The Hutterite Brethren: An Annotated Bibliography with Special Reference to South Dakota Hutterite Colonies

M. P. Riley

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THE HUTTERITE BRETHERN

An Annotated Bibliography with
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Hutterite Colonies

SOCIOLoGY DEPARTMENT

AGRICULTURAL EXPERIMENT STATION

SOUTH DAKOTA STATE UNIVERSITY

BROOKINGS
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THE HUTTERITE BRETHERN:

An Annotated Bibliography
with Special Reference to
South Dakota Hutterite Colonies

Marvin P. Riley*

The idea of a comprehensive bibliography on the literature pertaining to the Hutterite Brethren was generated by the numerous requests from students, scholars, and laymen for such information. This bibliography is the result of the accumulation of information and source material on the Hutterite Brethren collected over the past ten years in connection with a research project on South Dakota's communal farms. During that period, the volume of information available on the Hutterites has increased markedly.

Prior to 1950, only a few major works on the Hutterites in North America had been published. There were Lee Deets' study, The Hutterites: A Study in Social Cohesion; Bertha Clark's study, "The Hutterite Communities"; and Joseph Eaton's examination of the cooperative farming idea in

*Associate Professor, Rural Sociology Department.
Hutterite communal living in his "Hutterische Gemein" as a part of the work Exploring Tomorrow's Agriculture. Marcus Bach published his novel about Hutterian life, Dream Gate, in 1949. At the same time a number of journal articles on the history of the Hutterites in Europe and Hutterite theology were being published, such as the research of Robert Friedman. John Horsch's The Hutterian Brethren: 1528-1931 was a major contribution to Hutterite history as was A. J. F. Zieglschmid's editing and printing of Die Alteste Chronik in 1943 and Das Klein Geschichtsbuch in 1947.

Since 1950, in addition to the continuing work of a number of the previously mentioned scholars, students and scientists representing specialized disciplines have been adding to the ever increasing volume of information on the Hutterite Brethren. Included in the list of contributors are historians, sociologists, psychiatrists, psychologists, doctors of medicine, demographers, geneticists, theologians, and journalists.

A large number of the published works of these individuals contains findings of field studies and surveys on the culture, intergroup relations, social organization, agriculture, and the mental and physical health of the Hutterites. It can, in fact, be said that the Hutterites have graciously provided a laboratory for scientific research in scientific
problem areas ranging from acculturation to genetic drift. In addition to the work of these specialists, journalists have made available through their reports in the press a record of events experienced by the Hutterites. These reports, although occasionally faulty in accuracy of detail, have provided a running account of the adjustments the Hutterites are making to a rapidly changing world.

Thus, today we have a wealth of information on a very unique society—a living example of the Gemeinshaft type of society that has existed for over 400 years and almost 90 years of that time in the midst of an increasingly urbanized-industrialized nation. Unfortunately, however, much of this information is located in the nooks and crannies of university libraries, in unpublished theses, in the document rooms of state capitals or gathering dust in newspaper files. It is the objective of this bibliography to bring together these scattered sources of information and to describe each item so the end product will be a useful tool for the acquisition of knowledge.
South Dakota is the home of a small religious group known as the Hutterite Brethren. The members of this sect live in small cooperative colonies in the northern United States and in several provinces in Canada. The Hutterites are unique in that while using modern agricultural technology, they have isolated themselves from the main current of western civilization. The boundary maintenance of their social system has enabled them to retain many characteristics of their culture developed during the Protestant Reformation. The most distinctive feature of the Hutterite way of life is a pattern of communal living which is practiced in connection with their agriculture enterprises.

South Dakotans have a special interest in the Hutterites and their communal farms for at least two reasons. First, from a historical standpoint South Dakota is the location of the first settlements of Hutterites when they migrated from Russia in the years 1874 to 1879. In fact, the first colony they established in North America, Old Bon
Homme, is still in existence. It is located a short distance west of Yankton, South Dakota, near the town of Tabor. The second reason for local interest in the Hutterites is that South Dakota has the largest number of colonies and their population of any state in the United States.* Modern transportation and communication have made local citizens aware of Hutterites and they are interested in knowing more about these people, their beliefs and their practices.

This section of the bulletin attempts to answer the questions who are the Hutterites; what they believe; where they are located in South Dakota and what they do.

HISTORY**

Origin of Hutterites. As a religious group the Hutterites are not a new sect but a very old one. They originated in Moravia in 1528. An offshoot of the Swiss Brethren, they are one of the many Anabaptist groups that arose directly out of the

*Canada now has the larger part of the Hutterite population having over six times the number in South Dakota.

Protestant Reformation struggles of sixteenth century Europe.

The founders of the Hutterian Brotherhood subscribed to the Anabaptist beliefs of adult baptism and the separation of church and state. Like the Swiss Brethren, they were strongly opposed to war. In addition, the Hutterites interpreted the New Testament literally, insisting on the complete sharing of worldly possessions. It is this principle of communal living that distinguishes them from other Anabaptist groups such as the Mennonites. Many of these beliefs ran counter to those held by the established churches of that day; and, as Europe was in an almost constant state of war, the rulers were not tolerant of pacifists. Consequently, the Hutterites as well as other Anabaptist groups were often the object of severe persecution.

Jacob Hutter. In 1533 the Anabaptist preacher from whom the sect derives its name came from the Tyrol to join the group in Moravia and became their pastor. Through the efforts of Hutter and his assistants, a well defined communal pattern was established which has continued to the present. Hutter was burned at the stake in 1536 for his convictions.

Hutterites in Europe. The history of the Hutterites in Europe includes three periods; almost a century was spent in Moravia, approximately a century and a half in Hungary, Transylvania, and
Wallachia and a little more than a century in Russia. In Moravia the nobles considered the Hutterites good tenants and protected them from attacks by the Catholic Church and Emperor as long as possible. However, the power of the nobles was broken in 1620, and the Hutterites were forced to flee Moravia. For more than 150 years they wandered through Hungary and neighboring countries. Although often close to extinction, a small group always managed to survive and carry on the faith.

Finally, upon invitation of a Russian Count named Romanzov, the surviving Hutterites moved to Russia in 1770 to settle the Ukrainian frontier. There they were given refuge and allowed to practice pacifism under the religiously tolerant regime of Catherine the Great. However, an edict nullifying their grant of exemption from military service was issued in 1871, and after an appeal to the crown failed, their non-resistance policy demanded they emigrate.

SOUTH DAKOTA COLONIES

Settlement in Dakota Territory. Practically all Hutterites, afraid of renewed religious persecution, left Russia between 1874 and 1879 where
they had been living in three Crimean villages.\footnote{Eaton, Joseph W. and Albert J. Mayer, \textit{Man's Capacity to Reproduce: A Demography of a Unique Population}, the Free Press, Glencoe, Illinois, 1954, p. 3.} Approximately one hundred Hutterite families arrived in Yankton from Russia between 1874 and 1879. After their arrival these families divided about equally, one group choosing to live in colonies, while the remaining families chose to settle on private farms.

In 1874 the Hutterites established their first colony, Bon Homme, about 18 miles west of Yankton on the Missouri River. Because the leader of this colony was a blacksmith by trade, these people and their descendants are called \underline{Schmieden Leut} (the smith's people).

Later in 1874 another group of Hutterites arrived from Russia and established Wolf Creek Colony about 12 miles west of Freeman. The descendants of this group are called \underline{Darius Leut} (Darius' people). Old Elm Springs colony was founded by a third group of Hutterites in 1877. Led by two teachers, this group settled northeast of Parkston. Descendants of this group are referred to as \underline{Lehrer Leut} (teacher's people).

\begin{flushright}
\textit{Early Daughter Colonies.} The period from 1879 to 1913 was a time of increase in the number of
\end{flushright}
colonies. By the process of branch colonization, the three mother colonies had established a number of daughter colonies along the James River in South Dakota.

Thus, in 1913, there were 17 Hutterite colonies in South Dakota—six were Schmieden Leut; seven, Darius Leut; and four, Lehrer Leut.

Migration to Canada. Strong sentiment against the Hutterites' German cultural background and their conscientious objection to war along with proceedings to annul their corporation charters created a difficult situation for the Hutterites in South Dakota during World War I. As a result of this persecution, 12 colonies left the state for Canada in 1918. Four more colonies had followed by 1934 and only Bon Homme colony remained.

Present South Dakota Colonies. In 1934 Bon Homme started Rockport colony near Alexandria on the site of a vacated colony (See Map and Table). The 1935 South Dakota Legislature passed the Communal Corporation Act, an act which allowed the colonies to incorporate, and in 1936 one colony returned to South Dakota from Canada.

2When the population of a colony reaches 100-150, the membership is divided approximately in half—half remains at the colony site, the other half (the daughter colony) is assisted in setting up a colony at a new location.

II
Contrary to a common conception, only seven of the present South Dakota colonies have come from Canada. The first one to come was New Elm Springs, a granddaughter of Bon Homme, which settled near Ethan. Another granddaughter, Jamesville, returned from Canada in 1937 to its present site near Utica. Tschetter, founded in 1941, is a great granddaughter of Old Bon Homme colony which reoccupied an old colony site near Olivet when it came from Canada. Three other granddaughters—Millerdale, Glendale, and Pearl Creek—came from Canada in 1949.

Spink, a daughter colony of Bon Homme, was established on an old colony site near Frankfort in 1942. During 1944 Jamesville established a daughter colony, Huron, on an old colony site near Huron. In 1945, Rosedale was established near Rockport colony from which it came. New Elm Springs founded a daughter colony, Maxwell, near Scotland in 1947 and Gracevale, a daughter of Tschetter, was established near Winfred in 1948.

Five colonies began in 1949—Bon Homme started the Platte colony near Academy; Rockport began Riverside north of Huron; and three granddaughters of Bon Homme—Glendale, Millerdale, and Pearl Creek, as mentioned previously, came and settled near Frankfort, Miller, and Iroquois, respectively. Blumengard, a great granddaughter of Bon Homme, from Canada settled north of Wecota the following
year. In 1955, Clark colony, a daughter of New Elm Springs, was started near Graceville, Minnesota in 1958. During 1959 Sprink founded a daughter colony, Plainview, near Ipswich.

**New Colonies Since 1960.** In 1961, Hillside was established near its mother colony, Huron. Spring Valley, a daughter of Platte colony, and Clover Leaf, a daughter of Gracevale, were established in 1963 near Wessington Springs and Carthage, respectively.

Three colonies were established in 1964--Tschetter started Wolf Creek near Menno; Maxwell started Spring Creek in South Dakota near Forbes, North Dakota; and Glendale began Thunderbird colony near Norbeck. At the present time two colonies are in the process of setting up daughter colonies--Rosedale has a farm near Rosholt and Pearl Creek has purchased land near Wetonka. All of the present 24 South Dakota colonies belong to the Schmieden Leut group.

**Hutterite Beliefs and Principles**

The Hutterites are readily distinguished from their rural neighbors by their garb and mode of life. The married men have full beards and black denim clothes, and the women wear dark full skirts and headscarves. The colony has a machine shop, communal dining hall, and plain church. All these
attest to a people living an unusual life. Why do these people live as they do? To understand the Hutterian way of life it is necessary to know what they believe.

Central Beliefs. Lee Deets, in his study of Hutterite communities in the 1930's, found that all sanctioned activity within the community is ordered around central beliefs. Any consideration of their central beliefs would undoubtedly include the following:

The Hutterian way of life is God-sanctioned and God-commanded. Relation to the Deity is governed by the belief that God is the Creator, the supreme all-powerful being to whom all else one should give obedience. For them, the Hutterian way of life is sanctioned by an infinitely wise Deity who must be obeyed even to martyrdom. Their beliefs are regarded as expressions of the will of God as revealed through a literal interpretation of the Scriptures.

The principle of communal living. The Hutterites believe in and practice communal living, holding their goods and property in common. Basic to their principle of communal living is the concept of Christian love. They believe that the

highest expression of the Christian ideal of brotherly love is possible only through the self-denial and sacrifice that is involved in communal living. The idea constituting the principle of communal living is revealed in a statement from their petition to President Woodrow Wilson in 1918:

The fundamental principles of our faith, as concerns practical life, are community of goods and non-resistance. Our community life is founded on the principle, "What is mine is thine," or in other words on brotherly love and humble Christian service, according to Acts 2: 44 and 45: "And all that believed were together, and had all things in common; and sold their possessions and goods and parted them to all men, as every man had need." 4

The importance the Hutterites attach to the principle of communal living is indicated by another statement from the same petition:

Our community life is based on God's Word, and we could not serve God according to the dictates of our conscience if we were not permitted to live together in our communities. Our members would, by the help of God, suffer what He may permit, rather than consent to leave the community life. 5

The principle of nonresistance. Their interpretation of Christianity is that Christians are

4Ibid., p. 21.

5Loc. cit.
not to serve in war nor are they to take revenge. The principle of nonresistance is not unique to the Hutterites as it is practiced by other religious sects such as the Quakers and the Amish. Biblical admonitions cited to support the belief in nonresistance include: Luke 2:8-20; Isaiah 2:1-4; Micah 4:1-4; and Romans 12:14-21.

**Avoidance and nonconformity.** Hutterites desire, as is also true of such groups as the Amish, to remain as far as possible from the influences of the outside world. Worldly pleasures are to be avoided, the plain, simple life preferred. Christians, according to their belief, should not be conformed to the world (Romans 12:2). Nonconformity is expected in those things in which standards of the world conflict with Bible standards. Their occupation of farming and the location of their communities in relatively isolated rural areas help to maintain their principles of avoidance and nonconformity.

**Other Related Beliefs.** The preceding enumerated beliefs of the Hutterians are not to be considered all-inclusive. Growing out of and in many ways supporting the central beliefs are many other doctrines which help cement their religious and social structure. Among these are admonitions against pride, patterns of discipline, and restrictions on apparel and ornamentation. These more
specific teachings also have Scriptural basis and are just as binding as the central beliefs. They help to translate the central beliefs into rules for practical living.

AGRICULTURE ON COMMUNAL FARMS

In order to acquaint the reader with the farming practices and production of the Hutterites, three principles which guide their day-by-day activity should be explained. These principles are derived from their religious beliefs and serve as general rules for everyday life.

First, Hutterites attach considerable importance to the principle of "self-sufficiency." Each colony attempts to be as self-sufficient as possible by producing most of the goods and services it uses. For the Hutterites, the emphasis on self-sufficiency has always had more than an economic motivation. It has the latent function of keeping down contacts with the outside world. It also reflects the religious emphasis on the principle of austere simplicity. Diversification of colony enterprise is one result of application of this principle. Another principle, "simplicity of living," further contributes to self-sufficiency by limiting the needs and demands of the Hutterites primarily to what can be produced in the colony. A third principle, "efficiency," encourages them to accept changes in
farming practice. The Hutterites in contrast to the Old Order Amish justify the use of modern agriculture technology by stating, "It's not the thing itself that's good or bad, it's the use to which it is put." It also helps to explain the extensive use of labor- and cost-saving devices in crop, livestock and poultry production.

**Colony Organization.** Hutterites live in small agricultural villages, or colonies. Each colony headquarters consists of a large cluster of buildings located somewhat centrally on their land. The arrangement of the buildings follows a functional pattern. Residences, communal dining hall, church, and school are in the center. Partly surrounding this area are the shops for maintenance facilities. A short distance beyond are the granaries and the barns and sheds for livestock and poultry. Beyond these facilities are the pastures and fields.

**Work Organization.** The nature of colony organization permits the Hutterites to engage in many farming enterprises. The older, more responsible men of the colony serve as department heads in charge of the various farm enterprises, such as crops, cattle, and poultry. Work is organized so each department head is responsible to the colony business manager. The colony labor supply is divided among the various departments. Each department head may have working under him an assistant.
and one or more helpers, depending on the size of the enterprise. This arrangement allows flexibility in the use of manpower. When the work requirements of the departments change during the year, men can be shifted to where the demand is greatest.

Although election to the position of department head is usually annual, a capable man may be re-elected time and again. After years of experience in an enterprise, often first as an apprentice, obtaining information from company salesmen, and county extension agents, and reading articles in farm journals most department heads become "specialists" in their field.

Agriculture is Mechanized. The Hutterites have accepted modern technology and mechanized their agriculture. As a colony, it is possible to arrange their cropland into large fields to make extensive use of power equipment. Thus, they can use track and diesel tractors to pull plows with as many as nine 14-inch bottoms or three subsoilers hitched in tandem.

To improve and increase production and efficiency, the Hutterites are willing to try new developments in farm techniques and machinery. Although exceptions may be pointed out, the Hutterites can be considered among the farmers who attempt to keep up-to-date in their farming practices.

Farming Practices. Generally speaking, the
Hutterites seem to have recognized the need for soil conservation and reconditioning early in their settlement in South Dakota. They presently use sub-soilers, disc plows and ground chisels to conserve both soil and moisture. Crop rotations have been practiced for many years. Commercial fertilizers are being increasingly used, and livestock production provides them with manure for their land.

However, even with their high degree of mechanization, extensive crop rotation, and liberal use of fertilizers, the Hutterites have felt themselves caught in a situation of declining prices and increasing cost. They feel that their agricultural production must be fed to livestock and poultry before they can realize significant gains. This conclusion, supported by their principles of self-sufficiency, simplicity of living, and efficiency, encourages them to specialize to some extent in one or two or several of the basic enterprises.

AGRICULTURE AND POPULATION--1964

Population and Acreage of Colonies. A survey of all South Dakota colonies in late 1964 shows that there were 2,443 Hutterites living in 24 colonies. These people comprised 341 families with an

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6 These figures do not include the Big Stone colony, Graceville, Minnesota, which is a branch of the South Dakota, New Elm Springs colony.
average size of seven persons. Farmland operated by
the South Dakota colonies in 1964 totaled approxi­
mately 123,000 acres. Of this land, slightly over
113,000 acres (92%) were owned, and about 10,000
acres (8%) were rented or leased from non-Hutterite
landowners.

Data from the 1964 survey show that the "aver­
age" colony had approximately 14 families with a
population of 102 persons. This average colony
operated 5,100 acres, 400 of which were rented.
Similar to most other farms in South Dakota, all of
the land which the colonies operated was not crop­
land. Only about 54% of the total land that they
operated in 1964 was in crops.

Because Hutterite colony land is owned and
operated by the members of the colony working co­
operatively, it is not possible to determine acreage
operated by separate families or individuals. How­
ever, statistical averages indicate that each family
operated 360 acres of which approximately 200 acres
was cropland. This amounted to about 50 acres per
person in 1964. Although the data are not pre­
cisely comparable, the U. S. Census of Agriculture
information suggests that the acreage operated per
Hutterite family is smaller than the average size
farm in the same location of the state.

Diversification of Enterprises. All of the
colonies are operated from an agricultural base.
Without this, little other production would be possible. Although there is variation among colonies, each produces quantities of nearly all types of livestock and poultry. However, in recent years there has been a tendency for a few colonies to develop to a greater extent in one enterprise such as turkey production.

All of the colonies raised cattle, hogs, and chickens in 1964. Each colony has a dairy herd and nearly all of them have flocks of ducks and geese. Most of the colonies also raise sheep and nine of the colonies produced turkeys for market.

Part of this production is used for their own consumption, and part of it is sold. Pork, poultry, mutton, and beef are used in their diet. Feathers from ducks and geese are still used for bedding. Presently, feathers are mainly used for down comforters rather than feather "ticks" as was true in the past. Milk from their dairy herds is used in cooking, for drinking, and for making butter and cheese. However, the separating of milk is on the decline as more and more colonies are moving into bulk milk production. In fact, the information from the 1964 survey indicates that most colonies now have dairy parlors and sell bulk milk to creameries. Almost all colonies keep bees and the honey is commonly used in place of sugar and syrup. In their livestock and poultry feeding, the
Hutterites use their own forage and field crops whenever possible. Colonies that are more extensively engaged in hog or turkey production make feeds by grinding and mixing their own grains to which they may add commercial supplements.
A GUIDE TO THE USE OF THE BIBLIOGRAPHY

This annotated bibliography of published information on the Hutterian Brethren and their communal farms is intended to have a coverage of source materials wide enough in scope to be of value and accessible to both the layman and the scholar. It is for this reason that all forms of published information have been included: newspaper feature articles, newspaper editorials, magazine articles, encyclopedia articles, journal articles, documents, and books. Also, a special effort was made to have the bibliography as up-to-date as possible; it will be noted several items have yet to be published.

It is not within the scope of this bibliography to provide a critical analysis or to evaluate the historical importance of the items included.

A list of the main features of the bibliography may assist the reader in its use. These are:

1. A listing of over 300 entries of sources of information on the Hutterite Brethren, their way of life and their farms. Almost all sources are in English; a few basic sources are in the German language.
2. Each entry is annotated so the reader will be able to ascertain the nature of the material. The length of the annotation does not necessarily denote the importance of the material; it may simply be a reflection of the variety of topics included in the item.

3. Although the major focus of the bibliography is on South Dakota Hutterites, basic sources referring to Hutterites located elsewhere are included.

4. Sources are classified into 16 categories according to the nature of the subject matter. Included are such topics as history, religious beliefs, social organization, agriculture, legal aspects, and social change (See Table of Contents).

5. In addition to the annotation and classification, sources are cross referenced at the end of each section in order to provide the reader access to other items that have a bearing on that subject.

6. An author index is available at the back of the bulletin.

7. Finally, in order to assist the reader in locating present day Hutterite colonies in South Dakota, a map giving the location of Hutterite colonies in South Dakota as of the year 1965 is presented inside the front cover, and a list of the colonies and their post office address is given on the inside of the back cover.
Key to abbreviations used in bibliography.

ME = Mennonite Encyclopedia

ML = Mennonite Life
Bethel College, North Newton, Kansas, Quarterly 1946--.

MQR = Mennonite Quarterly Review
Mennonite Historical Society, Goshen College, Goshen, Indiana, Quarterly 1927--.
GENERAL INFORMATION

1 Argus, Orient and Hardenbrook, Professor B. M. "The Hutterische Society Home," South Dakotan, Vol. 6 (July 1903), pp. 11-13. Brief article, based upon first-hand observations by the authors, provides a general description of life at the two South Dakota Hutterite colonies of Old Elm Springs and Old Wolf Creek about 1903.

2 Bach, Marcus. "Experiment in Contentment," Coronet, Vol. 20 (June 1946), pp. 135-137. Article provides general information about colony life, such as some of the daily occurrences, description of housing, furnishings, routine; also something about music.

3 "Hutterian Brethren." Encyclopedia Americana. Vol. 14 (1960), p. 530. Article is a summary paragraph about the history of the Hutterites; there is also minor mention of the influence of modern technology and social contacts on colony life.

4 The Dream Gate. Indianapolis: Bobbs Merrill Co., 1949. Novel about life among the Hutterians. Bach employs the device of looking at colony life through the eyes of a ten year old boy. The boy is brought in contact with the values of the outside world through his association with a former member home on a visit. Through discussions between the visitor and the boy's father, Bach contrasts attitudes and values of the Hutterians in the commune with that of the "outside" world. A harmonica given to the boy by the visitor symbolizes the
penetration of the "Weltgeist" into the colony. Book contains information on music.


Author maintained a diary from his boyhood years, and among the accounts there-in was the account of a trip he made as a ten year old, with his father, to the Hutterite mill at the Bon Homme colony. The trip was made in the spring of 1897.


These articles, by a ranchman living in the vicinity of a Hutterite colony, tells of colony life and impressions of colony living. The Hutterites are erroneously referred to as Mennonites. The importance of these articles lies with the period of time they were written.

7 Canadian Department of Citizenship and Immigration: Economic and Social Research Branch. Citizenship, Immigration and Ethnic Groups in Canada: A Bibliography of Research, Published and Unpublished Sources 1920-1958. Ottawa:

Roger Duhamel, F.R.S.C., Queen's Printer and Controller of Stationery, 1961.

Publication, written in both English and in French, has as its purpose assistance to research workers in their study of relations between people, through the subject of immigration. The work is divided by
subject headings and also by ethnic groups. Some references are annotated and some are not. There is a specific section on the Hutterites; however, specific resource material regarding the Hutterites is also found elsewhere, e.g., under "Germans" and under "Mennonites."

A supplement to the above work covering the period 1959-1961.

This is Part I of a two-part article (see item #48, under History for Part II), in which the author, a social scientist, provides a most enlightened account of Hutterite life and communal living as it was practiced in South Dakota and Canada in the early 1920's. Based on personal observations by the author through her contact with a number of colonies, this survey provides a description of colony life, the social organization of a typical colony, the nature of the economic enterprises and the agriculture of the Hutterites. Information regarding music and educational system included.
This work is the German translation
of Parts I and II originally published in English.

10 "Communistic settlements, religious." An Encyclopedia of Religion. Ed. Vergilius Ferm, 1945, p. 188.  
The specific reference to the Hutterites, "The Bruederhof or Huterite Communities," gives general information on history, organization and belief.

Summary article, based on a reporter's visit to Huron Colony, South Dakota, reiterates some of the basic factors about the Hutterians such as inter-group relations, mental health, conscientious objection, religious beliefs and practices, and fertility. Photographs included.

Article provides considerable general information about colony life; also tells of new colony being built. In addition to general information on South Dakota colonies, some aspects of the legal problems of Hutterite colonies are discussed. Photographs included.

13 ______. "Life in Huron Hutterite Colony Is One Of Rigid Communal Discipline; Birth Control Strictly Forbidden." August 9, 1955.  
Theme of this article is primarily a general one. It contains a description
of Huron Colony, Huron, South Dakota, as it existed in 1955, and bits of information on colony history, housing, education, and attitudes toward birth control. Photographs included.


Book contains references to the Hutterites that live in specific areas of South Dakota. Mention is made of specific colonies and something is told of the Hutterite way of life. The Hutterites are sometimes erroneously referred to as Mennonites.


A general description of a specific colony, Bon Homme in South Dakota. The author discusses the history of the colony, the colony's physical features, the religion, customs and mode of living, education, health and sanitation, and economic factors.


The title of this work aptly explains its contents.


This is a bibliography of works in English and German on the Hutterites.

This work, planned for publication in 1964, is to be an annotated bibliography. It is, according to the author, to "contain a complete catalogue of all the Hutterite codices in existence and their contents, plus a catalogue of all writers, their lives and works, and the anonymous Hutterite literature of the 16th and 17th centuries."


This book consists primarily of a compilation of Friedmann's works that already appear individually in such major sources as the Mennonite Encyclopedia and Mennonite Quarterly Review. The preface indicates that the volume is a "collection and publication of his most significant historical essays in the field of Hutterite Anabaptism."


Short work giving an account of what a day in a South Dakota Hutterite colony is like, the rising, eating, school, work, how the evenings are spent, the way a Sunday is spent, the type and origin of sermons preached, and a description of the living quarters and kitchen. The use of up-to-date machinery on the colony is mentioned. The work includes a few photographs. Some information regarding music is included.

A brief pamphlet written by a minister of a Hutterite colony in the state of Washington. It contains a short history of the origin, basic principles and the articles of faith of the Hutterite people. There is also a short list of other articles and books written on the Hutterites.

Thesis tells of the religious beliefs and practices of the Hutterians--their way of life. It contains information on the history of the colonies; the nature of colony life; colony organization. The author draws heavily from Bertha Clark, Gertrude Young, and C. H. Smith. There is indication that the author may have communicated with a minister of Stand-off Colony in Canada for information.

"The Bibliography of Anabaptism prepared by Hans Hillerbrand is to quote from the introduction to the book the first of two bibliographies designed to cover exhaustively the entire Anabaptist-Mennonite movement from the early 16th century to the present day." There is a specific section of source material on the Hutterites; there are other references elsewhere in the book. Book serves a decided purpose in filling in gaps of a bibliography aimed specifically at supplying information on the Hutterian Brotherhood. Supplies resource information on the
Hutterites that, because of their mutual history, is intertwined with the general history of Anabaptism.

24 "Hutterites (The)," Newsweek, September 12, 1949, pp. 74-75.
Article tells of colony life through incorporating some of the content of Marcus Bach's "The Dream Gate," which reveals Hutterite life through the eyes of a ten year old boy. It also tells of the persecution of the Hutterites.

Compact paragraph on the history of the Hutterites in Europe and in America. Brief mention is made of their principles.

A brief excerpt of general information taken from a book which deals with the various experiments of cooperative living which have been practiced by certain groups. The authors' visits to Jamesville and Bon Homme Hutterite colonies in South Dakota in 1946 and their descriptions of these colonies are the main theme.

This is a report of the sale of the Hutterian Church of Wolf Creek Colony and plans to move to Canada; their reasons for planning to do so; a description of the lay-out of the colony, the buildings, management of the colony and leadership.
at different periods of their history. Some information regarding the philosophy of the Hutterites, their dress and dining habits.

Article is general in scope, covering many aspects of Hutterian life. The major value of the article probably is that it gives an account of conditions and opinions relating to the Hutterites prevalent about the time of the writing, 1937. The author tells something of colony life. Having visited Standoff Colony, Alberta, Canada, she gives a description of colony life there-in.

This book is a brief history of early South Dakota. Chapter four deals with the Hutterites. The author gives a brief history of the Hutterites, beginning with founding in Moravia in the year 1528. Most of the article is concerned with the Hutterites after their migration to the United States in 1874. He also describes the present day situation of the Hutterites in two colonies: Wolf Creek and Tschetter.

Article is primarily of a general nature. Contains a number of excellent photographs of people and scenes taken at Spink Colony in South Dakota. These are something of a rarity as the photographing of Hutterite people is customarily objected to by the Hutterites.
Tells of typical colony life--placement of authority, division of labor and such.

Article about the South Dakota Hutterites and their colonies, written by the author after a trip to the colonies. The writer begins his tour of the colonies with some pre-conceived erroneous ideas regarding the Hutterites; he has a more favorable opinion after his trip.

Aim of this article is to tell, in brief, something of the Hutterites, past and present--their history, religion, communal form of life, legal problems with land and with their principles.

34 Sioux Falls (South Dakota) Argus Leader.
Article tells of colony life and the socialization of the child in the colony.

Article tells of the Spink Colony, South Dakota, Hutterites celebrating Thanksgiving in 1959. Also tells of communal baking, education and informal social interaction and other topics of general information.

37. Staebler, Edna. "The Lord will take care of us," Maclean's Magazine. March 15, 1952, pp. 14-15, 42, 44-46. Writer stayed for over a week at the Old Elm Colony, near Lethbridge and Magrath, Alberta, Canada. She reports, in a lengthy article, on colony life. She visits in many of the colonist's homes, talks and relaxes with them so that she is able to present a picture of the "inner Hutterite" and the "human" side usually not obtained by most writers. She reports their opinions and attitudes. There is indication that the "outside world" influence is creeping into the colony in small and subtle ways. Photographs of colony members.

38. Steele, C. Frank. "Canada's Hutterite Settlement," Canadian Geographical Journal, Vol. 22 (June 1941), pp. 308-314. Theme of this article is broad but the major subjects are the Hutterian way of life--probably with reference to a "typical" Canadian Hutterite colony; history; and distinguishing between Hutterites and Mennonites. Photographs depict something of the Hutterites and their life. Information regarding music included.

Study of different aspects of a minority group. It covers such subjects as the
history, emigration to and settlement in
the United States, persecution, social
and cultural life, religion and philosophy, social
processes of the Hutterites, and an
account of their colonies in South Dakota
as of 1950. Also contains some informa-
tion on music.

40 "Trouble for the Hutterites," Christian Life
   Article provides a brief account of
Hutterite beliefs, practices, and colony
life. Trouble for the Hutterites is seen
by the author in the form of the "Bill"
pending in the State Legislature which
would limit the expanding of South Dakota
colonies.

41 Waldner, Marie. "The Present Day Social
Customs and Cultural Patterns of the Hut-
terites in North America." Proceedings
of the Fifth Annual Conference on Mennonite
Cultural Problems. Freeman, South Dakota,
August 27-28, 1946. Berne, Indiana: The
   Paper covering such subjects as religious
beliefs of the Hutterites, Bruderhof
living--physical make-up, dress, eating,
living arrangements, division of labor,
marrige and education. Also contains
some information on music.

42 Waltner, Elma. "South Dakota Hutterite
Colonies," Travel, Vol. 105 (May 1956),
   Main theme is a description of a typical
Hutterite colony, in this case Jamesville
Colony, South Dakota. There is also in-
formation on the history of the Hutterites.
Photographs included.

This article seeks to distinguish and characterize distinctive types of religious sects, and to use such a typology to determine the specific elements, and combinations of elements, which promote or retard development. Author comments on importance of relationship of sect with external world to its continuance. Isolation and insulation are types of mechanism used. Hutterites are one sect using these mechanisms. They are further distinguished as "introversionist" type. These terms explained, although not specified, infer application to the Hutterites. Contains information on social organization.


CROSS REFERENCES. For additional information on the subject of GENERAL INFORMATION, see the following:

Item #44, Arnold, Eberhard. The Hutterian Brothers: 4 Centuries . . .

Item #45, Austrian (The) Anabaptists in America.

Item #197, Bennett, John. "Communal Enterprises: The Hutterian Brethren."

Item #232, Canada: Heat on the Hutterites.
Item #233, Canadian Mental Health Assoc.  
The Hutterites and Sask.  

Item #234, Clark, Bertha.  Turners of  
the Other Cheek.  

Item #200, Eaton, Joseph.  Farm Colony  
or Group Farm.  

Item #219, ______.  Folk Psychiatry.  

Item #201, ______, and Katz, Saul.  Re-  
search Guide on Cooperative Group.  

Item #202, Eberhard, Harold.  The Hut-  
terites of Rosedale Colony.  

Item #168, Falk, Robert.  Hutterian Com-  
munism and its Backgrounds.  

Item #112, Friedmann, Robert.  Christian  
Love in Action.  

Item #61, Friedmann, Robert.  The Chris-  
tian Communism of the Hutterite.  

Item #69, Gerwin, Elizabeth B.  "A Survey  
of the German Speaking Pop.  .  .  ."  

Item #160, Goodhope, Nanna.  "Tribune  
Writer is guest at Wedding.  .  .  ."  

Item #225, "Happy Hutterites."  Sci-  
etific American.  

Item #75, Holtzman, J. J.  An Inquiry  
Into the Hutterian German Dialect.  

Item #76, Horsch, John.  Hutterian  
Brethren 1528-1931.
Item #242, Hostetler, John A. Hutterite Separatism and Public Tolerance.


Item #276, (The) Hutterite Issue in Manitoba.

Item #174, Infield, Henrik. A Godly Community.

Item #77, Johansen, John P. Immigrant Settlements & Social Organization . . .

Item #226, Kaplan, Bert and Plaut, Thomas. Personality in a Communal Society.


Item #211, Knill, William. Hutterian Education: A Descriptive Study.


Item #247, Meryman, Richard S., Jr. South Dakota's Christian Martyrs.

Item #248, Minneapolis Star. Nothing Against Their Way of Life.

Item #30, Minneapolis Sunday Tribune. Graceville Doesn't Stare Any Longer.

Item #164, Mitchell Daily Republic. Prayer, Feasting, Song Mark Hutterite . . .
Item #188, National Council of the Churches of Christ in the U.S.A. Yearbook.


Item #284, Omaha World-Herald. S. D. Hutterite Colony is Caught . . .

Item #88, Peters, Victor. All Things Common.

Item #254, Priestley, David T. "A Study of Selected Factors Related . . ."

Item #287, "Promised (The) Land." Time.

Item #73, Tabor College Herald. The History of the Hutterite Mennonites.

Item #258, Thomas, Kenneth. A Survey of the Hutterite Groups in Montana . . .


Item #194, U. S. Dept. of Commerce and Bureau of the Census. Religious Bodies.

Item #193, Unruh, John D. In the Name of Christ.

Item #228, Weinberg, Meyer and Shabat, Oscar. Society and Man.

Item #100, Young, Gertrude. The Mennonites in South Dakota.

Item #263, Zepp, Fred R. Religious Freedom for Everybody?

This small book tells of the origin, life, activities and literature of the early Hutterian Brothers; the struggle of the church: persecution, growth, decline and rebirth during the years 1536-1877; the Hutterian Brothers in America and the rise of a new community in Europe. Appendices included. Also contains information about Hutterian affiliates.


Bainton presents a brief evaluation of the obstacles encountered by the Hutterites in forming a communal way of life in their initial history. He describes the personality of the early Anabaptists, e.g., they were "masters of obstruction," and being so, it seemed questionable that when a group of them of sufficient size congregated to form a community, aimed at construction, they would survive and attain

This chapter is concerned with the settlement, location and assimilation of nationality and ethnic groups as a part of the history of South Dakota. The value of this work is in the consideration of the Hutterites as a part of the settlement of ethnic groups in South Dakota.

This is Part II of a two-part article (see item # 9, under GENERAL for Part I). This specific part of Clark's total work is divided into two sections, namely "Sketch of Hutterian History," which deals with the early European history to the point of coming to America, and "Group Characteristics." Under the latter section the author discusses racial and language characteristics, and inter-sectarian relations. Work also includes information on family, kinship, marriage; social, political, economic organization; and social and cultural change.
SEE ALSO: Die Hutterischen Gemeinschaften. Bruderhof-Neuhof

Account of the chief leaders and the promoters of the Anabaptist teachings as well as the social circles where these ideas were most effectively propagated. The author contends that it was not the dogma and theology of the Anabaptists which achieved such fervor on the Tyrolese and Moravian populations, but rather the manner of life and consistency in religious thinking that rejected all compromise in the religious communism (Gemeinschaft.)


This book, in German, is divided into three parts: "Leben und wirksamkeit;" "Zeuge evangelischer Froemmmigkeit;" "Die Briefe Huters."


Article, in English, tells of a work "important for the history of ideas of early Anabaptism," by "Humanist scholar" Sebastian Franck. "It might be called the main source of the Anabaptist Brethren for their knowledge of church history and the history of Christian doctrines."
up of three parts, the latter is considered most important and most interesting. Friedmann indicates that according to Joseph Beck "the entire historical introduction of the Hutterite Chronicle is nothing but an elaborate excerpt from the Chronica by Franck." Book considered to have been influential for early defenders of community of goods.

52. "Early Anabaptist Art: Hutterian Pottery or Haban Fayences," ML, Vol. 13 (October 1958), pp. 147-152, 182. Friedmann tells of the pottery of the Hutterites which he considers "an unusual and unexpected legacy of Anabaptism." Something of the history of the Hutterites is incorporated in the telling of the history of the craft; also something of the migration of the Hutterites and of the weakening of their faith. It is unknown how the Hutterites learned the art of pottery making. It is, however, rated high, and by analysis of an art connoisseur has been categorized historically as falling into three types. Photographs of ceramic works and two pictures contained in article.

53. "More about Habaner Pottery," ML, Vol. 14 (July 1959), pp. 129-130. Continuation of subject of the above article. Some recapitulation of information from that article. Relates something of Anabaptist history; its influence on the art. In 1622 Habaner potteries changed noticeably; although production continued to the 1830's, style of beginning wares was absent. Friedmann mentions recent book which uses the Habaner story as background for consideration of development of Czech and Slovakian folkart 1685-
1925. Habaner style of art analyzed there-in.


Hans Jakob Grimmelshausen, who lived from 1620-1676, was author of the famous German novel Der Abenteuerliche Simplizissimus (The Adventures of Simplicissimus), published in 1668. This article tells about the work, i.e., what it relates about the Hutterites. Friedmann states: "In Book V, chapter 19, he [Grimmelshausen], gives a remarkable picture of "Hungarian Anabaptists" and their communal way of living, and there can be no doubt that Hutterite colonies in Slovakia are thus portrayed."

SEE ALSO: Schowalter, Otto. "Literature, Mennonites In" (Germany, Austria, and Switzerland to 1937). ME. Vol. 3, p. 360.


A summary history of the Habaners. According to the author: "Habaner, originally a nick-name for the Hutterites in Slovakia, used by the Slovakian peasants; later the general name for those Hutterites who after about 1760 turned Catholic and as such were permitted to continue to live in their existing Bruderhofs on a semi-community or cooperative principle." Also describes the Habanerhofs that still exist.
Article covers the history of the Hutterites from their beginning to modern times. Incorporated into the article are references to notable and historical places, individuals, and writings. At the end of the article are lists of Bruderhofs in Europe and, if information available, their period of existence, those in Canada, the United States and elsewhere. Included are population statistics and maps indicating where settlements were and are.

Account of the trip of Rev. David Hofer, Jamesville Colony, Manitoba, and Rev. Michael Waldner, Bon Homme Colony, South Dakota, to Europe in 1937, which was undertaken for the reasons of providing aid to the Society of Brothers in Germany, and to visit their old Hutterite homesteads in Central Europe. The present article is a translation of only the part of the diary dealing with the visit to Moravia, Slovakia, and Transylvania.

58. "Jakob Hutter's Last Epistle to the Church in Moravia." MQR. 1960.
Contained in this article is a brief biography of Jacob Hutter. Also a complete text of his last message to his followers, in which he warns them to keep on guard against worldly evils.
Story of how the author hunted for renowned Hutterite manuscript books, those priceless codices in which the Hutterian Brethren had collected their chronicles, epistles, tracts, hymns and similar items. Author's account of the visit to "Schloss Mittersill" castle near Salzburg, Austria and of copying parts of the collections stored in the castle, is the scope of this article.

60 "Peter Riedemann" (Rideman). ME. Vol. 4, pp. 326-328.
Article tells of the life, activities, writings and role in Hutterite history of Peter Riedemann, "Hutterite bishop, missionary and outstanding doctrinal writer, by some called the second founder of the Hutterite brotherhood." Includes information on music.

Work is divided into three parts, "Historical Development," "Description of Communal Life" (Hundreds of years ago), and "The Motives and Arguments for this Christian Communism." Friedmann says that "The central theme of this study concerns the analysis of the underlying spirit or genius of the brotherhood which brought it into existence and enabled it to survive." Work also contains information on social, political, economic organization; religious beliefs and practices.

SEE ALSO: Item #121, under RELIGION.
(by Hirshberger, Recovery of the Anabaptist Vision) The work described in item #121 contains the last section of this article.


Friedmann poses question whether South Dakota Hutterites and related colonies in Canada are only remnants of once so numerous Hutterites. Disregarding new departures he answers, "Yes, because some settlements still exist in the old countries of Europe, to be specific in Slovakia; no, because they no longer are of the Anabaptist faith or persuasion, but have turned Catholic and do not understand any longer their very background and source of strength." Brief history given. His trip to Habaner colonies of Slovakia some twenty years ago related. These colonies considered to have been on decline in many respects.


Account of Hutterite writings and their preservation with particular consideration to the collection and writings of one of the most experienced members of the early brotherhood, Caspar Braitmichel (d. 1573). Braitmichel, considered by many scholars to be the originator of the Hutterite Codex of 1566, the content of which Friedmann discusses in detail. This codex was in existence in a northern Montana colony in 1959.
Regarding this early Hutterian bishop, Friedmann says: "Walpot (Walbot), Peter (1521-78), bishop of the Hutterian Brethren in Moravia during their Golden Age, one of the outstanding leaders of the brotherhood, a creative writer and organizer, a stern and upright character, who did much to bring the brotherhood to that spiritual and moral height which attracted many converts during the second half of the 16th century." The article attributes him with the authorship of "The Article Book."

Article tells of the role of Jakob Wideman, early Moravian Anabaptist leader, in Hutterite history. Under his leadership, the principle of the "community of goods" was introduced.

Article tells of Hauptrecht Zapff, a Hutterite Anabaptist, whose "major contribution was his work on the great chronicle of the Hutterites, the Geschichtsbuch."

Article tells of Zieglschmid, philologist and editor of Hutterite literature. His outstanding contribution to Hutterite literature was the editing of Die Alteste Chronik der Hutterischen Brüder and Das Klein Geschichtsbuch der Hutterischen Brüder.

Gering, John J. "The Swiss Germans of Southeastern South Dakota." South Dakota
Historical Collections. Vol. 6 (1912), pp. 352-354.
Short but informative article regarding early fostering of Hutterite settlements in Russia, primarily with the encouragement of Catherine II who recognized the contribution they could make to the agricultural upbuilding of a land. Also distinguishes between Hutterites and Mennonites.

This thesis gives consideration to the Hutterites in the following chapters: "Historical Review," "Occupations Survey," "Religious Affiliations," "Organizations," "Citizenship," "Maintenance of the German Language." The study "group" involved was the linguistic, not the origin group, and the Hutterites are but one German speaking group considered. A statistical table gives the number of Hutterite church members, as contrasted to other religious groups. The appendix contains photographs of a Hutterite colony.

This pamphlet traces the events which led to the founding of the Hutterite colonies. Biblical quotations are given to support their way of life. Also found is a definition of the Church of Christ and the procedures to follow for joining it.

This analytically oriented article considers the birth of Anabaptism "as much a social and political movement as a moral and religious one." Anabaptism is viewed in its relationship to other prominent religions of the time, e.g., Lutheranism; in the arena of historical events such as the Peasants' War; the replacement of German customs with Roman law. Although there is no specific mention of the Hutterites, much of the information is applicable to them. There is considerable information about the religious beliefs of the Anabaptists, and the eventual expression of many of those beliefs in a communal form of living.


Author provides analysis of early Hutterian way of life. He sketches in the history of the Hutterites communal form of living—an outgrowth of the Peasants' War—to their temporary dissolution into non-communal form of living. Some major facets of their communal living are considered—community organization, institutions, trades and manufactures—but these considerations are treated as incidental in an attempt to evaluate underlying motives for inception, existence, and dissolution of community form of life. Also contains information on religion, social organization, crafts.

73 "History (The) of the Huterite Mennonites." Tabor College Herold (Hillsboro, Kansas).
Vol. 10 (October 1921), pp. 4-11.
Short article provides important highlights of the history of the Hutterites from the time of their early leader Jacob Hutter to their coming to the United States and South Dakota. It tells of many of their troubles and persecutions in Europe, of moving about in order to find peace, and of internal strife. A description of colony life after coming to America is summarized by the author.

The content of this work can be summarized best by stating that it is a brief but thorough history of the Hutterites from their origin to modern times. Work also contains information on intergroup relations, agriculture.

Thesis intended to be a first step inquiry into speech development process of Hutterite language; a synchronic record of Hutterian dialect. Stress of work on phonological aspect. Data based on personal interviews with members of Bon Homme Colony, South Dakota. Lack of written documents in dialect required comparison of spoken dialect, recorded in symbols of International Phonetic Alphabet,
with standard German. Narration of story "Anna Rosa," as related by colony member, analyzed. Anglicisms in Hutterian dialect given. Selected vocabulary of Hutterian words gives picture of phonology of dialect. Also contains information on inter-group relations, social change.


Foreword by Ernst Correll summarizes main features of book, and views the Hutterites in the broad perspective as a "religious experiment." Volume stands as first comprehensive history of Hutterian Brethren in English. Research based upon original Hutterian manuscripts, the Larger and Smaller Church Chronicles, and the writing and commentaries of European and Anabaptist scholars. Author traces history of Hutterites from origin in 1525 through their "ideal period" in Moravia, their persecutions and wanderings, to settlement in Russia and then in America. Final chapter devoted to the faith and principles of Hutterian Brethren. Bibliography, list of Bruderhofs, maps, general information, music.


(Part I) MQR. Vol. 2 (April 1928), pp. 85-110;
(Part II) MQR. Vol. 2 (July 1928), pp. 176-191;
(Part III) MQR. Vol. 3 (January 1929), pp. 54-89;
(Part IV) MQR. Vol. 3 (October 1929), pp. 254-273.

SEE ALSO: Correll, Ernst. Review of

Bulletin is an account of the settlement of various nationality and ethnic groups in South Dakota. The immigration of German Russians starting in 1873 is treated in terms of sub-groups, one of which is the Hutterites. The early population and location is described. Work contains information on social organization. A visit to a colony in 1912 is described, giving information of a general nature.


The specific pages noted relate primarily the history of the settlement of the German-Russians in South Dakota. Hutterites are not distinguished from Mennonites in the account.


This thesis has as its contents the early history of the Hutterites, the early settlements of the Hutterites in South Dakota, historical aspects of communal life and political relationships, historical implications of Hutterite communist ideology.
and a conclusion. Work also contains information on inter-group relations; religious beliefs and practices; socialization and education; social, political and economic organization.

Article tells of the life of Hutter and his role in the founding of the Hutterian Brotherhood.

Account of the period in Hutterite history from 1775 to 1782 and the movement of the group from Carinthia to Wischenka. It contains information on the decline and extinction of Hutterite communities in Hungary and Austria, the discovery of hitherto unknown information on the Carinthian exiles. Also a brief account of the life of the Hutterian historian, Johannes Waldner, and his narrative of this period in Hutterian history. The author states that with the information contained in this article the history of the Hutterite Brotherhood is now complete.

Work contains a history of various groups that settled the Freeman, South Dakota area, based on information the author collected as owner-editor of the Freeman Courier. In addition to history of Mennonite-Hutterite settlements in Freeman area, work provides information on

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Mennonite and Hutterite families and their interrelations and the contributions of these groups to the development of the community. Author includes a history of the Hutterites from 1528 to 1959.


With the realization that the 16th and 17th century Anabaptist movement is considered comparatively obscure in church histories, author provides information that fills in some details of major historical events surrounding the beginning of community. He tells of three stages involved in the Hutterite's attainment of their vision, that is, their struggle to establish definite principles which was crystallized with establishment of community of goods; the importance of community of goods to the Hutterites and the application of the doctrine exemplified there-in is discussed; and "testimonies" regarding the value of same are included. Also information on social, political, economic organization.

Miller, Christine. The Hutterian Brethren. Freeman, South Dakota. Freeman Courier. n.d.

Pamphlet about the life of Conrad Grebel and his role in the organization of a Brotherhood of Believers, based on the principles of Baptism and confession of faith. It was from this basic group that the Hutterites developed. Also contains information on the history of
the Hutterites.

85 Mitchell (South Dakota) Daily Republic. "Hutterites Believe Bible is to be Obeyed."
February 25, 1952.
Article written by a former grade-school teacher in a South Dakota colony tells of the Hutterian history, clarifying the difference between Hutterites and Mennonites; also tells something of the Hutterian religion.

86 Hutterites Base Non-Resistance on Bible." February 26, 1952.
Article written by a former grade-school teacher in a South Dakota colony tells of the history of the Hutterites, specifically in South Dakota. Also contains information on religious beliefs and practices.

This division of a chapter in the book, places Anabaptism and the formation of the Hutterian Brotherhood historically. The Anabaptists and Hutterites are discussed as a contrast religious group. The characteristics of communal living and the doctrines and principles practiced are outlined briefly.


"A complete history of the Hutterian Brethren--the origin of Anabaptism, the migrations to Moravia, Hungary (Slovakia and Transylvania), Russia (Desna River), Dakota Territory (1870's), and Western Canada (1918)--Hutterian institutions--Hutterian-state relations." This annotation was taken in its entirety from the reference listed in this bibliography as #23, under category GENERAL INFORMATION.


This thesis has as its contents "The European Background" of the Hutterites, "The Dispersal," "The Hutterian Faith," "The Hutterian Organization," "The Hutterian Controversy in Western Canada," and "Growth and Expansion." The work also includes appendices which contain maps, reports, documents and photographs. Work also contains information on socialization and education; psychological and physical-health aspects of Hutterians and Hutterian life; music; social and cultural change.


Article describes the present day beliefs and practices of Hutterites living in South Dakota. A map gives the location of the 17 Hutterite colonies existing in South Dakota in 1956. A table summarizes
the date of settlement of the colonies and their relation to the three branches of the Hutterite church.

Book contains limited references to the Hutterites and to the German-Russians, the latter often inferring the former. The material makes mention of the immigrations from Europe to America; of settlement in South Dakota; and of World War I and the Hutterites.

Well documented history of the Hutterites. Particularly detailed in that aspect of their history concerning their life in Moravia to when they left Russia for the United States in 1874. Smith again follows their history in the United States, specifically in South Dakota, where some settled in communities, and others on individual farms. Incorporated into the history of the Hutterites, in Europe, United States, and Canada, are details regarding persecutions, martyrs of the cause, principals, communal way of life, education, religion, and other facets entailed in a complete understanding of a group. Work also contains information on family, kinship, marriage.

Pages noted contain a sketchy history of
the Hutterites, also called Russian Mennonites. There is a limited amount of information about the practice of Christian communism by the Hutterites.

Although this article tells of the Hutterite history in general, it pertains specifically to the Hutterites of the Yankton, South Dakota area, in their early days.

Report is an attempt "to formulate the traditional charter of the Hutterian Brethren from sixteenth century documentary sources regarded as basic by contemporary Hutterites. Original texts are analyzed in terms of five categories developed for purposes of cross-cultural comparison: concept of the nature and dynamics of the universe; concept of the nature of man and his place in the scheme; conceptualization of the organic world; concept of the nature of the community and the conceptualization of space and time. The plan is to compare the traditional version of the charter with actual versions revealed by field work in order to discover changes in the belief system."

This part of the diary is prefaced by a
brief biography of Paul Tschetter, written by his son Joseph. Included in the biography is information distinguishing the Hutterites from the Mennonites. In 1870, the Russian government decreed universal military training. The Hutterites, only receiving a promise of noncombatant service, sent representatives Rev. Paul Tschetter and his uncle Lorenz to America to determine whether more favorable military terms could be secured here. A diary was kept of the trip; Part I provides information about preparation for the journey, travels in Europe, the ocean trip, and some initial travels in America.

This part of the diary reports Paul Tschetter's travels within the United States as he examines land in the midwest and Canada to determine a suitable place for the Hutterites to settle. He describes the country-side, telling of the soil and other conditions. It records Paul and Lorenz's petition to President Grant, requesting freedom to live according to the tenets and principals of the Hutterian way, should the Hutterites come to America. It records President Grant's reply, made by one of his staff, Hamilton Fish. A map shows the travels of Paul and Lorenz Tschetter, while in the United States.


The "Diary" is included in this work.
Article tells of the early settlement, in South Dakota, of Mennonite groups, three fairly distinct ethnic groups: Swiss Volhynian and Low German folk, non-colony Hutterites, and colony Hutterites. Some statistical and population information about Hutterites and colonies. Mention of relationship between Hutterites and Mennonites. Article contains a photograph of Jamesville Colony, and one of the Hutterite children.

Work is divided into four parts, covering the subjects of "Mennonite Origins," "Mennonite Migrations," "Mennonite Locations and Numbers in South Dakota," and "Mennonite Citizenship." Writer attempts to clarify what allied groups, e.g., Hutterites, have fallen into the general category of Mennonites, and why same occurred. Also includes information on music, legal aspects of Hutterian life and communal farming, conscientious objection.

Work summarizes the history of the Hutterites covered in Die Alteste Chronik and continues their history until 1802 on the basis of the intermittent accounts of Hutterian recorders. Zieglschmid, a German linguist, took up the history where it left off, 1802, supplied supplementary material, incorporated all, edited this book, bringing their history up to year 1947. It is the most comprehensive history of the Hutterites to date. Major portion of book in German, parts in English include Bon Homme Colony's articles of incorporation, official Canadian documents, Hutterites in Canada, land problem, location of colonies, information regarding Wheathill Brüderhof.


This history of the early Hutterians, in German, is based on accounts written by their own recorders. Zieglschmid, a German linguist, has edited the printing of the handwritten chronicle which covers the period in Hutterite history from 1519 to 1665. In this chronicle is recorded the historical experiences of the Hutterites, their epistles, records about the affairs of the brotherhood, official writings, speeches of elders and copies of documents such as the important letters of Jacob Hutter, Peter Riedeman, Peter Walpot, and others.

MQR. Vol. 16 (October 1942), pp. 269-270.


Article contains the transcription of several hitherto unpublished 16th century letters by members of the Hutterian Brotherhood. The author has taken special care to provide the reader with the texts as he found them in various codices. In addition to forming a valuable supplement to the Hutterite Chronicle, which refers to the present letters, the author believes that these texts will be of interest to church historians, historians of the Reformation, and to philologians interested in the Early New High German language period (1520-1620).

of a colony, religion, and conclusion. Paper contains some mention of minor nature about music.

CROSS REFERENCES. For additional information on the subject of HISTORY, see the following:

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Item #130, _____ Hymnology.

Item #129, _____ The First Edition of the Ausbund.

Item #131, Burrage, Henry S. Anabaptist Hymn Writers and their Hymns.

Item #9, Clark, Bertha. The Hutterian Communities (Part I).

Item #234, _____ Turners of the other Cheek.

Item #315, Conkin, Paul. Two Pathways to Utopia, The Hutterites and the Llano Colony.

Item #132, Correll, Ernst. The Value of Hymns for Mennonite History.

Item #166, Deets, Lee. A Study in Social Cohesion.

Item #107, _____ What can we Learn from the Hutterites regarding . . .

Item #134, Duerksen, Rosella Reimer. A Discovery in Anabaptist Hymnody.
Item #133, Anabaptist Hymnody of the Sixteenth Century . . .


Item #143, Friedmann, Robert. An Anabaptist Ordinance of 1633 on Non-resistance.

Item #110, An Epistle concerning Communal Life . . .

Item #112, Christian Love in Action.

Item #171, Economic Aspects of Early Hutterite Life.

Item #135, Lieder der Hutterischen Brüder.

Item #136, Singing.

Item #116, The Doctrine of Original Sin.

Item #120, Gross, Paul S. The Defense Against the Process at Worms on the Rhine in the Year 1557.


Item #211, Knill, William. Hutterian Education . . .

Item #204, Loserth, J. Crafts of the Hutterian Brethren.

Item #137, Neff, Christian. A Hymn of the Swiss Brethren.
Item #214, Peters, Victor. All Things Common.

Item #138, Ramaker, A. J. Hymns and Hymn Writers Among the Anabaptist of the 16th Century.

Item #139, Rempel, J. G. Chorister.


Item #288, Sanders, Douglas E. The Hutterites: A Case Study in Minority Rights.

Item #140, Schilling, Arnold J. The Music of the Hutterites of Tschetter Colony.

Item #183, Sommer, Donald. Peter Rideman and Menno Simons on Economics.

Item #38, Steele, C. Frank. Canada's Hutterite Settlement.

Item #39, Thomas, Norman. The Hutterian Brethren.

Item #151, Toews, John. Alternative Service in Canada during World War II.


Item #260, Willms, A. M. The Brethren Known as Hutterians.
Item #141, Zieglschmid, A. J. F. A Song of the Persecution of the Hutterites in Velke Levary.

Item #264, _______. Must the Hutterites leave Canada?
REligious Beliefs and Practices

The third part of this book, "The Search for Utopia," includes a chapter on the Hutterites. The author covers the general information on the Hutterite religious beliefs and practices, a brief history of the sect, and the general features of colony life.

The purpose of this article appears to be one of clarification of the term "Anabaptist." It is divided into two parts: "Anabaptist" (16th century usage), by Bender; and "Modern Interpretations of 'Anabaptist,'" by Friedmann. The place of the Hutterites in Anabaptist theology is explained.

In this work Deets poses the title as a question and proceeds to answer it with information he believes is illustrative of the Hutterian way. He provides information regarding Hutterite history, as well as social, political and economic organization.

108 Edgerton, Jay. "The Hutterite Brotherhood: Living Close to God." An Introduction to Social Science. Edited by Arthur Naftalin,

"Why are the Hutterites so happy--and what is their future?" The author feels that these are two big questions asked by everyone who comes in contact with these strange Christian communists of South Dakota. He puts the question to a number of individuals and notes their replies. He also includes some statements and remarks by some acquainted with the Hutterite problem.


Author feels that as a result of this conference two points concerning the Hutterian way of life have become more clear to him. First, the family as a unit is much less important than in Mennonite communities or in society as a whole. Second, the church as an organization, from an external physical point of view, is much less important than in Christianity generally. Author then evaluates, both positively and negatively, the Hutterian way of life. Article also includes information on socialization and education.


Hutterian document drawn up about 1650 for missionary purposes, printed 1652 and re-written paraphrased in 1928. Document, in either the old or new form,
according to Friedmann, represents one of the strongest statements concerning communal life that the Hutterites have ever produced. In the original epistle, author Andreas Ehrenpreis, seeks to convince his brotherhood of inescapable need for full community of goods if church is to fulfill its purpose and goal.

Friedmann considers the "Article Book" to be a "major doctrinal tract of the Hutterites, originating in Moravia around 1547." He states that "it was one of their main doctrinal statements, used both within the community and also as a source when dealing with the "outside world" in order to demonstrate the Biblical correctness of their particular teachings."

Article distinguishes the Hutterites from related groups; tells of "the beginning," "Bruderhoefe," "the writings of the Hutterites," "the covenant of Baptism," Hutterian history "from Moravia to Transylvania to America," "the 'Habaner' in Slovakia," "a new 'Bruderhof,'" "from Germany to Paraguay."

Article is divided into two parts: the first part is about Hutterite epistles; the second part regarding non-Hutterites, but still containing reference to the Hutterites. According to the author, "... the epistles represent one of the richest sources for our understanding of the
Anabaptist and a moving testimony of the courage, strength, and genuineness of faith." From these documents "the Brethren learned the right demeanor in facing the world, and right spirit of suffering."

"Gemeindeordnungen, ordinances and regulations of the Hutterite brotherhood, also their church disciplines . . ." At the end of the article is a chronological list of all the Hutterite Ordnungen.

Friedmann states that this book is " . . . a Hutterite polemical writing, considered with the Rechenschaft by Peter Riedemann . . . and the Article Book . . . as one of the most significant doctrinal books of the Hutterites of the 16th century."

Of the general article on "original sin," this specific reference pertains to examination of several Hutterite doctrinal writings on the subject. Some Hutterian works such as two epistles of Ulrich Stadler, Peter Riedemann's "Rechenschaft," and "Handbüchlein wider den Prozess," are considered.

Article tells about Hutterite sermons, e.g., length, types, content, and usage in worship. Friedmann says of them, "The existence of a large number of written sermons of Hutterite origin, mostly of the 17th
century, was completely unknown until the publication of Das Klein Geschichtsbuch der Hutterischen Brüder in 1947. Even since the printing of excerpts in Das Klein Geschichtsbuch, no publication offers any reference or information concerning this material."

118 ______. "Taufreden" (Hutterian Baptismal Instructions). ME. Vol. 4, pp. 686-687. Article tells something of the text of the "Taufreden" and the importance of same to the candidate for baptism.

119 ______. "The Doctrine of Original Sin as Held by the Anabaptists of the Sixteenth Century." MQR. Vol. 32 (July 1959), pp. 206-214. A discussion of the doctrine of original sin as it applies to Protestantism in general and Anabaptism in particular. The author believes that the doctrine of original sin came into Anabaptist thought through the apocryphal book known as "The Fourth Book of Ezra," which was a favorite of the Anabaptists. The doctrinal writings on the concept of original sin by early Hutterite leaders such as Ulrich Stadler, Peter Rideman and Peter Walpot are examined.

120 Gross, Paul S. The Defense Against the Process at Worms on the Rhine in the Year 1557. Espanola, Washington. n.d. This article was originally written by the Anabaptists in answer to the charges made against them at Worms by Catholic and Lutheran theologians. Contained in this pamphlet are a list of the charges and an answer to each of them by the Anabaptists.
Compilation of writings by Anabaptist historiographers. The history of the Hutterites, being part of the general Anabaptist history, numerous brief references are made to this group. References primarily in terms of history, communal living, religious beliefs, non-violence, persecution, affiliates. Of major contribution is specific chapter by Friedmann, "The Hutterian Brethren and Community of goods." Work, in part, is a repeat of his work "The Christian Communism of the Hutterite Brethren" (see item #61, under HISTORY).

The purpose of this booklet, prepared by the Committee of Elders of the Hutterian Brethren of Manitoba, is an attempt to dispel popular misconceptions regarding their beliefs and communal way of life. This booklet explains something of the history and nature of the Hutterite Church and its doctrines. It also presents many of the "worlds" questions or arguments against the Hutterites and answers them with references to the Scriptures.

"This writing has been prepared by the Hutterian Brethren of Montana in an attempt to dispel popular misconceptions regarding their beliefs and community way of life and in defense of the Hutterite
Colonies." A general description of the Hutterite way of life and Biblical quotations to support their beliefs. Also contains a plea to the people of Montana not to pass the Land Sale Prohibition Act.


The references to the Hutterites consist primarily of sociological definitions of sects and cults. There is also limited information about the migration of the Hutterites into Canada, their attempt to expand land holdings and the resultant bill restricting such expansion.


Of this work Friedmann says it is "one of the most important and significant documents, a basic source for the knowledge of Anabaptist doctrine and theology . . ." "It is a book of much inner beauty and spirituality which did much to enable the Hutterites to survive through the centuries more or less loyal to their beginnings. Together with the great 'Article Book' . . . and the 'Handbúchlein wider den Prozess' . . . it represents the official position of the Hutterites in matters both of doctrine and practice." Appendix includes brief history of Hutterites and the Society of Brothers.


Information regarding this work, in Japanese, obtained in personal correspondence with the author. As of July, 1963, three parts of the planned four part work had been published in the Aoyama Keizai Ronshu Journal, and the fourth part was to be published in 1964. The titles, according to individual parts, are: (1) "Their Living," (2) "Their Thinking," (3) "Their History," (4) "The Evaluation." Author's intent was to publish the work in book form.


A report of a panel discussion on Mennonite cultural problems. The purpose of the panel discussion: "to evaluate a group with the purpose of discovering some phase of its life which could well be followed by others in an attempt to maintain
their own way of life." The Hutterites are thus evaluated as having certain emphases in their group which would be well for the Mennonites to emulate.

This pamphlet is actually the third article of The Great Article Book, which was written in the year 1577. The pamphlet gives, article by article, the beliefs of the Hutterites concerning their communal way of life. There is also a brief introduction by Robert Friedmann.

CROSS REFERENCES. For additional information on the subject of RELIGION, see the following:

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Item #129, Bender, Harold S. Hymnology.

Item #130, . The First Edition of the Ausbund.

Item #131, Burrage, Henry S. Anabaptist Hymn Writers and their Hymns.

Item #132, Correll, Ernst. The Value of Hymns for Mennonite History.

Item #49, Dedic, Paul. The Social Backgrounds...

Item #166, Deets, Lee. A Study in Social Cohesion.

Item #133, Duerksen, Rosella Reimer. A Discovery in Anabaptist Hymnody.
Item #134, Anabaptist Hymnody of the Sixteenth Century.

Item #223, Eaton, Joseph and Weil, Robert J. The Mental Health of the Hutterites.


Item #143, Friedmann, Robert. An Anabaptist Ordinance of 1633 on Non-resistance.

Item #52, Early Anabaptist Art: Hutterian Pottery or Haban Fayences.

Item #58, "Jakob Hutter's Last Epistle to the Church in Moravia."

Item #135, Lieder der Hutterischen Brüder.

Item #136, Singing.

Item #61, The Christian Communism of the Hutterian Brethren.


Item #70, Gross, Paul S. Hutterian Brethren Life And Religion.

Item #71, Heath, Richard. Early Anabaptism: What It Meant And What We Owe To It.

Item #72, Living in Community.

Item #76, Horsch, John. Hutterian Brethren 1528-1931.
Item #187, Houl t, Thomas K. The Family and Religion.

Item #211, Knill, Wm. Hutterian Education.

Item #79, Knoll, Wilma. The History of the Hutterites of S. D.

Item #85, Mitchell Daily Republic. Hutterites Base Non-resistance on Bible.

Item #86, Hutterites Believe Bible is to be Obeyed.

Item #137, Neff, Christian. A Hymn of the Swiss Brethren.

Item #179, Peter, Karl. The Hutterites: Values, Status and Organizational Systems (Part I).

Item #328, Peters, Victor. All Things Common.

Item #39, Pitt, Edwin. The Hutterian Brethren in Alberta.

Item #254, Priestley, David. A Study of Selected Factors . . .

Item #206, Quiring, Walter. Johann Cornies--A Great Pioneer.

Item #138, Ramaker, A. J. Hymns and Hymn Writers Among the Anabaptist of the 16th Century.

Item #139, Rempel, J. G. Chorister (Vorsänger)
Item #140, Schilling, Arnold J. The Music of the Hutterites of Tschetter Colony.

Item #255, Serl, Vernon C. Final Report on the Saskatchewan Hutterite Program.

Item #183, Sommer, Donald. Peter Rideman and Menno Simons on Economics.

Item #258, Thomas, Kenneth. A Survey of the Hutterite Groups in Montana & Canada.

Item #39, Thomas, Norman. The Hutterian Brethren.

Item #98, Unruh, John D. The Mennonites in S. D.

Item #41, Waldner, Marie. The Present Day Social Customs and Cultural Patterns.

Item #43, Wilson, Bryan R. An Analysis of Sect Development.

Item #141, Zieglschmid, A. J. F. A Song of the Persecution of the Hutterites in Velke Levary.

HYMNOLOGY, MUSIC, SINGING

This specific section of the article tells about Hutterite hymnology, specifically the content of the hymns and the way the hymns have been recorded and transmitted. Author also tells of the first printed hymnal and some editions thereafter. Comment is made regarding source of hymns, and there is some evaluation of the hymns.

"For long years students of Anabaptist history have searched for a copy of the first edition of the earliest Anabaptist hymnal, known in its later editions as the Ausbund." Author tells of his discovery of such a volume, "a 1564 edition of the second part of Wolkan's 1583 Ausbund." Author describes contents, shows facsimile reproduction of the title page, an exact reproduction of the table of contents, stating that "there is no question therefore that the newly discovered volume is the oldest known edition of the second part of the original Ausbund, and probably the older portion of it."

This section of the book tells of a number of Anabaptist hymn writers; a brief sketch of their role in Anabaptist history is given and then something of their hymn writing is described. One of the individuals mentioned is the
early Hutterite leader, Peter Riedemann. At the end of this specific section of the book is a short commentation on Anabaptist hymns in general, e.g., circumstances under which they were written, what they depict, and their function.

Author discusses the value of Anabaptist hymns; he considers them of value from such standpoints as records of martyrdom, vehicles of ethical admonitions and Biblical orientation of beliefs. He provides the reader with an indication of English sources of information on the subject of hymns and hymn writers. He evaluates and fills in details of the "Zurich Lied" other than had already been done by Neff.

This article tells of the discovery of a handwritten hymnbook, in Germany. The manuscript contains 89 complete hymns and fragments from two other hymns. "It unquestionably originated among the Hutterites, perhaps during the middle of the seventeenth century." Of the 89 hymns therein, 82 are found elsewhere in Anabaptist sources. Seven are thus considered unique, and of these some identifying information has been obtained for six, leaving one hymn unidentified. Article contains pictures of the hymnbook and some of its pages.
A study of early Anabaptist hymnody based on major collections of Anabaptist hymns in the Mennonite Historical Library and microfilm copies of rare books extant only in European libraries. A survey of the form and style of tunes sung by sixteenth century Anabaptists attempts to show the close relationship of Anabaptist hymnody to the contemporary folksong. The final section of the work concerns itself with the theological content of the hymns. Also includes a detailed account of the Ausbund and the 344 Anabaptist hymns published in _Die Lieder der Hutterischen Brüder._


"Until the publication of this big hymnal, the Hutterites had nothing that would compare with the Ausbund, the hymnal of the Swiss Brethren, in fact no printed hymnal of any sort." The hymns had been collected in manuscript form before this and there had been no "official" hymnal. The article describes the "Lieder" book, its usage, and something about the hymns there-in. The application and singing of hymns in the Hutterite service is also described. Another edition and an unpublished version are also mentioned.

"Singing" (Hutterite, at Worship). _ME._ Vol. 4, pp. 531-532.

"Like the delivery of their sermons..."
the congregational singing of the Hutterites of today is also strongly formalized . . ." A description of hymn singing during Hutterite worship service is provided. Evaluation of the singing as being devoid of musical beauty is made. Author also discusses the origin and changes in Hutterite tunes.


Author discusses briefly the significance of the "Zurich Lied" or hymn. Discovered in an old collection of Anabaptist hymns, its significance lies with the fact that it was printed only a few decades after the Zurich occurrences (Anabaptist persecutions). The article contains a printing of the complete hymn in German.


This article, considered to be the most sympathetic and comprehensive treatment of Anabaptist hymnody in English, is divided into five parts: "The Development of the German Hymn," "The Anabaptists and their Sixteenth Century Environment," "Sources and Collections of Anabaptist Hymns," "Description and Evaluation of Anabaptist Hymns," and "The Story of the Most Important Hymn Writers and Their Hymns." Ramaker makes considerable mention of the Hutterites contribution to Anabaptist history, specifically through their leaders, hymn writers and hymns. At the end of this work are notes of a bibliographical nature in which Ramaker lists sources of information.
Article as a whole discusses the historical significance of the chorister or "song leader for hymns sung in the worship," and makes specific reference to the Hutterites, indicating that they do not have officially appointed choristers, nor does the chorister sit or stand in a special place. The minister selects the hymn, announces it to the group and then he reads the first line. "Any brother of the church who has the ability and informal training necessary to lead in the singing of the tunes handed down orally may then lead the hymn." After the completion of the first line, the minister reads the second line; this is sung and the procedure continues until completion of the hymn.

Schilling, Arnold J. "The Music of the Hutterites of Tschetter Colony" (Tentative title). Master's thesis in process, Department of Music, University of South Dakota, intended for completion by February 1965. Information obtained from the author by correspondence. Regarding this work he states: "This study is intended to survey and describe the music of the Hutterian Brethren of Tschetter Colony in South Dakota. The techniques and styles of performance will be analyzed from a theoretical viewpoint. Although the greatest body of music is sacred, whatever secular music exists will also be studied, as well as the methods of teaching music."

Friedmann says of this work: "A historical hymn of 80 stanzas reporting the defection in 1725 of a Hutterite community to Catholicism."

CROSS REFERENCES. For additional information on the subject of HYMNOLOGY, MUSIC, SINGING, see the following:

Item #2, Bach, Marcus. Experiment in Contentment.

Item #4, . The Dream Gate.

Item #46, Bainton, Roland. The Frontier Community.

Item #9, Clark, Bertha W. The Hutterian Communities (Part I).

Item #166, Deets, Lee Emerson. The Hutterites: A Study in Social Cohesion.


Item #60, Friedmann, Robert. Peter Riedemann.

Item #20, Goerz, H. A Day with the Hutterites.

Item #76, Horsch, John. The Hutterian Brethren 1528-1931.

Item #211, Knill, Wm. Hutterian Education: A Descriptive Study . . .

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Item #328, Peters, Victor J. All Things Common.

Item #89, Pitt, Edwin L. The Hutterian Brethren in Alberta.

Item #37, Staebler, Edna. The Lord will take care of us.

Item #38, Steele, Frank C. Canada's Hutterite Settlement.

Item #258, Thomas, Kenneth. A Survey of the Hutterite group in Montana and Canada.

Item #39, Thomas, Norman. The Hutterian Brethren.

Item #41, Waldner, Marie. The Present Day Social Customs and Cultural Patterns.

Item #260, Willms, A. M. The Brethren Known as Hutterians.

Item #100, Young, Gertrude. The Mennonites in South Dakota.

Item #101, Zieglschmid, A. J. F. The Hutterian Chronicle.

Item #104, Zimmer, George J. Hutter's Religious Communism.
CONSCIENTIOUS OBJECTION


Speech by Hon. Charles H. Dillon in the United States Senate, and directed to Congressman Dent, Chairman House Committee on Military Affairs, Washington. Author gives a resume of inhuman treatment of military and political prisoners; although the theme is the treatment of conscientious objectors as a whole, there is specific reference to Jacob Wipf and the Hofer brothers, Hutterians, who were subjected to military mistreatment.


Author indicates the importance of the principle of nonresistance to Anabaptists but notes that particular rules (ordinances), governing practice did not appear among written ordinances of Hutterites. Detailed account of the principle is inserted in text of the Smaller Hutterian Chronicle after year 1633, because it was added to original text by Johannes Waldner, author of the Smaller Chronicle. This document on nonresistance, as discussed by Friedmann, elaborates details of practical behavior in an actual situation and also deals with Scriptural arguments in support of the principle.
Article tells of the Canadian government's provision for alternative service for conscientious objectors to war. The period covered is 1941-1946. The article reflects the types of work available to the conscientious objectors, pay, care of dependents, statistical break-down of religious groups involved in the conscientious objector classification, et cetera. Although there is no specific reference to Hutterites, the article does describe the type of program applicable to the Hutterites.

Article describes "a plan of service provided under the United States Selective Service and Training Act of 1940 for conscientious objectors, such as the Hutterites, who were unwilling to perform any kind of military service whatsoever." The coverage of the subject is general; the major focus of the article is on the Mennonites.

146 ______. "Hofer Brothers." ME. Vol. 4, pp. 1092-1093.
Article describes the case of two brothers of Hutterite faith who were drafted in World War I, and who because they refused to don military garb and obey military orders, were subjected to mistreatment.

This lengthy article covers the history of the problem of conscientious objection from approximately the 17th century to modern times. Although the emphasis is on
the problem as it existed in the United States, consideration is given to coverage of the problem in Europe and in Canada. Numerous aspects of the problem of conscientious objection are examined. The coverage of the subject herein is general; the Hutterites are mentioned in comparison of types of conscientious objectors with other religious groups.


A Representative's report of treatment to which the conscientious objector was exposed, circa World War I. The report provides a descriptive and vivid portrayal of brutalities. Limited reference is made to the Hutterites; the specific reference is to the three Hofer brothers and Jacob Wipf.


Specific reference to the Hutterites, although limited, is existent, and refers primarily to Hutterites in Freeman, South Dakota, and the Hutterites Jacob Wipf and the Hofer brothers. Mention is made of the conditions and brutality to which they were exposed as conscientious objectors.


Major references in this book that pertain to the Hutterites regards the Hofer
LOCATION OF HUTTERITE COLONIES IN SOUTH DAKOTA, 1964
### SOUTH DAKOTA HUTTERITE COLONIES

<table>
<thead>
<tr>
<th>Colony</th>
<th>Parent Colony</th>
<th>Estab.</th>
<th>Nearby Town</th>
<th>Relocation</th>
<th>Place of Relocation</th>
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<td>Schmieden Leut</td>
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<tr>
<td>Bon Homme</td>
<td>Russia</td>
<td>1874</td>
<td>Tabor</td>
<td>Never</td>
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<td>Tripp (Neudorf)</td>
<td>Bon Homme</td>
<td>1878</td>
<td>Tripp</td>
<td>1884</td>
<td>Milltown</td>
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<td>Tripp</td>
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<td>1919</td>
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<td>1901</td>
<td>Alexandria</td>
<td>1918</td>
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<td>Huron</td>
<td>1918</td>
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<td>Utica</td>
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<td>Tschetter</td>
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<td>1941</td>
<td>Olivet</td>
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(Footnotes on following page.)
Tripp colony was settled from Bon Homme colony in 1884. Tripp colony then moved to Tidoute, Pennsylvania, at the invitation of the Harmonists religious sect. They then came back and established the Milltown colony in 1886.

The James River Valley colony first settled near Gann Valley, South Dakota, and in 1912 moved to its site near Huron, South Dakota.

The Old Wolf Creek colony first settled near Silver Lake and in 1875 moved to its site north of Menno.

The Lake Byron colony, a branch of Old Wolf Creek, first settled in Manitoba, Canada, and in 1905 the whole colony returned to South Dakota and bought "Spink" and "Lake Byron" colony sites near Frankfort and Huron. They had a somewhat involved movement between South Dakota and Montana during the period of 1912 to 1936.

brothers and Jacob Wipf, and their experiences as conscientious objectors in military prisons.


"An account of a unique phase of recent Canadian history containing historical background, governmental policies, and nature of the service rendered by conscientious objectors during the Second World War." (This annotation was taken in its entirety from the reference listed in this bibliography as # 7, under category GENERAL.)


Book contains sporadic reference to the Hutterites, including the relationship between the Hutterites and the Mennonites. Major contribution, of concern here is the information the book contains on the number and percentage of Amish, Mennonites and Hutterites in various selective service classifications during the World War II period. Also provides statistical information on the proportion of draftees from the congregations of these churches having conscientious objector status during this time. Also contains information of a general nature.

CROSS REFERENCES. For additional information on the subject of CONSCIENTIOUS OBJECTION, see the following:

Item #100, Young, Gertrude. The Mennonites in South Dakota.
FAMILY, KINSHIP, MARRIAGE

"Dariusleut (Dariusgroup), name of the smallest of the three Hutterite kinship groups which make up the total Hutterite brotherhood in North America, the other two being the Schmiedeleut and the Lehrerleut." Group derives name from the leader of the group that established the original Wolf Creek Colony, South Dakota. Summary of the origin of the three groups together with a detailed census of Dariusleut Bruderhofs, giving the name of the colony, address, date of founding, population of 1950, and name of head minister.

Lehrerleut, one of the three Hutterite kinship groups, named after Jacob Wipf, a Hutterite teacher in Russia and also in South Dakota, the leader of the group that established the original Old Elm Springs Colony, South Dakota. Brief history of the group is given; census of Lehrerleut Bruderhofs as of July 1, 1957 lists the name of each Lehrerleut Bruderhof, address, date of founding, population and head minister.

Schmiedeleut, one of three Hutterite kinship groups, named after preacher Michael Waldner, blacksmith (Schmied) in Russia, the leader of the group that established the original Bon Homme Colony in South Dakota. Brief history of group given. Also census of Schmiedeleut Bruderhofs,
listing colony name, address, founding date, 1957 population, and head minister.

Article discusses forms of courtship and marriage among the various Mennonite congregations and the Anabaptist-Mennonite attitude on the indissolubility of marriage. Also considers marital avoidance as a problem of church discipline.

Article on subject of divorce permitted for reasons of differences in faith. Specific reference to Hutterites divorcing non-Anabaptist spouses. Mentions Hutterian statements and scriptural references on divorce.

Author notes that the Hutterite Brethren of today (1954), numbering close to 10,000 belong to not more than 15 different families. Shows that the families can be traced historically and classified into three major groups: "old" Hutterites, "Carinthian" Hutterites, and former Prussian Mennonites.

Traces the history of marriage rules and practices of Hutterian Brethren from beginning to present day through statements of several church leaders and observations of persons acquainted with Brethren at different periods. Change in rules whereby young persons may decide themselves whom they
want to marry attributed to influence of Johann Cornies around 1854.


Although this article has as its major theme reporting of a Hutterite wedding the writer had attended, there is some general information about the Hutterites and their way of life, and also their history. Photographs included.


Article deals with divorce among Anabaptist and Mennonites, and their position regarding same. Specific reference to position taken by Hutterian Brethren regarding divorce is made.


Lengthy article describes nature and significance of the family in Mennonite life and thought. Explanation of the limitations involved in attempting to describe same is made. Three groups--Mennonites, Amish, and Hutterites--are related and/or contrasted. Hutterites mentioned in studies made of specific Mennonite groups; cultural variations between existing Mennonite bodies; divorce, separation, remarriage statistics; announcement of forthcoming marriage; median age at marriage; marriage rates; family size and birth control; authority in family; familistic system; position of aged; care of aged; changes.
Article discusses Mennonite concept of family and marriage, primarily from historical view. Major importance of article as to Hutterites, is statistical information on increased family size, family size related to national average, average family size, and age at marriage.

164 Mitchell (South Dakota) Daily Republic.
"Prayer, Feasting, Song Mark Hutterite Nuptials." February 29, 1952.
Article relates how marriage among the Hutterites is celebrated, ceremony involved, feasting and drinking, and holiday dress. General information about aspects of colony life. Creative arts of spinning, carpentry of items such as hope chests and spinning wheels, etc. is mentioned.

Article on use of marital avoidance, a question in the practice of the ban, in the history of the Anabaptist-Mennonite brotherhood. Specific reference made to Hutterites; mention made that Hutterite literature hints possible Hutterite practice of marital avoidance. Probably not strictly observed and later given up entirely.

CROSS REFERENCES. For additional information on the subject of FAMILY, KINSHIP, MARRIAGE, see the following:

Item #48, Clark, Bertha. "The Hutterian Communities" (Part II).

Item #217, ______. Culture and Mental Disorders.

Item #218, ______. Folk Obstetrics and Pediatrics Meet the M.D.


Item #211, Knill, Wm. Hutterian Education.


Item #328, Peters, Victor. All Things Common.

Item #206, Quiring, Walter. Johann Cornies--A Great Pioneer.

Item #92, Smith, C. Henry. Smith's Story of the Mennonites.
SOCIAL, POLITICAL, ECONOMIC ORGANIZATION


Social cohesion of a communal religious order became problem of investigation for author's doctoral dissertation, Columbia University. How have Hutterites maintained their social cohesion? This study attempts to answer the question. Quest for information took the author into Hutterite colonies in South Dakota, Manitoba, and Alberta. The book is sub-divided into chapters on subject of collective security of a cohesive order, time setting, economic and physical environment, central beliefs, pattern of government--organization of authority, pattern of government--disciplinary functions, technology. Also includes information on agriculture, religious beliefs and practices, history, music, social change.


Article describes many types of communistic settlements, among them the colonies of the Hutterites. Information regarding the Hutterites is limited and brief. Also, some information regarding Hutterites is generalized in terms of similarity to or difference from other groups.


Study is based primarily on South Dakota
Hutterite colonies as they existed in the early 1930's. The scope of this thesis, however, is wide, covering history, faith and practice of the brotherhood, description of a community and community life, political organization, community work, educational system, family life, and relation to the state and to society. The work also contains information on intergroup relations, social and cultural change, and music.


Bruderhof (also called Haushaben), is the name for the community settlements of the Hutterites in Moravia and Slovakia and is found today in South Dakota and Canada. Article tells about different aspects of the Bruderhof or communal way of life; the emphasis is on the past.


 Discusses the Hutterites and their community of goods. Tells something of the history of community of goods, motives for same; soundness proved by four hundred years of experience. Riedemann's Rechenschaft and the Great Article Book considered as foundation and justification for community of goods.


Article is a first outline of this subject. Emphasis is on early economic life. Friedmann says that "although the history of the Hutterian Brethren reveals considerable change and variation in the details of their economic life, according to the
degree of freedom experienced, the underlying principles and general patterns nevertheless, were uniformly held ever since the beginnings under Jacob Hutter in 1533."

Work includes information on history, crafts.

Article discusses in some detail the economic history of the Hutterites from early times to their coming to the United States; emphasis is on early history.

173 Hostetler, John A. "The Hutterians in Perspective." Paper based on an address to the Humanities Association of Canada, University of Alberta, Edmonton, Alberta. October 20, and to the University of Alberta in Calgary on November 29, 1960. (Mimeographed.)
A slightly revised version of a speech given by the author tells of the history of communal life, the attitude toward Canadian Hutterites and some of their legal problems there. A major portion is devoted to a discussion of "the Hutterites in terms of the elements of the 'social system.'" Here he considers beliefs, sentiments, norms, the status role pattern, power and rank, goals, sanctions and social change. He concludes with various considerations that might well be generalized as inter-group relations between the Hutterites and the world. Bibliography included.

Brief statement of the Hutterite history; various aspects of the group are considered, i.e., faith, cooperative spirit,
customs, patriarchal government, division of labor, and consideration of the advantages and the disadvantages of the Hutterite community.


Reference to the Hutterites is sociologically oriented and covers the subjects of history, elements of the Hutterite social systems, social processes in the Hutterite community, and communal farms vs. other forms.

176 Loserth, J. "Diener am Wort" (Minister). Edited by Robert Friedmann. ME. Vol. 2, pp. 53-54.

Terms used by the Hutterites for their preachers. Article discusses in detail the historical significance of the position of the minister; responsibilities, prestige of the office, election, et cetera.

177 "Diener der Notdurft" (Colony Manager). Edited by Robert Friedmann. ME. Vol. 2, pp. 54-55.

Article tells of the rights and duties of the position of the colony manager, the elected and ordained steward of the Bruderhof who is to take care of all temporal needs of the community of each colony; also tells of the rights and duties of other responsible positions.
A National Board of Canada social documentary film, produced in a colony in Canada without shooting restrictions. Film is designed to show true nature of colony life and to alleviate some of the misconceptions and misunderstandings about the Hutterite Brethren. This film was produced by Colin Low, with Professor John Hostetter as consultant.

The author groups the main body of Hutterites' religious sentiments into four main classes and contends that the religio-economic system of the Hutterites as it is observable today has incorporated and integrated these religious sentiments. Utilizing the concepts of structure and function, the author examines the locus of authority, the hierarchy of status, the division of labor and the position of the family and persons in the Hutterite community. Article also contains information on inter-group relations; psychological aspects.

The importance of the Hutterian community to the individual Hutterite is described,
as is his relationship to that community and the satisfactions received from such association. The rejuvenating effect the outside world's occasional "rejection" has for the Hutterite is reflected in an increased feeling of identity with the community. The writer also points out the Hutterite's need for rules and authority in order to function adequately and that status and role is gained from conformity to the group norms.

181 Peters, Victor. "All Things Common--the Hutterians of Manitoba." Unpublished Master's thesis, University of Manitoba. 1958. Study in detail of the settlement, development, organization and problems of existing Hutterite colonies in Manitoba, Canada. Information for study obtained from basic published sources, newspaper articles and author's field notes and interviews conducted at Hutterite colonies in Manitoba. In addition to colony administration and economy, work includes information on history, Hutterite expansion, legal restrictions, family life, music, agriculture, education, literature, health, relations with the outside world, general information. Maps, charts, tables included.


The aim of this report is "to provide an explanation and interpretation of Hutterite continuity." The author concludes that
"small population size, isolationism, and above all the maintenance of 'primary-group' contacts and interactions, have been remarkably successful in perpetuating the Hutterite value structure and religious belief." He questions the continuation of success, however, because of factors such as continued mechanization, increasing involvement in local affairs, and wide dispersal of colony units with attendant development of local orientations.


Author seeks, according to MQR editor's comments, to answer question "Did the Early Anabaptist Have Significantly Different Attitudes On Economic Matters from the other Reformation groups?" Examining writings of two outstanding figures of Anabaptist history, Peter Rideman and Menno Simons, he undertakes an answer. A recapitulation is given at the end of article. The three major points "Economic Teaching Related To Brotherhood," "Principles Guiding The Business Life Of The Brethren," and "Proper Christian Attitude Toward Material Things," are listed; under each is outlined the differences or similarities of thinking by Simons and Rideman. Contains information on religion, history.

CROSS REFERENCES. For additional information on the subject of SOCIAL, POLITICAL, ECONOMIC ORGANIZATION, see the following:

Item #265, Alberta (Province of). Report.

Item #197, Bennett, John. "Communal Enterprises: The Hutterian Brethren."
Item #9, Clark, Bertha W.  The Hutterian Communities (Part I).

Item #48, ______.  The Hutterian Communities (Part II).

Item #305, Deets, Lee Emerson.  The Origins of Conflict in the Hutterische . . .

Item #107, ______.  What Can we Learn from the Hutterites regarding the Potentialities of Human Nature for Lasting Peace?

Item #270, Drumheller (City of).  A report concerning the spending habits of a typical colony . . .

Item #199, Eaton, Joseph.  Exploring Tomorrow's Agriculture.

Item #217, ______.  Culture and Mental Disorders.

Item #168, Falk, Robert.  Hutterian Brotherhood.


Item #72, Heath, Richard.  Living in Community.

Item #77, Johansen, John P. Immigrant Settlements and Social Organization in S. D.


Item #211, Knill, Wm. Hutterian Education.

Item #327, Knoll, Wilma Irene. The History of the Hutterites of S. D.

Item #279, Manitoba. Meeting of Select Special Committee of Manitoba Legislation.

Item #83, Mettler, Arthur. How Community began among the Anabaptists.


Item #308, Photiadis, John D. A Critical Examination of Change Programs...

Item #255, Serl, Vernon C. Final Report on the Saskatchewan Hutterite Program.

Item #39, Thomas, Norman. The Hutterian Brethren.

Item #41, Waldner, Marie. The Present Day Social Customs and Cultural...

Item #128, Walpot, Peter. True Surrender And Christian Community of Goods.

Item #260, Willms, A. M. The Brethren Known as Hutterians.
Item #43, Wilson, Bryan R. An Analysis of Sect Development.


Detailed study of North American Hutterite population from 1880 to 1950, based upon vital statistics, census reports, population estimates and family records. Work has as its content population growth, age and sex distribution, reproduction, mortality, natural increase, a social psychological theory of population growth, and conclusions. Also includes information on the psychological and physical health aspects of Hutterians and Hutterian life.


A short article that gives a general description of the Hutterites. Contained are a short history of this group of people and distinguishing characteristics. A large portion of the article is devoted to the "amazing prolificity" of the Hutterites and the problems which accompany their increasing population.


Article using statistical data about Hutterian fertility and population considers reasons for Hutterian fertility. Belief expressed that their own fertility may end their way of life.

The Hutterian Brotherhood is but one of the religious groups considered in this chapter. Reference is made to the Hutterites in chapter sub-divisions concerned with "Sexual Behavior and Procreation," "Attempts to Control Sexual Behavior and Procreation," "Religious Values Which Are Reflected in the Behavior of Selected Groups," and "Comment on Data." Statistics regarding the high fertility of the Hutterites is provided.


This dissertation examines the genetic structure of the Schmieden-Leut branch of the Hutterian Brethren located in North America. The source materials for this report were obtained as a part of a larger medical-genetical study. They consist of the original family records maintained by contemporary and past colony preachers back to about 1725. Thus the author had at his disposal detailed family data with ancestry information for over 5,000 contemporary inter-related people. The major topics of the report are: 1. A description of Schieden-Leut growth from 1874 to 1960 from which an estimate is made of the maximum number of independent genomes present in the contemporary population; 2. An investigation of inbreeding changes over time and inbreeding effects on fertility, height and weight; 3. An analysis of the curious shifts in sex ratio within families and between generations.

Brief general statement regarding the Hutterite sect. Statistical information regarding number of churches, location, number of Sunday schools and enrollment, number of clergy, and correspondents and their locations.


Article focuses attention on the demographic characteristics of Hutterite population; fertility constantly high, record low mortality, natural increase phenomenally high, and youth and sex ratio encourages high fertility. Article discusses communal living in a democracy, no "differential birth rate," and ends with the question "can growth continue?"


Item on fertility and population of the Hutterites, making reference to studies regarding same by Eaton and Mayer.


Short article discusses Hutterite population


Book contains sporadic reference to the Hutterites, indicating the relationship between the Hutterites and the Mennonites. Major contribution, of concern here, is the information the book contains on the number and percentage of Amish, Mennonites and Hutterites in various selective service classifications during the World War II period. Also provides statistical information on the proportion of draftees from the congregations of these churches having conscientious objector status during this time. Also contains information of a general nature.


Specific reference to the Hutterites is an article providing a brief denominational history of the Hutterites and also telling something of their educational system. Statistical information regarding churches, such as number of members, expenditures, Sunday schools, et cetera. The value of the statistical information is questionable because the statistics are probably calculated from a standard classification; e.g., attempt is made to show wages of ministers, and Hutterite ministers are not salaried.
Williams, Julia Elizabeth. "An Analytical Tabulation of the North American Utopian Communities by Type, Longevity and Location." Unpublished Master's thesis, Department of Sociology, University of South Dakota. 1939. "The purpose of this investigation is to make available an analytical tabulation of the Utopian communities which have existed in North America, and to present generalizations based upon the analysis." "The analysis includes tabulation of communities by types, longevity, and location." The study groups were categorized according to whether they were a religious or non-religious system. It was found that religious communities survived much longer than non-religious ones. Of the four community systems existing a century or more were the Hutterites; of those four, only the Hutterites and Shakers were still in existence at time of the study.

Zieglschmid, A. F. J. "The Hutterites on the American Continent." _The American German Review._ Vol. 8 (February 1942), pp. 20-24. Article on the division of the Hutterians into groups, e.g., Schmiedeleut, Dariusleut, names, number of inhabitants, and location of the colonies within each group in existence at the time of writing.

CROSS REFERENCES. For additional information on the subject of STATISTICS, POPULATION, FERTILITY, see the following:

Item #153, Bender, Harold S. Dariusleut.

Item #154, _Lehrerleut._

Item #155, _Schmiedeleut._
Item #270, Drumheller (City of). A report concerning the spending habits of a typical colony of Hutterites.

Item #56, Friedmann, Robert. Hutterian Brethren.

Item #144, Gingerich, Melvin. Alternative Service Work Camps.

Item #242, Hostetler, John A. Hutterite Separatism and Public Tolerance.


Item #162, Kauffman, J. Howard. Family in Mennonite History and Life in Am.

Item #163, Krahn, Cornelius. Family.

Item #328, Peters, Victor J. All Things Common.

Item #207, Riley, Marvin P. and David T. Priestley. Agriculture on S. D.'s Comm. Farms.

Item #182, Serl, Vernon. Stability and Change among the Hutterites.

Item #98, Unruh, John D. Mennonites of South Dakota.
AGRICULTURE, TECHNOLOGY, CRAFTS


A report on a study of six colonies in the Maple Creek, Saskatchewan region as part of a study of the general human settlement of that region. These colonies have been viewed primarily from the point of view of social and economic development and cultural ecology. Agricultural management and procedures were part of the problem.


Article has two themes, the major one about agriculture on South Dakota's communal farms. Other theme discusses legal aspects of Hutterian life and communal farming in connection with a bill, similar to one enacted in South Dakota, that had been introduced in Minnesota's senate which would limit expansion of a Hutterite colony near Graceville, Minnesota.


"Hutterische Gemein," title of chapter devoted to a study of the cooperative group farm idea. Author feels that the Hutterites have attained many of the goals of cooperative farming. Topics include history, religious communism, economic structure, work relations, administration, the
Hutterite key to cooperative group farming, the question of whether the Hutterite key fits the Farm Security Administration projects, and comments regarding the Hutterites fifty years hence.


The writer defines associations such as group farms according to the methods of income distribution. He states that operations of farm colonies are influenced by an ideology; he therefore proceeds to classify the colonies into four major types: religio-utopian, secular-utopian, socio-economic, and welfare. The Hutterites are, according to his typology, "religio-utopian." He sketches the history of the Hutterites, tells of their way of life, pacifism, legal problems, and affiliates. A bibliography is included at the end of the article.


Writer considers and enumerates economic, social, and socio-political advantages of group farming. Remainder and bulk of book contains information and sources of information of different types of cooperative farming, past and present, location of same, interested organizations, etc. Most pertinent reference to Hutterites is short bibliography of literature regarding their sect as distinguished from other cooperative groups.
   Author, basing information on visits to the colony and interviews, reports on colony life and agriculture at Rosedale Colony, South Dakota. Paper also includes general information.

   The author says it is his aim to evaluate Cooperative Corporation Farms as "one of the proposed solutions to some of the problems of the hard pressed agricultural group." Such farms are considered a means of providing the three securities--economic, social-role, and ideological. Of the seven farms studied four were Hutterite colonies--Bon Homme, Jamesville, New Elm Springs, and Rockport--all in South Dakota. Thesis contains considerable agricultural statistical data, such as crop production and acreage. General By-Laws of Jamesville Colony included.

   Article tells of the crafts of the early Hutterites. Diversity of their crafts was great. Each craft or trade had its own regulations (Ordnungen) to remind the brethren of the high standards they were expected to maintain. "The principal reason for the high value placed on Hutterite products was the fine quality of
their work at reasonable prices. Their best periods were the "good age" and the "golden age;" they were then able to market their products. Their reputation lives yet today; author points out that research in archives, and trips through museums of Moravia, Austria and Hungary give testimony.

Article describes the new turkey house built at the New Elm Springs, South Dakota Hutterite colony. With modern conveniences it is believed that large scale, profitable and efficient turkey raising will be possible.

Article covers the highlights of Cornies' career. Although he was undoubtedly most renowned for his work in agriculture in Russia, he also did work in cattle breeding, was a leader in educational reform and planted trees and forests. The influence he exerted extended to the Hutterites. In 1842 fifty Hutterite families emigrated from Raditshev and established the villages of Huttertal and Johannesruh. The villages made rapid progress under Cornies' leadership. "His ideas influenced not only their economy but their religious and family life as well." Because of Cornies' influence the custom of Hutterite parents choosing the husbands of their daughters became outmoded.

Article summarizes findings of a survey made in 1957 of the seventeen Hutterite colonies in South Dakota. Provides information on population, land holdings and major agricultural enterprises of the colonies in South Dakota as of that year.

Note: The information contained in the above article is being revised and has brought up to date such things as population, location, and agricultural practices of South Dakota Hutterites. The bulletin is expected to be published in 1965 by the South Dakota State University Agricultural Experiment Station, Brookings, South Dakota and is entitled The Hutterite Brethren: South Dakota's Communal Farmers, by Marvin P. Riley and James R. Stewart.

CROSS REFERENCES. For additional information on the subject of AGRICULTURE, TECHNOLOGY and CRAFTS, see the following:

Item #303, Bach, Marcus. The Hutterite.

Item #9, Clark, Bertha. The Hutterian Communities (Part I).

Item #166, Deets, Lee Emerson. The Hutterites--A Study in Social Cohesion.

Item #270, Drumheller (City of). A report concerning the spending habits of a typical colony of Hutterites ...

Item #72, Heath, Richard. Living in Community.

Item #74, Hofer, Jacob M. The Historical Background of the Hutterite Colonies.

Item #328, Peters, Victor. All Things Common.

Item #255, Serl, Vernon. Saskatchewan Hutterite Program.
SOCIALIZATION AND EDUCATION

208 Bender, H. S. "A Hutterite School Discipline of 1578 and Peter Scherer's address of 1568 to the schoolmasters." MQR. Vol. 5 (1931), pp. 231-244.

Article includes two interesting educational documents translated from original German reprints, Berlin, 1901. School Discipline (Ordnung) of the year 1578 provides rules and instructions for Hutterite schoolmasters and school-mothers. Schools of the Anabaptists were more like children's homes in which children were reared and trained. Peter Scherer (Schörer), better known as Peter Walpot, was one of the greatest chief bishops of Hutterian Brotherhood. He, together with other Elders, delivered address translated in this article, to the school-masters at Nembschitz, November 15, 1568. Theme of address is importance and duties of office of schoolmaster in Hutterite Brotherhood.


Eaton contends that "Adolescence is not universally a period of strain and stress. The degree of anxiety, as well as the areas in which it occurs, are culturally conditioned. This theory is strongly supported by evidence on what happens to Hutterites during their adolescence." Writer proceeds to document this. Summarily, the Hutterite child is prepared for adolescence; "the Hutterite culture 'greases' the path for its young people so that they will glide along it smoothly." Also contains information on family, kinship, marriage, psychological-physical aspects, music.
Article deals primarily with historical aspects of Hutterite education, although their principles of education are considered essentially the same today. Documents which provide principles of organization and spirit of Hutterite education are indicated.

Work has as its objective a study of the Hutterian life and their educational system. The author discusses Hutterite culture, history of Hutterian education, development of Hutterian schools in Alberta, Hutterite child and the public school, and Hutterian student achievement in the public school. Information obtained from published sources, records, and one year participant observer in a Hutterite colony in the role of public school teacher. Work also contains information on religion, social and cultural change, legal aspects of Hutterian life and communal farming, inter-group relations, history, social, political, economic organization, family, kinship, marriage, psychological-physical aspects, music.

This is a brief account of the way Hutterite women and their children are treated by their colony. The author criticizes
the way women and children are restricted by their way of life. Mrs. Miller offers a program in which the Hutterite children would receive a better education and the women of the colonies would be allowed to earn money and teach school in the colonies.

   Article tells something of the educational system of the Hutterites, past and present.

   Mr. Peters criticizes Isabel Miller's article on Hutterite women and children, which appeared in the Edmonton Journal of October 15, 1963. He rebukes Mrs. Miller's statement that the doors of art and reading are closed to Hutterite women. He cites other religions that also forbid women to participate in politics. He believes that most of Mrs. Miller's opinions stem from a lack of knowledge of the Hutterian way of life.

   News item reports first time in history of Hutterite Brethren colonies that Hutterite elementary students have enrolled in city public school. Although there have been instances in Canada where the students attended a common district school, never a town school. Action taken by Clark Colony, South Dakota.
News item reports Hutterite attendance at public city school deemed unsatisfactory to Clark Colony, South Dakota, because of loss of religious training time.

CROSS REFERENCES. For additional information on the subject of SOCIALIZATION and EDUCATION, see the following:


Item #9, Clark, Bertha W. The Hutterian Communities (Part I).


Item #109, Fretz, J. W. Evaluation of the Hutterian Way of Life From the . . .

Item #307, Hostetler and Redekop. Education and Assimilation of Ethnic Groups.

Item #79, Knoll, Wilma Irene. The History of the Hutterites of S. D.

Item #227, Ludeman. Intelligence of Colony People.

Item #328, Peters, Victor. All Things Common.
Item #89, Pitt, Edwin L. The Hutterian Brethren in Alberta.

Item #288, Sanders, Douglas E. "The Hutterites: A Case Study in Minority Rights."

Item #255, Serl, Vernon C. Final Report on the Saskatchewan Hutterite Program.
PSYCHOLOGICAL AND PHYSICAL HEALTH
ASPECTS OF MEMBERS AND THEIR LIFE

First part of the National Institute of Mental Health Study of the Hutterites. Study focuses attention on the broad problem of the relationship between the occurrence of mental disorders and complexity of society. Employing an epidemiological approach, the authors compare incidence and prevalence rates of mental disorders in ten different populations. They then examine in detail one of these, the Hutterites, in order to obtain insight into the possible connection between culture and mental disorders. Work also contains information on social, political and economic organization.


Eaton has as his major theme the Hutterite Brotherhood's treatment of their mentally ill. Although their methods differ considerably from modern psycho-therapeutic methods, they seem "to give effective aid to many members." Eaton lists the methods used by the Hutterians, categorizing them as six secular approaches, family nursing care, protection from social-psychological stress, occupational therapy, chiropractic, visiting, and travel; and four religious approaches, prayer, confession, tolerance for deviants, and culture and salvation. Photographs of a colony and colony members.

Authors tell of procedures and problems involved in their study of cultural and psychiatric factors of mental health among the Hutterites. Describes the establishment of a research relationship: getting acquainted, motivations for cooperation, resistances to cooperation; data-getting process: some disadvantages of participant observation; termination of working relationship: initiation of reform action, personal relationships, publication of results. Provides some information on inter-group relations.
This article reports in summary form the epidemiological findings in the study of the Hutterites. The work was supported by the National Institute of Mental Health of the United States Public Health Service. Information obtained was incorporated in the book Culture and Mental Disorders, published 1955. Aim was to answer question "What is Hutterite Mental Health?" as well as to explore some subsidiary problems. Study failed to substantiate an original belief that Hutterites were almost completely free of mental illness.

A report on the findings from one phase of the author's larger study on culture and mental disorders. They observe that "Whether a culture can cause psychoses is not easy to discover, but one way to get at the question is to examine the mental health of a secure, stable society. The Hutterites . . . provide an ideal social laboratory of this kind." The authors

Article is preliminary report of a study involving the Hutterite Brethren. Work covers the topics of "A Reputation for Mental Health," "Culture and Mental Health," "Genetic Homogeneity," and "Prospect of the Study."
conclude from their study that although culture is important to mental health it is not the only criteria. The work also provides information on religious beliefs and practices and on social and cultural change.

Detailed article regarding the history of the practice of medicine and hygiene among the Hutterites. Article is divided into specific areas covering hygiene, bathing and bathhouses, bader-Ordnungen (strict regulations), personnel, training and education. Article covers early European period, later period, and America.

Article has as its main theme the low rate of mental illness among the Hutterites, information based on U. S. Public Health Service sponsored study, and being done by Eaton and Weil. Work also contains general information.

Second part of the National Institute of Mental Health's study of Hutterites. Study proceeds from the assumption that a mental health evaluation should be based on an examination of a representative series of "normal" individuals. Utilizing content analysis of projective test protocols, the investigators build up a picture of the most prevalent personality characteristics of the Hutterites, their main preoccupations and concerns; they then provide an
evaluation of the mental health of the group. Work also contains information on social and cultural change and also general information.


Authors studied a group of 32 Hutterite colony children whose environment is considered extremely limited, as a step toward determining what effect a very limited environment has upon the ability of a person to be successful in standardized intelligence tests.


This section of Chapter 3 is a general essay on the Hutterian way of life based primarily on information in Eaton and Weil's Culture and Mental Disorders. Article contains general information on Hutterite way of life and a description of the mental health of the Hutterites. It compares their rates of illness with those of the surrounding society. Also contains an account of the methods used by the Hutterites for treating mental illness when one of their members is stricken.
CROSS REFERENCES: For additional information on the subject of PSYCHOLOGICAL and PHYSICAL HEALTH ASPECTS of HUTTERIANS and HUTTERIAN LIFE, see the following:

Item #49, Dedic, Paul. The Social Backgrounds of the Austrian Anabaptists.


Item #184, Eaton, Joseph and Albert J. Mayer. Man's Capacity to Reproduce.

Item #211, Knill, William Douglas. Hutterian Education...


Item #179, Peter, Karl. The Hutterites: Values, Status and Organizational Systems (Part I).

Item #180, __________. The Hutterites: Values, Status and Organizational Systems (Part II).

Item #328, Peters, Victor. All Things Common.

Item #89, Pitt, Edwin L. The Hutterian Brethren in Alberta.

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INTER-GROUP RELATIONS

Item on attitudes towards Hutterites.
Also contains information on legal aspects of Hutterian life and communal farming, such as land expansion and legislative action to control it.

pp. 74, 76.
Item has as major theme inter-group relations; also contains information on legal aspects of Hutterian life and communal farming, such as legislation and land expansion.

Reference to the Hutterites limited to attitudes and reactions of the citizens of Lewistown, Montana to the Hutterites living in that area.

This article tells something of the attitudes of Canadians towards the Hutterites, and some of the reasons for their attitudes. There is also some general information included about the sect such as their beliefs, history, pacifism and growth. One photograph.


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Report of a study conducted to provide better understanding of Hutterites and their relations with the larger society. Findings based on field study involving a comparison of attitudes toward two newly established Hutterite colonies in southwestern Saskatchewan and the communities near which they had settled. Primary significance of the study lies in the observation that economic frustrations had begun to stimulate scapegoating of Hutterites. Information also obtained for instituting an action program to forestall the development of tensions and conflict. Work also contains information on social and cultural change.


An article that has as its primary goal a revelation of the history and persecution of the Hutterites and of their pacifistic principals. The account is based on the author's visits with the Hutterites, having access to the book of their old records and spending time in the James River Valley area of South Dakota. The author includes information on colony life.

   Article tells about attitudes toward, and discrimination against the Hutterites in Alberta Province; how such discrimination is expressed, e.g., legislation and land restrictions, the unfairness of much of the action and attitudes toward the Hutterites. Work also contains information on legal aspects of Hutterian life and communal farming.

   Author considers some of the points of contention between non-Hutterites and Hutterites that have been instrumental in setting up barriers between the two. He points out the validity of some of the problems, but simultaneously indicates how same could have been and can still be resolved. Contains information on education, legal aspects of Hutterian life and communal farming.

   Letter expresses a negative view of Hutterites attitude toward formal education.

   Major theme of article is the attitude toward and discrimination against the Hutterites by non-Hutterites. Writer examines charges against, and attitudes toward, the Hutterites and offers defense for them. The center of controversy is Canada.

Story of the reaction of the Jamesville, South Dakota public during World War I to the pacificistic Hutterian colony there. Tells of mistreatment of Hutterites, their eventual withdrawal from the area, and of their return and re-settlement many years later.


Book contains a number of limited references to the Hutterites. Reference to early persecutions, migrations from South Dakota to Canada, South Dakota's "robbery" of the Hutterites, Hofer brothers and Jacob Wipf, and Hutterites in Germany with later settlements in Germany, England and Paraguay.


Article considers three aspects other than religious prejudice as the basis for dislike of the Hutterians, specifically that they are prolific, efficient and different. The writer notes that the most often considered solution to the problem, assimilation, can have negative value unless applied discriminately. He suggests "voluntary participation of sect members in the wider society;" "increasing informal association between colonies and the wider society will provide alternatives for sect members." He considers further the need for research and utilization of social science knowledge, and
concludes with the postulation of problems needing solution. Contains general, population and statistical, legal-land information.

Article has as its major theme that of intergroup relations. Writer throughout examines various areas of dissension between the Hutterites and the outside world, land expansion and pacifism being the major areas. He sketches the history of the Hutterites, particularly in Europe and in Canada. He considers the Milford Colony near Augusta, Montana, giving considerable general information about their way of life, but continuing to examine the relationship with the outside world, specifically within Montana.

Article written while provincial legislature in session, indicates certain groups campaigning for law prohibiting Hutterites from buying or leasing more land. The writer, in defense of Hutterites, tells about them and their way of life. Work also contains information on legal aspects of Hutterian life and communal farming.

Letters written to the editor expressing attitudes toward the Hutterites.

News item reports that as a result of
attitudes and reaction toward the Hutterites being exempt from income taxes, a study was made by the Revenue Department and a ruling that they must pay such taxes was established. Profits resulting from the Hutterite's farm operations was the point of attention, although commercial operations of all religious groups were examined. Article makes mention of the "scapegoat" position the Hutterites have been held in, with particular comment regarding the restricted land purchases and establishment of colonies. Opinions and attitudes of some officials in Canada regarding this prejudice is noted.

Main themes of this article are attitudes of outsiders toward Hutterites of Spink Colony, South Dakota, and the problem of land expansion facing this colony. Contains a number of excellent photographs. Article also contains information on legal aspects of Hutterian life and communal farming.

Article concerns the establishment of Big Stone Hutterite Colony, Big Stone County, Minnesota. It expresses fear of Graceville citizens that Hutterite expansion will affect the community's economy. Article also contains information of a general nature.
Various attitudes toward Hutterites and their colonies are given--attitudes, opinions and problems in areas such as South Dakota, Minnesota, Montana, and Canada. Article also contains general information.

Mr. Peter says that most people who dislike the Hutterites believe they should be made to conform to the majority of people of Canada. The government believes the legislation against the Hutterites was made to protect them against violence, but Mr. Peter says the government took it in to its own hands to do violence against the Hutterites by passing discriminatory legislation. The Hutterites behave this way because of their religious beliefs, and there are countless Biblical quotations to back them up. He says the Hutterites made no secret of their beliefs when they were first invited to Canada after World War I and now that they are here they should be treated the same way other citizens are.

The author defines citizenship and points out that in many ways Hutterites are better citizens than most Canadians. He tells why the Hutterites resist change and are against higher education. He says that rapid change in the Hutterian way of life might result in the normless situation of the Canadian Indians. He thinks they shouldn't be forced to conform to the society around them.
This article reviews the legislation which has been passed against the Hutterites. It tells of the better organization and efficiency that is characteristic of the colonies. He refutes some of the well known arguments which are used against the Hutterites. He believes that farmers, who are frustrated by their economic conditions, protest against the Hutterites who are easier targets for aggression than the manufacturers who live in the East.

In this article he gives reasons why people show fear and hostility toward the Hutterites. He states that hostility against the Hutterites is expressed most often by those who are insecure in their present operations and their outlook in the future. He believes the worst part of the Hutterite problem is the failure of the people to come to grips with it.

A study of attitudes held by non-Hutterites toward Hutterite colonies in South Dakota. Research is based on field study in which a sample of farmers living in the neighborhood of four South Dakota Hutterite colonies were interviewed to determine their conceptions of the Hutterites and whether
or not contact and knowledge with the Hutterian religious beliefs and way of life had any bearing on their attitudes.


Work is, in essence, a supplement to Item #233, this category. Unlike that study in which "no continuing program had been initiated to deal with the situation," this study concerned itself with such an implementation. Report describes work of "Provincial Committee on Hutterite Settlement" formed to "formulate, direct and coordinate provincial programming," study intensively Hutterite-Community relations, establish local joint committees. Results reflect possibilities of what could be done to improve inter-group relations if work is continued. Conclusions drawn and recommendations made. Work also contains information on religion, education, legal, social, political, economic organization, agriculture.


A "sample" of attitudes and opinions, held by community leaders, regarding repeal of South Dakota's communal law.


Newspaper poll shows overwhelming majority of South Dakota citizens approve the action of the 1955 Legislature in prohibiting further expansion of Hutterite colonies in state.

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Author's main objective is to present non-partisan survey of Hutterian Brethren in Montana and Canada in order that ignorance and misunderstanding of Hutterians and their way of life may be reduced. Information on Hutterites in these two areas obtained from published sources, newspaper articles, and personal observations and interviews with members of colonies, particularly King Colony Ranch, Lewiston, Montana. Contents of thesis is history of the church, beliefs, the people (description of the Hutterian way of life), problems of the church in Canada in Montana, future of the church in U.S., Mexico, Paraguay. Some information on music.


Article concerns the persecution of the Hutterites since their coming to the United States, and specifically in South Dakota. Author points out the limitation of the argument that South Dakotans must necessarily fear population growth of Hutterites and discusses the legislative action involving the Hutterites as it particularly relates to their population increase and land expansion.


Detailed account of the migration of Hutterites from South Dakota to Canada from
frist settlement in 1899 to the more intensive migration after World War I. Problems encountered by Hutterites in their relations with Municipal, Provincial and Dominion governments on such subjects as taxation, citizenship and conscientious objection from settlement through World War II are discussed. Some mention regarding music.

261 Yankton (South Dakota) Press and Dakotan. "Biggest drive was on today--Liberty Loan Committee found way to make Mennonites come across--Gathered up their flock and herds today--Took thousand head of sheep and hundred cattle to make Liberty Loan quota." May 4, 1918.
News item reports the 1918 raid on cattle and sheep owned by the Hutterites to force them to purchase war bonds.

262 ______. "The Mennonites." May 9, 1875.
News item of importance primarily because written at date of first settlement in South Dakota. Provides some information regarding attitudes toward the Hutterites, erroneously referred to as Mennonites.

Article examines certain religious faiths, including Hutterites, to gain a perspective on religious minorities today. Religions are viewed in terms of what the followers believe and what happens to them as a result of these beliefs. Article also contains general information.

Main theme is the status of the Hutterites
in Canada, specifically in Alberta, the trouble they have had, and what they might anticipate. Much of the difficulty is seen to lie with a legal aspect, curtailment of land expansion, although they have been discriminated against for other reasons. Article also contains information on history.

CROSS REFERENCES. For additional information on the subject of INTER-GROUP RELATIONS, see the following:

Item #197, Bennett, John. "Communal Enterprises: The Hutterian Brethren."

Item #304, Berry, Brewton. Race and Ethnic Relations.

Item #267, Beware of Manitoba's Cold War. Community (The) Welfare Assoc.

Item #269, Dakota Hutterites cry "Persecution." Christian Century.


Item #168, Falk, Robert. Hutterian Brotherhood.

Item #74, Hofer, Jacob. The Historical Background of the Hutterite Colonies.

Item #75, Holtzman, J. J. An Inquiry into the Hutterian German Dialect.

Item #76, Horsch, John. Hutterian Brethren 1528-1931.
Item #274, Hostetler, John A. The Communal Property Act of Alberta.

Item #173, __________. The Hutterians in Perspective.


Item #276, Hutterite (The) Issue in Manitoba. The Bulletin of the Manitoba Civil Lib. Assoc.

Item #275, Hutterian Brethren of Montana, The Hutterian Brethren of Montana.

Item #24, Hutterites (The). Newsweek.

Item #211, Knill, Wm. D. Hutterian Education.

Item #79, Knoll, Wilma Irene. The History of the Hutterites of S. D.

Item #278, Manitoba. Meeting of Select Special Committee of Manitoba.

Item #279, __________. Report to The Honourable the Legislative Assembly.

Item #280, Meryman, Richard S., Jr. S. D.'s Christian Martyrs.

Item #179, Peter, Karl. The Hutterites: Values, Status and Organizational Systems (Part I).

Item #180, __________. The Hutterites: Values Status and Organizational Systems (Part II).
Item #328, Peters, Victor. All Things Common.


Item #308, Photiadis, John D. A Critical Examination of Change Programs.

Item #288, Sanders, Douglas E. The Hutterites: A Case Study In Minority Rights.

Item #182, Serl, Vernon. Stability & Change among the Hutterites.

Item #39, Thomas, Norman. The Hutterian Brethren.

Item #302, Yankton Press and Dakotan. 6,080 Acre Tract of Land Sold.
LEGAL ASPECTS OF COMMUNAL LIFE
AND COMMUNAL FARMING
265 Alberta (Province of). Report of the Hutterite
Investigation Committee. Edmonton, Alberta.
September 1959.
Report based on study by a Provincial com-
mittee charged to "make enquiry into and re-
port on certain matters in connection with
the acquisition of lands by members of the
Hutterite Brethren Church and the establish-
ment of Hutterite colonies." The report
contains chapters on some economic aspects
of the Hutterian Brethren, an outline of the
Communal Property Act, recommended changes
in administrative procedure, education, and
concludes with a summary of recommendations.

266 Canada. Laws, Statutes, etc. 15 George VI.
Chap. 77 (1951), "An Act to incorporate The
Hutterian Brethren Church." pp. 61-65.
This legal document describes the differ-
ent facets of the incorporation of the
Hutterian Brethren Church, e.g., the cor-
porate name, the objects of the corpora-
tion, management, acquiring and holding
property, execution of documents, etc.

267 Community (The) Welfare Association of Cartier
and Portage Municipalities. Beware of Mani-
toba's "Cold War." Oakville, Manitoba. Com-
munity Welfare Association of Cartier and
Pamphlet giving an account of a public
meeting held under the auspices of above
named organization, in which fears of a
"communal country within a country" are
expressed. Provincial government urged to
implement legislation to control the ex-
pansion of Hutterite colonies. Also con-
tains information on inter-group relations,
as views (mostly negative) regarding Hut-
terites are expressed.
News item tells of decision that 1955 law restricting land purchases of communal corporations is constitutional; that purchase of additional land, in this case by Spink Colony, is not a violation of that law.

Short article about law preventing further expansion of Hutterite colonies in the state by forbidding future communal corporations, and Hutterite feelings of persecution regarding same. Also contains information on inter-group relations.

Drumheller (City of), Alberta, Canada. "A report concerning the spending habits of a typical colony of Hutterites as compared to those of the individual farmers that would be displaced in the founding of a colony on their land, and an evaluation of the economic impact this colony is expected to have on the City of Drumheller." Report prepared by Bogehold, Jensen and Lefebvre Consultants Ltd. in association with Mack and Shield, Chartered Accountants. Calgary, Alberta, Canada. August 24, 1960. (Mimeographed.)
Study made in 1960 by a firm of consultants and two chartered accountants for the City of Drumheller, Alberta, Canada, to determine what effects the expansion of land holdings of the Springvale Hutterite Colony, Rockyford, Alberta, would have on said city. Report includes information on expenditures in the areas of capital outlays for the establishment of farming, establishment of domestic requirements, current
expenses of farm operation, of household operation; also patterns of expenditures were obtained for a typical farm family and typical Hutterite colony residing in same area. Report contains tables of statistical data, analysis of same, and conclusions.


Very short item discusses Hutterite legislation and land expansion.


This article tells of the legislative restrictions placed upon the Hutterites in Alberta. The Communal Property Act prohibits the Hutterites from buying land in excess of a certain amount of acres set forth by the law. It also outlaws new colonies within 40 miles of existing colonies. The author criticizes Alberta's policies toward the Hutterites and believes the colonies will take their case to the Supreme Court of Canada. He says that most lawyers think the Hutterites will win. If they do win, it is expected they will go on a land buying spree in order to protect themselves against future restrictions of this kind.


Item has as its theme the Hutterites position in regard to income tax. Reference is made to the old ruling under which income was reported. The three possible ways, under the new rule, in which it could be reported are itemized, and an evaluation of each is made. Contains information on social, political, economic organization.

Author presents the salient feature of the amended Communal Property Act of the Province of Alberta, Canada, 1960, as it applies to the Hutterite colonies. Also discussed are the history of the Act, the implications the Act has for the Hutterite colonies, and the problems associated with the uses of legal processes in the assimilation of ethnic minorities. Also information on inter-group relations, in that attitudes of others toward Hutterites is brought out.


This document contains the articles of association of the Hutterian Brethren church as adopted by the Darius-Leut, Lehrer-Leut, and Schmeid-Leut group of congregations or communities. The document contains initial mention of recitals. The articles of association listed are the name, objects and powers, organization, board of managers, organization of conferences, organization of congregations, membership, holding of property, rights and duties of members, expulsion of members, officer given certain powers, admission of further congregations, and amendments.


Article points to the specific threats to civil liberties by possible discriminatory legislation restricting the expansion of
Hutterite colonies. The article is divided into subject headings of "The Legal Status Of The Hutterites;" "Anti-Hutterite Feeling;" "The Hutterite Position;" "Democratic Practice;" "No Coercion;" "Educational Problem;" "Action May Be Needed." Under each topic attitudes and opinions are considered, pointing out the discrimination and negative unfounded attitude of others toward the Hutterites, and presenting the Hutterite side of the situation. Also contains general information.


Article examines facets of legal action against the Hutterites of Spink Colony, South Dakota.


Proceedings of meeting of the Select Special Committee of the Manitoba Legislature giving consideration to the question whether or not appropriate legislation should be enacted to establish a procedure whereby any man, woman or child may leave a Hutterite colony at any time he or she chooses and may take with him or her his equitable share of colony assets. Includes testimony of interested parties. Also contains information on inter-group relations and on social, political, economic organization.
Report to The Honourable the Legislative Assembly of Manitoba of the Select Special Committee appointed to obtain information regarding colonies or societies of Hutterites or Hutterian Brethren and to report and make recommendations upon the same. Winnipeg, Manitoba. February 2, 1948. (Mimeographed.)

Report of a committee appointed by the Legislative Assembly of Manitoba April 15, 1947, in response to petitions passed in a public meeting in two Manitoba communities requesting an investigation of Hutterite colonies in Manitoba. Public hearings were held by the committee and briefs were filed by interested parties. Report includes some testimony before the committee and the committee's recommendations which includes the appointment of another committee by the next legislature to consider legislation affecting the colonies. Also contains information on inter-group relations.


Author of article visited South Dakota during the time courts were hearing the land expansion issue of the Hutterites. He interviewed individuals in different capacities and reports their attitudes and opinions, providing information on inter-group relations. He also visited Spink Colony and reports his observations and findings. Contains general information.


Bon Homme Colony of South Dakota loses case to former member.
Bon Homme Colony of South Dakota sued by former member. Plaintiff contends he was not officially a "member" of colony after returning from extended absence. Colony contends his acceptance of communal way of life made him a member after return.

The specific reference of import here is the report of the legal case in which the Supreme Court of South Dakota ruled on the constitutionality of the 1955 Act and on the question of whether the purchase of 80 acres of land by Spink Colony was in violation of the 1955 Act barring the expansion of Hutterite colonies.

"South Dakota Hutterite Colony Is Caught ... Between Debbil Law and New Deep Blue Lake." April 8, 1956.
Account of the problem faced by Old Bon Homme Hutterite Colony when caught on the one side by the U. S. Army Engineers appropriation of colony farm land for the construction of Gavins Point Dam, and, on the other side, the South Dakota law restricting the land purchases of Hutterite colonies as adopted by the last state legislature. Also contains general information.

An attempt to shed light on the corporate status of the Hutterite colonies in South Dakota by tracing state court and legislative action over the period 1922-1958.

Short manuscript presents history of the South Dakota Hutterites and their legal status from about 1917 into 1955.

Major theme of article is land expansion in Canada; there also is general information.

Author discusses the three major reasons for the rural people in the prairie provinces opposing Hutterite expansion, and the history of legislation dealing with the Hutterites, particularly in Alberta, South Dakota, Saskatchewan and Manitoba. This is followed by a discussion of the constitutionality of Alberta's legislation. Various possible approaches to the Hutterite problem are examined in terms of the role of education and the location of new colonies. The author concludes with the view that the provincial governments must assume some type of role in guiding the settlement patterns of new colonies.

Brief article tells something of the
movement and migration of the Hutterites, and because of provincial laws in Alberta restricting land expansion, migration may again be in the offing.


News item reports 1955 law aimed at preventing expansion of South Dakota's 15 Hutterite communal colonies held void because too vague, indefinite, and uncertain to be enforceable.


In 1935 the South Dakota Legislature enacted a law providing for "communal" corporations. This act was re-enacted in substantially the same form in Chapter 11.12 of the 1939 SDC. Chapters and sections of the pages noted contain the major references to the communal corporation laws.


On August 19, 1955, the Spink Hutterian Brethren, a communal corporation, purchased eighty acres of land in Spink County. Legal action was subsequently taken in the circuit court of Spink County asking that the Charter of the Defendant be declared forfeited and annulled. Chapter 37.05 SDC outlines the grounds on which such an action by a states attorney may be brought against a corporation.

The part of this report relating to the Hutterites is German language in private schools; German language in schools; action against Mennonite colonies, Order No. 2 of the South Dakota Council of Defense regarding action against those groups refusing to give war aid or assistance because of religious convictions, customs, etc.; statement issued by George W. Wright regarding action against Hutterites planning to leave South Dakota because of intolerance of their war attitudes; German language order; Order No. 13 regarding use of the German language.


Case concerns the powers vested in the officers of the Hutterite corporation regarding contracting for sale of land. Case is of Stablein v. Hutterische Gemeinde, in which there is "action by O. K. Stablein, against the Hutterische Gemeinde (Old Elm Springs), a corporation, to recover a commission upon an alleged contract for sale of land. From a judgment for defendant, and from an order denying a new trial, plaintiff appeals. Reversed."


Case of State v. Hutterische Gemeinde, in
which judgment was passed ordering dissolution of the Hutterite corporation.


Case of the State v. Hutterian Brethren, in which "the state has appealed from a judgment of dismissal entered by the Circuit Court of Spink County decreeing that Chapter 15 of the Session Laws of 1955, which will be hereinafter referred to as 'the act,' is unconstitutional and void for uncertainty." Supreme Court decision that the 1955 Laws, chapter 15, is unconstitutional; and that the purchase of 80 acres of land, previously leased, did not constitute unlawful expansion of activities or powers of the Hutterite corporation.


Content of this document is aptly explained by the title. These articles are quite similar to the other South Dakota colonies articles of incorporation in existence at that time.


Contains the act "Providing For Incorporation Of Communal Societies," entitled, "An Act to Provide for the Incorporation of Communal Societies and Communal Associations."


Specific reference to the Hutterites here is the 1955 Act entitled "Repealing Communal Corporation Laws." This is the act repealing the Communal Corporation Act of 1935 and barring the expansion of any activity or power of any sect, society, association or company authorized prior to and in effect at the effective date of this act.


The 1961 report of this commission, "created by Congress in 1957 to conduct investigations and studies relating to certain aspects of civil rights throughout the nation," considers the Hutterites and Indians the two major areas of concern in South Dakota civil rights. Recent South
Dakota legislation prohibited the Hutterites from expansion. "In the opinion of the Hutterite people, this legislation denies them the equal protection of the laws as guaranteed by the 14th amendment to the Federal Constitution." The report is very brief but does also contain some general highlight information about the Hutterian way of life.

302 Yankton (South Dakota) Press and Dakotan.
"6,080 Acre Tract Of Land Sold To Hutterites Touched Off Shackling Law." March 18, 1955.

News item on event which sparked the Hutterite issue in South Dakota discusses the sale of 6,080 acres of land in Spink County for Huron and Jamesville Colonies. Article also tells of arguments for and against the controversial Hutterite legislation. Also contains information on inter-group relations.

CROSS REFERENCES. For additional information on the subject of LEGAL ASPECTS of HUTTERIAN LIFE and COMMUNAL FARMING, see the following:

Item #229, Alberta: Homes for Hutterites. Time.

Item #230, All Things Common. Time.

Item #198, Brookings Register. Between Weekends.

Item #236, Eaton, Joseph. Canada's Scapegoats.

Item #237, Edmonton Journal (Alberta, Canada), December 24, 1963.
Item #242, Hostetler, John A. Hutterite Separatism and Public Tolerance.


Item #244, Howse, Ernest Marshall. Manitoba Seeks to Curb Minority.

Item #123, Hutterian Brethren of Montana, The Hutterian Brethren of Montana.


Item #211, Knill, Wm. Douglas. Hutterian Education: A Descriptive Study.

Item #124, Mann, W. E. Sect, Cult and Church in Alberta.

Item #246, Mather, G. B. News of the Christian World: Western Canada—Hutterites.


Item #252, Peter, Karl. The Hutterite is Organized; The Farmer is Frustrated.

Item #328, Peters, Victor. All Things Common.

Item #89, Pitt, Edwin L. The Hutterian Brethren in Alberta.

Item #255, Serl, Vernon C. Final Report on the Saskatchewan Hutterite Program.
Item #258, Thomas, Kenneth. A Survey of the Hutterite Groups in Montana and Canada.

Item #151, Toews, John A. Alternative Service in Canada during WW I.

Item #259, Unruh, John D. What About the Hutterites?

Item #100, Young, Gertrude. The Mennonites in S. D.


Item #264, ______. Must the Hutterites Leave Canada?
Account of Bach's re-visit to some of the Hutterian colonies and his observations of some changes, such as modernization, that had taken and were taking place.

This excerpt is taken from a chapter in the book which describes assimilation in various groups. The Hutterites have had remarkable success in controlling the rate of assimilation of their group. "By bending with the wind, Hutterites have kept themselves from breaking."

Author considers the extreme solidarity of the Hutterite community, together with its isolation, to provide a good set-up for the study of community conflict origins. Using the lack of conflict as a field, Deets concludes his study with an itemized list of twenty sources of potential internal conflict that he has found within the Hutterische communities. Also contains information on social, economic, political organization.

Eaton introduces this article with the question "What are some of the factors related to the survival of ethnic minorities in America?" Author believes the Hutterites offer an opportunity for a somewhat more direct study of this problem as in-group cohesion and cultural autonomy are preserved in this American minority to a high degree. Eaton then answers his question, using the Hutterites as the example of an ethnic group, and accounts for their survival through their use of the process of "controlled acculturation." He treats the subjects of change, agriculture, the process of controlled acculturation, and personal adjustment.


Article is a contribution to the theory of the assimilation of ethnic groups. The authors characterize the value systems (educational objectives) of three ethnic groups: the Old Order Amish, the Old Colony Mennonites, and the Hutterites in relation to that of their host society. The type of "control" the ethnic group exerts over the "educational offensive" of the great society is used as a basis for "predicting" the degree of assimilation and the dissolution of these three groups. Also contains information on social, political and economic organization.

Purpose of this work is three-fold: to study those inter-action patterns with the outside which help the traditional Sioux Indian system maintain its boundaries, using the Hutterite system for contrast; to study the influence of these patterns on processes which contribute to the stability of this traditional system; and to study the importance of these processes on programs of social and technological change. Also contains information on social, political, economic organization.

Reference to the Hutterites is brief; the Hutterites are only one group used as a contrast or comparison group. There is general information of a very brief nature regarding the Hutterite history and the way of life. The outside pressures that threaten cohesion of the communities are considered.

CROSS REFERENCES. For additional information on the subject of SOCIAL and CULTURAL CHANGE, see the following:

Item #197, Bennett, John. "Communal Enterprisers: The Hutterian Brethren."

Item #233, Canadian Mental Health Association. The Hutterites and Saskatchewan.
Item #48, Clark, Bertha. The Hutterian Communities (Part II).

Item #166, Deets, Lee Emerson. The Hutterites: A Study in Social Cohesion.

Item #217, Eaton, Joseph W. and Robert J. Weil. Culture and Mental Disorders.

Item #223, . The Mental Health of the Hutterites.

Item #168, Falk, Robert. Hutterian Brotherhood.

Item #75, Holtzman, J. J. An Inquiry Into the Hutterite German Dialect.


Item #211, Knill, William Douglas. Hutterian Education.

Item #89, Pitt, Edwin L. The Hutterian Brethren in Alberta.

Item #182, Serl, Vernon. Stability and Change among the Hutterites.
AFFILIATED COLONIES

In 1936 a Hutterite community, Cotswold Bruderhof, was founded in Ashton Keynes, Wiltshire, England. Members of the brotherhood, organized by Eberhard Arnold in 1920 in Germany, founded this community. In 1942 the Wheathill Bruderhof was organized in England to take the place of the Cotswold Bruderhof.

Brief account of the founder and "Word" leader of a group of new Anabaptists in Germany. Arnold was born in 1883 and died in 1935. He established a new Hutterite Bruderhof in 1920 in Germany which continues to live in its daughter colonies in England and Paraguay under the official name "Society of Brothers."

A "symposium giving an account of several basic techniques for moral and spiritual education of man, together with their philosophical background, their actual effectiveness, their scientific value, and their importance for our time." In this context the Society of Brothers in Paraguay, a Hutterite affiliate, is evaluated with obvious emphasis on education.
Brief article tells of this community of the Society of Brothers, a Hutterite affiliate, established in 1955, at Bad Brüchenau in northern Bavaria, Germany. Their particular influence is among the younger generation of Germany. The Sinntal Bruderhof's major economic enterprises are toy making and market gardening.

In 1922 Eberhard Arnold founded at Sannerz, Hess-Nassau, Germany, a group of new Anabaptist which since 1939 have had the official name of Society of Brothers. This group held all goods in common like the early Hutterites; however, they were, at the time, unaware of the existence of a Hutterian Brotherhood in America. Article also tells of the history, organization and principles of this German group.

Information regarding this book—to be released in 1964—was obtained in correspondence with the author. The author states that the book "includes four chapters on the Hutterites, giving a summary history with particular emphasis on their period in America. These chapters fill a need for a concise, historical study of the Hutterites, but contain no new or hidden material not known or available to Hutterite scholars."

Fretz tells of the Hutterites in Paraguay, how they differ from the Mennonites, and what the relationship and difference is between the Paraguayan Hutterites and their American "affiliates." Also contains information on group's early history.


Article about "affiliates" of the American Hutterites as they exist in England and Paraguay. It gives a description of the life and organization as it exists in the Bruderhoefe. There is something of the early history, e.g., the founding in Germany, and also the type of thinking of those that formed the original group.


Short article on English Hutterites. Something of their history, growth, mission, and objectives is reported and there is a description of the members and their children, the farm, and the buildings.


Information regarding this work, in
Japanese, obtained in personal correspondence with the writer. He indicates that he "made a research of the Society of Brothers in Rifton and published it as part of an article, 'Present Day Pursuit of Koinonia,' in which I made an inquiry into three religious communities in the states, namely the Hutterian Society of Brothers, the Koinonia Farm of Dr. C. Jordan in Georgia and Reba Place Fellowship in Evanston, Illinois, in the same journal in 1961-62."


Author writes of impressions and observations of Paraguayan Hutterites. Gives a brief history of their life in Europe and in Latin America. Describes environment and agriculture, economic conditions, medical care, buildings, and tells of some of the differences between the Mennonites and the Hutterites as well as the role the Mennonites have played in this re-settlement of the Hutterites.


Article regarding the Paraguayan Hutterites tells of their origin, but more elaborate is the depiction of their present way of life. The distinction between this group and their American "affiliates" is made clear.
CROSS REFERENCES. For additional information on the subject of HUTTERITE AFFILIATES, see the following:

Item #14, Arnold, Eberhard. The Hutterian Brothers: Four Centuries . . .

Item #222, Eaton, Joseph, Robert J. Weil, and Joseph Kaplan. The Hutterite M. H. Study.

Item #56, Friedmann, Robert. Hutterian Brethren.
FUNERAL AND BURIAL CUSTOMS

"In some obscure corner of a field, roughly fenced off, you will see God's Garden, where without any monuments or names or eulogies the Brethren are laid to rest as unostentatiously as they have lived."

"When someone dies, the things he has used are redistributed."

"Even death is quite universally viewed with an equanimity born of assurance that it is but a transition into an eternal future life."

"Heaven is not thought of as a place of economic wish-fulfillment. There are no pearly gates, and no streets of gold. Hutterite heaven is not a place for conspicuous consumption. Except at times of cruel torture, the Hutterites do not look upon heaven as a place to which to escape. Heaven is vaguely conceived as like a perfect Hutterite community where everyone conforms to the ideal Hutterische way. No threatening outside world surrounds it. It is an idealization of the present community order projected into the future. The Hutterites say they fear Hell, and the thought that they would go to Hell if they deserted the community is a cohesion-producing factor, but fear as a sustained emotion is incongruous in such a non-
neurotic society. Hutterites live more for rewards than to escape punishment. Hell is pictured as a place of eternal heat and hot pitch forks."


"The profound religious conviction of the sect enables parents to view accident and death in a somewhat philosophical spirit. While a dead child is mourned, parents are comforted by the belief that he will enter heaven as an angel. 'Nature' sees to it often that he is replaced shortly by a new arrival."


"In case of death, burial is made in the colony's cemetery. The parent who survives lives with his or her family in their apartment, the same as before marriage, but if the mother should die leaving a small child, it is cared for by the nearest relative or by one who finds it convenient to do so. The parent is free to marry again, if there is a desire."

326 Gingerich, Melvin. ME. Vol. 1, p. 539.

"Each colony of the Hutterian Brethren owns its cemetery, which is always a short distance from the colony village. Members only are buried there and the graves are marked by homemade gravestones."

"When someone dies there is a burial service honoring the dead. The bodies are not embalmed unless death occurs when the person is at a great distance from the colony. The bodies are placed in a casket constructed by the carpenter of the colony. There is a cemetery with markers near the premises. Loved ones of a departed person display the same grief as do non-Hutterites."


"Each Hutterite colony has its own private cemetery, located in an inconspicuous corner of some field. Here, in quiet graves, unmarked by stones or names, the Brethren finally rest as unostentatiously as they have lived."


"The dead are interred in the colony burial plot. Recently one of the Alberta Hutterite ministers died while visiting in the United States. His remains were brought back to his own Bruderhof community for burial."
"Burial of the dead is in an open field without markers--dust to dust . . ."

"... even his grave remains undecorated and unmarked except by a simple wire fence."

CROSS REFERENCES. For additional information on the subject of HUTTERITE DEATH, BURIAL, CEMETERIES see the following:

Item #168, Falk, Robert. "Hutterian Communism And Its Backgrounds."
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