. Every individual counts. The feeling of belonging to something bigger than one's self encourages continuance in such a manner of life. What a tremendous history the Hutterite has to live out.

A Hutterite leaving a colony feels like a lost person in the world. In a colony one is always with people. The loneliness on the outside is usually unendurable to the person who leaves. What is more is that most of one's friends and relatives live in a colony. One is not given his portion of property when leaving a colony, and as a result he is financially destitute. The adjustment from life on a colony to life outside of a colony is

too great to be risked. All of these factors and many others contribute to keeping a Hutterite content and happy in his mode of life.

The second element treated dealt with the educational factor as a sustaining element. Whatever is taught and made part of one's life in youth tends to remain and control one for the rest of one's days. The Hutterite children are thoroughly indoctrinated in the communal way of life. We pointed out the threat that public education is posing by introducing new factors and areas of learning that in no way contribute to the philosophy underlying the Hutterite system. Indeed they are proving to be detrimental to it.

In the last salient factor given consideration, we attempted to show how the Hutterite religion permeates the whole. The Hutterites have a strong conviction that their way of life is sanctioned by the will of God and must therefore be obeyed even to martyrdom. It is the will of Deity that they live communally. All their peculiarities as well as all sanctioned activity is regarded as religious or at least as having religious implications. Not only community of goods, nonresistance, and avoidance of the world are religious injunctions, but matters of dress, language, and other minute observances are religiously important. It cannot be denied that simple things such as language and dress have played a

prominent part in giving the Hutterites a feeling that they are different from the rest of the world. This feeling of being different, not only in doctrine but in manner of life, is conducive to the preservation of the Hutterites. The more they can avoid all contact with the world outside, the less they will have to counteract and fight what their ministers call the "Weltgeist" (Spirit of worldliness).

It is proper to say that the colonies are now in a period of transition, the outcome of which is hard to predict. The type of life found on a colony and life as it is found outside of a colony have come into serious conflict. Time alone will tell whether or not the Hutterites will be able to withstand the inevitable march of progress in the future as well as they have in the past.

Marcus Bach has written a most fascinating novel depicting this conflict as it takes place in the mind of a ten year old Hutterite boy. The Dream Gate is highly recommended to those who wish to learn more regarding the psychology that enables the colonies to continue and expand.¹

In all probability many changes will have to be made if the communal system is to continue. Many formerly "worldly" things and practices are already being introduced

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1. Bach, op. cit.

and slowly accepted. Considerable quantities of food and clothing that were formerly produced on the colony are now being purchased.

As a concluding statement it can be said that the Hutterites have something that a large part of the rest of the world does not possess. They have a Biblical faith, a devoted life, peace of mind, a consciousness of fellowship, and all this aflame with certainty. But to those of us living outside of a colony and fully aware of all of the merits of their system and way of life, it seems that they are paying too large a price. They are sacrificing individual freedom.

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APPENDIX

APPENDIX

The following statistics are the latest printed list of the colonies and the membership of each. They are taken from Zieglschmid's Das Klein-Geschichtsbuch der Hutterischen Bruder, pp. 685-686. (Published 1947) Many changes have taken place since these statistics were compiled.

A. The Bruderhofs of the Schmiede-Leut.

(Nos. 1-8 are in South Dakota)

<u>Name</u>	<u>People</u>
1. Bon Homme	108
2. Jamesville	90
3. Tschetter	999
4. Elmspring	146
5. Rosedale	87
6. Rockport	102
7. Lake Byron	57
8. Spink	88

(Nos. 9-25 are in Manitoba, Canada)

9. Blumengart	118
10. Sturgeon Creek	93
11. Barrickman	135
12. Maxwell	157
13. Iberville	143
14. Rosedale	98
15. James Valley	95
16. Riverdale	95
17. Waldheim	107
18. Bon Homme	180
19. Milltown	95
20. Huron	163
21. Poplar Point	131
22. Elm River	139
23. Sunnyside	70
24. New Rosedale	87
25. Arden	84

2,767

B. The Bruderhofs of the Darius-Leut.

(Nos. 1-20 are in Alberta, Canada)

<u>Name</u>	<u>People</u>
1. Stand Off	78
2. Pincher Creek	70
3. Stahlville	153
4. Jamesville	136
5. Old Rosebud	136
6. Beisecker	64
7. New Rosebud	63
8. Granum	115
9. Thomson	50
10. East Cardston	67
11. Cayley	92
12. Stirling	122
13. Lake Side	141
14. New York	95
15. Richard	120
16. Ewelme	62
17. Riverside	79
18. West Raley	90
19. Felger	33
20. New Spring Valley	141

(Nos. 21-22 are in Montana)

21. Stahlville	159
22. Grass Range	58

2,124

C. The Bruderhofs of the Lehrer-Leut.

(Nos. 1-15 in Alberta, Canada)

1. Crystal Springs	96
2. New Elmspring	179
3. Wilford	215
4. Hutterville	130
5. Old Rockport	170
6. Big Bend	95
7. Old Elmspring	129
8. O K	147
9. Miami	190
10. Suniside	154
11. New Rockport	175

12. Rock Lake	128
13. MacMillan	110
14. Warner	154
15. (Unnamed)	60

2,132

D. The Bruderhofs in Paraguay.

1. Isla-Margaritha	450
2. Loma-Hoby	

450

E. The Bruderhof in England

1. Wheathill	120
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F. Totals

A. 2,368
B. 2,124
C. 2,132
D. 450
E. 120

7,593