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South Dakota's Hutterite Colonies: 1874-1969

M. P. Riley

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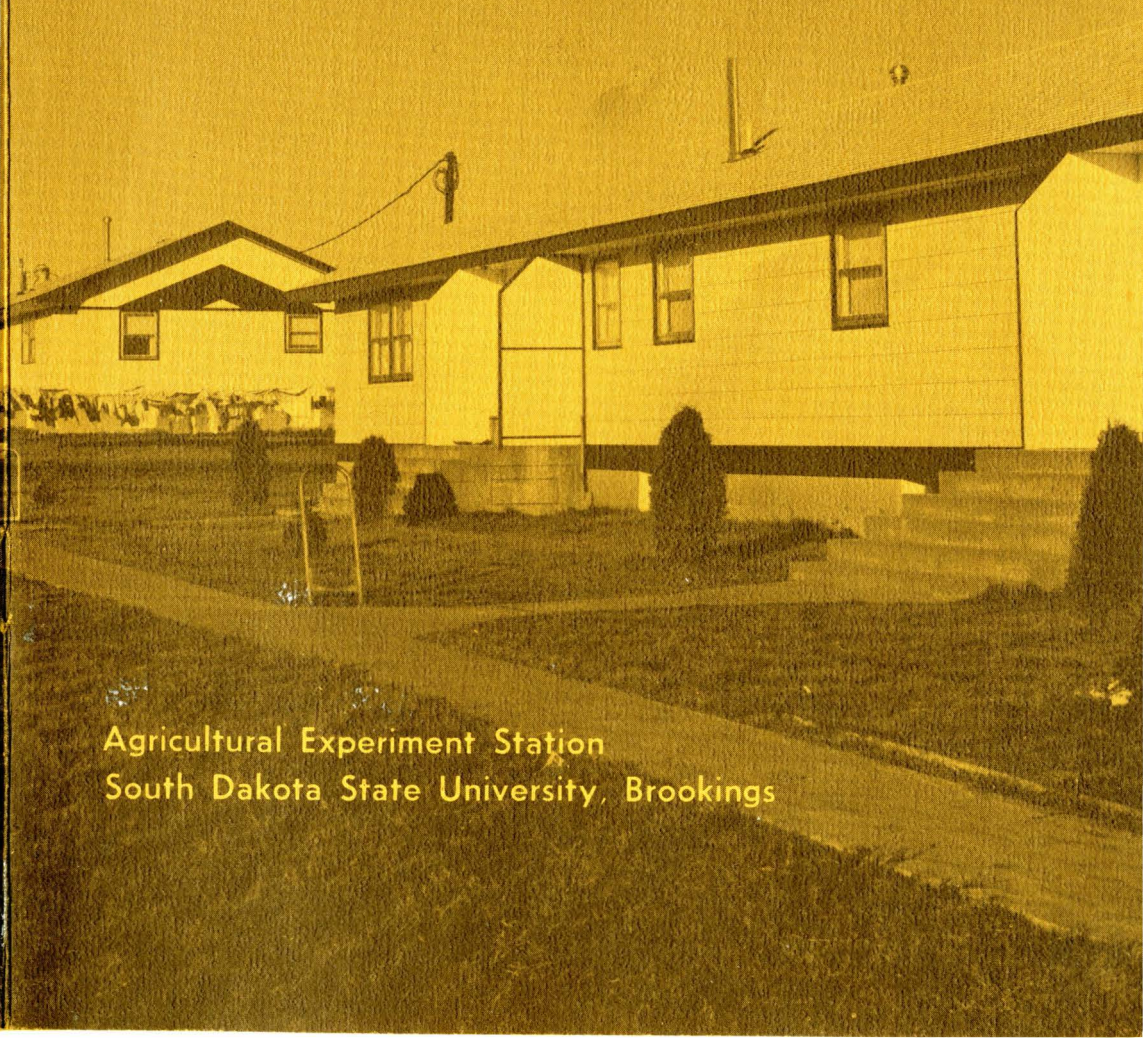
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Bulletin 565
January 1970

South Dakota's HUTTERITE COLONIES 1874-1969



Agricultural Experiment Station
South Dakota State University, Brookings

COVER: Hutterite two-family
apartment units at Poinsett
Colony. December 1969.

South Dakota's HUTTERITE COLONIES 1874-1969

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Introduction

The Hutterite Brethren comprise a religious sect living in agricultural colonies in the prairie states and provinces of North America. They are presently the only communal religious sect on the continent. Although the strong boundary maintenance of the social system limits their contact with the outside world, they maintain extremely modern and efficient agricultural enterprises.

From an original population of 443 who settled in three colonies near Yankton, Dakota Territory, in the 1870's, the number of Hutterite colonies in North America had increased by 1965 to 158 with a population of about 17,300. Approximately 5,300 of these lived in the United States*

South Dakotans have a special interest in the Hutterites and their communal farms for at least two reasons:

First, from an historical standpoint, South Dakota was the location of the first settlements of Hutterites when they migrated from Russia in 1874 to 1879. In fact, the first colony established in North America, Old Bon Homme, is still in existence. It is situated a short dis-

tance west of Yankton near the town of Tabor.

The second reason is that South Dakota has the largest number of colonies and population of any state in the United States. Modern transportation and communication have made local citizens aware of and interested in knowing more about the Hutterites, their beliefs and their practices. The purpose of this publication is to provide reliable up-to-date information on the Hutterites of South Dakota and their communal farms.

This publication is divided into three major parts. The first part attempts to answer such questions as Who are the Hutterites? What do they believe? and Where are they in South Dakota? The second part reports on the 1968 census of these communal farms and summarizes the sect's enterprises and changes in farm operations. The third part presents a pictorial account of Poinsett Colony, one of the newest Hutterite colonies in South Dakota.

*Data obtained from Dr. John Bennett, Department of Sociology and Anthropology, Washington University, St. Louis, Mo. Dr. Bennett obtained these figures in his recent study of the Hutterite Brethren.

word

The Hutterite Brethren

HISTORY¹

Origin of Hutterites

The Hutterites, an offshoot of the Swiss Brethren, originated in Moravia in 1528. They are one of the many Anabaptist groups that arose directly out of the Protestant Reformation struggles of 16th century Europe.

Founders of the Hutterite Brethren subscribed to beliefs of adult baptism and the separation of church and state. Like the Swiss Brethren, the Hutterites 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.

Because of these beliefs the Hutterites were subjected to the severest persecution. Burned at the stake and driven from place to place, it ap-

peared, at times, the group would cease to exist. Forced eventually to the United States, it is only there and in Canada that Hutterite populations may presently be found.

Jacob Hutter

In 1533, Jacob Hutter, the Anabaptist preacher from whom the sect derives its name, came from the Tyrol to join the group in Moravia. He later became their pastor and through his and his assistant's efforts a well-defined communal pattern was established that has continued to the present. Hutter was burned at the stake in 1536.

Hutterites in Europe

The history of the Hutterites in Europe includes three periods: (1)

¹The information on the history of the Hutterite Brethren was drawn largely from these two sources: (1) John Horsch, *The Hutterite Brethren 1528-1931*, Goshen College, Goshen, Ind., 1931; (2) Henry C. Smith, *Smith's Story of the Mennonites*, 3rd Revised Edition, Mennonite Publication Office, 1950.

approximately a century in Moravia; (2) approximately a century and a half in Hungary; and (3) a little more than a century in Russia.

The Moravian nobles considered the Hutterites good tenants and protected them from attacks by the Catholic Church and the Emperors. The power of the nobles was broken in 1620, however, and the Hutterites were forced to flee. For more than a century 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 the Russian Count Romanzov, the surviving Hutterites moved to Russia in 1770 to settle the Ukrainian frontier. Here they were given refuge under the religious tolerant regime of Catherine the Great. In 1871, however, the edict nullifying their grant of exemption from military service was issued. After an appeal to the crown failed they elected to

emigrate rather than relinquish their pacifist policy.

SOUTH DAKOTA COLONIES

Settlement in Dakota Territory

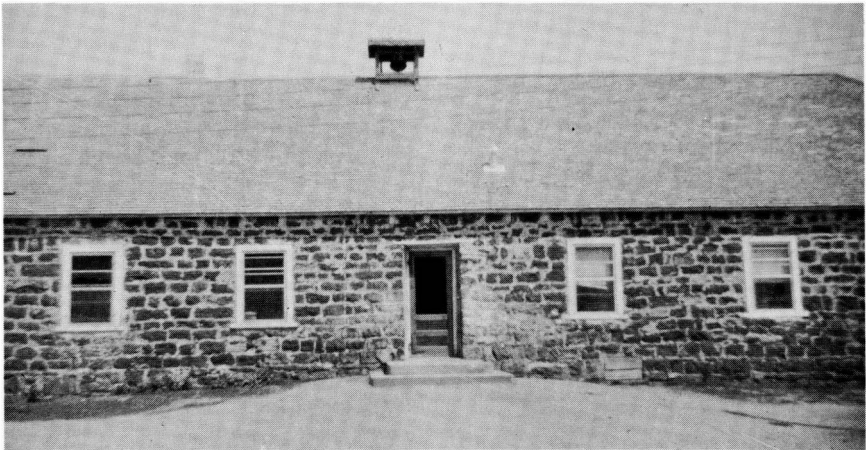
Between 1874 and 1879 practically all Hutterites left the three Crimian villages where they had been living. Consequently, about 100 Hutterite families arrived in Yankton, South Dakota during these years.² After their arrival these families divided into two equal groups, one choosing to live in colonies; the other to settle on private farms.

The first colony was established 18 miles west of Yankton in 1874. This colony was named Bon Homme. Because the leader of this colony was a blacksmith by trade, these people and their descendants have been called *Schmieden Leut* (the smith's people).

²Joseph W. Eaton and Albert J. Mayer, *Man's Capacity to Reproduce: A Demography of a Unique Population*, The Free Press, Glencoe, Ill., 1954, p. 3.

All meals are eaten in communal dining halls. Among the older dining

halls is this one at New Elm Springs colony near Parkston.



Later in the same year, led by a man named Darius Walter, a second group arrived from Russia and established Wolf Creek Colony about 12 miles west of Freeman. The descendants of this group are called *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 *Lehrer Leut* (teachers' people).

Early Growth and Expansion

The period from 1879 to 1913 was a time of rapid increase in the number of colonies in South Dakota. During this time the three original mother colonies established a number of daughter colonies along the James River.³

By 1913, Bon Homme had established three daughter colonies—Milltown, Old Maxwell and Old Huron. The Milltown colony had two daughter colonies—Old Rosedale and James Valley. Wolf Creek (*Darius Leut*) had produced four daughter colonies by this time—Old Jamesville, Old Tschetter, Old Spink and Lake Byron. Old Jamesville had also established a daughter colony—Richards.

Branch colonies of Old Elm Springs (*Lehrer Leut*) included old Rockport, New Elm Springs, and Milford. Thus, the number of colonies continued to increase until by 1931 there were 17 Hutterite colonies in South Dakota. Six were *Schmieden Leut*; seven were *Darius Leut* and four, *Lehrer Leut*.

Migration to Canada

Strong sentiment against the Hutterites because of their German



First Hutterite apartment building constructed in North America. Bon Homme Colony, Tabor.

background and, more importantly, because of their refusal to participate in any way in the defense effort during World War I (including the buying of war bonds) led to proceedings to annul their corporation charters. As a result 12 colonies left for Canada in 1918. Four more colonies followed later and by early 1934 only Bon Homme colony remained.

Return from Canada

The 1935 South Dakota Legislature passed the Communal Corporation Act which allowed the colonies to incorporate and in 1936 one colony returned from Canada. Bon Homme had already established Rockport colony by this time on the site of a vacated colony near Alexandria (See table I and map).

Contrary to a common misconception, only seven of the present South

³When the population of a colony reaches 100-150 the membership is divided approximately in half. One half remains at the colony site, the other half (the daughter colony) is assisted in setting up a colony at a new location. The term "granddaughter" colony is used to describe those colonies that have branched from a "daughter" of the mother colony.



Dakota colonies have migrated from Canada. The first one 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 Bon Homme which re-occupied an old colony site near Olivet. Three other granddaughters—Millerdale, Glendale and Pearl Creek—came from Canada in 1949. Blumengard colony moved from Manitoba in 1950 and settled near Wecota.

Recent Growth and Expansion

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 the city of 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.

Present Tschetter Colony returned from Canada in 1941 and settled on the site of Old Tschetter Colony on the James River west of Freeman.

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—came from Canada and settled near Frankfort, Miller, and Iroquois, respectively. Blumengard, a great granddaughter of Bon Homme came from Canada the following year. In 1955, Clark colony, a daughter of Jamesville, was established near Raymond. Big Stone colony, a daughter of New Elm Springs, was started near Graceville, Minnesota in 1958. During 1959 Spink founded a daughter colony, Plainview, near Ipswich.

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. Long Lake, near Wetonka, was established by Pearl Creek in 1966. Rosedale branched in 1968 and started the White Rock colony near Rosholt. Also in 1968, the Poinsett colony was established north of Estelline.

During the 1968-69 period, three South Dakota colonies purchased farms with the intention of future settlement. Bon Homme colony now owns a farm near Platte (see table I), Jamesville has a farm near Delmont, and Rockport has purchased a farm near Fullerton, North Dakota.

BELIEFS, PRINCIPLES

The Hutterites are readily distinguished from their rural neighbors by their garb and mode of life. The married men have beards and wear black denim clothes. The women wear full skirts, long sleeved blouses and headscarves. The colonies have communal dining halls and plain churches. All these attest to a people

living an unusual life. Why do these people live as they do? To understand the Hutterite way it is necessary to know what they believe.

Central Beliefs

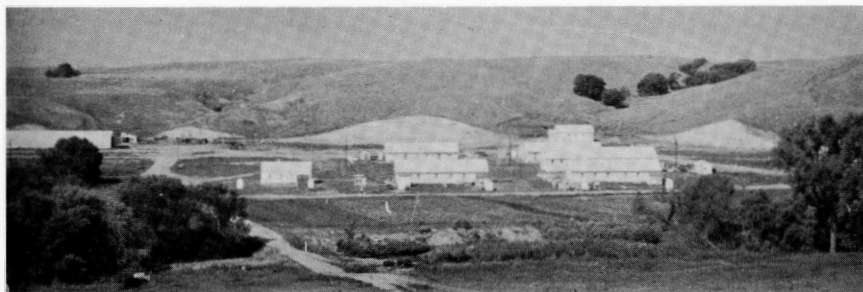
Dr. Lee Deets, in his study of Hutterite communities in the 1930's found that all sanctioned activity within the community is ordered around several central beliefs.⁴

The Hutterite way of life is God-sanctioned and God-commanded. Hutterite relation to the Deity is governed by the belief that God is the Creator, the supreme all-powerful Being to whom all should give obedience. To the Hutterites, their ways are sanctioned by this infinitely wise Deity who must be obeyed even to martyrdom. Their beliefs are revealed through a literal interpretation of the scriptures and are regarded as direct expressions of the will of God.

The principle of communal living. To the Hutterites ownership of personal property makes living the good Christian life impossible. Therefore, except for a few items, all things in the colonies are owned by the community. Within reason-

⁴Lee E. Deets, *The Hutterites: A Study in Social Cohesion*, Times and News Publishing Co., Gettysburg, Pa., 1939, pp. 16-28.

Wolf Creek, established 1964, on Old Wolf Creek site north of Menno.





*The colony yard
of Spring Creek
Colony north
of Leola.*

able limits there is complete equality and everyone is cared for. The rationale behind 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.’”⁵

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.”⁶

Pacifism. The Hutterite interpretation of Christianity is that Christ-

ians are not to serve in war or to take revenge. The principle of non-violence 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.

Isolationism and nonconformity to secular society. Hutterites desire to remain as far as possible from the influences of the outside world. Worldly pleasures are to be avoided; the plain, simple life is preferred. Christians, according to their belief, should not conform to the world (Romans 12:2). Nonconformity is expected in all situations where standards of the world conflict with their interpretation of Biblical standards.

Other Related Beliefs

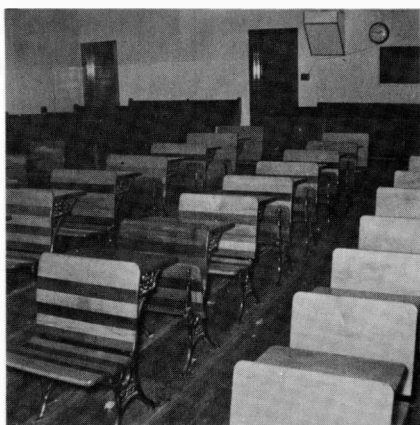
The preceding enumerated beliefs of the Hutterites should not be considered inclusive. Growing out of, and in many ways supporting the central beliefs, are many other doctrines which help cement their religious and social structure. Among these are admonitions against pride, patterns of discipline, and restrictions on apparel and ornamentation. These more specific teachings also have Scriptural basis and are just as binding as the central beliefs.

⁵*Ibid.*, p. 21.

⁶*Loc cit.*



Interior of the school - church building at Spring Creek Hutterite Colony.



Colony schoolhouses traditionally have been used as both school and church. Glendale Colony, Frankfort.

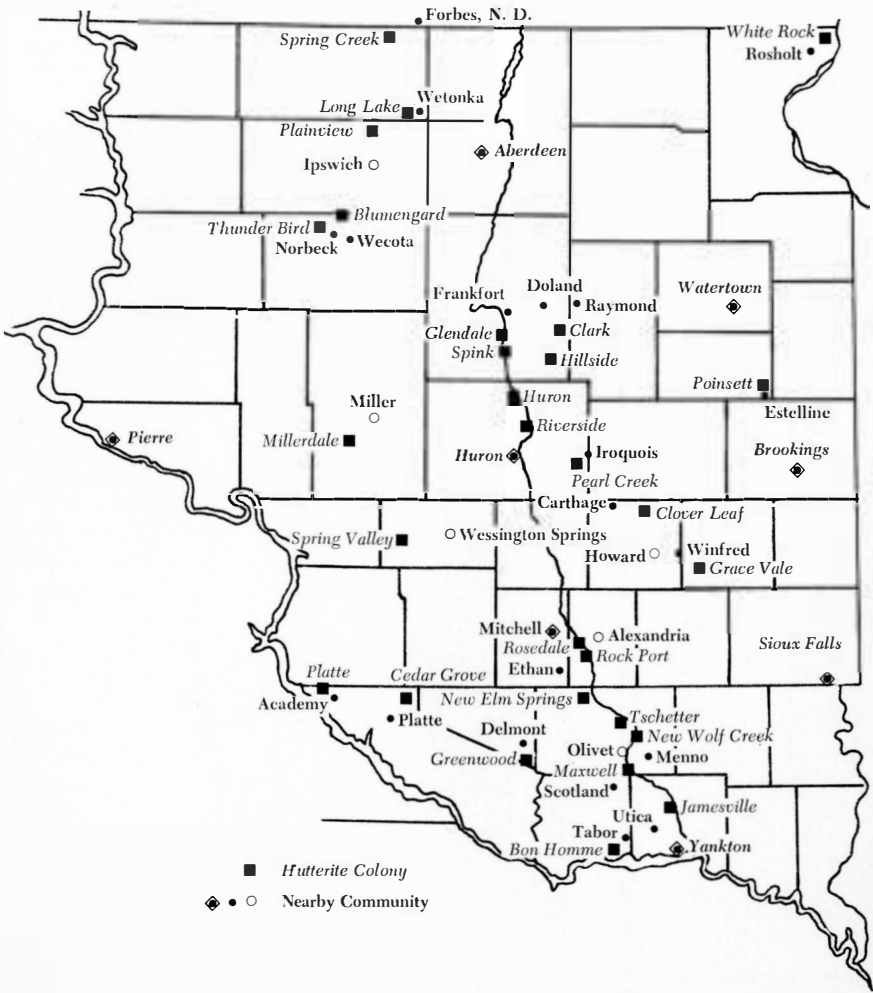
Some newer colonies have a separate building for the church. Spring Valley Colony, Wessington Springs.



Table 1. South Dakota Hutterite Colonies

Colony	Address	Date Established	Colony Population July, 1968	Mother Colony
Bon Homme	Tabor	1874	100	Russia
Blumengard	Wecota	1950	123	Manitoba, Canada
Clark	Raymond	1955	107	Jamesville
Clover Leaf	Howard	1963	86	Gracevale
Glendale	Frankfort	1949	102	Manitoba, Canada
Gracevale	Winfred	1948	86	Tschetter
Hillside	Doland	1961	85	Huron
Huron	Huron	1944	105	Jamesville
Jamesville	Utica	1937	160	Manitoba, Canada
Long Lake	Wetonka	1966	100	Pearl Creek
Maxwell	Scotland	1947	85	New Elm Springs
Millerdale	Miller	1949	97	Manitoba, Canada
New Elm Springs	Ethan	1939	77	Manitoba, Canada
New Wolf Creek	Menno	1964	93	Tschetter
Pearl Creek	Iroquois	1949	100	Manitoba, Canada
Platte	Academy	1949	102	Bon Homme
Plainview	Ipswich	1959	130	Spink
Poinsett	Estelline	1968	72	New Elm Springs
Riverside	Huron	1949	120	Rockport
Rockport	Alexandria	1934	185	Bon Homme
Rosedale	Mitchell	1945	90	Rockport
Spring Creek	Forbes, N. D.	1964	85	Maxwell
Spink	Frankfort	1942	102	Bon Homme
Spring Valley	Wessington Springs	1963	93	Platte
Thunderbird	Wecota	1964	106	Glendale
Tschetter	Olivet	1941	125	Manitoba, Canada
White Rock	Rosholt	1968	90	Rosedale
Cedar Grove (Farm)	Platte			Bon Homme
Greenwood (Farm)	Delmont			Jamesville
Maple River (Farm)	Fullerton, N. D.			Rockport

LOCATION OF HUTTERITE COLONIES, SOUTH DAKOTA, 1969



Agriculture on Communal Farms

HUTTERITE PRINCIPLES APPLIED TO AGRICULTURE

Three principles derived from the Hutterite religious beliefs serve as general rules for everyday life. A review of these principles helps toward an understanding of their farming and production practices.

First, Hutterites attach considerable importance to the principle of "self-sufficiency." Each colony, traditionally, has attempted 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 function of keeping down contacts with the outside world and also reflects the religious emphasis on the principle of austere simplicity. Diversification of colony economic enterprises is one result of application of this principle.

A second 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 practices. The Hutterites in contrast to the Old Order Amish justify the use of modern agricultural 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.

Work Organization

The nature of colony organization permits the Hutterites to engage in many farming enterprises. The older men of the colony serve as department heads in charge of various farm enterprises such as crops, cattle and poultry. Work is organized by each department head who is responsible to the colony business manager. The colony labor supply is divided among the various de-

partments. Depending upon the size of the enterprise, each department head may have working under him as apprentices an assistant and one or more helpers. 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 after time.

1968 AGRICULTURE AND POPULATION

Acreage and Population

There were 2,772 Hutterites living in 27 colonies in South Dakota in 1968 according to a survey conducted by the SDSU Rural Sociology Department. The colonies varied in population from 52 to 185. The average colony had about 103 people, 14 families and 30 school age children. Thus, the aver-

age family contained seven people with two elementary age children.

The colonies operated a total of 145,461 acres of which 128,140 acres (88%) were owned and 17,321 acres (12%) were rented. Of the total land operated 56% was cropland, 38% was noncultivated pasture, and 6% was either wasteland or land used for building sites. Therefore, the "average" Hutterite colony in South Dakota in the summer of 1968 had about 5,387 acres of which 4,745 were owned and 642 were rented. Also, about 3,013 acres of each colony were in cropland while 2,087 acres were in pasture. The number of acres operated per person in the colonies was about 53.

Diversification of Enterprises

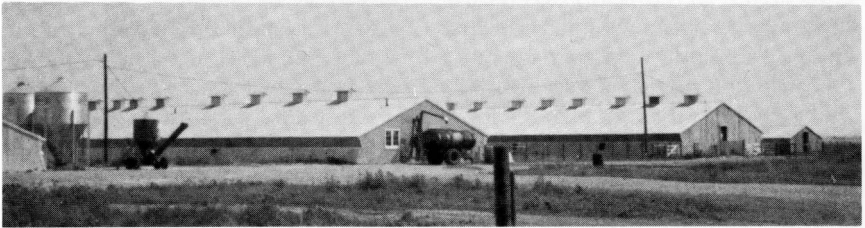
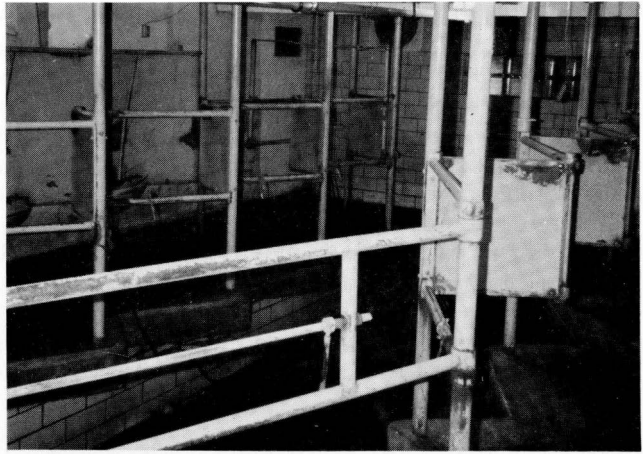
A striking characteristic of Hutterite agricultural operations in South Dakota is the extent to which they are diversified. For example, all colonies at the time of the survey had a bulk milk enterprise, 26 of the 27 colonies had a major beef enterprise

Modern farm machinery is used in Hutterite agriculture. Spring

plowing at Glendale Colony, Frankfort.



Bulk milk production is increasing in importance to the colonies. Milking parlor at New Elm Springs colony.



Swine production has been increasing in Hutterite colonies. These are swine units at the recent-

ly established White Rock Colony, Rosholt.

either in the form of a cow herd or feeding operation, 25 colonies had swine operations with most of them farrowing over 100 sows, 25 colonies had layer operations with over 3,000 hens, 10 colonies were raising over 14,000 turkeys per year with several marketing 30,000 birds, 14 colonies marketed over 1,000 geese per year, and 12 colonies had flocks of ewes exceeding 300.

Crop enterprises are also diversified. For example, 27 colonies planted corn, 26 planted sorghum, 20 planted wheat, 24 planted oats, 23 planted barley, and 24 had alfalfa plantings. Despite the fact that colonies try to avoid specialization, it is not uncommon for a colony to

place somewhat more emphasis on one or more enterprises. For example, a colony may derive a large part of its income from hog or turkey production but still have several other enterprises.

Major Livestock Enterprises

Livestock enterprises have been more important in most instances to the colonies than crop production as a direct source of income. In 1968 beef and pork production were unquestionably the most important livestock enterprises, ranking about the same at the time of the survey in terms of gross return. In terms of net profit, however, the generally favorable market price of hogs placed pork production in the number

one spot. The Hutterite colonies of South Dakota were producing well over a million dollars worth of pork annually at the time of the survey.

Following beef and pork production in importance was milk production. Although only a few colonies had large enterprises, all had dairy herds with most of them selling bulk manufacturing milk. Generally favorable prices for milk in recent years has encouraged expansion of bulk milk enterprises of many colonies.

Poultry enterprises follow dairy enterprises. In terms of gross return, turkey production would rank first among the poultry enterprises but a number of colonies have substantially decreased their turkey flocks in recent years. Colony chicken production is limited primarily to laying and broiler flocks. Goose pro-

duction, however, is rapidly increasing in the colonies and has the potential of becoming a major poultry enterprise.

As previously stated, livestock enterprises surpassed crops as immediate sources of income. However, it must be pointed out that most colony livestock operations are supported by feed grown on colony farmland. Therefore, much of the profit realized from livestock is through the indirect sale of grain produced by the colony.

In terms of acres planted, corn ranked as the number one crop on Hutterite colonies in South Dakota. It was followed by wheat, barley, oats and sorghum. Alfalfa is grown by most colonies, but does not rank as high as the previous crops in terms of acres planted. Of the top six crops planted on Hutterite colonies

Turkey production has been a leading poultry enterprise in several Hutterite colonies. This is the in-

terior of a turkey unit at Maxwell Colony, Scotland.



only one is a cash crop with major effort directed toward crops being grown for feed to be fed to colony livestock and poultry.

Four colonies have started irrigation enterprises. The four colonies together irrigate about 1,570 acres with one colony irrigating about half of the total. Corn and alfalfa are the only two crops currently being irrigated.

CENSUS COMPARISON 1957, 1964, 1968

Population, Acreage Changes

The Hutterite population increased 48% in South Dakota during the years 1957-68 from 1,870 to 2,772 persons. The number of colonies increased 58% from 17 to 27. During the years 1964-68 Hutterite population increased by about 300 persons and two new colonies were established.

In 1957 the total acreage operated by Hutterites in South Dakota was 79,000; the figure in 1968 was 145,461. The average number of acres operated per colony increased from 4,460 in 1957 to 5,387 in 1968. The rate of increase in acres per colony at 21% is estimated to be below the average for all farms in South Dakota during the same time period.⁷

There were 270 Hutterite families in South Dakota in 1957 as compared to 390 in 1968. Families per colony decreased from an average of 16 to 14 from 1957 to 1964 and remained at 14 until 1968. The average number of people per colony from 1957 to 1968 decreased slightly from 110 to 103.

Self-Sufficiency Enterprises

In contrast to their neighbors the Hutterites are still amazingly self-



Sorghum or milo crops are fast becoming important in many colonies. This sorghum crop was raised at New Elm Springs Colony.

sufficient. The 1968 colony survey revealed that all of the colonies in South Dakota repair shoes, plant a garden, do their own canning, make soap and make a majority of their own clothing (table 2). Twenty-three of the colonies keep bees and

⁷The average size of all farms in South Dakota according to the United States Census of Agriculture increased 27% from 1954 to 1964.

Irrigation makes possible higher crop production for some colonies. Bon Homme Colony.



20 cultivate an orchard. Two of the colonies make their own shoes. In addition to these practices the colonies also produce their own meat, including beef, pork, chicken and ducks and geese. Milk and eggs for home consumption are also produced by all colonies.

Despite the self-sufficient nature of the colonies in general, some Hutterites feel that they are becoming more dependent upon the outside. Of the 26 people interviewed (one per colony) 15 felt that their colony was less self-sufficient than it was 5 years ago, while 11 felt that there had been no change in self-sufficiency.

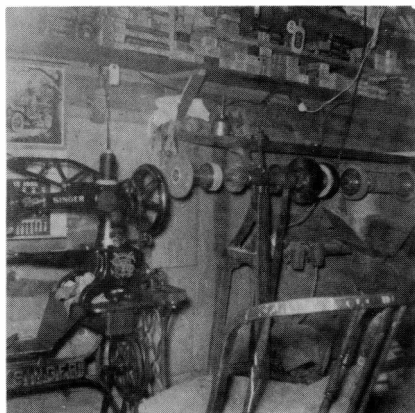
Frequently mentioned by those who felt their colony was less self-sufficient was the purchase of more foods such as lunch meat, jellies and in some cases bread. Some mentioned that they were now buying shoes and underclothes—these were colony-made 5 years ago. Generally speaking, the trend appears to be toward decreasing self-sufficiency but at a rate slower than that of outside farms.

Table 2. Number of Hutterite Colonies participating in various self-sufficiency enterprises, July, 1968*

Enterprises	Number of Colonies
Making shoes	2
Repairing shoes	27
Planting garden and home canning	27
Making laundry soap	27
Making majority of clothing	27
Keeping bees	23
Cultivating an orchard	20
Broom making†	13

*Data from interview schedules, summer, 1968.

†Brooms are made for domestic use and for sale with most being sold.



Self-sufficiency enterprises include shoe making and repairing. New Elm Springs Colony.

HUTTERITE EDUCATION

A recurring issue between Hutterite and outsiders in recent times has been the education of colony children. To the Hutterites, the educational system is not solely a place of secular training but also an institution designed to indoctrinate Hutterite children with traditional beliefs. They distrust the outside public school as being an agency where the traditions of the outside are taught in a godless manner. There is widespread fear that the subjection of Hutterite children to public secular education would lead to straying of the young and perhaps eventual disintegration of the colonies.

Almost universally the Hutterites have resisted attempts at the integration of colony children into schools with other children. At present there is no colony in South Dakota where Hutterite children attend school with children from the outside.

A variety of measures have been worked out, however, between the

colonies and the local school boards for the administration of elementary schools on colony property. In July of 1968 there were 803 Hutterite elementary school age children or an average of approximately 30 per colony. Of the 27 schools in Hutterite colonies 5 were classified as parochial with all expenses being paid by the colony. The remaining 22 were classified as public with tax money being used to pay part or, in some cases, all of the school's expenses. Twenty-five of the colonies hired outside teachers and two had college educated Hutterites as teachers.

The most common situation found the school district paying a certain sum for the administration of the school and the colony furnishing the balance. Usually the district would return to the colony the tax

money it paid for education; any funds required in excess of this had to be supplied by the colony. In other cases there was a certain division of expenses between the district and the colony. A typical example of the latter case might be the Hutterite colony furnishing the building and heat with the school district paying for teacher salaries and other expenses.

There were a few colonies where colony landholdings were sufficient to form a self-supporting independent district. Where this was true and where county officials had been cooperative, separate districts had been organized with Hutterite Board members. In the instances where this had been done it appeared to have worked out satisfactorily for all parties.

Although the Hutterites only pro-

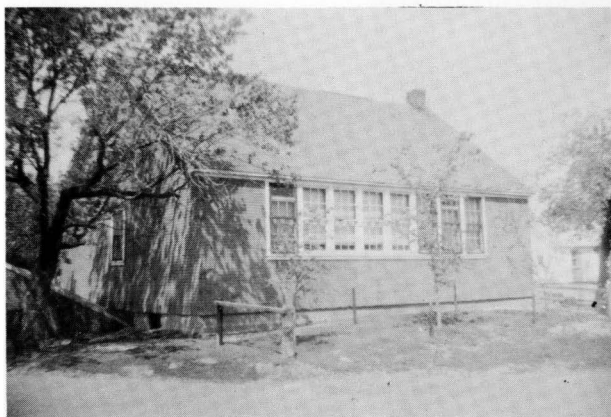
Laundry soap is homemade in the colonies. New Elm Springs.



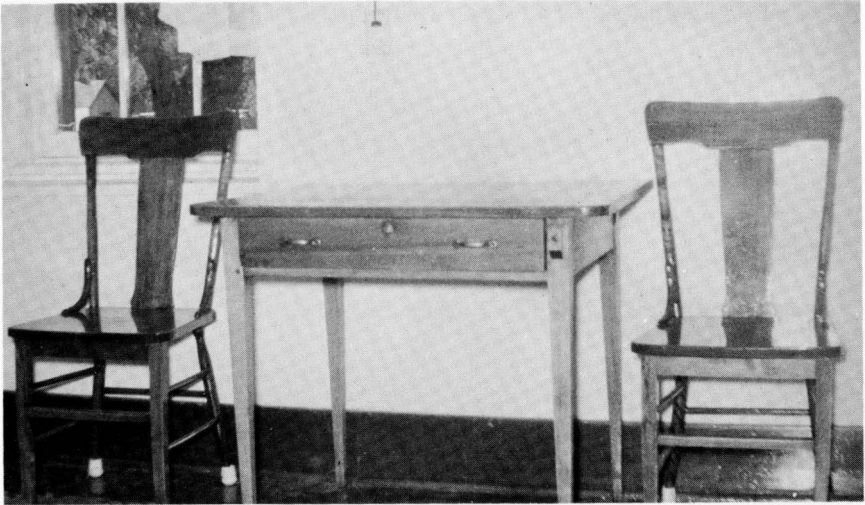
vide an elementary education for their children there is no official prohibition of attaining higher education. Further education is not encouraged, however, and Hutterites with more than grade school training are rare. A primary reason for this is that Hutterite children are not permitted to attend public high schools but must receive such instruction through correspondence courses.

Very rarely a Hutterite who has completed high school will be permitted to attend college, provided he has reached adulthood and the colony feels he is prepared to face whatever undesirable elements to which he will be exposed. There is presently one college graduate among the Hutterites in South Dakota.

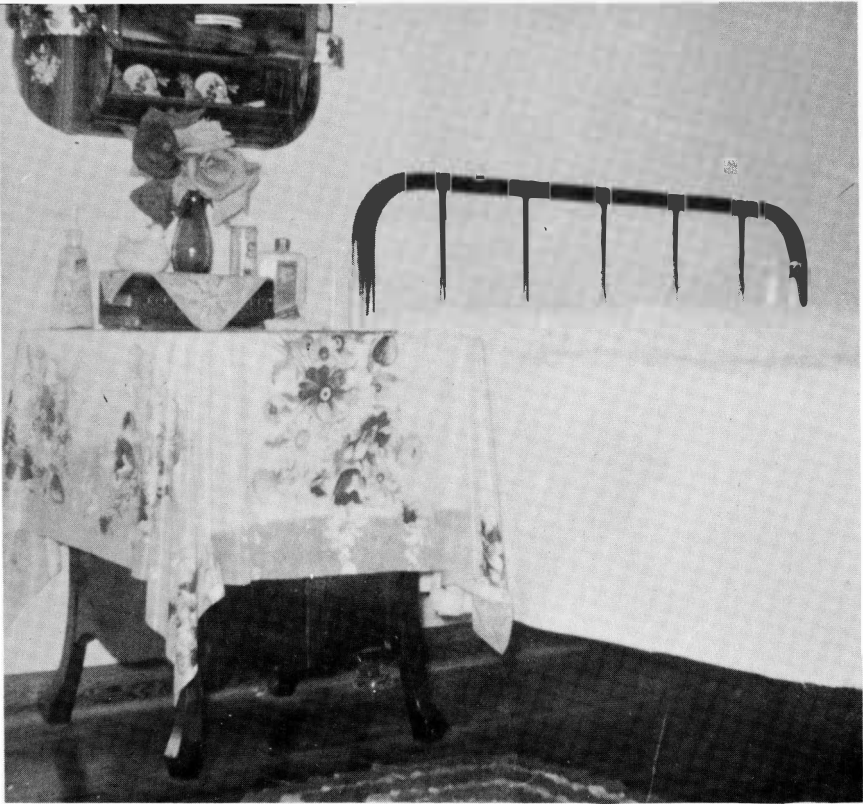
Many Hutterite apartments are furnished with a wash basin similar to the one shown here. Colony apartments have no kitchens.



*Colony
schoolhouse at
New Elm Springs*



Interior of Hutterite apartment. The colonies provide simple but functional furniture for the apartments.





Business manager of a colony has his "office" in his apartment. Greater use is being made of modern office equipment.

The Poinsett Hutterite Colony

Poinsett colony has been selected to give a view of one of the newest Hutterite colonies in South Dakota. Established in 1968 as a daughter colony of New Elm Springs, Poinsett is 5 miles north of Estelline on some 3,600 acres of farm land. The colony was "officially" established in the spring of 1968 when New Elm Springs colony's population divided and about half of its people moved to the new location. The new colony's population consisted of 10 families with a total of 74 persons in August of 1969.

The construction of a new colony, in this case from the ground up, requires a tremendous group effort with all able bodied members contributing their various skills and talents. Before the move to Poinsett could be made, housing and eating facilities had to be provided. One of the first buildings constructed on a colony site is the communal dining hall. This is true because usually no building is available to serve this rather unique function. Poin-

sett colony decided to follow the trend in recent years and construct a new modern and efficient unit with a completely modern kitchen equipped with stainless steel stoves, ventilator hoods and work tables. Walk-in coolers and freezers are near the kitchen. The dining hall also includes two dining rooms, one for adults and the other for the school age children, an arrangement traditional among Hutterites. Both dining halls have florescent lights and formica top dining tables. Currently the adult dining hall is being used for Hutterite church services. A laundry room and storage area is provided in the basement.

In contrast to colony construction of a few years ago when farmhouses from the adjacent areas were commonly moved into the colony headquarters and remodeled for dwelling units, some of the new colonies have been constructing new dwelling units suitable for Hutterite needs. For example, the Hutterite home does not need a complete

kitchen and dining area because these facilities are provided at the communal dining hall. Another reason for the trend away from remodeling old farm houses for living quarters is that the Hutterites feel it is almost as costly to do the remodeling as it would be to construct a new unit. Having the experience of other colonies in mind, the planners of Poinsett colony decided to construct new modern living units similar to the ranch style houses common to the area.

In order to house the 10 families, five units with two apartments each were constructed. Each unit is 28x100 feet in size. One apartment has five bedrooms, the other four. Each apartment has a full basement, running water and electricity. The flooring is tile, the ceiling washable tile and several rooms are finished with processed paneling. Each apartment has complete toilet and bathroom facilities, a living room and a vestibule area for light lunches. The colonists have seeded the apartment lawns to grass, planted trees, and constructed concrete sidewalks linking the apartments to the communal dining hall.

With the housing units, communal dining hall, school and machine

shops virtually completed, the colony members are turning their attention to the construction of modern facilities to house their various economic enterprises. A new caged-type layer unit housing over 12,000 birds for the production of market eggs is nearly finished. A pullet starting unit for producing their own layers from chicks is planned for the future.

A new total environment hog finishing unit that will house 1,200 to 1,800 feeders is already in operation. The animals are provided with automatic stainless steel feeders (fabricated by the colony), self service drinking taps and a concrete slat type manure disposal unit. The next step in their hog production enterprise will be to construct a hog farrowing unit that will provide pigs for the finishing unit. Already in operation, but not yet located at the colony headquarters, are the milk department and the beef unit. Undoubtedly as soon as time and finances permit other agricultural, livestock and poultry projects, as well as those that contribute to amenities of life, will be developed to fulfill the complete Hutterites way of living. A picture "tour" of Poinsett colony follows.

A Picture Tour of Poinsett Colony

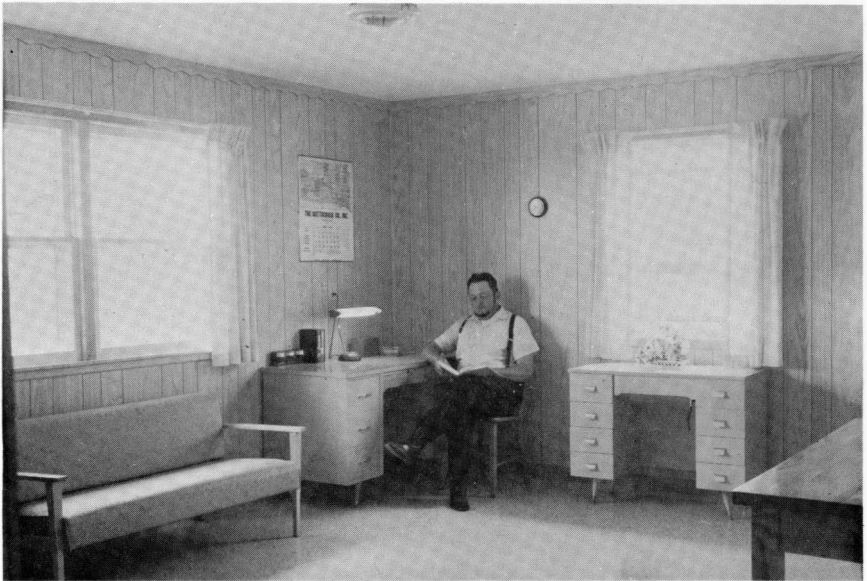


Hutterite boys assist
with farm work after
school hours.

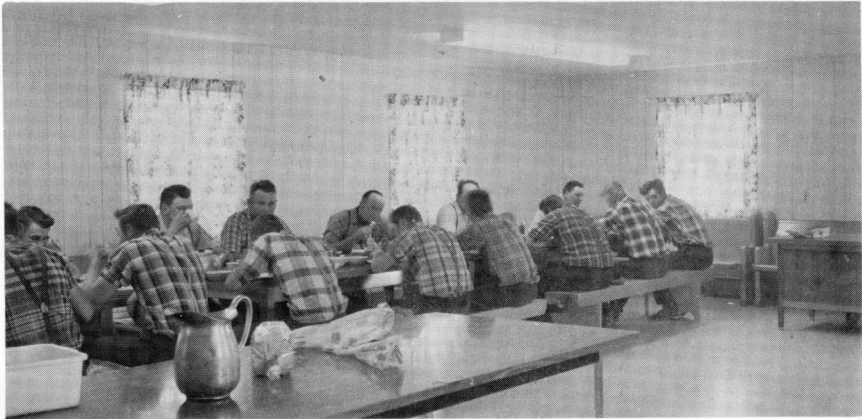
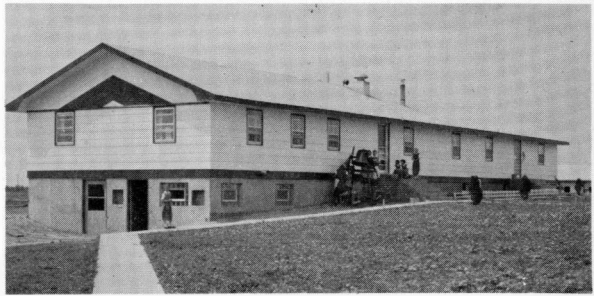


Poinsett apartment buildings (above) each house two families. Units are 28x100 feet in size with two apartments, each with running water and inside toilets. Attractive landscaping has been planned.

Interiors of the apartments (below) are attractive and are furnished with simple but functional furniture. This is Levi Tschetter the colony school teacher.



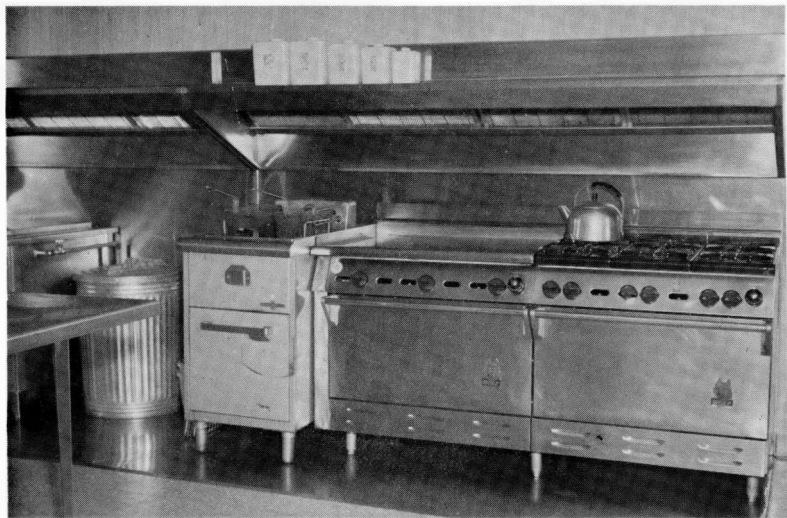
All meals are eaten in the community dining hall (right). A bell, which can be heard throughout the building site, summons the colonists to each meal. The dining hall is also used for church services.



Men of the colony eat on one side of the room, the women on the other. School children have a separate din-

ing room. Meals are simple but balanced and well-prepared. Church is also held in this room.

Many new colonies make extensive use of stainless steel in kitchen fixtures. Most work shown here, except for the stoves, was done by colony craftsmen.





The dining hall also contains basement space (above) for storing colony canned food and other items. Material in foreground is laundry soap made at the colony.



This is the colony laundry room with washers and dryers in the basement of the dining hall (below and right). All clothes are washed here.





Each building receives a coat of paint (above). Hutterite girls do much of the interior and exterior painting and their work reflects a concern for the neat appearance of colony buildings.



Ultramodern swine unit built by colony members (above). This building can accommodate 1,200-1,800 animals, depending on size. Feeding is completely automatic.

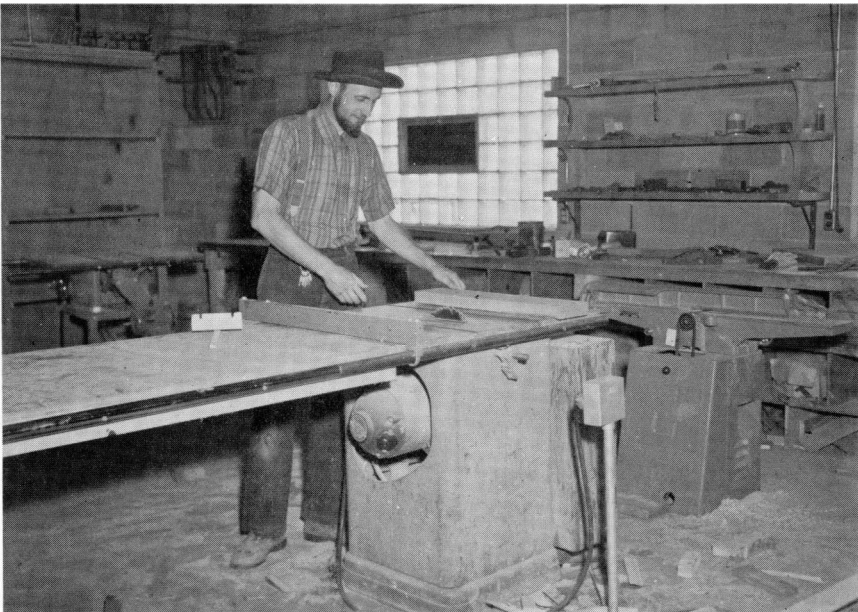
Interior of swine unit has stainless steel feeders and a fan system for ventilation. Wastes pass through floor slats into tanks and later is pumped out for use as fertilizer.

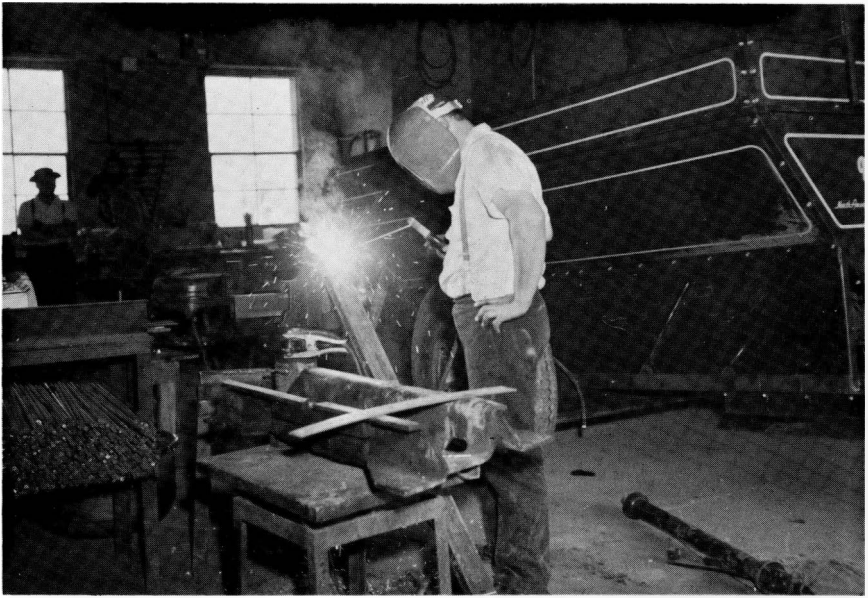




Colony shops where most repair work is done. Included are the carpenter, blacksmith and mechanical repair shops.

Jonathan Wollman (below), colony business manager, is also the carpenter. Woodwork for construction of the new colony is done here. Some furniture and wooden farm equipment is made for domestic use.





The blacksmith shop is a busy place throughout the year. Work ranges from use of a propane forge

for sharpening plow shares to the construction of trailers for hauling tractors and harrows.

Work is a communal affair and everyone does his part. Here bales

are being stacked near the colony headquarters for winter use.





The Poinsett colony's school house is an older building that has been completely remodeled. The building is also used for a nursery for small children in the summer months.

Hutterite boy tends colony ducks. Duck and goose raising, mostly for domestic use, has been a traditional enterprise of Hutterite colonies. Presently, however, many colonies have large commercial flocks of geese.



This publication revises and replaces Bulletin
530, "The Hutterites: South Dakota's Commu-
nal Farmers."

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