

Anabaptist
Group
Dynamics

Anabaptist Voice 12/28/2005

Anabaptists
Today

Dear friends, brothers and sisters in Christ,

We greet you in the Name of Jesus, our Lord and Savior!

Anabaptism
History

The year 2005 is almost over. It has been a blessed year. Every one of us is well under God's grace and love. One big event this year was the beautiful blanket that Naomi crocheted for Don. It is shown in the photo below on Don in the office (it's not actually that cold here in southern Arizona). The other big events this year were our trips.

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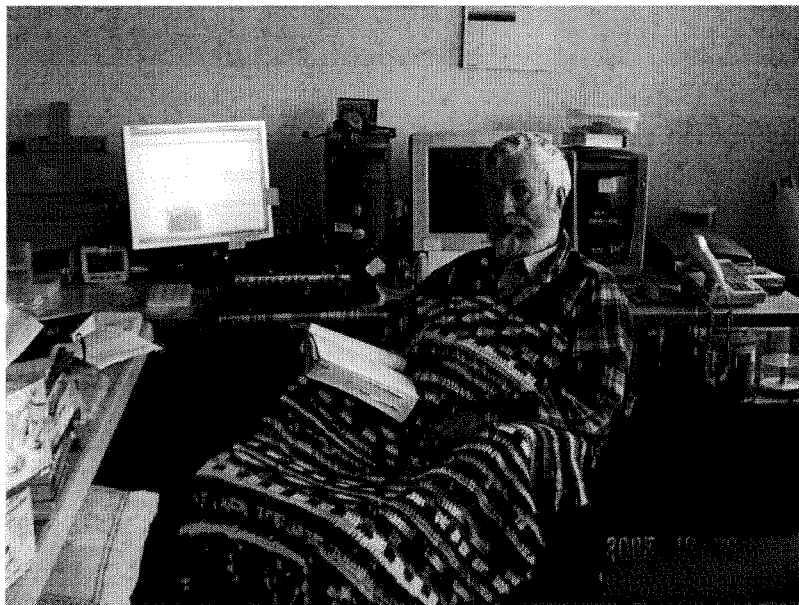
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David went to China on business in April. Afterward, he spent several days in Japan visiting relatives. Jim and Michi spent several weeks in Japan during November.

In August, Jim and Naomi went to visit Patrick and his family at the James Valley Hutterite church in Manitoba. After they came back, Don and Michi went to visit Mike and his family and David in the Seattle area. Then we rented a car and went to visit our old friend Hutch in central Washington, foster daughter Stephanie in Spokane (we went together to the

Healing Rooms in Spokane) and then on to visit 4 of the 5 Hutterite colonies in Washington. From Spokane, we flew to Grand Forks, ND, to visit the Forest River Hutterite colony. Pat and his family came down to visit us there.

Does our Father God want us to move to the Forest River colony? Or does He have something else for us? We are waiting. We want to do His will. Please pray for us. We have received invitations to get involved with helping to form a Hutterite-like church in Ohio and another in Maine.

At the CDO church the other evening, the young speaker was talking about Christmas and said that Christ came into the world to die for our sins. It seems that he, like most Christians, see Jesus mainly as a baby in the manger and as a sacrifice on the cross. But is this the correct view? Don wondered about it and spent some time going through the Gospels to see what Jesus had to say about why He came into the world.

Jesus said, **"I came to preach good news."** (Mk 1:38, Luke 4:43)

Jesus said, **"I have come as a light into the world."** (John 12:46)

Jesus said, **"I have come into the world to bear witness to the truth."** (John 18:38)

Jesus said, **"I came to cast fire on the earth, to cause division."** (Luke 12:49-51)

Stadler)

Jesus said, "It is for judgment that I have come into this world, that those who do not see may see, and that those who see may become blind." (John 9:39)

Living Word(UlrichStadler)

Jesus came to establish the kingdom of God here on earth and those who obey and follow His teachings are citizens of His kingdom. That radical view of Jesus is seldom presented today. However, in his book titled "The Kingdom That Turned The World Upside Down", David Bercot brings this truth back to light.

Modernviews ofAnabaptists

We have sent copies of this book to a dozen Hutterite colonies and several individuals. Some of the readers of this newsletter may be unfamiliar with the Hutterites, a church that began in 1528. They are Anabaptists, like the Amish and the Mennonites, but they differ in that they follow the example of the early church in living together with all things in common (Acts 2:44-47 and Acts 4:32-5:11). They are not allowed to have any assets or income of their own (Luke 14:33, Luke 12:33, Mt 6:19-34) nor are they allowed to go to outside courts to settle disputes (Mt 5:25, 39, I Cor 6:1-11). There are about 500 Hutterite churches in the US and Canada (more properly called the Hutterian Brethren Church).

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Don just finished reading a 385 page book titled "The Courts and the Colonies" and subtitled "The Litigation of Hutterite Church Disputes", written by Alvin Esau who is a professor of law at the University of Manitoba. The book, which was published last year by the University of British Columbia, is about the recent lawsuits involving Hutterite colonies, mostly in Manitoba.

Up until just a few years ago, the Hutterian Brethren Church had an almost 500 year history of unity but now, in the last 15 years, about 10 percent of the Hutterite churches have split from the rest and are under the leadership of a Hutterite bishop in Manitoba, who before the split was the head elder of all the Hutterite churches.

A central cause of the split was over the issue of going to outside courts to settle internal disputes, usually money or property. All property in a Hutterite church is owned by a non-profit organization. This becomes an issue when someone decides to leave the church and wants what they consider to be their fair share of the common church property, property that they lived and worked on all their lives. In the United States, because of the separation of Church and State in our constitution, such disputes are not so easily taken to law courts but in Canada they can be.

Our StoryPacifismPeterRiedemann

About 15 years ago the former head elder began initiating law suites in Manitoba to settle disputes with people who left or were told to leave Hutterite churches there. This eventually resulted in his being removed as the head elder since going to law was supposed to be forbidden in the Hutterite church (and in any church that claims to be followers of Christ). Other factors involved in his dismissal included his financial investment schemes and his relationship with the excommunicated Bruderhof group in New York. His dismissal caused a split in the church as the former head elder refused to accept his discipline and he formed a new denomination consisting of those Hutterite churches that agreed with him.

PhotosPsalms 23SalvationSecret of the
Strength

The split is more than just over going to court; it really is a division between the liberals and the conservatives. The liberals, although obviously wrong on the issue of going to court, do have attractive features such as being open to outsiders, supporting missions and being less rigid on clothing and living issues. The conservatives appear to have little interest in missions and are a bit strong on clothing and such things. Of course, when compared with non-Hutterite churches, even the liberal Hutterites will appear very conservative.

Sermons byEli Hofer03/14/0108/22/0108/11/02

The ideal church is one that is full of love and power, Godly love and Holy Spirit power. Is there such

*The Writings
of Ulrich
Stadler
Volume 1
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a church today? A church where the presence of the Lord God is so strong that its members live in peace and joy? (Isaiah 55:12) A church where each member loves the other members as they love themselves? Is it possible to love one another as you love yourself when you live in private property and have enough to live on while another member is in need? (I John 3:17) Of course not! (Although some people's concept of love can be quite strange, such as saying that a person can in love kill others, as some 'Christians' have said in regards to the war in Iraq.)

*The Church
and the
Narrow Path*

Love must be shown in various ways, and not just in having equality in possessions as early church did and the Hutterites do today. There must also be the humility of considering the other members of the church to be more important than you (Phil 2:3).

*Things
Hutterite*

True love is shown when the church members are producing the fruit of the Holy Spirit that is active in their lives: love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control (Gal 5:22-23).

*To Vote or
not to Vote*

According to the apostle Paul, the Holy Spirit produces not only the Godly fruit but also gives power to the church in the form of heavenly gifts to the members of the church (I Cor 12:7-11). These are the gifts of Wisdom, Knowledge, Faith, Healing, Miracles, Prophecy, Distinguishing of Spirits, Praying with Their Spirit ('speaking in tongues' as in I Cor 14:2) and Interpretation of Tongues (I Cor 14:13).

Two Ways

*Way of the
Lord*

Many people, including many Hutterites, do not believe that the Holy Spirit still gives these gifts. Therefore, of course, they will never receive these gifts because they do not seek them (I Cor 14:1). Some will even say these things are of the devil, thereby, according to Jesus, committing an unforgivable sin (Mt 12:31-32).

*Which
Kingdom?*

If the Bible is correct, a church with Holy Spirit power will have the gifts of the Holy Spirit manifested in its members. And Jesus says that its power will even include the keys to heaven! (Mt 16:19, John 20:23)

So when we search for a church full of love and power, do we settle for less than the fullness that God has provided for us?

In our daily church services this week we are going through the Gospel of Matthew where Jesus asked: "Who do you say that I am?" (Mt 16:15)

Don, Michi, Naomi and Jim Murphy
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Learning to be a disciple of Jesus

Don Murphy



Don was born in 1937 in Minnesota into a Roman Catholic family of 12 children, attended Catholic grade school, three years at the Northwest School of Agriculture of the University of Minnesota, and four years in the US Air Force as an intelligence analyst in Japan. Upon discharge Don taught English in Tokyo, Japan, where he married a secretary at the school, a wonderful Japanese woman named Michiko Koyama, whose father and grandfather were Christian ministers. They raised five children and also cared for about two dozen foster children after their own children were grown. Don has attended five colleges (mostly night school), five technical schools (a couple weeks to six months) and has studied seven languages, and once had a bit of proficiency in three (English, Japanese and Spanish).

Don worked two years as a police officer in Grand Forks, ND, after returning from Japan with his bride, and then as a electronics technician and later as a field engineer (electronics) for the Bendix Field Engineering Corporation on the NASA space program in Minnesota, Ecuador, Maryland, and in Antigua W.I. where he was the telemetry engineer for the first moon landing. He was a computer software engineer for Bendix in Maryland and Florida and for Boeing Computer Services in Seattle. He worked overseas in three different countries for over eight years.

Born Again!

During this time Don was a good Irish Catholic but not really a Christian. In 1974 his wife Michiko was born again. She tried to lead Don to the Lord but he thought that since he was a Catholic, he didn't need that sort of thing. However the Lord had other plans, He wanted to help Don come out of the kingdom of the world, which is ruled by Satan, and into the kingdom of God, which is ruled by Jesus Christ.

The Lord caused Don to be born again while in a hospital in Seattle with an injured back in 1975 at the age of 38 when a charismatic Catholic co-worker, Ray Moshofsky, helped Don to open his heart to allow the Lord Jesus to come in. Everything became new to Don and he was continually blessed by the sense of the love of God and the beauty of His creation. It was a wonderful experience. Don and Michi began attending the local charismatic Catholic meetings and a weekly Bible study where Don began reading the Bible for the first time. He was amazed at the lifestyle taught by the Lord Jesus Christ and lived by the early church and wondered why we were not living as taught by Jesus.

Baptized in the Holy Spirit!

The Catholic charismatic group held a Life in the Spirit seminar in the fall of 1975 where Don received the Baptism in the Holy Spirit. He was open to that teaching but it did not impact him until a couple weeks later when, during the prayer time at a lunch time Bible study at Boeing, he unexpectedly received a supernatural experience along with the Gift of Praying in Tongues as described in Acts 1:8, 2:4, 10:46, 19:6, and I Cor 14:2, 4, 14. As they were praying quietly Don suddenly felt that he had water in his stomach and that it was coming up within him; it felt like he was choking. Then it changed into a wonderful feeling and these words came to him: "Out of your innermost being will flow rivers of living waters." (John 7:38) He then began to pray in an unknown language, exactly as described in the Bible. This wonderful prayer language has been a tremendous blessing to him ever since.

With this Baptism in the Holy Spirit Don come to have such experiences as an overflowing fullness of the Spirit (John 7:37-39, Acts 4:8), a deepened reverence for God (Acts 2:43, Hebrews

[Stadler\)](#) 12:28), an intensified consecration to God and dedication to His work, (Acts 2:42), a broader advantage in prayer (Rom 8:26, I Cor 14:2, 4), and a more active love for Christ, for His Word and for the lost (Mark 16:20).

[Living Word](#)
[\(Ulrich](#)
[Stadler\)](#)

Miraculous Healing!

[Modern](#)
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The Lord God healed Don's injured back in 1977 when an Assembly of God minister prayed for him at a World MAP Bible camp meeting. Don had suffered quite a bit of serious back pain for those two years but since then it has been strong and healthy, thanks be to God. The doctor was considering an operation to fuse Don's spine when the Lord God miraculously and instantly healed him when that minister laid hands on him and prayed for him.

[Mysteries of](#)
[the Kingdom](#)
[of God](#)

Don was freed from the bondage of the Roman Catholic church in 1978 while in an Assembly of God meeting, praising God in song with up-lifted hands. A heavy weight was suddenly lifted off of his shoulders and he knew immediately that it was the Roman Catholic bondage which he was so used to that he did not realize it was there.

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Don then joined a large Pentecostal church, Faith Tabernacle in Kent, WA, which had six pastors, and he eventually became one of the directors. He also attended and organized daily lunch time Bible studies where he worked at Boeing in Seattle.

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In 1979 Don spent two weeks as a 'missionary' for the Full Gospel Businessmen's Fellowship (FGBMFI) in Honduras, speaking in different churches each night and witnessing many miracles of healings.

[Our Story](#)

Don and his family began hosting a weekly meeting in their home in 1979 and had 25-40 people present on Friday nights for prayer, worship, Bible study and fellowship.

[Pacifism](#)

One day in 1982 again while in an assembly praising God in song with up-lifted hands, Don heard the Lord speak to him, telling him to become a 'full time Christian'. He was a bit shocked as he thought that he was doing pretty good, being a church leader and all. This led him to begin studying the lifestyle of the early church and learned that they were baptized in the Holy Spirit pacifists who lived in community with all things in common. Since they were taught by the apostles who were taught by the Lord Jesus and by his Holy Spirit, Don realized that this was the lifestyle of a 'full time Christian'. Brotherly community is the highest command of love.

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"Rejoice in the Lord always" (Phil 4:4)

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The Anabaptist Voice

Proclaiming the Good News of the Kingdom of God: Love, Joy and Peace in Jesus.

Anabaptists
Today

Jesus said, "Teach them to obey all that I have commanded you." (Mt 28:20)

Anabaptism
History

The purpose of this web site to reveal the Lord Jesus Christ as seen by the members of the Anabaptist religion.

Anabaptist
Theology

Someone asked Jesus, "Lord, will only a few be saved?" Jesus replied, "Strive to enter through the narrow door; for many, I tell you, will try to enter and will not be able." (Luke 13:23)

Andrew
Murray

Man is not saved through Christ *in* his sin, but *from* his sin. Who may receive this divine grace? Only the disciple who dedicates himself altogether to a life of obedience is worthy to receive this grace.
(From Anabaptist Theology by Robert Friedmann)

And God
Created
Woman

Jesus said, "All authority in heaven and earth has been given to Me. Therefore, go and make disciples of all peoples, immerse them into the nature of the Father, the Son and the Holy Spirit. Teach them to obey all that I have commanded you. And remember that I am with you always." (The Great Commission at the end of the Gospel of Matthew)

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"Teach them to obey all that I have commanded you."

Commands
of Jesus

Jesus said, "Why do you call me 'Lord, Lord,' and do not do what I tell you." (Luke 6:46, John 14:23-24)

Community

Jesus said, "Those who are considered worthy of a place in that age and in the resurrection from the dead ... are children of God, being children of the resurrection." (Luke 20:34-36)

Difference
between
Anabaptists
and
Evangelicals

A very brief history of Christianity for the past 600 years:

Before the Reformation, the western world was long held in the grip of the state religion which was Catholic. Since it was a state religion, all who were born in the state were automatically Catholics and were baptized as infants as evidence of their citizenship in both the church and the state. The goal of the Reformation was to reform the Catholic religion but they kept the idea of a state religion so all who were born in Protestant states were automatically Protestants (Lutheran, Reformed, etc) and were baptized as infants. Both the Catholics and the Protestants used Scripture to support the baptism of infants.

Divorce

Hans Kräl

Home Page

In 1525 a small Bible study group in Switzerland was studying the life style of the early Church as shown in Scripture with the idea of restoring that life style. They initially called themselves Brothers in Christ but later came to also accept the common name of Anabaptists, a term used by their opponents that meant to be baptized again; however, since they came to realize that their infant baptism was of no value, they did not consider that they were baptized again.

Hutterian
Brethren

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The first Anabaptist congregation was organized by Conrad Grebel, George Blaurock & Felix Manz in Zollikon, Switzerland in 1525. This congregation began calling themselves "Brothers in Christ". They were truly brothers in Christ according to their first "Church Order", written in 1527, and called the Swiss Order or The Congregational Order: "Of all the brothers and sisters in this congregation

Hutterite

Tract

none shall have anything of his own, but rather, as the Christians in the time of the apostles held all in common, and especially stored up in a common fund, from which aid can be given to the poor, according as each will have need, and as in apostles' time permit no brother to be in need." (translated by John H. Yoder)

KingdomMysteriesPart 1Part 2

A book that describes these people is "Brothers in Christ: The History of the Oldest Anabaptist Congregation Zollikon, Near Zurich, Switzerland" by Fritz Blanke and available on Amazon.com.

Marriage(UlrichStadler)

The term Anabaptist was used negatively by their opponents and later adopted for their own name. They were also called the "Swiss Brethren" later on.

Living Word(UlrichStadler)

These Brothers in Christ came to the understanding that the Church consisted of members who made a covenant with God (like a marriage ceremony) to change their ways and to remain faithful to Him all of their days on earth, to love one another, to take up their cross daily and to follow Jesus as Lord of their lives, obeying ALL that He taught. This covenant was publicly proclaimed in the water baptism ceremony. Thus, only adults could make this commitment and receive the sign of water baptism or what some call believer's baptism.

Modernviews ofAnabaptists

They also saw in Scripture that members of the Church were to be pacifists, non-resistant to the evil man as commanded by Christ. Therefore they could not be in the military or any government service that involved the use of force.

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This small group came to understand the two kingdoms concept described in the Bible, the Kingdom of God and the Kingdom of Satan, and in God's kingdom love prevailed whereas in Satan's kingdom hatred prevailed. Therefore they sought to follow carefully the teachings of Christ and the example of the early Church in this matter which lead them to see that members of the Church had to renounce all things worldly (I John 2:15) which included the possession of property (Luke 12:33, Luke 14:33, Mt 19:21, Mt 6:19-34). This understanding caused them to begin to live together communally with all things in common as was done by the early church (Acts 2:44-47, 4:32-5:11). They understood that brotherly community is the highest command of love (John 13:34-35, Acts 4:32).

This is the Way of the Lord (Acts 18:25, also Acts 9:2, 18:26, 19:9, 19:23, 22:4, 24:14, 24:22) that was revealed to this small group in Switzerland in 1525. They immediately spread the Word and soon this way of living began to spread across the land.

Since Satan is the god of this world (I John 5:19), his members immediately persecuted these members of the Kingdom of God and killed thousands of these Anabaptist saints in the 16th century.

Since that time, the year 1525, many groups have separated from the Catholic and Protestant religions, many accepted the idea of believer's baptism, some accepted also the idea of pacifism but very few also accepted the more narrow way of communal living.

Jesus said, "**Teach them to obey all that I have commanded you.**"

When that happens, then the local church is on the way to becoming an Acts 4:32 church:

"The believers are united, heart and soul. No one claims private possessions, all material goods are held in common, all are equal, living in brotherly love."

See Why Did Jesus Come to Earth?
The Commands of Jesus

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<u>Dec 10, 08</u>	<u>The Threefold Grace (Leonard Schiemer 1527)</u>
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<u>Dec 24, 08</u>	<u>What is Love?</u>
<u>Dec 31, 08</u>	<u>Saved by Grace</u>

Audio sermons by Pastor Mike Gradwell of the Continental Baptist Church:

6/28/2009: ["Doing Righteousness" 1 John 2:29 - 3:10](#) A very powerful sermon, please listen to it.

The Anabaptists today (by Don Murphy) The Anabaptist religion began in 1525 in Switzerland. The original Anabaptists held to three beliefs that set them apart: **Believer's Baptism**, **Pacifism** and **Community of Goods**. However, within 15 years many of the Anabaptists no longer ... [\(more\)](#)

The Secret of the Strength What would the Anabaptists tell this generation? (by Peter Hoover, Chapter 6: On to Christ) In 1527, two years after the birth of the Anabaptist movement in Switzerland, people already wondered about its secret. [\(more\)](#)

Anabaptist Theology (by Robert Friedmann) No Anabaptist ever wrote a book or tract approximating systematic theology, comparable to what the Reformers of the sixteenth century have done. Therefore, a discussion here can point only to an *implied*, not to an explicit system of theology [\(more\)](#)

Modern views of Anabaptism. The Catholic Encyclopedia: "Anabaptists - A violent and extremely radical body of ecclesiastico-civil reformers which first made its appearance in 1521 at Zwickau, in the present kingdom of [\(more\)](#)

The Hutterian Brethren, commonly called Hutterites, originated in 16th century Europe during the Reformation period when the Holy Spirit of God was stirring the hearts of those who were yearning for holiness. On January 21, 1525, a Bible study group in Zurich, Switzerland, met in the home of... [\(more\)](#)

Concerning Our Whole Life and Conduct (A short Hutterite sermon from the 17th century) Dear brothers and sisters, we are gathered here, we hope, in the name of the Lord our God, under His fatherly blessing, care and protection, that we might further remind and admonish ... [\(more\)](#)

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The Way of the Lord
(by Don Murphy) The

Can a Christian be a

Community (by Elmo Stoll, late pastor of the Christian Community in

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Christian religion contains the teachings about Jesus, that He is the Christ, about what He did, what He is doing, and what He will do for the chosen people of God. That is the Gospel about Christ, the Good News... [\(more\)](#)

The Living Word and its Work (by Ulrich Stadler, a 16th century Anabaptist)

All things are well ordered and created by God, and are good as the creation and work of God in which the eternal power and Godhead is known. If you recognize this power, then you see that... [\(more\)](#)

The Differences between Evangelical Protestants and Anabaptists (by Nolan Martin)

Within the Christian community, Evangelicals probably have the most influence on Anabaptists. There are a couple reasons for this. First, they believe like us on many issues so we feel a certain kinship to them. One example of this - we both have a high view of ... [\(more\)](#)

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We publish a weekly newsletter, sent both by email and by regular mail. If you would like to be on the mailing list, just let us know.

pacifist? (by Don Murphy)
Pacifism means different things to different people. Its dictionary definition is 'the opposition to war or violence as a means of settling disputes'. To some it means demonstrations which try to stop the nuclear subs... [\(more\)](#)

The Beginning of our Church History (from the Chronicle of the Hutterian Brethren, Volume II) GOD HAS LOVED THE HUMAN race from the very beginning and did not create it for destruction. In order to forestall the damage caused by the devil's deceit, God in his mercy began... [\(more\)](#)

The Christian Way of Life - Community of Goods (by Peter Riedemann) All believers have fellowship in holy things, that is, in God. (1 John 1:1-3) He has given them all things in his Son, Christ Jesus. (Rom. 1:16-17) Just as Christ has nothing for himself, since all he has is for us, so too, no members of Christ's body should possess any gift for themselves or for their own sake... [\(more\)](#)

Tennessee) But now be prepared to go into shock - my observations compel me to tell you that for most people living without wheels and gadgets is not the biggest hurdle. For most the most difficult challenge is learning to live in... [\(more\)](#)

True Baptism (by Hans Hut)
Baptism follows when one hears the gospel and believes it. Baptism occurs only after the person is ready to accept and suffer all that the Father through Christ has in store for him. He must have set his heart upon the Lord and have forsaken the world. He accepts the sign of ... [\(more\)](#)

Which Kingdom are You living for? (by the Pastor of Hermas, 1st century A.D.) As in this world we have no abiding city, we ought to seek one to come. He (the Lord) says to me, "You know that you who are the servants of God dwell in a strange land, for your city is far away from this one. If, then", He continues, "you are aware of the city in which you are going to live..." [\(more\)](#)

Psalm 133: "For there [in brotherly community] the Lord has commanded the blessing, life for evermore."

(This page was last updated on 09/18/2009)

Anabaptist
Group
Dynamics

Anabaptists Today
by Don Murphy

Anabaptists
Today

The Anabaptist Church began in Switzerland in **1525** when three men were baptized upon their confession of faith. It quickly spread throughout the German speaking lands and just as quickly was subjected to severe persecution by the established churches, both Catholic and Protestant.

Anabaptism
History

What was so unique about the Anabaptists that the enemy of God tried to extinguish this fire of God? They had three unique beliefs, unique from the established churches but very biblical:

Anabaptist
Theology

(1) **Believer's Baptism** The Anabaptists held that a person must first believe the gospel before he could be accepted into the Church with the sign of water baptism. This is in accordance with the teachings of their Lord Jesus who placed believing ahead of baptism (Mt 28:19 and Mk 16:16).

Andrew
Murray

(2) **Pacifism** The Anabaptists held that one could not obtain or protect his rights by the use of force. This is in accordance with the teachings of their Lord Jesus who commanded his followers not to resist an evil man (Mt 5:39 and John 18:36).

Baptism

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(3) **Community of Goods** The Anabaptists held that one could not have private property but must share all his goods in common with Christ's brothers and sisters. This is in accordance with the teachings of their Lord Jesus who said that no one could be his followers unless they gave up all of their possessions (Luke 14:33, also Mt 6:19-34, Mt 19:21, Luke 12:33, John 13:34-35, Acts 2:44-47 and Acts 4:32-5:11).

Commands
of Jesus

Community

Today most Anabaptists do not hold to item 3 above, community of goods, but it was part of the original Anabaptists belief. We see this in the first Church Order, written in **1527**, and called the Swiss Order or *The Congregational Order*: "Of all the brothers and sisters in this congregation none shall have anything of his own, but rather, as the Christians in the time of the apostles held all in common, and especially stored up in a common fund, from which aid can be given to the poor, according as each will have need, and as in apostles' time permit no brother to be in need." (translated by John H. Yoder)

Difference
between
Anabaptists
and
Evangelicals

The first statement of belief of the Anabaptists in Austria, written by Leonhard Schiemer about **1527**, includes this article: "The brothers and sisters shall give themselves body and soul to God in his community. Every gift that God gives shall be held in common after the practice of the apostles and the first Christians." (translated by Peter Hoover)

Divorce

The people that later became known as the Hutterian Brethren began living in community of goods in **1528**, and with two exceptions, continued to live that lifestyle through the centuries and still do now.

Hans Kräl

Home Page

The Discipline or *Discipline of the Believers*, written in **1529**, stated: "Every brother and sister shall yield himself in God to the brotherhood completely with body and life, and hold in common all gifts received of God, and contribute to the common need so that brethren and sisters will always be helped; needy members shall receive from the brotherhood as among the Christians at the time of the apostles." (translated by Robert Friedman)

Hutterian
Brethren

About **1530**, Johannes Kessler wrote about the first Anabaptist congregation in Switzerland: "Now because most of Zollikon [a Swiss town] was rebaptized and held that they were the true Christian church, they also took, like the early Christians, to community of goods (as can be seen in the Acts of the Apostles). (translated by Peter Hoover)

Hutterite
Sermon
Prefaces

Hutterite
Tract

However, a few years later, in **1540**, some Anabaptists had already fallen away from the original narrow path of community of goods and sought a broader path. The Scharnschlager Order or *A Church Order For Members Of Christ's Body* stated: "Since the example of the primitive church in Jerusalem is misunderstood by some giving rise to error and contempt, special sects and the like, and some have made of this example [community of goods] a law, a requirement, a fetter, even almost a

Marriage
(Ulrich

Stadler)Living Word(UlrichStadler)Modernviews ofAnabaptistsMysteries ofthe Kingdomof GodAnabaptistVoiceNewslettersApril 2001April 14, 05Dec 28, 05Apr 16, 08Apr 23, 08Apr 30, 08May 07, 08May 14, 08June 18, 08Our StoryPacifismPeterRiedemannPhotosPsalm 23SalvationSecret of theStrengthSermons byEli Hofer03/14/0108/22/0108/11/02The Writings

carnal righteousness, demand, and the like, therefore let us recognize that in the early church at Jerusalem the sharing of goods was a voluntary matter and further observe what took place after the dispersion of the church from there." (translated by William Klassen)

The Swiss Brethren continue to teach community of goods but gradually fell away from practicing it as shown in the Chronicle of the Hutterian Brethren for the year **1556**: "At this time, in the Palatinate by the Rhine River, a number of people left the Swiss Brethren community near Bad Kreuznach because of the sin and offenses revealed there. They were ... and several other brothers and sisters. First, although they had been taught that a man should sacrifice himself with all that he had to God and to his saints, their life was in opposition to their teaching. Everyone was allowed to keep his possessions and give the poor whatever suited him. Second, they taught that community meant that no one owned private property: each one's possessions belonged to all, to his neighbor as much as to himself. On the other hand, if anyone was in need he had to buy from others." (Volume I, page 330-331)

Article 36 of the Reformed Church's Belgic Confession, written in **1561**, states: "Wherefore we detest the Anabaptists and other seditious people, and in general all those who reject the higher powers and magistrates, and would subvert justice, introduce **community of goods**, and confound that decency and good order, which God hath established among men."

Today

The Anabaptists taught, like Jesus did, that the way to the Kingdom of God is on a narrow path. Each of the three unique Anabaptist beliefs make the path narrower.

Today the first one, **Believer's Baptism**, is widely held by many Christian religions, not just the Anabaptists. Believer's baptism makes the path narrower, but not too narrow. The second belief, **Pacifism**, is held by some Christian religions or segments of various Christian religions in addition to the Anabaptists. Pacifism really narrows the path to the Kingdom of God, few are willing to accept it. The third belief, **Community of Goods**, is held mainly by the Hutterian Brethren Church (which began in **1528**). Community of goods makes the path way too narrow for most people.

Other descendents of the Anabaptists today are Mennonites and the Amish (a major branch of the Mennonites). The Amish are distinguished by their use of horse and buggy for transportation and their non-use of electricity. The Hutterites are distinguished by their living together communally, usually on large farms, with all material possessions owned by the church, the members having no possessions of their own. The Mennonites are quite varied, from the conservative groups that dress plain with head covering on the women, to the liberal groups that are largely indistinguishable from their Protestant counterparts. There are also a number of Anabaptist groups that derived from the Mennonites that do not call themselves Mennonite.

Other groups today that were influenced by the Anabaptists are the Brethren, the Baptists and the Quakers. The Brethren (Church of the Brethren, Brethren Church, Grace Brethren, Dunkard Brethren, and the German Baptists) are a Pietist group that began in Schwarzenau, Germany, in 1708 and adopted many of the practices of the Anabaptist groups with which they had contact.

Some of the German Baptist groups are:

Old German Baptist Brethren - car driving - very conservative.

Old Brethren - car driving, pretty conservative.

Old Order German Baptist Brethren - horse and buggy, non-electric.

Old Brethren German Baptist - horse and buggy, non-electric, no telephone.

The German Baptist churches are plain and usually have separate entrance doors for men and women as they sit on opposite sides of the church. Plain wooden benches (with backs), polished wood floors. Winter heat is frequently a wood stove. Summer, some have overhead fans. Nearly all have outhouses for the facilities out back.

The above description of the various German Baptist groups could also well describe some of the conservative Mennonite groups.

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The Baptists (the big denomination, not to be confused with the German Baptists) are a Protestant group that began in England about 1610 by several men who had spent several years in Holland and came back with the understanding of believer's baptism.

The Quakers began with Puritans in 17th-century England who subscribed to the principles enunciated by such reformers as Kaspar Schwenckfeld of Lower Silesia, Sebastian Franck of Swabia, and Dirck Coornhert of the Netherlands, who denied the effectiveness of the sacraments, Baptism, and the Scriptures as a means of salvation.

What sets the Anabaptists apart from other Christian religions is their view of Jesus Christ. Those Christian religions who do focus on Jesus, such as the evangelicals and other Protestants, tend to see Jesus primarily as a child in the manger and as a sacrifice on the cross; he is their savior. This is what one sees in their songs and in their confessions of faith. The Anabaptists see Jesus not only as their savior but also as their teacher, the one who teaches them how to live their lives while on this earth. They believe that obedience to his commands is required; therefore they try to live as he taught. Thus they are a separate people, following the hard narrow path to the Kingdom of God that Jesus taught and lived.

It might be accurate to say that evangelicals and other Protestants today stress the salvation aspect of the Gospel (evangelism, witnessing, building large congregations) and interpret this as faithfulness to their religion, while Anabaptist groups today are concerned with discipleship, seeing this as faithfulness to the teachings of Jesus.

There are a number of people who identify Anabaptism with 'plain' living. By 'plain', they mean beards on men, and head covering and dresses on women. Some go farther and say that a 'plain' church is one where the members use horse and buggy for transportation (Old Order Amish and some conservative Mennonites). Those who stress the 'plain' aspect of Anabaptism usually have strong opinions on what constitutes 'plain' living, which frequently results in splits within the church over such matters as the use of telephones, rubber tires on tractors, and clothing styles.

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Anabaptist
Group
Dynamics

Hutterian Brethren Church
by Don Murphy

Anabaptists
Today

The Hutterian Brethren, commonly called Hutterites, originated in 16th century Europe during the Reformation period when the Holy Spirit of God was stirring the hearts of those who were yearning for holiness.

Anabaptism
History

On January 21, 1525, a Bible study group in Zurich, Switzerland, met in the home of Felix Manz to study the issue of infant baptism. A fear came over them which pressed within their hearts. They bowed their knees in prayer to the Most High God in Heaven that He would show them His divine way and have mercy on them. After prayer, George Blaurock got up and asked Conrad Grebel to baptize him. Blaurock then baptized the others. Thus they were led to renounce infant baptism as unbiblical. They renewed the practice of the believer's baptism.

Andrew
Murray

These radical disciples of Christ were originally known as the Swiss Brethren and also as Anabaptists. They were immediately severely persecuted by that enemy of God, the Old Serpent, acting through his servants, so that many of those courageous children of God were martyred for their faith. Their call to complete surrender to God was rejected by the worldly church. The Catholic, Lutheran, and Reformed Churches all took part in the persecution of the Anabaptist brethren.

Baptism

Canada
Journal

The persecution was so severe that the believers had to flee and hide in the forests. At one point, in the year 1528, a group of believers were in a desperate situation. The leader of the group put his coat on the ground and called for everyone to place all their money on the coat to be used for the common good. This act began the restoration of the practice of the community of goods, which was first taught by Jesus and His apostles and described in the Book of Acts (2:42).

Commands
of Jesus

Community

Difference
between
Anabaptists
and
Evangelicals

This little group became known as the Hutterian Brethren. They sought refuge in what is present day Austria and northern Italy where they were tolerated for a time. The Hutterian Brethren missionaries gathered the Lambs of Christ into communities, known as Bruderhofs (place where brothers dwell). They shared all things in common, as did the early church. They were pacifists, that is they refused to use force to obtain their rights, following the example of their Lord Jesus (John 18:36). They honored God by accepting everything that He allowed. This small band was a shining light to the world of darkness around them.

Divorce

Hans Kräl

The Lord was with them, giving them power and courage to send missionaries out into the hostile lands. Many missionaries were martyred for their faith. In great anguish they suffered the tribulations of Christ for the sake of the divine truth. The Hutterite Chronicle records the witness of hundreds of faithful brothers who died for their faith in Christ and His Church.

Home Page

Hutterian
Brethren

During the 16th century, the Hutterian Brethren communities were a light to the world, just as was the church in Jerusalem (Acts 2:46). Their love for each other and for the Lord was evident to all. They were hard working, honest craftsmen, whose services were sought after by the local landowners. Their schools and child caring facilities were ahead of their times.

Hutterite
Sermon
Prefaces

Their meetings were very lively, for song writing was a popular occupation. One of the early leaders is credited with writing over 20 songs. One Servant of the Word, Wolfgang Sailer (died 1550) has 50 songs recorded in the Hutterite Song Book.

Hutterite
Tract

Marriage
(Ulrich

However, the enemy of all that is good could not tolerate these Lambs of Christ. He continually stirred up trouble for them, both from within and without. But, as with Job, the devil could only do

Stadler) what God allowed.

Living Word
(Ulrich
Stadler)

Initially, the church grew in numbers in spite of the persecution. But as time went on, the original fire in their hearts began to cool down. Just as the early church lost its first love, so did the Hutterian Brethren. After 75 years of following Christ, they began to waver.

Modern
views of
Anabaptists

The Lord God tried to keep them on the narrow path through chastisement and correction. So He allowed the persecution to become worse. In addition, marauding soldiers during the 30 Years War were allowed to devastate the various bruderhofs. Then the plague came and killed almost a third of the members in one year. But now the suffering and pain no longer served to build up the church but instead it began to give way to the world. They soon ceased all missionary activities, no longer calling the zealous to the city on the hill. Their numbers rapidly declined to only a remnant of their former size.

Mysteries of
the Kingdom
of God

Anabaptist
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April 2001

By 1628, when the church was a hundred years old, it was in a sad state of decay. The bishop at that time was led to begin writing down their fiery sermons, in the hope of restoring the vigor of the church. This turned out to be a blessing to the generations to come but did little to stop the deterioration of the church at that time.

April 14, 05
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Soon there were no more bruderhofs, by the end of the 17th century, the common life was just a memory. But the Lord God, in His almighty wisdom and compassion for mankind, did not allow this spark to die out.

May 07, 08
May 14, 08
June 18, 08

In the latter part of the 18th century, God's Holy Spirit began stirring the hearts of the lover's of God so that a revival began amongst the Catholic population in central Europe. Many turned to the teaching of Martin Luther. This was not tolerated by the Catholic government so these Lutheran converts were banished to a remote corner of the country. There they encountered a few of the descendants of the Hutterian church members.

Our Story

Pacifism

As a result of this encounter, some of these Lutherans began to live in full Christian community of goods. They revived the Hutterian Brethren church as best they knew how, reading the old sermons and tracts that had been preserved by the descendants of the old bruderhof members, a few of which joined the new Hutterian Brethren church.

Peter
Riedemann

Photos

This communal activity resulted in such persecution that soon about 50 of these newly converted Hutterites and 16 descendants of the old bruderhof members fled to Russia where they were promised a safe haven. However, the common lifestyle did not last long in Russia. There the new Hutterite members intermingled with the Mennonites, gaining Mennonite converts and absorbing some Mennonite customs and practices.

Psalms 23

Salvation

Secret of the
Strength

After a hundred years in Russia, many of the Hutterites and Mennonites migrated to America. Of the 1,200 immigrants who identified with the Hutterian Brethren church in Russia, only a third of them resumed community life in America, sharing all things in common.

Sermons by
Eli Hofer
03/14/01
08/22/01
08/11/02

The Hutterian Brethren Church today consists of over 350 church communities in the USA and Canada. They are primarily a kinship group, consisting of a dozen family names, all descendants of that 400 or so immigrants from Russia. The Hutterites tend to live in groups of 50-150 on large farms, called colonies, where everyone is generally related to each other. The women wear head coverings and the married men wear beards. The latest modern equipment is used on their large scale farming operations. Television, movies, and such is not allowed as it leads to corruption.

The Writings

*of Ulrich
Stadler
Volume 1
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When the Lutheran converts resurrected the community lifestyle in the later part of the 18th century, they, of course, had no experience in living in community nor did they have any one to teach them. They did have the few writings preserved by the descendants of the original Hutterites and the teachings in the Bible. They also had the Spirit of the Lord God to guide them. It is a marvelous thing that the Lord has preserved for us.

*The Church
and the
Narrow Path*

Hutterites today live in what is usually called colonies, generally on large farms, they speak German among themselves and in their church meetings and have very few converts. There are over 400 Hutterite colonies, they generally have about 65 to 140 people in each one, usually all relatives as there is only about a dozen family names among them. When a colony gets large, generally 120 to 140 people, they split into two colonies with half the people moving to the new colony.

*Things
Hutterite*

The Hutterites are divided into three groups: Dariusleut, Lehrerleut and Schmiedeleut. We (Fan Lake) are associated with the Dariusleut. Excluding us, there is only one convert among all the Dariusleut (a man married to a Hutterite woman at Espanola colony), none among the Lehrerleut and a handful among the Schmiedeleut (one family at Starland colony, one family and one single man at Crystal Spring colony, one single man at James Valley colony and one man married to a Hutterite woman at Airport Colony). There is a pseudo Hutterite colony in Africa and another in Japan but neither one has ethnic Hutterites living there. Most of the sermons are in English at the Starland and Crystal Spring colonies because of the outsiders there. The people at the Japanese colony do not speak English nor German but some of the people at the African colony do speak English. Both colonies were started by local people and later received the blessing and support of the ethnic Hutterites.

*To Vote or
not to Vote*

Two Ways

*Way of the
Lord*

*Which
Kingdom?*

Hutterite family life is somewhat different due to their living together with other members of their church. Each family has its own apartment, the adults eat all their meals in the common kitchen building, the school age children eat in the children's dinning room and the younger children, ages 3-6, attend kindergarten which is usually run by one of the grandmothers and one or two young women. The older children attend the private school in the colony. The women take turns cooking, usually a week at a time, with several weeks off in between. They also help in the colony garden and do some work around the colony such as helping to paint buildings. A women's life is somewhat easy in the colony as they share the work.

The parents are responsible for the child's discipline but they also receive discipline in the kindergarten and in German school. The school age children attend German school for an hour before and after the regular school. The German school teacher teaches them German using the Bible as their text. The older children also attend Sunday school on Sunday afternoons.

All school age children and adults attend daily church which is held just before the evening meal. The Sunday morning service tends to be about 1 ½ hours long. Saturday night is family singing night. Radio and TV is forbidden.

Some colonies give a small monthly allowance to each member, usually \$5 or \$10 which they can spend for what they want. Other colonies only give money to someone who has to go to town, such as to a doctor's appointment.

Learn more at a Hutterite web site: www.hutterianbrethren.com

A Hutterite business web site is www.coyotepancakemix.com

A video from National Film Board of Canada (2007) about Hutterites is at http://www.nfb.ca/duneculturealautre/toutvoir_vis.php?mediaid=665819&mcid=&full

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Anabaptist
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"THINGS HUTTERITE" DECEMBER, 2004

Anabaptists
Today

Newsletter of HUTTERITE STUDIES CENTRE (Manitoba and S.Dakota)

Anabaptism
History

ACT OF KINDNESS: A true story from Wolf Creek:

by Tarryl (Terry) Miller, Fax 204.466.2950

Anabaptist
Theology

In the Spirit of Christmas, I share with you a true story about Christian kindness. The setting was old Wolf Creek, a *Dariusleut* colony of the Hutterian Brethren whose descendants are now scattered in the hundreds throughout Alberta, Montana, Saskatchewan, British Columbia, and Washington.

Andrew
Murray

THE NEIGHBOUR IN NEED

Baptism

Not long after the Hutterites moved from Ukraine to Dakota Territory, well before the First World War, a neighbour "down on his luck" visited Wolf Creek Colony on the Jim River near Freeman. His wife had just given birth to a new baby boy, and the poor fella was in great poverty, and really needed some help. Times were hard, not just for the neighbour, but for the colony people too.

Canada
Journal

Commands
of Jesus

"Well, let's see what we can do for you," said Darius *Vetter*, the preacher. They went over to the colony kitchen and got some fresh baked Hutterite buns from the bake house, and in the root cellar they gathered a large basket of vegetables and loaded everything into the neighbour's buggy.

Community

Difference
between
Anabaptists
and
Evangelicals

"Wait a minute," Darius *Vetter* said. By now several of the brothers and sisters were gathered around and he spoke with them in *Hutterische* (the Hutterite dialect) about the dire needs of their neighbour. At first some said there isn't anything else they could do because the colony itself was in great need, for times were indeed hard, but in the end all agreed the Christian thing to do is to share with your neighbour in times of difficulty, and to be generous.

Divorce

Hans Kräl

"Let's go over to the milkhouse", said the preacher to the neighbour, "and see what we can find there." Several colony members went along and children were in tow everywhere. From the dairy barn they took a milk cow that had recently calved and brought her over to the buggy, and tied her up to the back. "Here you go", said Darius *Vetter*, "she's all yours." The neighbour graciously thanked them all, and went happily on his way home. The need had been ministered to, and had been generously met.

Home Page

Hutterian
Brethren

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That's a wonderful story, but the end is not yet. Many years later, during the First World War, when there was no legal provision for conscientious objectors, fifty-six young Hutterites, single and married, were conscripted. Since the taking of human life was contrary to Scripture, and the clear teachings of Jesus, as pacifist Christians they refused to carry a weapon or even put on the uniform, although they were more than willing to do

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Tract

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The Writings

hard, even dangerous, work in civilian service. This was not acceptable to the government of that time. Hutterite young men were terribly abused and mistreated and even thrown into cells in places like Alcatraz Island and Leavenworth. Two young married brothers from Rockport Colony who'd been held in solitary confinement died as martyrs because of their mistreatment. Joseph Hofer was only 24, and Michael Hofer was 25. Although they refused to put on a military uniform, the last time Joseph's wife saw him, he was in a government-issued coffin, dressed in a military uniform! They had made him in death what he refused to be in life, a soldier! These were terrible times, and these things happened right here in North America. They could happen again.

The Wolf Creek boys were also called up for service, but when they went before the Draft Board, one of the men on the board asked who they were, and what colony they were from? When they said, "We're from Wolf Creek", he asked if they knew who he was? When they said, "no", he asked if they remembered the neighbour who years earlier was given a milk cow? They were only kids back then, but "yes" they knew all about it. "Well, I was that baby in need of milk. Now I'm working for the government as a member of this Draft Board. It's my job to decide who is supposed to go into the military, and when. Although I am only one member of the board, because of that **act of kindness** by your people, I will do everything I can to help you. Because I respect you and your belief, I will try to keep as many of you out of the military for as long as I possibly can." He kept his word, and according to the records, only two men from Wolf Creek were ever conscripted, and then only when the war was nearly over.

When Joseph and Michael Hofer, the martyrs from Rockport, died because of their abuse in detention, almost all of the colonies sold out and abandoned the old home places, fleeing to Manitoba and Alberta where the Canadian government assured them their beliefs would be respected. That is how the Hutterites came to Canada. By the end of the war in 1918, most South Dakota colonies were deserted and looked like ghost towns. Where once children laughed and played all that could be heard were cold howling winds blowing through hastily abandoned buildings. Only their dead were left behind.

Although most Hutterites had left for Canada by the end of 1918, Wolf Creek managed to hold on until the Great Depression of the 1930s. "All because of that one **act of kindness** to a neighbour in need", some would say. Think about it.

- A true story by **Tarryl (Terry) Miller**
(who grew up next to old Wolf Creek Colony)

HUTTERITE STUDIES CENTRE

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A Brief History of the Hutterian Brethren 1755-1879

Hutterites Home Page

By Evan Eichler, Ph.D.

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15 September 1755: Exile of Carinthian religious dissidents to Siebenburgen begins (Transport XV). Included among these exiles are the founders of the future Hutterite families Glanzer, Hofer, Kleinsasser, Miller, Waldner and Wurz.

1755: Carinthian exiles arrive in Rumes, Siebenburgen (Romania) and are forced to overwinter among the Saxons and native Wallachians of this village.

October 1756: Carinthians settle in Grosspold. Carinthians begin to work as daylabourers in nearby villages. A few members come into contact with the Hutterite Church of Alwinz. The are forbid by the Catholic bishop and Lutheran magistrates to return to Alwinz.

January 1757: Mathias Hofer and Rosina Pichler are imprisoned in Hermannstadt for returning to Alwinz to meet with members of the Hutterite church. A few weeks later, Johann Amlacher and Michael Hofer are likewise imprisoned.

27 March 1757: The Carinthian families of Ehrgarter, Gurl, Resch, Miller, Hofer, Glanzer, Waldner, Wurz, Kleinsasser, Plattner, Innerwinkler are dispersed and forced to settle in different villages of Stein, Deutschkreuz, Henndorf, Grossschenk, Grossailisch

1760 -1763: Carinthians begin to slowly congregate in two villages, Stein and Deutschkreuz. Here, under the guidance of the Hutterite Church of Alwinz, two new churches are established.

1761 - 1763: Jesuit Johannes Theophilus Delphini begins to persecute the Hutterite Church.--forced conversion of Hutterites in the villages of Sabatisch, Leware, St. Johann and Trentschein. These Catholic converts are the forefathers of Habaner of Romania. Those who refused to convert were beaten, imprisoned and threatened with an exile in which their children would be placed in orphanages.

16 January 1763: Johannes Kleinsasser is appointed "Diener des Wortes" for the Carinthian Hutterite Church

03 October 1767: Carinthian Hutterite families (Glanzer, Gurl, Hofer, Kleinsasser, Miller, Nagler, Pichler, Waldner,

- Innerwinkler, Wurz) and old Hutterite families from Alwinz (Kuhr, Stahl, Wipf, Tschetter and Zuelch) flee at night in secrecy, crossing the Carpathians and arriving in Ciogirla, Wallachia
- 27 November 1767: (78 individuals: 52 adults and 26 children younger than 15 years of age).
- July 1769: Hutterites establish a new colony at Prisceni, Wallachia.
- 24 November 1769: Robber bands and mercenaries sack the Prisceni colony. Peter Miller, Josef Kuhr, Josef Kleinsasser, Lorenz Tschetter and Christian Hofer are beaten and tortured with hot irons. Peter Miller later dies from his injuries
- 10 April 1770: Under the threat of continued attacks from Turks, robber bands and Cossacks, the Hutterite brethren (66 individuals) flees to Russia (Ukraine).
- 01 August 1770: Wischenka colony established
- 16 October 1779: Hans Kleinsasser dies. Josef Kuhr appointed elder of the Church.
- 1781 - 1795: Seven missions are undertaken by Johann Stahl and Josef Kuhr to establish contact with family members in Siebenburgen and Wallachia.
- 1781: Andreas Gross and his wife Christina and son Jerg join the colony.
- 1782: Els Dekker from Franztal with sons and Lisset Knels with sons from Pschehofka
- July 1783: Jakob Tschetter joins the Hutterite Church.
- 1783: Johannes Waldner elected "Diener des Wortes" (DW)
- August 1783: Andreas and Mathias Stahl arrive in Wischenka
- 15 August 1783: Andreas Wollman (Waleman), Zacharias Titel and Paul Mandel arrive at Wischenka
- Summer 1784: Paul Tschetter, Katherina Tschetter Wolmann, Jakob Wollman, Andreas Koller Maria Wirth, Hester Sahl and daughters Magdaelna and Susanna, and Janno Stern
- 1784: Remnants of Sabatisch brotherhood join the Wischenka colony
- 1790: Elisabeth Strauss-Pildner daughter Liesl Pildner and niece Julianna Lausner (daughter of Christina Strauss) from Hermansstaudt and Josef Kuhr the grandson of Joseph Kuhr from Alwinz.

- 2 May 1794: Joseph Kuhr dies.
- 1748 - Diener des Wortes in Winz.
- From 1767-1779 - served as Diener des Wortes of Ciorgirla / Prisceni / Wischenka.
- 1779-1794 - served as Elder of the Church.
- 1793: Johannes Waldner elected Aeltester (Vorsteher).
- 1796: Count Pjotr Nikolajewitsch Rumjanzow-Za-Dunaisky (landlord of the Wirschenka colony) dies
- 12 March 1801: Jakob Walther and Johannes Waldner petition Czar Paul I to settle on Crownland. Granted each family 65 Desjatin (1 065 Ha), must pay 45 Kopecks per Desjatin as tax. In turn granted right to non-conscription in military service and autonomous government
- 20 March 1802: Hutterites began to dismantle the Wischenka colony
- 1802: Raditchewa colony established with 44 families (99 men and 102 women). Supposed to receive 2,860 Desjatin (3065 Ha) but only received 453 Desjatin and 312 on other side of the river Desna
- 20 May 1810: Andreas Wurtz, Diener des Wortes (DW - 18 years in position), dies
- 29 May 1810: Jakob Walther, son of Jakob Walther, elected DW with 8 votes in favor
- 1810 - 1817: Colony members begin to experiment with private ownership
- 1817: Jakob Walther and brother Darius Walther leave the colony and build their own homes outside the colony (settlement called Malenki). Several other families begin to leave Raditchewa and join the Walthers in Malenki Two groups form 30 families (143 individuals, 69 men 74 women) in favor of private ownership. Each family demands from the Government liquidation of their portion of the colony
- 1818: Josef Kleinsasser elected DW.
- 1818: Walthers group leaves Raditchewa and settles in Chortitza among the Mennonites...20 families remain with Waldner to practice community living. Raditchewa forced by government to pay each departing family 400 Rubel for their portion of the colony.
- 1818: A fire breaks out in the blacksmith shop in Raditchewa, completely razing the colony. The colony does not have the resources to rebuild and divides the land among 25 families and enters private ownership. The new settlement is called Neudorf each family receives only 4 Hektar.

- 1819 - 1820: Jakob Walther group returns. Walther begins to baptise members (the purvue of Johannes Waldner) Between 1820-1824 Walther becomes acting Aeltester or Vorsteher of colony.
- 1820: Andreas Miller, Mathias Miller and several children of Abraham Knels remain at the Mennonite Chortitza colony. They and their descendants join the Mennonite Church.
- 20 June 1822: Georg Waldner (son of Johannes) and Jakob Hofer elected to DW.
- 14 December 1824: Johannes Waldner dies embittered.
- 10 January 1825: Georg Waldner and Jakob Hofer placed in office by Jakob Walther
- 1839: Josef Kleinsasser dies. David Hofer chosen DW
- 1842: Hutterthal Colony established. Hutterites abandon Raditchewa and move to the Taurien region near the Mennonite colony of Molotschna...continue to live in private ownership. Each family received in Huttertahl 65 Desjatin from government, paid a total of 15,000 Rubel
- 1846: Jorgele Waldner confirmed Vorsteher of Hutterthal by Jakob Walther
- 1852: Johannesruh established. Due to expansion of the colony 17 families leave Hutterthal and establish a new colony 4 km north of Hutterthal. Colony named after Mennonite benefactor Johann Cornies.
- 1855: Jakob Walther dies in Hutterthal
- 1856: - 37 families given permission to re-establish community living under leadership of Georg Waldner. Sell their land, pool the earnings of the land, purchase 1500 Desjatin and establish the colony of Kutschewa.
- 1857: Georg Waldner dies. Brotherhood community of Kutschewa dissolves. Martin Waldner and Jakob Wipf elected DW for Huttertal and Joerg Hofer, Michael Waldner and Darius Walther elected in Johannesruh.
- 1859: Schmiedeleut sect formed...Michael Waldner (1834-1889) a grandson of Johannes Waldner, of Hutterdorf along with Jakob Hofer (Huttertal) and Joerg Hofer from Hutterdorf establish a communal colony with several families...called the Schmiedeleut.
- 1860: Dariusleut sect formed. Darius Walther (1839-1903) a Diener des Wortes of Hutterdorf and grandson of Jakob Walther form a second communal colony in Hutterdorf. Followers of this leader called the Dariusleut.

1864: Lehrerleut...Several families from Huttertal and Johannesruh adopt communal living under the leadership of Martin Waldner a teacher in Huttertal as well as David Hofer, Peter Hofer, Samuel Kleinsasser , and Jakob Wipf.

1868: Communities of Johannesruh and Huttertal dissolve and private ownership is re-adopted. Only the Schmiedeleut maintain community living. They attempt to sell all their belongings and set up a new colony in Scheromet...David Hofer and Samuel Kleinsasser move with their family to Scheromet at this time.

1868: New Huttertal established.

1870: Under Russification program of Alexander II, Hutterite exemption from military service revoked.

14 April 1873: Paul Tschetter and his uncle Lorenz Tschetter are sent as emissaries for the Hutterites to search for new potential settlements in North America. They return 27 July 1873 to the colonies. He suggested that the Hutterites settle in America.

14 May 1874: Schmiedeleut under Michel Waldner of Scheromet immigrate to America. Dariusleut and Lehrerleut follow shortly thereafter.

1874: Schmiedeleut settle first in Lincoln, Nebraska, but due to outbreak of an epidemic they move to Yankton County, South Dakota where they establish the Bon Homme Colony (the mother colony of the Schmiedleut).

1874: Dariusleut under Darius Walther overwinter in Silver Lake district and build in 1875 the Wolf Creek Colony by James River South Dakota.

1876 - 1877: Lehrerleut under Jakob Wipf and preacher David Hofer found the Elmspring Colony in Hutchinson County, South Dakota.

1877 - 1879: Prairieleut--Hutterites who refused to adopt communal living immigrate to America primarily during these years.

1874 -1879: Immigration to America (last group departed in 1879). Aboard the following ships:

- S.S. Hammonia depart Hamburg and Havre: arrival July 17, 1874, New York
- S.S. Suevia arrival Nov. 6 1874, New York
- S.S. Main depart Bremen: arrival Sept. 4, 1875 New York
- S.S. Pomerania depart Hamburg and Havre: arrival July 3, 1877, New York
- S.S. Lessing depart Hamburg and Havre: arrival July 17, 1878, New York
- S.S. Mosel arrival July 21, 1879 New York

Hutterite Genealogy Primer

Hutterites Home Page

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Hutterites are a group of persons who are members of this Anabaptist and pacifist religion that evolved as an outgrowth of the Protestant reformation of the early 1500's. The Hutterites originated in various Anabaptist groups of the South Tyrol, Carinthia and Moravia. They are neither Catholic nor Protestant. The best proof of this is that the Hutterites were persecuted and killed by the thousands as heretics by both Catholic and Protestants alike in past centuries.

They came together into a united group with a fairly common set of anabaptist pacifist and beliefs as a small communal group in Moravia in 1528. They found themselves branded as heretics and persecuted by both the Catholics (who burned them to death at the stake) and by the Protestants (who decapitated them) in Europe.

This religious group was named after Jacob Hutter, a Tyrolean and Moravian Anabaptist leader, who was burned to death at the stake in 1536 as a heretic by order of the Holy Roman Emperor, a Hapsburg King.

The early Hutterites lived in Austria, Bohemia, Moravia, Slovakia, Transylvania (then Hungary) and Wallachia (southern Romania) before continuing on to two major locations in European Russia (now the Ukraine). They emigrated to South Dakota starting in 1873 and then went elsewhere to Canada about 1918 and later some returned to America.

Many Hutterite descendants now live in small colonies in western Canada (Alberta, Manitoba and Saskatchewan) and the north central and western United States (Montana, North Dakota, South Dakota and Washington State where they still practice their communal living and their pacifist and Anabaptist beliefs. As a closed society with good genealogy records going back for centuries, they have been recognized over a decade ago in the literature by Hostetler and others as an ideal group for genetic research. This is a case of genealogy is helping genetics research.

While Hutterite preachers have been diligent in recording the family histories and vital events of their colonies in church books, to our certain knowledge none have ever been microfilmed nor made generally available. Up until now, it was generally considered that the scanty published genealogy was limited to the two German language books available at the Family History Library (FHL). However a recent literature search reveals that considerably more printed material exists.

The original churchbook extractions, provided to FEEFHS by Evan Eichler, Ph.D. of Livermore California, are a rare new find of major significance to family historians. It proves to be special opportunity for FEEFHS to serve family record searchers worldwide by publishing these extractions of an original Hutterite Church register for the first time on the

world wide web.

This material includes the distillation of some excellent genealogy research done by Evan Eichler, a leading human geneticist. Evan discovered his own Hutterite roots by accident almost two decades ago and has visited Canada and Austria in searching for his ancestors since then. His eMail address is posted on his extraction pages for use by Hutterite record searchers

FEEFHS is also fortunate to have received permission from Johns Hopkins University Press, publisher of "*Hutterite Society*" (1974, 1997) to republish two Appendices representing four lists of related Hutterite Colonies. One list is of locations in Europe where colonies once existed. The other is of places in North America (Canada and the United States) where about 400 Hutterite Schmeideleut, Dariusleut and Leherleut colonies have existed or do exist today.

FEEFHS has been in contact with the author, retired Professor John A. Hostetler, the leading Hutterite scholar. He has encouraged us to make information about his Hutterite writings more widely available through the web and via our printed FEEFHS Newsletter. He is also cooperating with FEEFHS in a joint effort to update the names and locations of colonies from his lists of 1974 to the present day.

In addition, Tony Waldner of the Forest River Community has granted us the right to republish the index to his *Russia Record: Hutterite Family Records 1700-1874* (published 1996). and he has copies for sale.

Also, Plough Publishing House of the Bruderhof Foundation has kindly granted us reprinting rights to parts of the *The Chronicle of the Hutterian Brethren - I* (published 1984) including Appendix 3: a list of current place names with German language equivalents and Appendix 4: six maps of 16th and 17th century European places of significance to Hutterites. Plough also has copies of this book for sale.

Perhaps the most interesting and rewarding aspect of this FEEFHS online collection to us is knowledge of the certain fact that perhaps as many as 100,000 Hutterite ancestors living in Canada, America and elsewhere in the world today are descended from this handful of two dozen unique surnames. Most descendants and record searchers outside of the existing Hutterite communities have no knowledge of this fact.

Thus it seems safe to say that if the surname you are searching for appears in this material, you can be reasonably assured that you are quite probably related to a line of the Hutterite pioneers listed here, perhaps as a fifth or sixth cousin.

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Founding families

Hutterites Home Page

By Evan Eichler, Ph.D.

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Churchbook extractions by Evan Eichler, Ph.D.

It has been estimated that there are over 15,000 descendants of the Hutterites living in North Dakota, South Dakota, Manitoba, Saskatchewan and Alberta. Although the Hutterite faith traces its origins to the 16th century, all Hutterites are descended from a small founding population of less than 24 families (about 150 individuals) which joined the Brethren between the years 1755-1790, in Deutschkreuz (Siebenbuergen), and later in Wallachia and Ukraine.

Of these families, only 14 surnames persist among the Hutterites today, namely; Hofer, Waldner, Wurtz, Kleinsasser, Glanzer, Stahl, Walther, Wollman, Maendel, Gross, Decker, Entz, Tschetter and Jansen.

The following is a short genealogy (2 - 3 generations) of the earliest known ancestors of these original families. The data is compiled primarily from a church register of the Dariusleut Hutterite Church (received from Joseph Wipf) and from personal archive research in 1987 and 1991 in Klagenfurt, Austria (see Bibliography). I would like to acknowledge Archivists Peter Gruener and Wilhlem Wadl for their assistance in obtaining access to these records.

The format of the file is:

Family number / birth / death / marriage / reference number followed by family information.

DECKER

D1: Elsie Decker

Mennonite widow from Franztal, Prussia joined Hutterites in 1782 with sister Maria Schmidt
children of Elsie Decker (accompanied mother from Prussia)

1) Hein Decker

2) Jacob Decker

3) Heinrich Decker

4) Benjamin Decker...D2

5) Eva Decker

Surnames of Founding Families

Hutterites Home Page

By Evan Eichler, Ph.D.

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Hutterite surnames can generally be divided into three categories based on the history of three different groups which contributed members to the founding population:

1) Carinthian -- The surnames Kleinsasser, Miller, Wurz, Waldner, Hofer, and Glanzer originated from transmigrants who were exiled from the Spittal District of Carinthia, Austria to Siebenbuergen during the Counter-reformation period. Here they came into contact with the remnants of the Hutterite Church and converted to the faith. These families revitalized the nearly extinct Hutterite movement in 1760.

2) Old Hutterite surnames -- The surnames Mandel, Pullman, Stahl, Tschetter, Wipf, Walter and Wollman represent a small fraction of original Hutterite surnames which have survived until present day. The ancestors of these families presumably joined the Hutterite faith in the 16th and 17th century as exiled German Protestants.

Due to extensive persecution of the Hutterian Brethren in Slovakia and Transylvania, most of the descendants of these families were converted to Catholicism by the beginning of the 18th century. The Habaner of Slovakia, Romania and Hungary represent a unique ethnic group, Catholic in faith, which trace descent from these original Hutterite families. In 1760 and 1783, a few "original" Hutterite families managed to flee Slovakia and Transylvania and join the Hutterites in Wallachia and later in the Ukraine.

3) Mennonite -- These include the Hutterite families of Decker, Entz, Fast, Gross, Jansen and Knels. Decker, Gross and Knels were introduced into the Hutterites by conversion of Mennonite families which originated from West Prussia. The surnames Jansen, Fast and Ens were introduced later through intermarriage with Mennonite members of the Molotschna Colony in Southern Ukraine.

I. CARINTHIAN

GLANZER: Four brothers, Martin, Christian, Veit, and Paul (G1), were exiled to Siebenbuergen, Transylvania in 1755

where they later joined the Hutterite Church. They originated from the Moertlguet, Sankt Peter District, Carinthia where the brothers farmed along with their father Martin Glanzer. Their mother and one sister accompanied them to Transylvania. The oldest brother, Martin, left behind a wife and a one year old daughter on the Wipflerguet near the village of Aich in Carinthia. Martin never remarried. All Glanzers among the Hutterites and the Prairieleut are descended from Christian Glanzer (G2) through his grandson, Samuel Glanzer (1779-1831).

Samuel's two sons, Paul (b.1810) and Samuel Glanzer (b.1814), immigrated to America along with their families aboard the S.S. Mosel (New York arrival: July 21, 1879) and S.S.Pommerania (New York Arrival: July 3, 1877).

HOFER: Two Hofer families were among the religious dissidents exiled to Siebenbuergen, Transylvania in 1755. The first were brothers Mathias and Michael Hofer (H2) who left mother, father and brother in Unteramlach, Carinthia, Austria. These were presumably the sons of Michael Hofer and Maria Gasser (H1), whose daughters Elisabeth and Maria had already married at the time of the deportation into fellow religious exile families of Joseph Miller (M3) and Hans Kleinsasser (K2).

In March 1757, Mathias and Michael Hofer (H2) were imprisoned in Hermannstadt, Siebenbuergen for refusing to accept the doctrine of the Lutheran Church. Michael later perished in prison. Both Michael and Mathias died childless. All Hofers among the Hutterites today are descended from Johann Hofer (H3) through one of his four sons (Jakob, Paul, Christian or Michael). Johann Hofer farmed the Hofergut in Sankt Peter, Spittal District, Carinthia.

Johann's parents, Michael Hofer and Maria Plattner, had both been religious dissidents in this area since at least 1719. A priest reported in 1731 that Maria Hoferin of Sankt Peter had been refused confession for twelve years due to her "heretical" beliefs.

Hofer is arguably the most common surname among the brotherhood and the Prairieleut, today.

INNERWINKLER: The Innerwinkler family originated from the Innerwinklerguet in the Staggenboi district of Carinthia, where members of this family had been operating the family farm since the mid-15th century (oldest known ancestor Rueppl Innerwinkler, 1499). In 1719, a branch of the family moved from Paternion to Amlach where Thomas Innerwinkler acquired the Freysasslhuebe in Oberamlach, Spittal district of Carinthia.

Three of his granddaughters (I1), Ursula Innerwinkler Nagler, Christina and Elisabeth Innerwinkler, were exiled in 1755 to Siebenbuergen, Transylvania for religious beliefs, counter to the teaching of the Roman Catholic Church. Christina and Elisabeth both joined the Hutterite Church in Transylvania marrying Joseph Kuhr and Peter Mueller, respectively. The eldest sister, Ursula, remained among the Transylvanian Saxons where she presumably accepted the Lutheran faith. The surname no longer exists among the Hutterites.

KLEINSASSER: The family originated from the Kleinsasserhof (Kleinsasser farm) near Sankt Peter in the Spittal district of Carinthia, Austria. All Kleinsassers among the Hutterite and Prairieleut trace their descent from the Catholic Hans

Kleinsasser (born 1689 circa) (K1). Hans Kleinsasser was considered one of the wealthiest farmers of the Sankt Peter region.

All four of Hans' sons (Johann, Stephan, Mathias and Joseph) and one daughter (Dorothea Kleinsasser Nagler) were exiled in August 1755 to Deutschkreuz, Siebenbuergen and later joined the Hutterite Church by 1765. Five of Hans Kleinsasser's daughters married Roman Catholics in Carinthia and remained in the Sankt Peter district. The Kleinsassershof in Austria was eventually passed onto one of these son-in-laws, Thomas Gasser, and remains in the hands of his descendants to present day.

Among the Hutterite Kleinsassers, only Johann and Mathias Kleinsasser had offspring which survived beyond infancy, and it is from the descendants of these two that the family name has been carried to the prairies of North America. Johann Kleinsasser (born 1723, K2) was ordained minister of the Hutterite Church in 1763. Johann's nephew, Joseph Kleinsasser (born 1775, K3), was, likewise, ordained minister of the church in 1818 in Raditchewa, Ukraine.

NAGLER: A Hutterite surname of Carinthian origin which persisted only one generation among the Hutterites. Christian Nagler immigrated with his wife Dorothea Kleinsasser to Grosschenk, Transylvania in 1755. Christian died shortly thereafter in 1757 and his wife and three daughters moved to the home of Johann Kleinsasser (presumably a brother of Dorothea) where they later joined the Hutterite Church. Christian Nagler heralded from the small village of Unter Alpen (Unter den Alpen) in the district of Paternion. In this area, Nagler is an extremely common name and has existed in various forms (Nageler, Nagler, Nagel) since at least 1499.

MILLER (MUELLER): Two Carinthian emigrant families originally brought this name to the Hutterites.

- 1) Joseph Miller (M3) a resident from Lonsach was descended from a long line of judges in the district of Weissenstein in Carinthia. He was exiled with his family to Siebenbuergen in 1755 and later joined the Hutterites, where his son Joseph (M4) was appointed "Diener des Worts" in 1779. This Miller family name presumably disappeared among the Hutterites in 1856 with the death of Zacharias Miller, the grandson of Joseph Miller and last descendant to carry this surname.
 - 2) Peter Miller (M1) was a single day labourer from Unteramlach. His ancestors had worked as fishermen and farmers on the Uellehube since the 1670's (The Miller family prior to 1650 resided in the Stagenboi district). Peter Miller along with many of his uncles and cousins were exiled from the Unteramlach between the years 1730-1755. Peter Miller alone joined the Hutterite Church where he married a fellow Carinthian exile, Elisabeth Innerwinkler in 1763. In 1819, two of Peter's grandsons, Andreas and Mathias Miller, left the Hutterite Church and joined the Mennonite colony of Chortitza. All Millers of Russian Mennonite descent can trace their ancestry to one of these two brothers.
- A third brother, Joseph Miller, remained among the Hutterites. His son immigrated to America aboard the S.S. Lessing (1878, July 17) and settled with his family in Freeman, South Dakota. Descendants of this family which carry the Miller surname are found among the Prairieleut of South Dakota today.

WALDNER: Waldner (Waltner) is a common family name among the Hutterian Brethren of South Dakota and the Swiss Mennonites of Kansas. Both branches share common descent from Georg Waldner (Wai), a farmer of the Ertlguet homestead in the Amlach district of Carinthia, Austria, who was exiled in 1755 along with his wife and three children to Siebenbuergen, Transylvania.

The Waldner family originated from am Egg, Staggenboi where Peter Wallder/Walder resided in the 1490's. In 1655 Michael Waldner, (a great-grandfather of Georg) assumed the "Baumannsgerechtigkeit" (a peasant's permission to farm the lord's land) for the Ertlguet and moved from am Egg, Staggenboi to Unteramlach. After Georg's exile in 1755, the Ertlguet was sold to Georg Amlacher for the substantial sum of 909 Gulden, of which it is doubtful that Georg Waldner or his descendants ever received a portion.

Two of Georg's sons, Christian (Wa2) and Johann (Wa3), survived to adulthood and are the forefathers of all Waldner/Waltner Hutterite and Swiss Mennonite families. Johann Waldner in 1783 was elected "Diener des Wortes" and in 1793 was appointed Elder (Aeltester) minister of the Church. Johann's son, Andreas, married a Swiss Mennonite, Kathrina Schrag.

After the death of her husband, Kathrina returned with her family to Volhynia to live among the Swiss Mennonites. Among the Swiss Mennonites, the name was changed from Waldner and Waltner, which is carried by Andreas' and Kathrina Waldner's descendants in Kansas. Minister Michael Waldner, a great-grandson of Johann Waldner, helped establish in 1874 the Bon Homme Bruderhof, the first Hutterite colony of South Dakota.

WURZ: The Hutterite Wurz family traces its descent from Andreas Wurz (Wu1), a farmer from the Mayerguet, Sankt Peter, Spittal District, Carinthia Austria. The Wurz family was not native to the Sankt Peter region. In the year 1743, Andreas Wurz moved from the Weissenstein parish, married the widow, Elisabeth Strauss and assumed the Mayerguet.

In 1755, Andreas, his wife Margareta, his five children (Christian, Elizabeth, Magdalena, Christina and Anna) and two step-daughters (Christina and Elisabeth Strauss) were exiled from Carinthia for refusing to accept Catholicism. Andreas' stepdaughters were imprisoned in Hermannstadt in 1759 as part of the persecution against those transmigrants who refused to accept the Lutheran faith. In 1761, Andreas Wurz and his household joined the Hutterite Church, with the baptism of Andreas by Peter Miller.

Andreas's eldest son, Christian, was sent by the Hutterite Church to Gluchow in 1780 to work as a physician's apprentice for the Prince Romanzow in Ukraine. The church hoped that Christian would return to the Hutterite Wirschinka colony to serve as a physician. Christian, however, became "worldly" in dress and manner and never returned to the colony nor to his wife and three young children (Wu2) who remained among the Hutterites. He eventually died in Moscow in 1792. In contrast, Christian's younger brother, Andreas (Wu3) became a minister of the Hutterite Church in Wirschinka. All Wurz families in America and Canada are descended from one of these two brothers.

II. "OLD" HUTTERITE SURNAMES FROM SLOVAKIA AND TRANSYLVANIA

KUHR: This family name is recorded among the Hutterites for only three generations. Joseph Kuhr, "Diener des Wortes" of the Alwinz Hutterite Church, immigrated with his son and daughter to Wallachia in 1767. Joseph's oldest son remained in Alwinz where he had married a native Hungarian. Later in 1783, Joseph's namesake and grandson, Joseph Kuhr, left Alwinz and joined the Church in Wischenka. The family name disappeared among the Hutterites by 1820. All of Joseph Kuhr's great-grandsons among the Hutterites apparently died as infants.

MAENDEL (MANDEL): According to the *Kleine Geschichtsbuch*, the surname was originally Mandelig and was of Bohemian origin. The surname became Germanized to Mandel. Paul Mandel converted to the Hutterite faith in Sabatisch, Slovakia and was baptised by Rev. Kuhr on Dec. 10, 1783.

Paul was among those who fled Sabatisch and joined the Hutterites in 1784. He died in Hutterthal, Ukraine in 1846. The chronicles mention that Paul Mandel never managed to master the Hutterite Tirolean dialect and always spoke with a heavy Bohemian accent. Mandel is a relatively common surname among the Lehrerleut, Schmiedeleut, and Prairieleut.

PULLMAN (POLLMAN): The history of this old Hutterite surname from Sabatisch, Slovakia is obscure. Three Pollman families joined the Wischenka Hutterite Church from Sabatisch between the years 1783-1784, namely; that of Tobias (P1), Andreas (P2) and Joseph (P3). According to the church records, Joseph had no sons, Tobias' sons died as young children and Andreas' two sons, Johann and Adam, supposedly died without marrying. The records, however, indicate that two new Pullman families appear in the next generation, Adam and Jeremias Pullman (P4).

These are possibly the sons of Andreas (P2). All of Adam Pullman's children died as infants. Only Jeremias had children which survived beyond infancy. All Pullman's are descended from this founder. When the Pullman families immigrated to America in the 1870's, they refused to adopt communal living and became members of the Prairieleut and later the Mennonite Church. Descendants of Jeremias Pullman are still found among the Mennonites today.

STAHL: The Stahl surname is first recorded among the Hutterites in 1663, when a Johannes Stahl of Zobelhof, Slovakia was captured and enslaved by an invading band of Turks. He was never heard from again.

Descendants of this family settled in a variety of Bruderhofs in Romania and Slovakia. After the extensive persecution of the Hutterite Church, three families remained associated with the Hutterites by 1750. This included two brothers (Johann Stahl of Alwinz and Andreas Stahl of Sabatisch) and a cousin (Joseph Stahl of Sabatisch). Both Johann and Andreas eventually immigrated and joined the Hutterite Church in Ukraine. Joseph, however, remained in Sabatisch, recanted and accepted the Catholic state religion.

1) All Hutterian brethren which carry the Stahl surname are descended from the elder brother Johann Stahl (S1), a ceramic potter from Alwinz. In 1765, Johann was imprisoned in Aiud for refusing to convert to Catholicism. In 1767, Johann Stahl and Joseph Kuhr were exiled to Poland, where they remained for over a year. Johann Stahl later returned to

Deutschkreuz in Sept, 1768 and a month later fled with his family and other members of the Hutterite Church to Wallachia. The descendants of two of Johann Stahl's sons, Johann and Benjamin Stahl, carried the name to America in the 1870's.

2) Andreas Stahl and his family joined the Hutterite Church in Wischenka in 1783. Andreas' only son, Mathias, a tailor by trade, died from consumption without children.

TSCHETTER (Czeterle): Several different members of this family joined (rejoined) the Hutterite Church between the years 1750-1795, originating from the villages of Sabatisch and Alwinz. This suggests that the family name likely existed among the original Hutterite Church for several generations prior to the exiles/migrations of the mid-18th century. An Abraham Tschetter was imprisoned in 1760 for opposing the Jesuits of Sabatisch. He was incarcerated for several years in a convent outside of Erlau until he gave up his Hutterite faith and joined the Catholic Church.

In 1765, the bachelor Lorenz Tschetter (T1) fled from Alwinz to Deutschkreuz to preserve his Hutterite beliefs. Between 1783-1784, the family of Paul Tschetter (T2) and the bachelor, Jakob Tschetter, fled from Sabatisch to rejoin the Hutterite Church in Alwinz. Despite the large number of Tschetter founders, only Lorenz Tschetter (T1) had grandchildren which survived beyond infancy. All Tschetters among the Hutterian Brethren and Prairieleut are descended from one of Lorenz's three sons: Lorenz, Jacob or Paul.

WALTER (WALTHER): This is the oldest Hutterite name still in existence today. In 1580, the Anabaptist, Franz Walther, a barber-surgeon from Maulbronn near Wuerttemberg, left his home and joined the Hutterite Church being established in Moravia. In 1597, he was elected Elder of the Hutterian Brethren in Pribitz, Moravia. Nearly two hundred years later, in 1746, a Zacharias Walter was chosen elder of the Hutterite church in Sabatisch, Slovakia. A few years later he was imprisoned for his faith and eventually was forced to accept Catholicism and renounce his Hutterite faith.

His son, Jakob Walter, however, fled with his family (W2) in 1784 and joined the only practicing Hutterite Church in Wischenka, Ukraine. A son of Jakob Walther, Darius Walther, became the leader of a group which split the Hutterian Brethren in Raditchewa over the issue of communal living. In 1817, he led a small group of anti-communitarian Hutterites to Chortitza where they briefly resettled among the Mennonite villages of this colony.

Although most from this group later returned to Wischenka Hutterite colony in 1819, the Hutterites continued to disagree about communal living until they arrived in America in the 1870's. Another Darius Walther, a grandson of Jakob Walter (W2), became the founder of the Dariusleut Hutterian sect which founded the Wolf Creek Colony near Freeman, South Dakota in 1874.

WIPF: Wipf is an old Hutterite name. It appeared first during the 1690's with Michael Wipf who served as the head preacher (Elder) of the Hutterite Church in Alwinz, Siebenbuergen from 1694 to 1717. During intense persecution at the hands of the Jesuits, the family name was almost eliminated among the Hutterian Brethren, with the exception of the widow Anne Wipf and her children (Wi) who joined the Hutterite Church in Stein in 1765. Anna Wipf's three sons, Elias,

Johannes and Samuel are the ancestors of all Hutterite / Mennonite Wipf's who immigrated to America between 1874 and 1880.

WOLLMAN (WALEMAN): Between the years 1783-1784, three Wollman founders from Sabatisch, Slovakia joined the Hutterite Church in Wischenka, namely; the family of Jacob Wollman (Wol), the bachelor, Andreas Wollman, and the widow Katherina Wollman and her two children Joseph and Gretel Wollman. Andreas Wollman, apparently, died childless and the Joseph Wollman family line eventually died out by 1864.

All Wollman's among the Prairieleut and Hutterites are descended from Jakob Wollman's son Andreas (Woilman). One member of this family, Andreas Wollman (b.1787), a grandson of Jacob Wollman (Wol), founded an implement factory in the Ukraine and became a millionaire. The Wollman surname is commonly found today among all three Hutterian sects.

III. MENNONITE

DECKER (DEKKER): Decker is a Mennonite surname of Flemish origin. The name was introduced to the Hutterites in 1780 when Elsi Decker (Dt) of Franztal, Prussia immigrated with her family to Wischenka where she joined the Hutterian Brethren. Her son, Benjamin (D2), is the ancestor of all Deckers found among the Hutterites today.

ENS, FAST and JANSEN: These three families were introduced to the Hutterites between 1850 - 1870 through intermarriage with or conversion of Mennonite families which lived nearby in the colony of Molotschna. An A.W. Fast married a Hutterite woman (possibly Susanna Wurz). After her death, her four sons were adopted by family members among the Hutterites. Descendants of brothers John and Jacob Fast live among the Hutterites today.

Similarly, a Jacob Jansen left the Mennonites of Molotschna and married a Hutterite. He lived in Hutterdorf and his descendants immigrated to America and settled among the Hutterites. The Mennonite founder of the Ens (Entz) family is unknown. Four Entz families immigrated to America. One of these John Entz was elected preacher of the Elm Spring Colony in 1892.

GROSS: It has been postulated that this name is of Mennonite origin. An Andreas Gross came with his wife and son Jerg (G1) to the Hutterites in 1782. Before he could be baptised, Andreas died. His son and widowed wife, however, joined the church. Jerg married Julianna Lausner (a step-granddaughter of the founder Andreas Wurz) who was born in prison in Hermannstadt, Transylvania.

KNELS: This surname is of Mennonite origin. The widow, Liset Knels, from Pschehofka, West Prussia joined the Hutterites in 1783 with her two sons Abraham and Johannes. In 1958, there were only two families with this surname among the Hutterites of North America.

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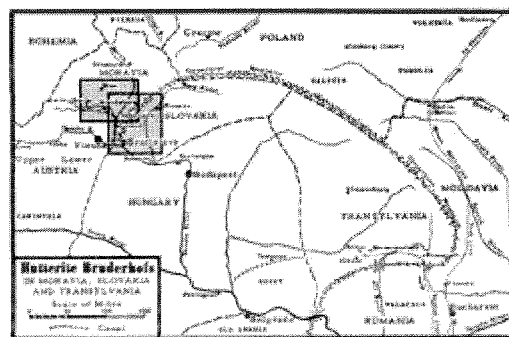
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Hutterian Brethren (Hutterische Brüder)

The Hutterian Brethren, also called Hutterites, the Austrian branch of the great Anabaptist movement of the 16th century, was characterized by the practice of community of goods, as first established in Moravia in 1529 and re-established on more solid grounds by Jakob Hutter in 1533. In contradistinction to the other Anabaptist groups the Hutterites had the unique chance to develop their communal life in comparatively peaceful Moravia where, due to a predominantly Slavic surrounding, they lived in relative isolation from the rest of the world. Thus a rich group life developed with a strong sense for their own history. Remarkable is also their extensive manuscript literature (devotional and historical) which made it possible that their teachings and their history, particularly of the beginnings, should become better known than those of any other group of the Anabaptist movement except the Dutch.

The 1520s saw a lively spread of Anabaptism throughout the Hapsburg territories, Tyrol, Austria, Carinthia, etc. In Tyrol in particular Anabaptism was by far the strongest trend, and remained so until far into the second half of the 16th century, in spite of a government which ruthlessly fought all "heretics" wherever they could be ferreted out. It was here that Georg Blaurock of Switzerland worked successfully as a missionary until his early martyrdom in 1529. Persecutions were extremely bloody. One source (Kirchmaier, 487) claimed that prior to 1530 no less than one thousand had been executed, and that the stakes were burning all along the Inn Valley. Yet the number of Anabaptists only grew. Soon the news became known that Moravia (and in particular the manorial estate Nikolsburg of the lords of Liechtenstein) was a haven for all sectarians. Here Hubmaier could freely write and print his new ideas concerning adult baptism. In fact, one of the Liechtensteins himself accepted baptism upon faith. Also other manorial lords showed sympathy and toleration, perhaps due to the fact that this country had seen the Hussites (now called Piccards) for nearly a century, and allowed complete freedom of conscience to practically all sorts of beliefs. Naturally from then on a continuous stream of Anabaptists moved toward this "promised land," from Tyrol as well as from other Hapsburg lands, but also from South Germany, Bavaria, Württemberg, Hesse, and even from Switzerland.

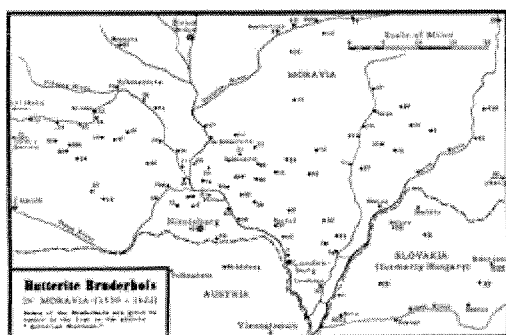
In 1528 the nonresistant group, called "Stäbler" (staff-bearers), moved away from Nikolsburg, then the center of the opposing group, the "Schwertler" (sword-bearers, the Hubmaier followers), who, however, soon died out. Compelled by the emergency situation, the need of taking care of the many indigent brethren, they pooled all their possessions and money in the manner of the first church in Jerusalem. But this act was at first not understood as a definite step toward complete community of goods comprising both consumption and production. This development came but slowly step by step. The first leader was Jacob Wiedemann, the "one-eyed one"; later leaders were Siegmund Schützinger, Jörg Zaunring, and Gabriel Ascherham (for details see Moravia, Nikolsburg, also Auspitz and Austerlitz). The groups around 1529-1533 lived by no means in brotherly harmony; local quarrels over leadership and form of community-life marred these first years in Moravia. Jakob Hutter, an Anabaptist from Tyrol who had visited the Moravian brotherhoods in 1529, and who worried much about these conditions, first sent his emissary, Jörg Zaunring, but eventually decided to leave Tyrol and to try for himself to settle these disputes and rivalries, and to establish more evangelical foundations. Details of this intricate story cannot be told here, but it soon



Map 1: Hutterite Bruderhofs in Moravia, Slovakia & Transylvania.
Mennonite Encyclopedia, v. 2, p. 858.

became obvious that Hutter was by far the strongest leader of all. In 1533 the evangelical (nonresistant) Anabaptists of Moravia broke up into three groups: (a) Those who accepted Jacob Hutter's leadership and (according to his organization) complete community of goods, called themselves from now on *Hutterische Brüder*. Hutter, himself a very strong prophetic and charismatic leader, had given to this group such definite foundations that it could survive and, in spite of many ups and downs, preserve its basic principles through more than four centuries, (b) The Philippites, named after Philipp Plener or Blauärmel, a Württemberger, This group left Moravia already in 1535 during the first bitter days of persecution. They returned through Austria to South Germany. On their way many were imprisoned in Passau (see Ausbund), while others decided to stay in Upper Austria where still in the 1530s Peter Riedemann visited them and managed eventually a merger with the Hutterian Brethren. This group stressed the suffering church in particular and with it *Gelassenheit* (see also Hans Haffner). (c) The Gabrielites, named after Gabriel Ascherham. They, too, soon moved out of Moravia back to Silesia, Ascherham's home country. But soon they became disappointed with their leader, who tended more and more toward a vague spiritualism. Between 1542 and 1545 most of these Gabrielites returned and likewise merged with the Hutterites. (The doctrinal basis for this is contained in a document inserted in the *Geschicht-Buch*, Wolkan, 197-200, "Der Gabrieler Vereinigung mit uns.")

Other groups of evangelical Anabaptists in Moravia who did not accept community of goods were given the general name "Swiss Brethren," even though they did not come from Switzerland. Also a small group of followers of Pilgram Marpeck were found in Southern Moravia under the leadership of Leopold Scharnschlager. Yet these groups later disappeared, while the Hutterian Brethren managed to maintain themselves through all early hardships and local persecutions.



Map 2: Hutterite Bruderhofs in Moravia, 1530-1622.

Mennonite Encyclopedia, v. 2, p. 860

into adjacent Slovakia (then a part of Hungary) where the influence of the Hapsburgs was still weaker, and where a good many of the lords belonged to the Reformed faith.

Jakob Hutter was a leader for only two years (1533-1535); he returned to Tyrol where eventually he too fell into the hands of his persecutors. In February 1536 he was martyred. Hans Amon thereupon became the *Vorsteher* or head bishop of the brotherhood, 1536-1542, being a strong and inspiring leader. In this time organized missionary activities of the brethren set in, perhaps the first such in all of Europe. Missioners (*Sendboten*) were sent out to many places (knowing quite well the fate ahead of them; 80 per cent of them died a martyr's death), and those in the throes of death were comforted by epistles and visiting brethren (e.g., the case of the 140 Falkenstein Brethren who were sent to Trieste to become galley slaves, 1539-1540). One of the strongest missionaries of this time was Peter Riedemann, who went more than once to Upper Austria and to Hesse. While in jail in Hesse (1540-1542), he drew up that outstanding document which from now on became the very symbolic book of the brotherhood, the *Account of Our Religion (Rechenschaft)* 1540 (printed 1565, and again in the 19th and 20th century). In 1542-1556 he shared the leadership of the brotherhood with Leonhard Lanzenstiel or Seiler.

While elsewhere persecution intensified (Anabaptism had died out by the middle of the 16th century in the Hapsburg domain except Tyrol; it declined in Bavaria and other German lands), in Moravia on the contrary it experienced now a kind of

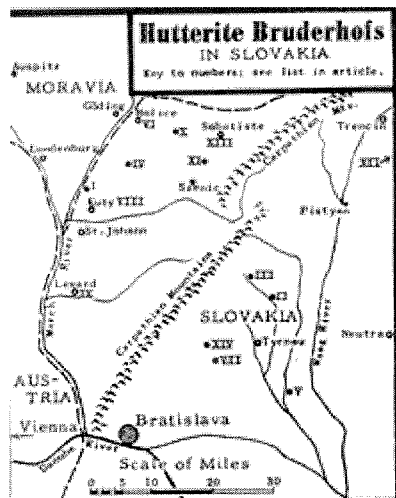
This may have been due to a large extent to a remarkable number of outstanding leaders: Ulrich Stadler of Tyrol, Hans Amon of Bavaria, Peter Riedemann of Silesia, Peter Walpot of Tyrol, Klaus Braidl of Hesse, not to mention the long array of other brethren, most of whom died as martyrs or suffered long years of imprisonment. Although "expelled" from Moravia more than once upon mandates by Ferdinand (the later emperor), they yet somehow succeeded in finding the sympathy of the manorial lords, who quickly recognized their value as craftsmen and tillers of the soil. Many of these lords were either Protestants or at least in sympathy with the Reformation, and proud of their quasi-independence from the government in Vienna. And thus Moravia remained the one stable place in this century of intolerance and suffering. In 1546 the Brethren also moved east across the border

flowering. This was particularly true during the reign of Emperor Maximilian II (1564-1576), himself rather in sympathy with Protestantism, hence averse to any harsh measures. The Brethren speak of the "Good Period" (about 1554-1565) and of the "Golden Period" (1565-1590 or 95). Although the Jesuits had been admitted in Hapsburg territories since about 1550-1560, they did not find full influence in Moravia until the end of the century. It is true that Nikolsburg had changed hands; the Dietrichsteins bought it in 1575, but even though they were more in sympathy with the Counter-Reformation, the Brethren could still persist here, too, relatively peacefully, until the coming of the Cardinal Franz von Dietrichstein in 1599, the very head of the Catholic party.



Hutterite family as illustrated in Erhard's 1588 *Historia*.

Scan courtesy Mennonite Church USA Archives-Goshen
X-31.1, Box 17/30



Map 3: Hutterite Bruderhofs in Slovakia

Mennonite Encyclopedia, v. 2, p. 861

During the Golden Period the Brethren, now well established all over southern Moravia and Slovakia, found a particularly strong leader in Peter Walpot, a Tyrolean, who led the group in 1565-1578, and whose activities added much to further consolidate the brotherhood. A number of regulations were drawn up, both for the general conduct of the brotherhood and for the different crafts or trades. The schools of the Brethren were organized on better defined grounds. Doctrinal and polemic writings (mostly anonymous) were drawn up (such as the great Article Book, the *Handbüchlein*, the book called *Anschlag und Fürwenden*, etc.). A rich correspondence with missionaries all over the countries of German tongue came in and went out (carefully recorded in a *Schreibstube* or *scriptorium*); the great *Geschicht-Buch* was then begun by Kaspar Braitmichel on the basis of archival material collected almost from the very beginning. In short, it was the peak of Hutterite history. It has been estimated that in Moravia and Slovakia together there existed at that time about one hundred Bruderhofs or farm colonies, with a population estimated at between 20,000 and 30,000. (Certain estimates go as high as 70,000, but that figure is most unlikely.) (See the accompanying maps.) While Anabaptism elsewhere (except for the Netherlands and Prussia) was on a sharp decline, in fact nearly

disappeared as an articulated movement in the latter half of the 16th century, in remote Moravia and Slovakia it was almost on its way to becoming a distinct denomination (were it not that the sect-principle, that is, brotherhood-living, continued to be dominant).

Very remarkable of that time were also contacts with the antitrinitarian Polish Brethren (Socinians) who in Racov (Poland) tried to set up their "New Jerusalem" (see Antitrinitarianism), somewhat along lines which they had been studying at the Moravian Hutterite communistic colonies. Visitors and correspondence witness to this contact which, however, never became very warm, due to basic differences both in doctrine and intellectual background.

Contacts with Swiss Brethren, in Switzerland and elsewhere, continued to be intensive; missionaries were sent out and a good number of Brethren from Switzerland and South Germany joined the church in Moravia. (The later bishop Ulrich Jausling, serving 1619-1621, had been such a Swiss newcomer.) Of particular interest was here a long letter (almost a tract) which the *Vorsteher* Klaus Braidl sent to a Swiss brother Christian Raussenberger in 1601 defending on Biblical ground the principle of community of goods. Also with the Prussian Mennonites around Elbing and Danzig contacts were obtained around the turn of the century. Even a settlement was attempted in Elbing though without success. In the meantime the peaceful period had come to an end, and severe trials were in store. (a) The Counter-Reformation became now the cry of the day. Whoever would not be converted to the Roman Church was to leave Moravia. Cardinal Franz von Dietrichstein gave the lead in that movement, supported by a most vigilant government in Vienna and two priests, Christoph Erhard and Christoph Andreas Fischer, in southern Moravia, who supplied the Catholics with polemic material (gross slanders), and cast suspicions of all kinds. They incited the hatred of the poor peasant population all around who naturally could not compete with large-scale rational farm economies (see Eysvogel and Jedelshauser). In short the situation became ever more precarious. Yet until 1622 they somehow managed to come through, although on a declining scale, (b) Turkish wars and invasions added to these internal

troubles. Emperor Rudolph II asked for war contributions, and Dietrichstein was to extort them from the Brethren (at one time no less than 20,000 fl. was asked). Needless to say, the Brethren very decidedly declined, accepting all the consequences. In 1605 Turks and their Hungarian allies plundered southern Moravia and many brethren were killed or dragged away into Turkish captivity (see Böger). Eventually (c) the event, later called the Thirty Years' War, 1618-1648, brought the Moravian establishments of the Brethren to a complete end. After the success of the Catholic forces at the White Mountain in 1620, all restraint was dropped; complete expulsion was ordered by Vienna. The *Geschicht-Buch* (570-571) reported that what they lost in inventory (corn, wine, cattle, linen and woollens, groceries, equipment, and furniture) amounted to about 364,000 florins not assessing any houses and grounds. And all this after only one year earlier (1621) a sum of 30,000 fl. had been taken away from the Brethren by methods of extortion and downright robbery.

With these events the brotherhood begins to show a sharp decline in activities and also in loyalty to the old principles, and even in number of members and colonies (in Slovakia there were only 15 colonies). Although Moravia was now lost, the Brethren could still withdraw to their Slovakian colonies, and after 1621 also to their new Bruderhof in Alvinc, Transylvania (today Rumania). In spite of continued great hardships, mainly through Turkish marauders, the Brethren carried on, and visitors were amazed by their industriousness and diligence (see Grimmelshausen). The brotherhood was fortunate enough in getting once more a bishop of outstanding qualities in leadership and spirituality, viz., Andreas Ehrenpreis, 1639-1662, the real leader already since 1630. He was born in a Moravian colony. His work was an effort to revive the brotherhood in many regards: the last mission work in Silesia (contacts with Schwenkfeldians) and Danzig (the Socinians were contacted) was carried out, although with rather moderate success. A short-lived colony was established in Mannheim in 1664. Internal discipline was re-established by strict regulations (see *Gemeindeordnungen*). And a rich literature was produced. Of particular value for posterity was also the new custom of writing down all sermons (called *Lehr und Vorred*). The amount of such manuscript material is amazing; there were about 250 such *Lehren* (some quite voluminous books about most books of the New Testament, and many of the Old Testament, mainly prophets, psalms, also about many apocryphal books and pseudepigrapha), and about as many *Vorreden* (shorter sermons). The *Klein-Geschichtsbueh* (204-221) brought excerpts from these sermons. One may safely say that the Hutterian Brethren of the mid-20th century continued the Ehrenpreis tradition at least as much if not more than any earlier tradition (e.g., that of Jakob Hutter). Ehrenpreis' *Gemeinde Ordnung* of 1651 was still in use, and the sermons of that period were the backbone of all spiritual life of the brethren in the 20th century.

After Ehrenpreis' death more tribulations made life in community of goods harder and harder until this core element of the Hutterites was partly abandoned, and a semiprivate or semicooperative form of economy was accepted (1685, 1695). The great misery of Turkish invasions with its looting (which the nonviolent Brethren could not stop in any way) impoverished the brotherhood to such an extent that they had to turn to their Dutch Mennonite "cousins" to ask for financial help. The Great Chronicle ends with the letter which Johann Riecker, the successor of Ehrenpreis, wrote to the "Gemeinden in Holland," 20 April 1665. It is known that the Doopsgezinde most generously responded (*Inv. Arch. Amst.* II, 419, a letter of thanks). Yet also this help could not prevent further troubles.

After the defeat of the Turks before Vienna (1683) and their expulsion from Hungary (1700), the Hapsburg government gained strength also in this newly conquered territory. And even though the 18th century was known as one of religious toleration, it was not the same for Hungary. Empress Maria Theresa (1740-1780) allowed the otherwise forbidden Jesuits to exert all means to convert non-Catholics back to the Roman Church. And what torture, dungeon, and executioners could not achieve in the 16th century, the Jesuits achieved, at least partly, in the 18th, mainly in Slovakia. Their old manuscript books were confiscated (1757-1763, 1782-1784); children were taken away from their parents; and the more important male members were put into monasteries until they either accepted instructions and were converted, or until they died. Catholic services were established at the Bruderhofs and every

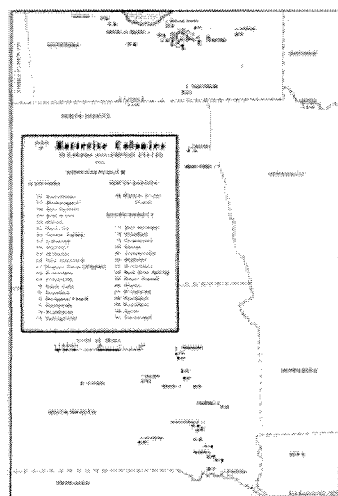


Map 4: Hutterite Bruderhofs in Ukraine,

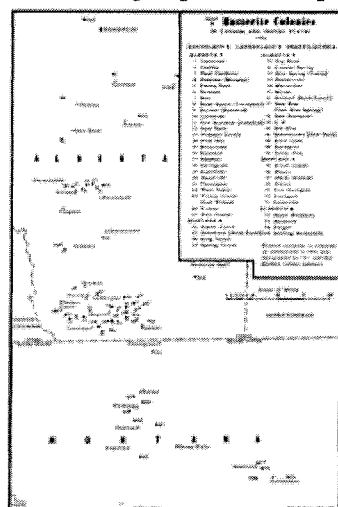
1770-1874

Mennonite Encyclopedia, v. 2, p. 861

one was compelled to attend. In short, externally the Hutterite population now turned Catholic, although in secret they continued to practice their old beliefs, likewise maintaining their cooperative enterprises. From then on the nickname *Habaner* became the general name for these people.



Map 5: Hutterite Colonies in Manitoba & the Dakotas, 1950s.
Mennonite Encyclopedia, v. 2, p. 863



Map 6: Hutterite Colonies in Alberta & Montana, 1950s.
Mennonite Encyclopedia, v. 2, p. 864

In Transylvania the Brethren had dwindled to scarcely more than a small group of perhaps 30 or 40 souls. Then Lutheran transmigrants from Carinthia to Transylvania (they arrived in 1756) came into contact with this remnant of Hutterite life, and felt immediately attracted by this form of Christian communism. They now joined the brotherhood, and thus brought about a rejuvenation of and rededication to the old principles. Naturally, persecutions, mainly by Jesuits, quickly set in here too. After a number of attempts to find other places the Brethren finally decided to flee Transylvania (1767, after a stay of 146 years), across high mountain passes almost without trails, and to enter Walachia (now Romania) where conditions looked favorable. Another Turkish War (against Russia) again brought hardships, and the great trek continued after three years. In 1770 at the Dniester River the Brethren were received by the Russian general Count Rumyantsov, who offered them an asylum on his own estate in the Ukraine (then a rather sparsely populated area). At Vishenka the Brethren finally settled down for about one generation. In 1802 the colony was transferred to Czarist crown land at Radichev, 10 miles north. It was Johannes Waldner (born in Carinthia) who was then the most outstanding *Vorsteher* of the brotherhood (1794-1824). It was he who between 1793 and 1802 wrote the second big chronicle of the Hutterites, the *Klein-Geschichtsbuch*, a work of great charm and refinement. J. Loserth called Waldner a genuine historian. He was also a genuine disciple of Jakob Hutter, who with all his strength opposed the threatening abandonment of the principle of community of goods, which one group under the leadership of Jacob Walter (formerly of Slovakia) carried out in 1818. This new Walter-group then settled down in southern Russia (Molotschna district, under the sponsorship of the Mennonite Johann Cornies), where for about 40 years it practiced private property. In 1859-60 some leader dared to re-establish communal life as of old, and soon the new Hutterite villages began to thrive. Then in 1870, universal military conscription in Russia brought an end to all former privileges, and the Brethren saw no other way out than again to migrate—in this case to emigrate to America.

The story of this migration is too long to be retold here in detail. After a trip of inspection and scouting (1873), all the Brethren decided to come to the United States, where they chose the prairie land of South Dakota for settlement (in scenery so similar to the steppe of Russia). They arrived in 1874, 1877, and 1879, settling down in complete community of goods in three colonies near Yankton.

According to these three settlements they are still today divided into the *Darius-Leut* (named after Darius Walter, their leader), *Schmiede-Leut* (after Michael Waldner, a blacksmith, their leader), and *Lehrer-Leut* (named after Jacob Wipf, called the *Lehrer*). The last group, when still in Russia, did not practice community of goods but began to do so in South Dakota. Those of their members who were disinclined, however, to accept this new-old form of living and wanted to stay in private ownership, later joined the group now called Krimmer Mennonite Brethren or also the General Conference Mennonites.

The colonies soon grew again under the favorable conditions of American democracy and its freedom, until new suffering occurred during World War I. Then super-patriots could not understand the nonresistant attitude of these Anabaptists, and a great number of young Hutterite conscientious objectors went through almost unbelievable hardships in federal prisons. Two men died there on account of exposure and privations. At that point the Brethren decided to move on to Canada where exemption from military service was granted. They located in southern Alberta, and south central Manitoba. However, one colony, the original one at Bonhomme, remained in South Dakota, and

several new ones have been re-established there, while others were established in north central Montana from Alberta.

In the 1950s the brotherhood was still growing, and in general their young people stayed loyal to their group. In 1954 they had close to 120 farm colonies (Bruderhofs) with almost 10,000 souls (between 50 and 150 souls per colony). Community of goods was practiced everywhere, rather strictly, and seemed to result in thrift and general health, both physical and moral. By and large the customs of old were observed, and this reminded the visitor occasionally of similar Amish attitudes. Although the young people learned English in their schools (on each Bruderhof), they yet spoke exclusively German at home. Since the days of Ehrenpreis (17th century), mission work was abandoned. At their services they read the sermons of old, and did not allow any new ones. The use of farm machinery, cars, telephone, and electric light was accepted, but otherwise they shared very little in modern American civilization. They continued to copy their manuscript books by hand (in fine penmanship). Only the two Chronicles and their hymnbook had been printed, together with Riedemann's *Rechenschaft* of 1540 and Ehrenpreis' great *Sendbrief* of 1652.

The story of the New Hutterite group (Eberhard Arnold-Leut), originating in Germany in the 1920s, which joined the brotherhood around 1930, and in the 1950s was settled in Paraguay, England, and also in New York State at Rifton (Woodcrest), cannot be told in this article (see Eberhard Arnold, and Society of Brothers).

Likewise, this article cannot describe in any way the inner life of the Brethren or their external organization; for these purposes compare the following articles: Bruderhof, Community of goods, Ceramics, Folk Arts, Economic History of the Hutterian Brethren, Education — Hutterite, Epistles — Hutterite, as well as articles on leaders such as Hutter, Amon, Riedemann, Walpot, Braidl, Ehrenpreis, and on their books, Article Book, Chronicles, Handbüchlein, Rechenschaft, Liederbuch.

Finally also the following articles should be consulted: Gemeindeordnungen, regarding their regulations and discipline, Marriage, Medicine among the Hutterites, dealing with their barber-surgeons and physicians, Sermons—Hutterite, and naturally also the article Habaner which gives details about those who had turned Catholic in the 18th century.

List of Hutterite Bruderhofs through the 1950s

Table 1: Moravia, 1529-1622

(According to E. Crous, *Mennonitisches Lexikon* III, 420-422.

For location of the Bruderhofs see the numbers 1-85 on Map 2)

1. Alexowitz (Alecowitz, Olkowitz)
2. Altenmarkt (Zierotin, 1545)
3. Auspitz
4. Austerlitz
5. Bergen (Pergen)
6. Bilowitz (Billowitz, Pillowitz) (1545)
7. Birnbaum
8. Bisenz (Bisenz) (Zierotin, 1545)
9. Bogesch (Bogesitz/Bogenitz)
10. Bohntitz (Bawd tz/Bochtitz-Pochtitz) (1546)
11. Boretitz/Borzetitz (Paraditz) (1545)
12. Budespitz/Butschowitz (Bucovic, Pudespitz) (1536)
13. Budkau (Budkaw)

14. Czermakowitz (Schermankowitz)
15. Damborschitz/Damborzitz (Dämberschitz) (Kaunitz, 1550)
16. Eibenschitz (Lipa)
17. Eihis
18. Frätz/Wratzow (Niary von Bedek, 1547)
19. Frischau (1581)
20. Gobschitz/Gubschitz (1545)
21. Göding (Hodonin) (Lipa, 1545)
22. Gurda/Gurdau
23. Herspitz (Gerspitz)
24. Hosterlitz
25. Hrubschitz (Rupschitz) (1546)
26. Jamnitz
27. Jemeritz (Jemeritz/Jaronowitz)
28. Kanitz
29. Kobily/Kobyli (Kobelitz)
30. Kostl/Kostel (Gostal) (Zierotin)
31. Kreuz (Creutz) (Lipa, 1565)
32. Kromau (Lipa, 1540)
33. Landshut (Zierotin, 1565)
- 33a. Lettnitz/Letonitz (Lettonitz)
34. Lundenburg (Breclav)
35. Milotitz/Millotitz
36. Mistrin/Mistrin
37. Moskowitz (Maskowitz)
38. Muschau
39. Napagedl (Napajedl) (Zierotin, 1545)
40. Nembschitz/Klein Niemtschitz (east of Auspitz)
41. Nembschitz/Klein Niemtschitz (near Prahlitz) (1562)
42. Nemschau/Niemtschau (Niemtscha) (Kaunitz, 1560)
43. Neudorf near Lundenburg (Zierotin, 1570)
- 43a. Neudorf, Hungarian-Ostra district (Liechtenstein, 1570)
44. Neumühl (Liechtenstein, 1558)
45. Nikolsburg (Mikulov) (Liechtenstein, Maximilian II, Dietrichstein, 1556)
46. Nikolschitz/Nikoltschitz (Zierotin, 1570)
47. Nusslau (Nuslau) (Zierotin, 1583)
48. Paulowitz/Pawlowitz (Lipa, 1545)
49. Pausram (Zierotin, 1538)
50. Pohrlitz (Zierotin, 1581)
51. Polau/Pollau
52. Polehraditz (Bellerditz, Pettertitz) (1559)
53. Popitz/Poppitz (1537)

54. Pribitz/Przibitz (Zierotin, 1565)
55. Pruschank/Pruschaneck
56. Pulgrams/Pulgram (1538)
57. Puslawitz/Bohuslawitz (Postlawitz) (1546)
58. Rackschitz/Rakschitz (Lipa, 1545)
59. Rakowitz (Räkowitz/Rakwitz) (Lipa, 1540)
60. Rampersdorf (Zierotin)
61. Rohatetz
62. Ropitz/Rossitz (Pernstein, Lipa, Zierotin)
63. Saitz (Lipa, 1540)
64. Schaidowitz/Ziadowitz (1553)
65. Schaikowitz (Schaickowitz/Ceikowitz) (1545)
66. Schäkowitz (Schäckowitz/Schakwitz) (Lipa, 1533)
67. (Klein-) Selowitz/K1. Seelowitz
68. Skalitz (Gallitz) (1563)
69. (Klein- or Gross-) Steurowitz
- 69a. Stigonitz/Stignitz
70. Swatoborschitz/Swatoboritz
71. Swetlau
72. Tannowitz (Abtei Kanitz, Thurn)
73. Taykowitz/Taikowitz
74. Tracht (1558)
75. Tscheitsch/Ceitsch (Schenkthof)
76. Turnitz-Durdenitz
77. Urschitz/Uhrzitz (Kaunitz)
78. Voit(e)lsbrunn (1557)
79. Watzenowitz (Wacenowitz) (Zierotin)
- 79a. Weisstätten
80. Welka-Hulka (Zierotin, um 1560)
81. Wernslitz (Wemslitz/Weimis(ss)litz)
82. Wessely (1546)
83. Wischenau
84. Wisternitz
85. Wostitz (Thurn, 1567)

Table 2: Slovakia, 1545-1762

(According to E. Crous, *Mennonitisches Lexikon* III, 423.
For location of the Bruderhofs see the numbers I-XIV on Map 3)

- I. Broczko (Protzka; Neutra) (1547)
- II. Dejte (Dechtitz; Oberneutra)
- III. Dobravoda (Gutenwasser; Oberneutra)
- IV. Egbell (Neutra)

- V. Farkashida (Farkenschin; Pressburg) (1622)
- VI. Holics (Holitsch; Neutra)
- VII. Kosolna (Kesselsdorf; Pressburg)
- VIII. Kúty (Gätte; Neutra) (1550)
- IX. Lévárd Velky-Levary (Gross-Schützen, Lewär; Pressburg) (1588)
- X. Pobudin (Popadin, Popodin; Neutra) (Bakisch de Lák)
- XI. Rovenszko (Rabenska; Neutra) (1622)
- XII. Soblaho (Soblahov, Zobelhof; Trentschin) (Illés-häzi, 1622)
- XIII. Sobotište (Freischütz, Sabatisch; Neutra) (1546)
- XIV. Unter Nussdorf (Deutsch-Nussdorf; Pressburg) (1548)

Table 3: Moravia, by manorial estates, 1619-1622
 (According to Fr. Hruby, *Die Wiedertäufer in Mähren*, Leipzig, 1935)

- 1. *Lundenburg-Billowitz*: Lundenburg, Altenmarkt, Gostal Ober- and Nieder-Haus), Pillowitz, Rampersdorf
- 2. *Seelowitz*: Eibes (auch Meubes), Nikolschitz, Nussla, Pausram, Pribitz, Poherlitz
- 3. *Austerlitz*: Austerlitz and Gerspitz
- 4. *Nikolsburg*: Nikolsburg and Tracht
- 5. *Steinitz*: Dämberschitz
- 6. *Kanitz*: Klein-Niemtschitz (Ober- and Unterhaus)
- 7. *Landshut*: Landshut
- 8. *Lettonitz*: Lettnitz
- 9. *Skalitz*: Gallitz
- 10. *Wischnau*: Wischnau and Stignitz
- 11. *Tscheikowitz*: Schäkowitz (Schaikowitz) and Prutschan
- 12. *Bochtitz*: Pochtitz
- 13. *Frischau*: Frischau
- 14. *Göding*: Göding and Koblitz
- 15. *Mähr. Kromau*: Maskowitz and Oleckowitz
- 16. *Milotitz*: Wäzenobis
- 17. *Uhritz*: Urschitz
- 18. *Wesseli*: Wessela
- 19. *Ziadowitz*: Schädewitz
- 20. *Ungarisch-Ostra*: Neudorf
- 21. *Eisgrub*: Neumühl
- 22. *Ober-Tannowitz*: Tannowitz
- 23. *Tulleschitz*: Schermankowitz
- 24. *Wostitz*: (Wostite), Weisstätten
- 25. *Polehraditz*: Pellertitz
- 26. *Tawikowitz*: Teikowitz

Table 4: Transylvania

1. Alvinc, 1621-1767
2. Kreuz, 1761-1767
3. Stein, 1761-1767

Table 5: Ukraine

1. Vishenka (1770-1802)
2. Raditcheva (1802-1842)
3. Hutterthal (1842-1857)
4. Hutterdorf (2) (1859-1874)
5. Johannisruh (1864-1877)
6. Sheromet (1868-1874)
7. Neu-Hutterthal or Dabritcha (1866-1875)

Table 6: Germany

Rhönbruderhof (1920-1937)

Table 7: Liechtenstein

Almbruderhof (1934-1938)

Table 8: England

1. Cotswold (1936-1940)
2. Wheathill (1942-)

Table 9: Paraguay

1. Primavera (3), (1940-)

Table 10: North America, 1950, by branches

(According to J. W. Eaton, "The Hutterite Mental Health Study,"
Mennonite Quarterly Review 25 (1951): 17-19.

For location of the Bruderhofs see the numbers 1-91 on Maps 5 & 6)

Name & Address of Colony

Yr. Population

*Settled 1950***DARIUSLEUT, ALBERTA**

1. Camrose, Camrose	1949	83
2. Cayley, Cayley	1937	80
3. East Cardston, Cardston	1918	81
4. Ewelme, Macleod	1928	69
5. Fairview, Ponoka	1949	75
6. Granum, Granum	1930	75
7. Holt, Irma	1949	57
8. Tschetter, Irricana	1948	76
9. New Rosebud, Crossfield	1944	78
10. Lakeside, Cranford	1935	91
11. Beiseker, Beiseker	1926	65
12. New York, Maybutt	1924	110
13. Pincher Creek, Pincher Creek	1926	85
14. Pine Hill, Penhold	1948	86
15. Riverside, Fort Macleod	1933	86
16. Rosebud, Redland	1918	187
17. Sandhill, Beiseker	1936	114
18. Springvale, Rockyford	1918	77
19. Stahlville, Rockyford	1919	98
20. Stand Off, Macleod	1918	76
21. Thompson, Glenwood	1918	76
22. West Raley, Cardston	1918	117
23. Willow Creek, Stettler	1949	89
24. Wilson Siding, Lethbridge	1918	140
25. Wolf Creek, Stirling	1924	76

DARIUSLEUT, MONTANA

26. Ayers Ranch, Grass Range	1945	54
27. Deerfield, Danvers	1947	65
28. King Ranch, Lewistown	1935	61
29. Spring Creek, Lewistown	1945	26

LEHRERLEUT, ALBERTA

30. Big Bend, Woolford	1920	129
31. Crystal Spring, Magrath	1937	117
32. Elmspring, Warner	1929	177
33. Hutterville, Magrath	1932	155
34. Macmillan, Cayley	1937	127
35. Miami, New Dayton	1924	103
36. Milford, Raymond	1918	134
37. New Elmspring, Magrath	1918	115
38. New Rockport, New Dayton	1932	113
39. O.K., Raymond	--	96

40. Old Elm, Magrath	1918	151
41. New Dale, Queenstown	1950	60
42. Rock Lake, Wrentham	1935	89
43. Rockport, Magrath	1918	100
44. Sunny-Site, Warner	1935	186

LEHRERLEUT, MONTANA

45. Birch Creek, Valier	1947	95
46. Miami, Pendroy	1948	112
47. (New) Milford, Augusta	1945	105
48. Miller Ranch, Choteau	1949	100
49. New Rockport, Choteau	1948	101
50. Rockport, Pendroy	1947	100
51. Hillside, Sweet Grass	1950	?

UNAFFILIATED COLONIES, ALBERTA

52. Felger, Lethbridge	1924	25
53. Hofer Brothers, Brocket	1920	15
54. Monarch, Monarch	1942	31
55. Stirling Mennonite, Stirling	1944	30

SCHMIEDELEUT, MANITOBA

56. Barickman, Headingly	1920	151
57. Blumengard, Plum Coulee	1922	132
58. Bon Homme, Benard	1918	108
59. Elm River, Newton Siding	1934	153
60. Huron, Benara	1918	193
61. Iberville, Headingly	1919	101
62. Janes Valley, Starbuck	1918	128
63. Lakeside, Headingly	1946	94
64. Maxwell, Headingly	1918	86
65. Milltown, Benard	1918	54
66. New Rosedale, Portage la Prairie	1944	155
67. Poplar Point, Poplar Point	1938	93
68. Riverdale, Gladstone	1946	98
69. Riverside, Arden	1934	98
70. Rock Lake, Gross Isle	1947	85
71. Rosedale, Elie	1918	128
72. Sturgeon Creek, Headingly	1938	118
73. Sunnyside, Newton Siding	1925	93
74. Waldheim, Elie	1935	121
75. Springfield, Vivian	1950	83

SCHMIEDELEUT, NORTH DAKOTA

76. Forest River, Fordville	1950	?
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SCHMIEDELEUT, SOUTH DAKOTA

77. Bon Homme, Tabor	1874	58
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78. Glendale, Frankfort	1949	97
79. Gracevale, Winfred	1948	71
80. Huron, Huron	1944	74
81. Jamesville, Utica	1937	107
82. Maxwell, Scotland	1949	72
83. Millerdale, Miller	1949	54
84. New Elm Spring, Ethan	1936	102
85. Pearl Creek, Iroquois	1949	94
86. Platte, Academy	1949	68
87. Riverside, Huron	1949	48
88. Rockport, Alexandria	1934	84
89. Rosedale, Mitchell	1945	92
90. Spink, Frankfort	1945	94
91. Tschetter, Olivet	1942	94

CONVERT COLONIES**ONTARIO**

92. Colony Farm of the Brethren, Bright	1941	46
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SOCIETY OF BROTHERS**ENGLAND**

93. Wheathill Bruderhof, Bradon, Bridgeworth, Salop	1942	165
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PARAGUAY

94. Sociedad Fraternal, Primavera- Alto	1942	
95. Isla Margarita, Primavera Alto	1942	800
96. Loma Hobby, Primavera Alto	1942	

URUGUAY

97. Montevideo		?
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NEW YORK (State)

Woodcrest, Rifton	1954	135
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**Table 11: Summary of Hutterite Population
By Census, by Kinship Group and Location, 1950s**

	Total	
Dariusleut		
Alberta	2,247	
Montana	206	2,453
Lehrerleut		
Alberta	1,852	
Montana	613	2,465
Schmiedeleut		
Manitoba	2,272	
South Dakota	1,209	3,481

Unaffiliated colonies

Alberta	101	101
Total, Kinship Colonies		8,500
Total, Convert Colonies and Society of Brothers (est.)		1,100
Total No. of Hutterites		9,600

SUMMARY OF HUTTERITE POPULATION CENSUS (1950)**BY LOCATION**

Montana	819
South Dakota	1,209
Alberta	4,200
Manitoba	2,272
Ontario	46
England	165
Paraguay (est.)	500
Total	9,211

Addenda 1955: The above lists and maps correspond to the situation around 1950. From 1950 until early 1955, 14 new kinship colonies were established. The population in these 4 1/2 years increased by more than 1,400 souls to a total of close to 10,000. These new colonies were (according to Rev. Peter Hofer, James Valley):

Dariusleut, Alberta

- 98. Pibroch, Pibroch
- 99. Scotford, Fort Saskatchewan

Lehrerleut, Alberta

- 100. Acadia Valley, Oyen
- 101. New Milford, Winnifred
- 102. Rosedale, Etzikom
- 103. Springside, Duchess

Lehrerleut, Saskatchewan

- 104. Bench, Shaunavon
- 105. Cypress, Maple Creek
- 106. Slade Colony, Tompkins

Lehrerleut, Montana

- 107. Glacier, Cut Banks

Schmiedeleut, Manitoba

- 108. Bloomfield, Westbourne
- 109. Crystal Spring, St. Agathe
- 110. Oak Bluff, Morris

Schmiedeleut, South Dakota

- 111. Blumengard, Wecota

The colonies of the Society of Brothers (Paraguay, etc.) had grown in the same period to more than 1,000 souls.

Note for the Maps:

Rev. David Decker, Tschetter Colony, South Dakota; Rev. Paul Gross, Pincher Creek Colony, Alberta; Rev. Peter Hofer, James Valley Colony, Manitoba; Rev. Joseph Waldner, Springfield Colony, Manitoba; and Rev. John Würz, Wilson Colony, Alberta, assisted in preparing a list of Hutterite colonies and determining their location. The maps were prepared under the direction of Dr. Joseph W. Eaton, Dept. of Sociology and Anthropology, Wayne University, Detroit, Mich., with the assistance of Evelyn Plaut; they were drawn by R. A. Morwood of the Dept. of Geography at Wayne University.

The first exhaustive list of Hutterite Bruderhofs in Europe with locations (concerning Moravia and Slovakia, however) was that prepared by E. Crous and published in 1953 in connection with the article *Rabenska* in the *Mennonitisches Lexikon* (Installment 39, pp. 418-23) where two maps were also given, prepared by Dr. Gerhard Wöhlke of the Geographical Institute in Göttingen on the basis of the Austrian Spezialkarte 1:75,000, published 1869-1888 by the K. K. Militärgeographisches Institut. The Crous lists are here reproduced, but new maps were prepared by Dr. Robert Friedmann, two of which are based on the *Mennonitisches Lexikon* maps. The first two lists contained all known Bruderhofs of the 16th and 17th centuries, without indication as to the date of dissolution. They therefore do not reveal how many were in existence at any one time, although most were in existence in the "Golden Age" ca. 1590. The only such list is the third one, which names the Bruderhofs in existence in Moravia, 1619-1622, 1622 being the date when all were expelled from the country.

J. Loserth published the first list of Bruderhofs in his *Communismus* (1894) p. 246. This list he published in *Mennonitisches Lexikon* (1931) Haushaben, slightly revised, where 88 locations are named. Fr. Hruby published a list of 43 Bruderhofs in existence in Moravia in 1619-1622, in his *Wiedertäufer in Mähren* (Leipzig, 1935), which is reproduced as list no. 3 above. He reported that a considerable number of Bruderhofs were destroyed in 1605. According to Hruby most of the Bruderhofs were in Czech nationality areas; only 9 of the 43 listed areas were in German nationality areas.

Zieglschmid's list of North American Bruderhofs (*Klein-Geschichtsbuch*, 677-80) contained only 64, although it was not quite exhaustive. He reported (p. 471) the growth in numbers as follows: 1878 (3), 1900 (10), 1915 (17), 1926 (29), 1944 (57), 1947 (64). Before 1918 all American Bruderhofs were in South Dakota. The first Canadian Bruderhofs were established in Manitoba and Alberta in 1918, when a mass migration occurred. Zieglschmid (p. 472 f.) gave a genealogical chart of the origin of the North American Bruderhofs of the Schmiedeleut and Dariusleut in existence in 1947. -- RF

1989 Update

The Hutterian Brethren practice community of goods, as first established in Moravia in 1529 and re-established by Jakob Hutter in 1533 according to the example of the first church in Jerusalem (Acts 2:44), "And all that believed were together, and had all things in common." The basic beliefs and way of life, including community of goods, are the same today as when the movement began.

In 1990 there were about 353 Hutterite colonies with a population of more than 35,000. They were situated in British Columbia, Alberta, Saskatchewan, Manitoba, Washington, Montana, North Dakota, South Dakota, Minnesota, Pennsylvania, New York, Connecticut, England, and Japan.

The Hutterians in Japan began as a small group of Japanese Christians in 1969. They had all things in common and in a worldwide search for other groups living according to the gospel and Acts 2 and 4, their leader, Izeki, visited the Hutterian Brethren. He was baptized at Wilson Siding Bruderhof in 1975 and confirmed as Servant of the Word two years later.

The Hutterians who fled to the United States from Russia in the 1870s and moved to Canada after World War I because of hostility and mistreatment on account of their conscientious objection against military participation, encountered fresh discrimination following the outbreak of World War II and in subsequent years. The Hutterians refused to join any branch of the military forces, but accepted alternative service under civilian jurisdiction.

In 1942 the Alberta legislature passed an act preventing the Hutterites from buying land if the site was closer than 40 miles (65 km) from an existing colony, and the amount of land was limited to not more than 6,400 acres (2600 hectares). In 1960 the law was amended. New colonies were formed in Montana in 1948 and in Saskatchewan in 1952.

In Manitoba attempts were made to introduce restrictive legislation. Fearing restrictions like those in Alberta, a "gentleman's agreement" with the Union of Manitoba Municipalities stipulated the location of no more than one or two colonies per municipality and at least 10 miles (16 km) apart. In 1971 this agreement was terminated.

The *Schmiedeleut* (Manitoba and Dakota colonies) set up their own mutual insurance in 1980. The other two groups do not insure, but depend upon intercolony mutual aid when a fire or disaster strikes. Sizable donations are given every year to local funds and to the disaster fund of the Mennonite Central Committee. The Dakota colonies formed a health or hospital insurance fund while the Canadian colonies participate in provincial health plans.

Hutterian children attend kindergarten (age 2-5), and elementary school (age 6-16). Normally the colony supplies the building, heating, and the maintenance costs. The local school division and board selects and pays the salary of the teachers, administers the school and, in most cases, pays a small rent for the building. In the past 10 years a number of colonies which have experienced difficulties in acquiring teacher grants have educated their own members as qualified teachers. It is also felt that a colony's own teacher will offset the worldly influence of the outside teacher. In Manitoba the Hutterite English teachers formed an association which provides inservice training sessions geared to the colony teacher's needs.

The children also receive two hours of German instruction daily from their own German teacher. The Dariusleut and Schmiedeleut have German school from October to May, while the Lehrerleut have it from September to June. Training sessions of two to three days per year for German teachers have been held for 10 years in Manitoba and South Dakota. Many of the teachers have replaced the Tyrolean dialect with the use of standard (high) German as the language of instruction.

The Hutterite Education Committee, along with other German teachers, has developed a history course for use in English and German schools. Other materials and new books have been introduced on hymnology, grammar, literature, etc. Many schools have copying and printing machines. A bookstore at James Valley Bruderhof in Manitoba stocks most school and church materials as well as books in English and German. German schools in Manitoba colonies received sizable cultural grants from both federal and provincial governments for the retention of language, printing of cultural or historical books, and training sessions.

By the 1970s, mission work was practiced to a small extent. Delegates have been sent to Germany, England, Paraguay, Japan, and, together with Hutterian Brethren from New York and England, to Israel, Czechoslovakia, and New Zealand.

The Hutterian Brethren communities located in New York State, Pennsylvania, Connecticut, and England had their origins in the Bruderhof founded in Germany in 1920 through Eberhard Arnold and Emmy Arnold, which united in 1930 with the Hutterian Brethren in North America. Because of persecution in National Socialist Germany, the Cotswold Bruderhof was established in England in 1936. The name *Society of Brothers* (known as Hutterians) was adopted. The members were largely English and German, living in harmony and giving a witness for peace. When World War II began in 1939, irrational suspicions grew in the surrounding English population, and hostile actions, provoked by the war atmosphere, took place. To prevent the division of the community through the possible internment of the German members, the Bruderhof's members decided to emigrate. The British government was sympathetic to the dilemma of the community and consented. In spite of affidavits of support by the Hutterian Brethren in Canada and the United States, immigration into these countries proved impossible at that time.

The Bruderhof emigrated to Paraguay with the help of the Mennonite Central Committee and with the same privileges as the Mennonites. A branch colony was established in Uruguay. In South America the communities were named *Sociedad Fraternal Hutteriana* until the break with the Hutterians in North America (1955-56, see below) from which date their name was *Sociedad de Hermanos* (1956-61). Daughter communities founded in England and North America were known as *Society of Brothers* until the time of reuniting with the Hutterians in 1974. From then on the name *Hutterian Society of Brothers* was used until 1985, when it was decided to be identified simply as *Hutterian Brethren*, reflecting their unity with the older Hutterian Bruderhofs in the western United States, Canada, and Japan.

During the time of departure from England to Paraguay in 1940-41 and afterwards, new people wished to join the community but the government would not permit them to leave England. For this reason the *Wheathill* Bruderhof (1942-62) was started in Shropshire. To extend the outreach, the *Bulstrode* Bruderhof (1958-66) was founded near London.

After the war the Bruderhof communities felt a longing to start again in Germany and sent several members to make a beginning on the Hohenstein (1955) near Nürnberg, and later in the *Sinntal* Bruderhof (1955-61) near Bad Brückenau.

Members of the Bruderhofs in South America were sent on a number of journeys to North America, beginning in 1949, to ask for financial help, mainly for the medical services to their Paraguayan neighbors, the majority of whom lived in poverty. On these journeys they met many friends who were also seeking for a life of brotherhood. This eventually led to the beginning of the *Woodcrest* Bruderhof (1954-) near Rifton, NY. New people joining and the members moving from the other Bruderhofs made it necessary to start two new places: *Oak Lake* (1957), later renamed *New Meadow Run* (1965-) in Farmington, PA, and *Evergreen* (1958), later renamed *Deer Spring* (1975-) in Norfolk, CT. For the outreach in Europe the communities in North America started the *Darvell* Bruderhof (1971-) in Robertsbridge, England, south of London. Because many newcomers and most of the grown-up children of the Bruderhof families joined the community it became necessary to start the *Pleasant View* Bruderhof (1985-) in Ulster Park, NY.

The basis of all relationships between the individual members and between the different communities in all spheres of life is: Love God above everything, and love your fellow human beings as yourself -- set your mind and heart on God's kingdom and his justice before anything else, and all the rest will come to you as well. This love and justice led to complete economic sharing, as it was with the early Christians in Jerusalem (Acts 2 and 4).

The example of the early church shows that true community is a fruit of the spirit of God alone, and not of human ideas and planning. This truth was experienced by the Bruderhofs in a series of crises which started after the death of Eberhard Arnold in 1935 and came to a head in the 1960s, when their unity collapsed like a house built on sand. The cause of these crises lay in the shift of the spiritual center from the personal relationship with the living Christ to human ideals of community. The ensuing situation should be seen in the light of Paul's warning to the Ephesians (6:12): our fight is not against flesh and blood, but against spiritual powers. God does not quarrel with people (Genesis 6:3), but withdraws his Spirit when men and women tolerate the rule of other spiritual powers. Any such rulership causes disunity, a fact that Christendom has experienced many times and often confused with true plurality.

In their crises the Bruderhofs experienced disunity not only within and between communities in Paraguay, Europe, and the United States, but also between them and the older Hutterian communities in western North America (1955-56). The whole crisis brought about the loss of many members, and it became necessary to dissolve the Bruderhofs in South America and Europe and to gather in the North American communities to seek and find unity again.

Through God's grace, unity was given after serious searching of hearts and repentance, under the eldership of Johann Heinrich (Heini) Arnold. It opened the door for the return of former members and for the reuniting in 1974 with the older Hutterian communities in the West. This new unity has been deepened and strengthened by many visits between the western and eastern Bruderhofs. It also found expression in joint baptism meetings, weddings, and other mutual support, including the exchange of workers for the building up of new Bruderhofs (e.g., Darvell, Pleasant

View, Concord), teachers for Bruderhof schools, and practical help in other communal work departments.

The Hutterian Brethren have felt the urge to share this newly given unity with others. Since Christ's message is only believable when its messengers are themselves united (Jn 17:21), they sought this unity in the Spirit of Christ with other movements and individuals who seek it too. With this intention, brothers and sisters from both eastern and western Bruderhofs participated jointly in various meetings and conferences, sometimes together with Mennonites, with other Christian and Jewish (Kibbutz) community movements, and with seeking people in Germany, Switzerland (1984), Canada and Israel (1985), Pennsylvania (at a Mennonite Historical Society meeting in Lancaster, 1986), South Tyrol (at the *Täufertagung* in the Puster Valley, 1986), and New Zealand (1987). In this spirit they also took part in a historic, first consultation of the following Radical Reformation movements: Waldensians, Hussites, Czech Brethren and Moravians, Anabaptists (including Mennonites and Hutterians), Quakers, and Church of the Brethren. This took place in Prague in 1986. Its purpose was to learn from the groups' respective histories what the radical message of Jesus means in the late 20th century.

Other journeys were undertaken to India, Sweden, Germany, the Dominican Republic, and Nicaragua. In addition, the Bruderhofs were able to increase their outreach through visiting prisoners and helping the hungry and poor in their neighborhoods, and through such agencies as the Mennonite Central Committee and Oxfam International in the wider world. The Plough Publishing House contributes to the outreach with its publications. Of special importance is the publication in 1987 of the first English edition of *The Chronicle of the Hutterian Brethren*, written in German by the brothers in the 16th and 17th centuries, recounting in detail the material and spiritual struggles and tribulations, the imprisonment and martyrdom, and also the wonderful protection of God that the communities experienced up to the year 1665.

The care for and education of children is seen by the Hutterian Brethren as a primary mission task. Here also the atmosphere of unity in the whole environment, especially between parents and teachers, is decisive.

Every member of the Bruderhof is willing to do any work as a service for the whole body (1 Corinthians 12:12-27). The brotherly atmosphere within and between the different work departments is more important than economic considerations. There is no differentiation in value between income-producing work departments, such as farming and industries (educational play equipment, furniture for schools and day care centers, equipment for the handicapped), and the many services needed for the daily life of all the members of the community and its guests, such as kitchen, laundry, sewing room, school, clerical work, historical archives, publishing, and medical work. The brothers and sisters who are responsible for the different departments are appointed unanimously by the community, as are the overall services of the Elder, Servants of the Word, stewards, work distributors, and housemothers. -- JHo, HMei & JVH

See also Bruderhof, Society of Brothers

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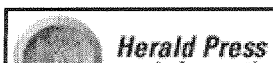
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Dariusleut

Dariusleut is the name of the smallest of the three Hutterite kinship groups that make up the total Hutterite brotherhood in North America. The other two are the Schmiedeleut and the Lehrerleut. On 31 December 1950, the Dariusleut had 29 colonies or Bruderhofs with a total population of 2,522—25 Bruderhofs in Alberta, and four in Montana. A complete list with census is given at the end of this article. The bishop (*Vorsteher*) in 1954 was John Würz of Wilson Siding Colony, Lethbridge, Alberta.

Until 1857 the entire Hutterite brotherhood had only one bishop or president and had been living in noncommunal form for 32 years since 1842 in a separate village, Hutterthal, in the Molotschna settlement about 12 miles (20 km) from Melitopol, Russia, near the Tashchenak estate of Johann Cornies. Elder George Waldner, ordained in 1846, desired to restore the communal form, but his endeavors led only to a division that frustrated his attempt. He made an actual attempt in 1857 at Hutterdorf near Orechov in Ekaterinoslav; it failed and he died shortly thereafter. Meanwhile three new Hutterite villages had been established: (1) Johannisruh (in 1853-1857), two and a half miles from Hutterthal, (2) Neu-Hutterthal (in 1857), 80 miles (125 km) northwest of Huttertal, (3) Dobritcha (location not clear). In Hutterdorf after Waldner's death three preachers were chosen. One of these, Michael Waldner, successfully established a communal Bruderhof in 1859 in one end of Hutterdorf village. A second preacher, Darius Walter, founded another Bruderhof in the other end of Hutterdorf in 1860. The third preacher finally joined the Walter group.

The two above Bruderhofs became in America in 1874-1875 the mother Bruderhofs of two groups, Schmiedeleut and Dariusleut. Tendencies toward establishing a communal Bruderhof in Johannisruh after 1864 failed to materialize. But in 1877 a few of the Johannisruh families, led by Jacob Wipf, one of the preachers there, left for South Dakota and established a third communal Bruderhof there. The remaining Hutterites from all the villages also emigrated to South Dakota, but did not establish Bruderhofs; they formed regular Mennonite congregations which ultimately all joined the General Conference Mennonite Church (the last in 1940).

The Michael Waldner group came to the United States in 1874 and settled Bon-Homme Colony near Yankton, South Dakota. With its descendants it has since been called the Schmiedeleut, since Waldner was a blacksmith (*Schmied*), Darius Walter's group also arrived in 1874, and in 1875 established the Wolf Creek Bruderhof, and have since been called the Dariusleut. In the 1880 census 137 souls were registered for this group. The third group, led by Preacher Jacob Wipf, left Johannisruh in 1877 and established the Old Elmspring Bruderhof near Parkston, SD. They were called Lehrerleut, because Jacob Wipf was a teacher in Russia and also in South Dakota.

The differences between the three groups are very minor, such as the wearing of buttons by the men of the Lehrerleut in contrast to the hooks and eyes of the other two groups. There are no differences in faith or practice and no breach of fellowship, but most marriages are among members of the same kinship group, as are likewise business contacts and visiting. Recently a general conference of all three groups was held in Manitoba. The Schmiedeleut Bruderhofs are all in South Dakota (one in North Dakota) and Manitoba, the Dariusleut mostly in Alberta with four in Montana, the Lehrerleut mostly in Alberta with seven in Montana. Each group is completely separate in ecclesiastical organization (having its own Vorsteher or bishop, and preachers) as well as in economic matters. The Lehrerleut left the Old Elmspring Bruderhof in 1932.

In the last few decades, a few Hutterites left Dariusleut colonies to form dissident colonies. The split usually was based on personality differences between some of the adults, but as the years went by, the dissidents have shown a tendency for rapid assimilation. One such group near Lethbridge formally severed its ties with the Hutterite group, which excommunicated them, and joined the Mennonite Church, forming the Stirling (MC) congregation in the Alberta-Saskatchewan Conference with 23 baptized members (1954) and John Hofer as preacher. Another group of a few families at Feiger Colony, near Lethbridge, also was not in good standing with the Hutterite Church, but no formal break had occurred by 1954.

Census of Dariusleut Bruderhofs (1950)

Name of Colony	Address	Founded	Population (1950)	Head Preacher
<i>Bruderhofs in Alberta</i>				
Camrose	Camrose	1949	83	Paul Hofer
Cayley	Cayley	1937	80	Paul A. Walter
East Cardston	Cardston	1918	81	Jacob Hofer
Ewelme (Murphy)	Macleod	1928	69	Joseph Hofer
Ferrybank	Ponoka	1949	75	Michael Wipf
Granum	Granum	1930	75	Martin R. Walters
Holt	Jarrow	1949	57	Peter S. Tschetter
Howl Ranch (Tschetter)	Irricana	1948	76	Jacob Tschetter
Husher (Rosebud)	Crossfield	1944	78	Christian Tschetter
Lakeside	Cranford	1935	91	Josepyh K. Wipf
New Rosebud (Rosebud)	Beiseker	1926	65	Paul S. Stahl
New York	Maybutt	1924	110	Jacob Hofer
Pincher Creek	Pincher Creek	1926	85	Paul Gross
Pine Hill	Penhold	1948	86	Peter Hofer
Riverside	Glenwood	1933	86	Lorenz R. Tschetter
Rosebud	Redland	1918	187	George Hofer
Sandhill	Beiseker	1936	114	Jacob K. Wurz
Springvale	Rockyford	1918	77	Michael M. Wurz
Stahlville	Rockyford	1919	98	David R. Waldner
Stand Off	Macleod	1918	76	Jacob Walter
Thompson	Glenwood	1918	76	Paul J. Tschetter
West Raley	Cardston	1918	117	Christian C. Waldner
Willow Creek (Red Willow)	Stettler	1949	89	Jacob S. Stahl
Wilson Siding	Lethbridge	1918	140	John M. Wurz
Wolf Creek	Stirling	1924	76	Joshua E. Hofer
<i>Bruderhofs in Montana</i>				
Ayers Ranch	Grass Range	1945	54	John A. Stahl
Deerfield (Bank Ranch)	Danvers	1947	65	Paul Stahl
King Ranch	Lewistown	1935	61	Joseph Stahl
Spring Creek	Lewistown	1945	26	Paul Walter

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Lehrerleut

Lehrerleut, one of the Hutterite kinship groups, so named because their founder, Jacob Wipf, was a teacher in Russia and also in South Dakota. His group of thirteen families (a few joined the other two groups in South Dakota on arrival) was the last to come from Russia to South Dakota, arriving in 1877, the other two, the Dariusleut and the Schmiedeleut, having come in 1874-1875. The Lehrerleut families all came from the village of Johannisruh, Molotschna, where they had not lived in community. In South Dakota they founded the Old Elmspring Bruderhof near Parkston, which they occupied until 1932. From this original single Bruderhof twenty-two colonies had sprung by 1950, for which statistics are given below. Although the Lehrerleut are organized as a unit with their own leader (*Vorsteher*), they differ from the other two kinship groups only in very minor points, such as the wearing of buttons by the men in place of hooks and eyes.

Census of Lehrerleut Bruderhofs -- 1 July 1957

<i>Lehrerleut Bruderhofs in Alberta</i>				
Name of Colony	Address	Founded	Population	Head Preacher 1957
Acadia Valley	Oyen	1952	86	Peter J. Entz
Big Bend	Woolford	1920	127	John J. Waldner
Crystal Spring	Magrath	1937	97	Peter A. Entz
Elmspring	Warner	1929	122	Michael J. Mändel
Handhill	Hanna	1956	85	Samuel S. Kleinsasser
Hutterville	Magrath	1932	115	John J. Waldner
MacMillan	Cayley	1937	84	Jacob J. Wipf
Miami	New Dayton	1924	128	Peter P. Hofer
Milford	Raymond	1918	95	John P. Wipf
New Dale	Queenstown	1950	92	Samuel S. Decker
New Elmspring	Magrath	1918	85	John J. Entz
New Milford	Winfred	1951	99	John J. Hofer
New Rockport	New Dayton	1932	102	John J. Wipf
O.K. Colony	Raymond	1934	153	Jacob J. waldner
Old Elmspring	Magrath	1918	98	Andrew J. Wurz
Rockport	Magrath	1918	125	John D. Hofer
Rooklake	Wrentham	1935	115	John A. Gross
Rosedale	Etzekom	1952	89	Michael M. Hofer
Springside	Duchess	1955	100	Joseph J. Waldner
Sunnyside	Warner	1935	135	Jacob M. Hofer
Total			2131	
<i>Lehrerleut Bruderhofs in Saskatchewan</i>				
Benck	Shaunavan	1949	95	Jacob J. Wipf

Cypress	Maple Creek	1950	50	Jacob J. Entz
Slade	Tompkins	1952	80	Andrew A. Wipf
Total			225	
Lehrerleut Bruderhofs in Montana				
Birch Creek	Valier	1947	125	Jacob A. Waldner
Glacier	Cut Bank	1950	115	Michael J. Entz
Hillside	Sweet Grass	1950	129	Andrew A. Wurz
Miami	Pendroy	1948	145	John P. Wipf
Milford	Augusta	1945	150	Joseph Kleinsasser
Miller Ranch	Choteau	1949	162	David D. Hofer
New Rockport	Choteau	1948	90	Peter D. Hofer
Rockport	Pendroy	1948	127	Joseph J. Waldner
Total			1043	

Thus the 1957 total of Lehrerleut Bruderhofs was 31, with a total population of 3,400. The elder of the Lehrerleut in 1957 was Peter D. Hofer.



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Schmiedeleut

Schmiedeleut, one of the three Hutterite kinship groups (the other two being the Dariusleut, and the Lehrerleut, so named because its founder, Preacher Michael Waldner, was a black smith (*Schmied*) in Russia. Michael Waldner was the first to re-establish communal living in Bruderhof form, which he did in 1859 in one end of the village of Hutterdorf in the Ukraine (see Dariusleut). The Waldner Bruderhof migrated to South Dakota in 1874 and settled the Bon Homme Colony near Yankton. This was the first Hutterite Bruderhof in America and is commonly, though wrongly, thought of as the mother Bruderhof of all Hutterites in America. The second kinship group, the Dariusleut, which was established in 1860 in the same Hutterdorf village in Russia, arrived in South Dakota later in 1874 and did not establish its first Bruderhof (Wolf Creek) until the next year, 1875. In the late 1950s the Schmiedeleut Bruderhofs in the United States were all in South Dakota, and those in Canada were all in Manitoba, and they were the only group having Bruderhofs in these two locations. Their leader or bishop was Peter Hofer, James Valley Colony, Starbuck, Manitoba, who was chosen in 1951. Following is a list of the Schmiedeleut Bruderhofs as they existed in 1957.

Census of Schmiedeleut Bruderhofs				
Name of Colony	Address	Founded	Pop. 1957	Head Preacher
<i>Schmiedeleut Bruderhofs in South Dakota</i>				
Bon Homme	Tabor	1874	90	Jacob Waldner
Glendale	Frankfort	1949	130	John Waldner
Gracevale	Winfred	1948	104	Sam Wipf
Huron	Huron	1944	135	Jacob Wollmann
Jamesville	Utica	1937	95	Paul Wurz
Maxwell	Scotland	1949	113	Joseph Hofer
Millerdale	Miller	1949	74	John Waldner
New Elm Spring	Ethan	1936	145	Sam Wollmann
Pearl Creek	Iroquois	1949	130	Michael Waldner
Platte	Academy	1949	102	Joseph Waldner
Riverside	Huron	1949	80	John Waldner
Rockport	Alexandria	1934	123	Dan Wipf
Rosedale	Mitchell	1945	114	Joseph Waldner, Sr.
Spink	Frankfort	1945	142	John Wipf
Tschetter	Olivet	1942	144	David Decker, Sr.
Clark	Raymond	1955	75	Fred Waldner
Blumengard	Wecota	1950	73	Jacob Hofer
Total			1869	
<i>Schmiedeleut Bruderhofs in North Dakota</i>				
Forest River		1950	Closed in 1955	
<i>Schmiedeleut Bruderhofs in Manitoba: census data as of April 1958</i>				
Barickman	Headingly	1920	124	David Hofer
Bloomfield	Westbourne	1954	65	John R. Hofer
Blumengard	Plum Coulee	1922	107	Jacob Waldner
Bon Homme	Elie	1918	155	Joseph Wollman

Crystal Springs	St. Agathe	1954	91	Jacob Kleinsasser
Elm River	Newton Siding	1934	105	Jacob Z. Hofer
Gruenwald	Dencross	1956	92	Joseph P. Hofer
Huron	Benard	1918	123	Joseph Glanzer
Iberville	Headingly	1919	131	Andreas Gross
James Valley	Starbuck	1918	98	Peter Hofer
Lakeside	Headingly	1946	126	George Wipf
Maxwell	Headingly	1918	135	George Waldner
Milltown	Benard	1918	84	Michael Waldner
New Rosedale	Portage la Prairie	1944	191	Jacob Maendel
Oak Bluff	Morris	1954	89	David J. Hofer
Poplar Point	Poplar Point	1938	151	Fred Waldner
Riverdale	Gladstone	1946	140	David Wurz
Riverside	Arden	1934	81	John J. Hofer
Rock Lake	Gross Isle	1947	124	Michael Gross
Rosedale	Elie	1918	206	Macob K. Hofer
Spring Valley	Brandon	1956	87	Jacob Waldner
Sturgeon Creek	Headingly	1938	104	Samuel Kleinsasser
Springfield	Anola	1950	126	Samuel Waldner
Sunnyside	Newton Siding	1940	125	Joseph Kleinsasser
Waldheim	Elie	1935	106	Michael Waldner
Rose Valley	Graysville	1958	69	David Waldner
Total			3035	
Grand Total			4904	



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Hutterite Family Names

The Hutterite Brethren of 1954, numbering close to 10,000, belonged to not more than 15 different families as follows: Decker, Entz, Glantzer, Gross, Hofer, Kleinsasser, Knels, Mändel, Stahl, Tschetter, Waldner, Wipf, Wollman, Wurz, Walter. These 15 families may be divided according to their origin into (1) the "old" Hutterites, (2) the "Carinthian" Hutterites (since 1756), and (3) former Prussian Mennonites who joined the brotherhood in the Ukraine in the 1780s. (This article does not deal at all with the New Hutterites or "Arnold-Leut.")

1. "Old" Hutterite families may again be subdivided into those (a) who lived in Transylvania (Alvinc) ever since 1621, and from there moved to the Ukraine 1767-1770, and (b) those from Slovakia (mainly Sobotište) who joined the brotherhood only after the 1780s. The assignment, however, to either group is not absolutely certain. (i) From Transylvania come the Stahl and the Wipf families. A Stahl is mentioned in the small *Chronik* as early as 1663 when he was killed by the Turks; of the Wipfs the *Chronik* says nothing, mainly because the writers of this *Chronik* lived in Slovakia and somewhat neglected the story of the Transylvanian Bruderhof. (ii) From Slovakia (Sobotište and perhaps Velky Levary) come the families Walter, Wollman, Tschetter, and Mändel. The Walters are no doubt the oldest family of all. One Franz Walter (of Oetisheim, Württemberg: see Bossert, 685, 891 f.), a barber-surgeon, was made preacher in 1597; in 1621 he led a group to Transylvania (Alvinc), where he died six months later. His family continued in Sobotište. A Zacharias Walter (1700-1762), head bishop from 1746, is the ancestor of all the Walters of today. His son, Jacob Walter, went to Russia in 1782 (see Walter). As to the Wollmans we read of one Jacob Bollman, Vorsteher 1724-1734; in the "Väterlied" (*Lieder der Hutterischen Brüder* 1914: 878) the same brother is named Wollman. It appears that the names Wollman, Bollman, and Pullman (still today in Slovakia) indicate the same family. A Tobias Pullman, the husband of the daughter of Jacob Walter, came to the Ukraine in 1784. Also the name Walman in the *Chronik*, may be of the descent.

The Tschetters of today come from a family originally named Zeterle or Cseterle. It is possible that they were of Slovakian origin; however, the name Zeterle (Zieglschmid, *Klein-Geschichtsbuch*, 247, note 3) could also be of German origin. They must have joined the brotherhood late, since their name appears only in the *Klein-Geschichtsbuch*. There were Tschetters both in Slovakia and in Transylvania; it is uncertain from which branch the family of today derives, as no family tradition has survived. Finally there are the Mändels. Apparently this family has nothing to do with the old Tirolean Anabaptist name (Hans Mändel martyred in 1561). It originates rather with a Slavic family, mentioned in the *Klein-Geschichtsbuch* as "Mändelig." In 1784 a Paul Mändelig arrived in Vishenka. It is interesting to learn that still today the Mändels are called among the Brethren the "Bohemians" (*die Behm*).

The *Klein-Geschichtsbuch* lists (373-374) all those who had managed to leave Slovakia and to rejoin the brotherhood in Russia. All told there were 56 souls. In this list also an Andreas Stahl is mentioned; whether the Stahls of today go back to him or to Johannes Stahl of Transylvania can no longer be ascertained.

2. Hutterites of Carinthian origin who joined the brotherhood in Transylvania in 1756 are Waldner, Hofer, Kleinsasser, Glantzer, and Wurz. The *Klein-Geschichtsbuch* (268-270) gives a list of all those who left Carinthia in 1755, with at least 14 names; only 5 names have survived to this day.
3. Hutterites of Mennonite origin: contacts with the Mennonites of East Prussia began around 1780-1781 (see Hofer). Today four families exist of that Mennonite extraction: Decker or Dekker (in 1782, one Els Deckerin joined with her children), Entz (no further information), Gross (joined the Vishenka group in 1781), and Knels (like Els Deckerin, also one Liset Knelsin with two children, joined the brotherhood in 1782, *Klein-Geschichtsbuch*, 369). It is said that the family name of Knels will soon die out among the modern Brethren. A fifth Mennonite Hutterite family name, Jantzen, died out in 1927. Any Mennonites of today who bear a Hutterite name (except for the four names just mentioned, deriving from Mennonite background) are certain to be of Hutterite background, and most likely transferred from a Hutterite group after its arrival in North Dakota 1874-1877.

It might be valuable also to record that in Slovakia today among the Habaner, the following family names have become known: Walter, Pullman, Baumgartner, Tschetter, Bernhauser, Miller and Müller, and Roth.

Another "old" Hutterite family of high standing, the Kuhr family (active in Transylvania), seems to have died out in the Ukraine at an early date.

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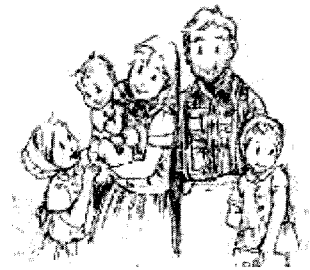
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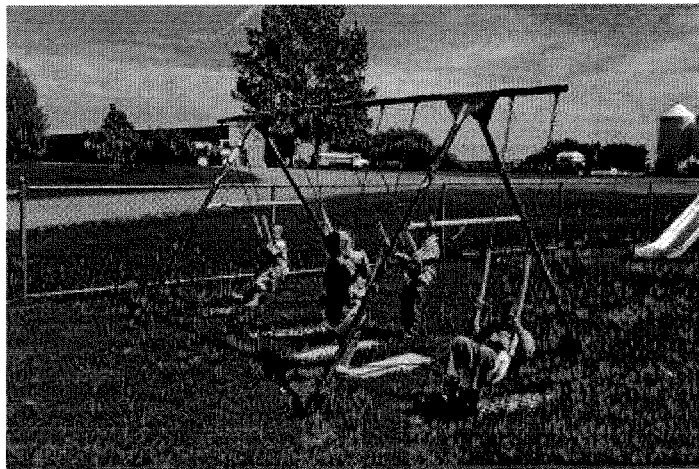
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Hutterites are a communal people, living on scattered bruderhöfe or colonies throughout the prairies in North America.

This communal lifestyle finds its roots in the biblical teachings of Christ and the Apostles. Emerging as a distinct culture and religious group in the early 16th century, this non-resistant Anabaptist sect endured great persecution and death at the hands of the state and church in medieval Europe. However, the Hand of God remained on the shoulder of these people, and their descendents survived to battle on to this very day...



Learn about our unique lifestyle, [religion](#), customs, traditions and history. Discover how we [earn our living](#), and what we do in our [leisure time](#). [Listen](#) to Hutterian choirs and find out what our [schools](#) are like.

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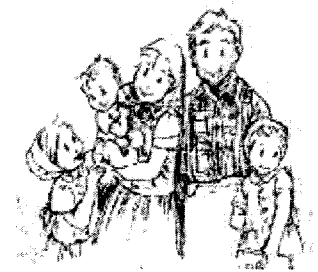
About the Authors

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The Hutterian Brethren web site was originally created by the Senior 1 to Senior 4 students and their teacher from the Decker Colony School in 1996. It has been updated many times since then, and is currently maintained by Mark Waldner of Decker Colony. Decker Colony is of the Schmiedeleut branch of Hutterites. It is located near Shoal Lake, Manitoba, in central Canada.

Thanks to everyone who has been kindly providing helpful suggestions and encouragement.

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The Hutterian Brethren or Hutterites are a religious group originating from the Reformation of the 16th century (www.hutteritehistory.org).

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It is interesting to note that the Hutterites and Mennonites (and thus the Amish) share common roots. Both of these sects are Anabaptists and both of these movements trace their beginnings to the same period of time, to the same occurrences, during the Reformation.

Their roots are found in Switzerland where a group of Bible students came to the conclusions that:

- baptizing babies is not biblical.
- the Bible requires the separation of church and state.
- a Christian should not wield the sword (pacifist)
- the Lord's Supper is symbolic of the suffering of Jesus, and should be done in remembrance of him



These 4 points became the basis for this movement. The followers of this movement are known as the Anabaptists or re-baptizers. They are called rebaptizers because they were baptized a second time, in adulthood.


The religion of the Hutterites is unique in their belief in the community of goods in which all material things are held in common. This idea is gleaned from the teachings of Jesus, where he explained to the rich young ruler what he needed to do to receive eternal life (Matthew 19); from the fact that Jesus and his disciples shared everything (John 12); from the early church where the apostles and their followers held all things in common (Acts 2: 44-47). Hutterites believe community of goods is the highest command of love.

All members of the colony are provided for equally and nothing is kept for personal gain. Hutterites do not have personal bank account; rather all earnings are held communally and funding and necessities are distributed according to one's needs.

Hutterites attend a 1/2 hour church service almost every day besides a 1 to 1 1/2 hour service every Sunday and common religious holiday. In addition, special services are held for baptism, marriages, Christmas, and Easter

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The "Leut"

Differences among the leut

Three different branches of Hutterites live in the prairies of North America, the Schmiedeleut, the Dariusleut and the Lehrerleut. Even though all three "leut" are Hutterites, there are some distinctive differences. However, it should be noted, that the original doctrine of all three groups is identical. The differences are mostly traditional and geographical.

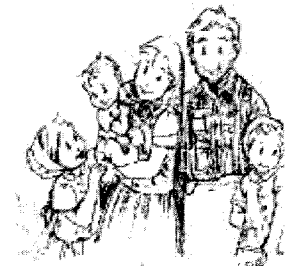
1. Schmiedeleut

Hutterian Brethren (Group 1) (Elder Jacob Kleinsasser,
Crystal Spring, MB)
Group 2 Hutterites (Group 2 or Committee Hutterites)

2. Dariusleut (Elder Martin Walter, Spring Point Colony, AB)

3. Lehrerleut (Elder John Wipf, Rose Town Colony, SK)

The Schmiedeleut subdivided into two groups, the Hutterian Brethren and the Committee Hutterites, in 1992.



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Geographical Locations of Hutterites

The Lehrerleut and the Dariusleut are located in the north-western part of North America, in Saskatchewan, Alberta, British Colombia, Montana, and Washington and Oregon.

The Schmiedeleut are all found in central North America in the province of Manitoba and the states of North Dakota, South Dakota, and Minnesota.

[<click for more information>](#)

Dress Style Differences

All three *Leut* wear modest clothing but different traditions have molded each group's distinctive clothing style. The Lehrerleut probably wear the most conservative clothing, followed by the Darius and then the Schmiedeleut.

[<click for more information>](#)

Origins of the 3 "Leut"

The Hutterites immigrated to the United States from Russia between 1874 and 1879.

These three groups share a common ancestry but differ basically in that they had different leaders upon immigrating into the Dakotas.

Schmiedeleut: The Schmiedeleut, under the eldership of Rev. Michael Waldner, established the first Hutterite Colony (Bon Homme) on North American soil in 1874. Rev. Michael Waldner was a *Schmied* (or blacksmith) hence the name, *Schmiedeleut*.

Bon homme Colony is located near Yankton SD, on the banks of the Missouri River, and is still inhabited today.

Dariusleut: The Dariusleut established Wolfcreek Colony near Olivet SD in 1875. The leader of the group was named Darius Hofer. Hence, they are called *Dariusleut*. Originally the Schmiedeleut and the Dariusleut had a single elder, Schmied Micheal.

The original Wolf Creek colony was sold in 1930 when the Dariusleut migrated to Alberta, Canada. Later, in 1963 the colony site was purchased by Tschetter Colony and rebuilt nearby. The colony name remained Wolf Creek.

Lehrerleut: The Lehrerleut established Elm Spring Colony in 1877. The leader of the Lehrerleut was a teacher (*Lehrer*), hence their name, *Lehrerleut*.

After selling this colony site in 1929, the Lehrerleut migrated to Canada, settling in Alberta. The original colony site was purchased in 1936 by a Schmiedeleut colony (Maxwell Col, MB)

and renamed New Elm Spring.

Distribution of Hutterite Colony by Province/State/Leut

	MB	SK	AB	BC	MT	WA	ND	SD	MN	Totals
Schmiedeleut	106		1				6	54	9	176
Dariusleut		29	98	2	15	5				149
Lehrerleut		31	69		35					135
Totals	106	60	168	2	50	5	6	54	9	460

Close to 45 000 Hutterites live on 460 colonies in North America today.

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Geographical Location

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All Schmiedeleut colonies are situated in central North America ([map](#)) ([map](#)) mostly in the province of Manitoba and in South Dakota. There are a handful of colonies in North Dakota and Minnesota.

The Darius and Lehrer are situated in western North America, mostly in Saskatchewan, Alberta, and Montana with a sprinkling of colonies in BC, Washington and Oregon.

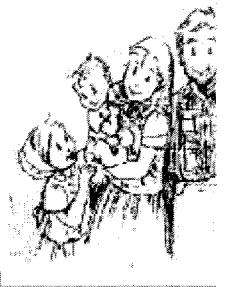
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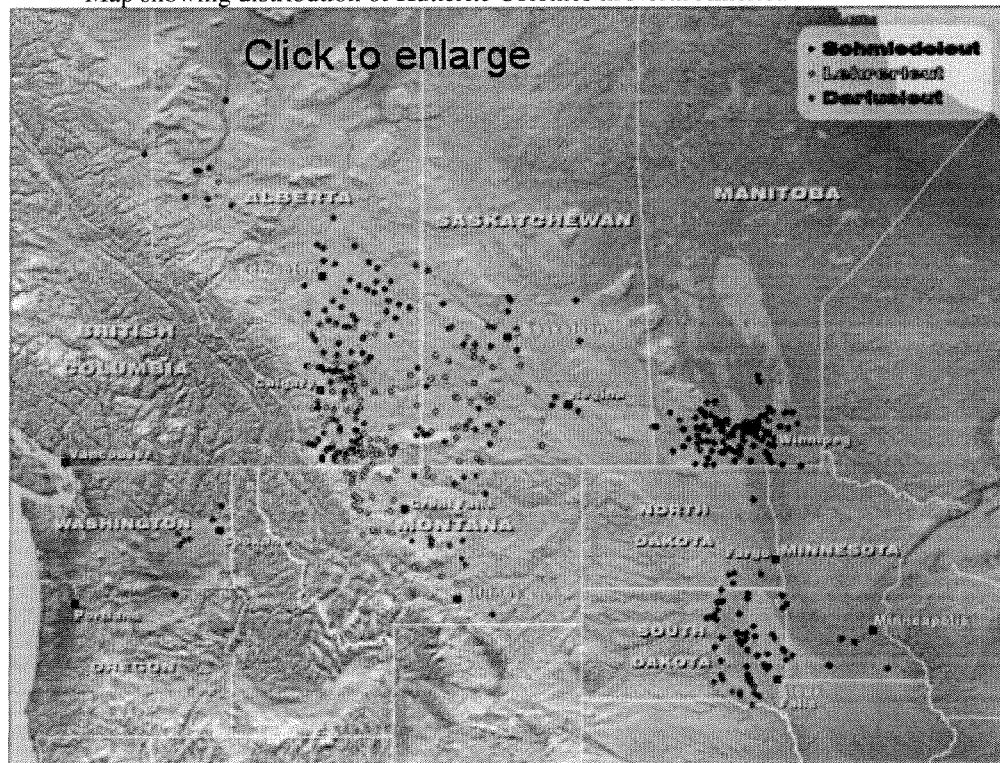
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Distribution of Hutterite Colony by Province/State/Leut

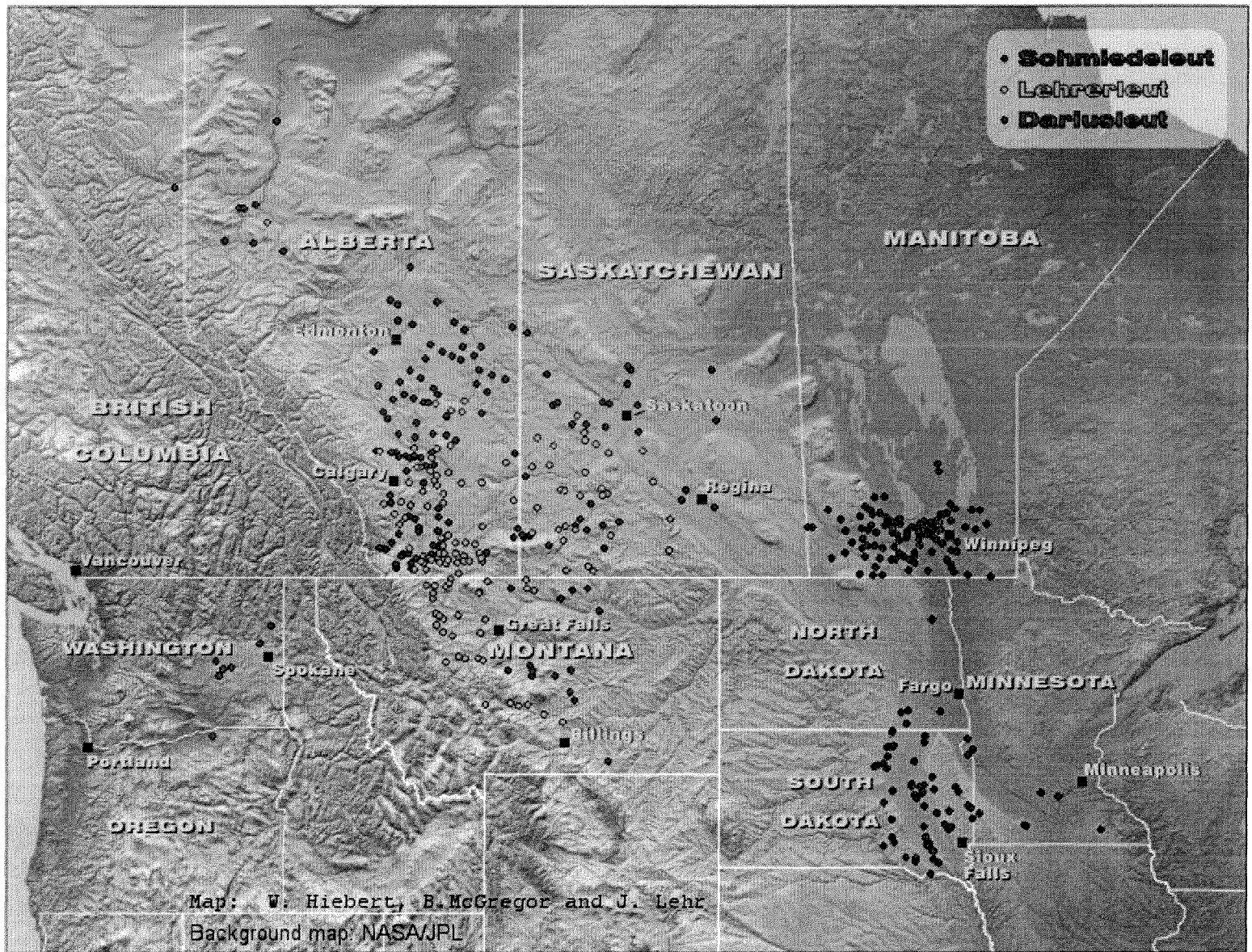
	MB	SK	AB	BC	MT	WA	ND	SD	MN	Totals
Schmiedeleut	106		1				6	54	9	176
Dariusleut		29	98	2	15	5	1			149
Lehrerleut		31	69		35					135
Totals	106	60	168	2	50	5	7	54	9	461



Map showing distribution of Hutterite Colonies in North America.



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Organizational Structure of a Hutterian Community

Hierarchy

In every Hutterite colony, the minister (*predigor*) or spiritual leader is also the chief executive and he, along with an advisory board, makes the day to day decisions.

The ministers duties include conducting church sermons, marriages, baptisms, funerals, and disciplining members of the church.

The advisory board consists of the minister, the colony manager, the farm manager and two or three witness brothers (deacons) who are elected for life. The advisory board acts as the board of trustees or the directors of the church corporation. They make decisions regarding changes related to the day-to-day operation of the colony, economics, job positions and colony discipline. The actions of the council are in turn directed by the whole congregation, and the councilors themselves are subject to the Church.

The colony manager (*hausholter* or *wiet*) receives and pays all bills, does the banking and is in reality the manager of the colony.

The farm manager (*weinzedle*), also known as the work distributor, supervises all field work. Under his jurisdiction are all workers over fifteen years, who have not been appointed to specific jobs by the colony.

The witness brothers (*zulbriedor*), besides acting as advisory board members are generally employed, like all other members, managing one of the colonies numerous activities.

All the other members of the community take part in the making of major decisions.

Decision Making

Major decisions like appointing new members to the advisory board are made by all the male baptized members in the community. Every brother votes and the person with the majority of the votes is expected to take on the elected position.

Election of Ministers

The election of a ministers is indeed a very important and solemn affair, overseen by the Elder and the Church and affecting everyone on the colony. This ceremony is modeled after the selection of a replacement Apostle as described in Acts.

First off, every member of the afore-mentioned advisory board nominates two members that they think are suitable for the job. Anyone with two votes is nominated. The nomination process usually occurs the Sunday before the actual ceremony.

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The minister election ceremony (*predigor stimmung*) is attended by many visitors, and usually by the Elder of the Hutterites. A special sermon is delivered and a special prayer is prayed to ask for God's help and guidance in the matter. Then all male members of the community (and visitors) votes for one of the nominated brothers by telling the senior ministers leading the service their choice. Anyone with five or more votes is deemed "nominated". All the nominees' names are placed in a hat and lots are drawn by the Elder or some other senior minister. The person on whom the lot falls becomes the new assistant minister of that colony.

Community of Goods

Hutterites live in community, that is they share all of their possessions; ; The idea of Community of Goods stems from many examples found in the bible, including the following:

And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily, with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with all people. And the Lord added to the church daily such as should be saved. (Acts 2:44-47)

And the multitude of them that were believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of land or houses sold them, and brought the piece of the things that were sold, And laid them at the apostles feet; and distribution was made unto every man according as he had needed. (Acts 4:32-35)

However, many other examples exist. For example, throughout history, God has always "separated" His people from the world as evidenced by the Abraham, Isaac, Jacob, and Moses. Jesus himself lived "in community" with his apostles. All of these examples point to God desiring His people to live separate from the world, to help & support each other, usually in some form of community.

People often ask to what extent Hutterites share their possessions. No, Hutterites, don't share their toothbrushes and the like. All Hutterites keep some personal possessions which include personal effects. In addition, homes are private and household items within them are considered personal, although the colony may have provided them to begin with. But the homes, garages, barns, fields, vehicles and machinery, successes and failures are all jointly owned and considered "ours".

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Each Hutterite colony has to provide for between 60 and 160 persons. Almost all Hutterites are sustained through agriculture. Most colonies are [crop producers](#) and have fair-sized farms. They also raise a large amount of [livestock](#). In addition to agriculture, [manufacturing](#) is gaining a lot of momentum on colonies. Diversification is becoming more important, due to high start-up costs associated with farming and often low commodity prices.

Every person on a Hutterite Colony is assigned a job. Some assigned jobs include carpenter, chicken man, farm boss, etc. Each person is in charge of his compartment, usually with one or two helpers.

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Hutterite colonies are often self-sufficient, raising much of the food that is consumed. Different kinds of farm animals and poultry are raised, such as hogs, cattle, broilers, geese and ducks. Surplus animals are sold, but not before feeding the members of the colony.

Hogs are usually raised in disease-free barns. Most barns have five different parts, the sow barn, gestation barn, farrowing barn, weanling barn, and the finisher barn.

Some colonies in Canada have dairy barns with require expensive, governmental-controlled quotas. Without a quota, farmers can not produce milk for the marketing boards; in fact, it is illegal to sell milk outside of the marketing board. As one would expect, obtaining a quota is extremely expensive proposition and as a result, fewer Hutterite Colonies obtain them. There is no quota system in the United States.

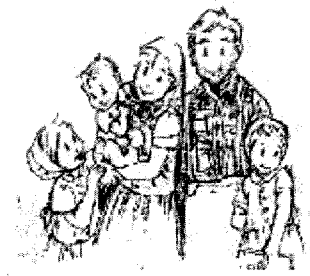
Cattle ranching occurs in the western part of the prairies, in Saskatchewan, Alberta, and Washington.

Poultry like chickens, turkeys, geese, broilers and ducks are also raised by many colonies. In Canada, chicken, broilers, and turkeys are all regulated by the appropriate marketing boards, thereby making it difficult for new producers to come on board.

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Hutterite colonies are almost exclusively farming communities, though many have diversified their operations in the last 10 to 20 years. Some farm very little land, but most colonies farm on average about 4000 acres. Crops planted vary according to soil types and climatic regions, as one would expect. Wheat, barley, oats, and canola, along with corn, soybeans, peas, and flax are grown.

Because most Hutterite colonies also have livestock (either poultry, hogs or beef), grain grown is often used for livestock feed. Many colonies have feedmills in which they mix their own feed for their livestock.

Colonies have had to adapt to changing and challenging farming conditions over the past many years. Highly technical equipment, such as global positioning systems (GPS) coupled with auto-steer are utilized regularly.



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In recent years, due in part to high start-up costs associated with farming, many Hutterite colonies have turned to manufacturing to supplement their income. Colonies manufacturing items like hog feeders, barn ventilation systems, coal boilers, plastic farm equipment, metal cladding for buildings, and other items.

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There are numerous examples of manufacturing in Hutterite colonies.

- Decker Colony, for example, constructs pressure vessels, (boilers) which are used to heat large buildings - www.deckerbrand.com
- Crystal Spring Colony manufactures hog equipment and environment controllers for barns. - www.crystalspringhog.com
- Baker Colony makes ventilation systems - www.betterair.ca
- Bright Stone Colony produces soda bottles with high-tech equipment.
- Maple Grove Colony builds different plastic equipment - www.maplegroveplastics.com
- Silverwinds Colony produces wood burning outdoor heaters.
- Newdale Colony (Manitoba) manufactures metal cladding for buildings.
- Newdale Colony (South Dakota) custom manufacture highly precise metal parts for a variety of companies
- Whiteshell Colony manufacturers steel framed chairs for fellow Hutterite colonies and the food service/hospitality industry - www.whiteshellchairs.com
- Glenway Colony manufacturers structural insulated panels, a ready-to-assemble building system - www.enersip.com
- Springfield Colony manufactures furniture and other wood products. - www.springfieldwoodworking.com



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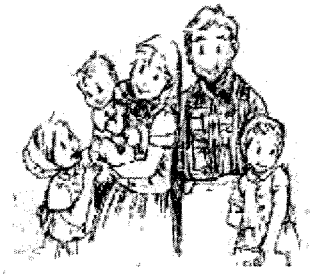
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- [Who owns what in the colony?](#)
- [What languages do Hutterites speak?](#)
- [Where \(in the world\) are Hutterites found?](#)
- [How do the Hutterites follow the command of Jesus to "be fishers of men or to perform mission work?"](#)
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Dress

How do you dress?

Hutterites have a dress code. The dress code is more pronounced with some groups, i.e. the Lehrerleut and the Dariusleut in Alberta and Saskatchewan. The Schmiedeleut Hutterian Brethren's dress code is typically as follows: men wear suspenders, usually black or dark trousers, and any kind of buttoned shirt. Married men traditionally wear a beard.

Women wear below-knee-length dresses; younger women and girls wear brighter colored dresses than older women.

Women also wear a *Kupf-ti'echle* or a black, polka-dot-peppered head covering. Girls between the ages of 3 to about 10 wear a mitz which is bonnet-like head covering.

Ownership

Who owns what in the colony?

Goods are owned communally in the community, i.e., all moneys earned from different businesses belong to everyone on the colony. If members need different items, they ask for it and if it is a necessary item, it is bought for them. Most items are given out according to the need (Acts 2:44-47; Acts 4:32-35). Things like farm equipment, vehicles, etc, are bought and paid for by the colony and used by whoever needs or is responsible for them.

Any kind of *Aagnutz* (*Eigennutz*, any method of earning personal spending money) is frowned upon and greatly discouraged, especially by the Schmiedeleut branch. The example of Ananias and Sapphira is often cited as proof that *aagnutz* is a vice that ought to be avoided (Acts 5:1-11). Hutterites have some personal belongings in their homes though that the colony provides for them or allows them to

purchase.

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Language

What languages do Hutterites speak?

Hutterites speak a German dialect, more specifically a dialect they picked up from the Carinthian province in Austria.

Hutterites originated in southern Austria and northern Italy (the area of Tyrol) and Carinthia - www.hutteritehistory.org

Hutterites actually speak three languages: Hutterisch, their German dialect; German, standard German which they learn in school; and English.

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Geography

Where (in the world) are Hutterites found?

Today Hutterites are found in the provinces of Manitoba, Saskatchewan, Alberta, and British Colombia. In the US they are in North and South Dakota, Minnesota, Washington and Montana.

Schmiedeleut Hutterites are confined to Manitoba, North and South Dakota, and Minnesota.

Darius- and Lehrerleut live in western North America: Saskatchewan, Alberta, British Colombia, Washington, and Montana.

The Bruderhofers, who are not Hutterites (but were twice united with the Hutterian Brethren Church in the last 60 years) have six communities in New York, Pennsylvania, and in England (www.bruderkhof.org).

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Mission

How do the Hutterites follow the command of Jesus to "be fishers of men", i.e., evangelization of the lost?

The Lord commanded his people to "go and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost" (Mat. 28:19). The Hutterian Brethren have felt somewhat guilty of their mission efforts in the recent past. So in the past few years more effort has been put forth in this area. Currently, the Hutterian Brethren are involved in a mission field in Nigeria, Africa.

Many of our ministers and other members and others have been in Nigeria, living with the natives and teaching them about Christ and the community. The community is called Palm Grove and about 300 members live there. There has been lots

of spiritual and economic struggles, but the outlook seems promising as these Nigerians are slowly learning. In addition, they need support to sustain themselves and the Brethren have been involved in helping them to become self-sufficient.

You can view an online [blog](http://www.hutterites.org/blog) by Lance Waldner, one of the missionaries, at www.hutterites.org/bridge.

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Women's Roles

What do the women do primarily?

Women on Hutterite colonies are typically housewives, cooks, gardeners, teachers (German, English, and Nursery), seamstress, and secretary for different business.

Work in a Hutterite community is usually done together in large groups. For example, gardens cover a few acres. When hoeing, there are often in excess of a dozen women helping, so large jobs are made small. Cooking is done in weekly rotations, e.g. two women would be the cooks for the week, in addition to the head cook. Also, unmarried ladies often teach school on the colony. Some have teaching degrees, others take informal training. Older Hutterite women take care of children in the Kindergarten, teaching them religious songs, prayers and cooperation.

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Courtship

What about dating practices?

Young people are provided means for meeting each other if they are from different communities (they usually are); for example, they could ask for permission to go for a visit, or they might be in the area and drop in for the day.

We strongly encourage purity in relationships, for we want our young people to be a witness to Christ. If young people think that they have been led together by God, they are encouraged to remain totally pure in their relationship. Impurity is dealt with severely. The Schmiedeleut Hutterian Brethren have an "open door" policy for young people who are courting.

Joining

Can a person become a Hutterite?

Yes. If a person is really sincere about becoming a Hutterite, he or she could potentially join. Of course, one would first have to live on a Hutterite Colony for a time to ensure that they really do want to join. A serious candidate would obviously have to fully agree with the doctrine of the Hutterian Brethren Church and be willing to give up all personal ownership. Upon being baptised, he or she would be considered a full-fledged Hutterite.

Where can I get more information?

You can get further information by [emailing](#). I'll forward your request to the appropriate personnel.

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1992 Hutterian Church Split

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In 1992, the Schmiedeleut branch of the Hutterian Brethren split into two groups. These groups are Group 1 under the eldership of Jake Kleinsasser and Group 2, which has a committee of elders. The split occurred when a faction within the Church unsuccessfully tried to remove Elder Jacob Kleinsasser from the eldership of the Schmiedeleut, citing various alleged offences against him. Their attempt to remove him caused the church to split into two with some supporting the original elder and others supporting group 2.

The allegations against the elder ranged from misuse of church funds to disagreement over church decisions among others. Many of these allegations are chronicled in a alleged fraudulent book, pieced together by a Donald Gibb. (Although this book was often cited as evidence of the misuse of Church funds, several senior group 2 ministers have since shown lukewarm to no support for that particular document.)

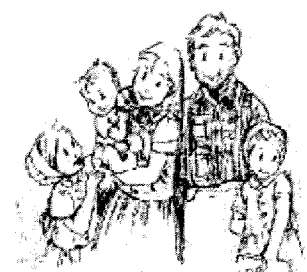
As part of the attempt to remove the elder, the Group 2 Hutterites created a new Church Constitution which most of them endorsed and signed. (A church constitution was put in place in 1951 to provide a single voice for all Hutterites when dealing with different governmental departments.) This new constitution, some argue, essentially formed a new church, different from the original Hutterian Church under Kleinsasser's eldership which retained the original 1951 Church Constitution. Group 2, after adopting their new Church constitution, assigned a committee of elders to look after their own church affairs.

In their bid to remove the elder, Group 2 (the faction that was opposed to J. Kleinsasser eldership) initially attempted to legally ban any Hutterites, who didn't join their group, from calling themselves "Hutterite" or using the name "Hutterian Brethren" to describe their church. Group 2 members support that particular stance by suggesting that they had to do that in order to protect themselves from being excommunicated. Further, they believe they had to gain control of the church name in order to apply for registrations to perform marriages. However, the extent to which they took this was excessive and other more appealing solutions were eventually considered. Fortunately, the two sides were able to reconcile this particular point, and as a result, the Group 2 Hutterites ceased all legal proceedings relating to name use. Today both groups continue to call themselves Hutterites and

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members of the Hutterian Brethren Church.

The two groups have been in disunity ever since.

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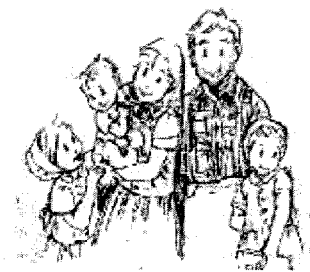
Header collage by Colleen Waldner, April 2006. Used with permission.

Hutterite family image by Cynthia Stahl, circa 2000. Used with permission.

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Men working together to build a duplex house.

The Hutterites

The Hutterites are a communal people, living on hundreds of scattered bruderhöfe or colonies throughout the prairies of northwestern North America. On average, fifteen families live and work on the typical Hutterite colony, where they farm, raise livestock and produce manufactured goods for sustenance.

The communal lifestyle of the Hutterites finds its roots in the biblical teachings of Christ and the Apostles. Emerging as a distinct culture and religious group in the early 16th century, this non-resistant Anabaptist sect endured great persecution and death at the hands of the state and church in medieval Europe. However, the Hand of God remained on the shoulder of these people, and their descendants survived to battle to this very day.

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Summary of Beliefs

Hutterites are insistent that all of life belongs under the lordship of Jesus. Along with beliefs in nonviolence and baptism following confession of faith, the radical economic practice of sharing goods in intentional community stems from this principle. All of Hutterite experience is fashioned in the context of this shared life.

Although many Hutterites refer to the Pentecost account in the early chapters of the Acts of the Apostles as the primary biblical basis for communal living, the theological motivation for this lifestyle is more wide-ranging. Sharing both spiritual and material things in community is a way to faithfully enact the central command of Scripture — to love God and neighbour — in a daily, embodied sense. Caring for the elderly, for widows and orphans and treating each member of the community justly is understood as an expression of this central biblical text. The fellowship between Jesus and his disciples is an example of this kind of shared life.

Hutterites practice adult baptism because they believe the church is the body of believers who are earnest in their desire to follow Christ and to become bearers of His reconciling Spirit of peace. Following Christ requires an obedient response to God's call lived out in the gathered faith community. Community life makes possible mutual admonition and encouragement as well as a measure of accountability. Members of the Hutterite fellowship work together, pray together and live together to remind each other of the godly life Jesus has shared with us and which we wish to share with the world. (Summary by Jesse Hofer)

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Community of Goods

Hutterites live in community, that is they share all of their possessions. All members living in one colony “own” the assets of that community collectively. They work for each other and they don’t pay wages to their members. However, in lieu of wages all necessities of life are provided. So each member serves the other through their works and labour and all proceeds are shared.



Everyone helping with the annual potato harvest.

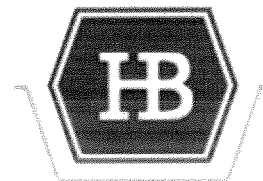
The idea of Community of Goods stems from many examples found in the bible, including the following scriptures:

And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily, with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with all people. And the Lord added to the church daily such as should be saved. (Acts 2:44-47)

And the multitude of them that were believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of land or houses sold them, and brought the piece of the things that were sold, And laid them at the apostles feet; and distribution was made unto every man according as he had needed. (Acts 4:32-35)

However, many other examples exist. For example, throughout history, God has always separated His people from the world as evidenced by the journeys of Abraham, Isaac, Jacob, and Moses. Jesus himself lived “in community” with his apostles. All of these examples point to God desiring His people to live separate from the world, to help & support each other, usually in some form of community.

People often ask to what extent Hutterites share their possessions. No, Hutterites, don't share their toothbrushes and the like. All Hutterites keep some personal possessions which include personal effects. In addition, homes are private and household items within them are considered personal, although the colony may have provided them to begin with. But the houses, garages, barns, vehicles and machinery, successes and failures are all jointly owned by all members.



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Origins of Leut

All Hutterites migrated from Europe (Ukraine) to the United States in the 1870s. Of the 1200 Hutterites that arrived on North America soil, one-third established colonies in the Dakotas (Today South Dakota) under the direction of their leaders. Most of them remained with their old-world congregation when they arrived in North America. These 3 distinct congregations became the seed for the 3 *Leut*, Schmiedeleut, Dariusleut and Lehrerleut.

Two-thirds of the Hutterites who migrated never entered the communal lifestyle. They went into private ownership upon arrival in North America, most of them by taking advantage of the Homestead Act of 1862 which allowed families up to 160 acres of free land, providing they developed their plots. These non-communal Hutterites were called *Prairieleut*, because they settled on the prairies of South Dakota.



Original limestone house in Bonhomme Colony, SD.

Schmiedeleut: The Schmiedeleut, under the eldership of Rev. Michael Waldner, established the first Hutterite Colony (Bon Homme) on North American soil in 1874. Rev. Michael Waldner was a Schmied (or blacksmith) hence the name, Schmiedeleut.

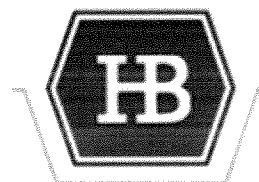
Bon homme Colony is located near Yankton SD, on the banks of the Missouri River, and is still inhabited today.

Dariusleut: The Dariusleut established Wolfcreek Colony near Olivet SD in 1875. The leader of the group was named Darius Walter. Hence, they are called Dariusleut. Originally however, the Schmiedeleut and the Dariusleut elected a single elder, Schmied Micheal. Later the two groups separated.

The original Wolf Creek colony was sold in 1930 when the Dariusleut migrated to Alberta, Canada. In 1963 the colony site was purchased by Tschetter Colony and rebuilt nearby. The colony name remained Wolf Creek.

Lehrerleut: The Lehrerleut established Elm Spring Colony in 1877. The leader of the Lehrerleut was a teacher (Lehrer), hence their name, Lehrerleut.

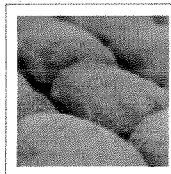
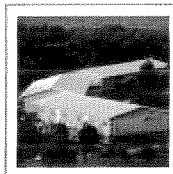
After selling this colony site in 1929, the Lehrerleut migrated to Canada, settling in Alberta. The original colony site was purchased in 1936 by a Schmiedeleut colony (Maxwell Col, MB) and renamed New Elm Spring.



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Geographic Location

The three groups of Hutterites are situated exclusively within the breadbasket or prairies of North America. Hutterites have subsisted almost entirely on agriculture since migrating to North America in 1874 which helps to explain their geographical locations.

All Schmiedeleut colonies are situated in central North America mostly in the province of Manitoba and in South Dakota. There are a handful of colonies in North Dakota and Minnesota.

The Darius and Lehrer -leut are situated in western North America, mostly in Saskatchewan, Alberta, and Montana with a sprinkling of colonies in BC, Washington and Oregon.

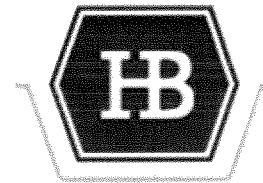
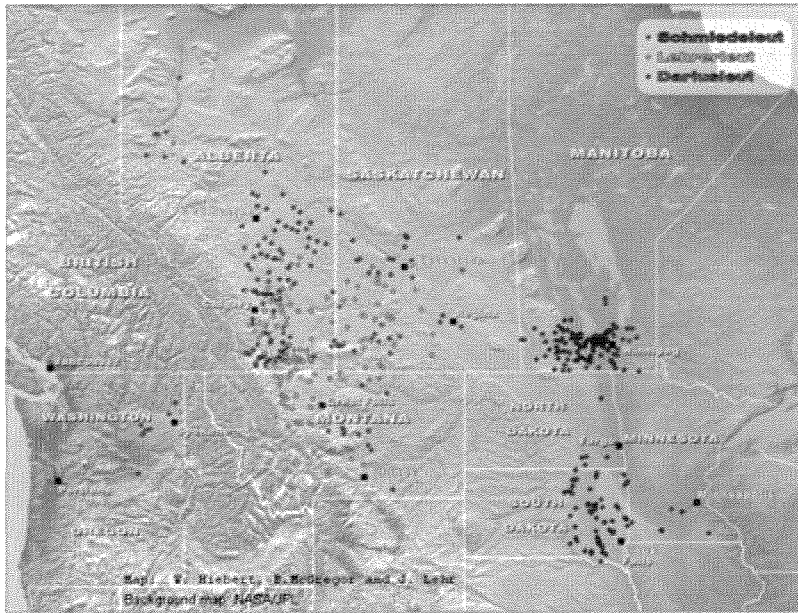
Most colonies are located in the Alberta (168), followed by Manitoba (107), Saskatchewan (60), and South Dakota (54).

	MB	SK	AB	BC	MT	WA	ND	SD	MN	Totals
Schmiedeleut	107						6	54	9	177
Dariusleut		29	98	2	15	5	1			149
Lehrerleut		31	69		35					135
Totals	107	60	168	2	50	5	7	54	9	462

A total of 462 colonies are scattered throughout the plains of North America. The total number of Hutterites in NA hovers around 45,000.

Approximately 75% of all Hutterites reside in Canada, with the remaining 25% in the USA.

The map below shows the distribution of Hutterite colonies in North America.



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Organizational Structure

In every Hutterite colony, the minister or Prediger is also the chief executive and he, along with an advisory board, makes the day to day decisions.

The minister's duties include conducting church sermons, marriages, baptisms, funerals, disciplining members of the church and helping to manage the colony.

The advisory board consists of the minister, the colony manager (Wiet or Hausholter), the farm manager (Weinzedl) and two or three witness brothers (Zullbrueder) who are elected for life. The advisory board acts as the board of trustees or the directors of the church corporation. They make decisions regarding changes related to the day-to-day operation of the colony, economics, job positions and colony discipline. The actions of the council are in turn directed by the whole congregation, and the councilors themselves are subject to the Church.



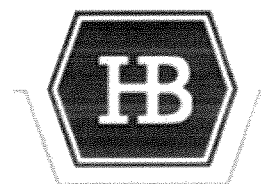
The colony manager (Hausholter or Wiet) oversees all of the colony's enterprises. He is also the secretary treasurer who's responsible for the financial operations of the colony.

The farm manager (Weinzedl), also known as the work distributor, supervises all field work. Under his jurisdiction are all workers over fifteen years, who have not been appointed to specific jobs by the colony.

This group of three (four if there is an assistant minister) meet every morning for about an hour. Other members of the colony will drop in during this time to discuss new ideas, make travel arrangements and to bring issues to the leaders' attention.

The witness brothers (deacons or Zullbrieder), besides acting as advisory board members are generally employed, like all other members, managing one of the colonies numerous activities. Generally, the German school teacher is one of the deacons. They are not typically involved in the morning meetings, but if larger decisions need to be made, they will often be consulted before bringing the matter to the whole community.

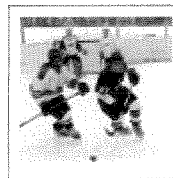
This group as a whole is called the Zullbrieder: the ministers, colony manager, farm boss, and two witness brothers.



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Decision Making

A special process is in place for most decision making on a Hutterite colony. The process varies only slightly among the leut with most following a similar procedure.

For business decisions or changes to roles on the colony, the advisory board or the Zullbrueder determine which decisions are to be brought to the whole community of voters. If there is disagreement among the Zullbrueder, then the decision is either put off until a consensus is reached, or the advisory board take a vote.



Decisions relating to spiritual affairs are treated differently because the teachings of Christ direct the ultimate decision. Those decisions are left to the minister and he may seek advise from other ministers or from the church elder.

Major decisions like appointing new members to the advisory board are made by all the male baptized members (brothers) of that community. Every

brother votes and the person with the majority of the votes is expected to take on the elected position. In the event of a tie, a lot is cast to determine the position.

Other decisions involving large monetary asset expenditures, such as the purchase of new vehicles or tractors, requires a meeting with all the brothers. The pertinent issues are brought forward, discussed, and a decision is made about whether or not to go forward. If a consensus can't be reached, a vote is held in which each person verbally states his position. Otherwise, a vote generally isn't held.

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Election of Ministers

The election of a ministers is indeed a very important and solemn affair, overseen by the Elder of the Church and affecting everyone on the colony. This ceremony is modeled after the selection of a replacement Apostle as described in the Book of Acts.

The three groups of Hutterites (leut) all choose their minister in a slightly different way. For all three groups, a layman will be selected as the minister and he will be chosen by lot.

Schmiedeleut Minister Election Process

Among the Schmiedeleut, every member of the afore-mentioned witness brother (Zullbrueder) nominates two married, male members who are in good standing with the church. Anyone with two votes is nominated. The nomination process usually occurs the day before or the Sunday before the actual ceremony.



The minister election ceremony (predigor stimmung) is attended by many visitors, and usually by the Elder of the Hutterites. A special sermon is delivered and a special prayer is prayed to ask for God's help and guidance in the matter. Then all baptised male members in attendance, visitors included, votes for one of the nominated brothers, by verbally submitting their choice to the senior ministers who's leading the service. Anyone of the aforementioned nominees with five or more votes is deemed suitable. After an earnest prayer to God for guidance, the nominees' names are placed into a hat and lots are drawn by the Elder or another senior minister. The person on whom the lot falls becomes the new assistant minister of that colony.

Dariusleut

Among the Dariusleut, all of the baptised, male, married members from the particular colony that is choosing a new minister have a vote in the original nomination process. This is different than the Schmiedleut, where only the witness brothers cast nomination votes. The nominating meeting usually occurs a week before the actual Minister selection service.

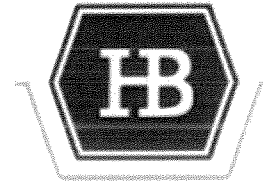
A special church service is held on the Sunday of the minister-selection day. Then, all the witness brothers and all the visiting ministers cast a ballot for any of the previously nominated brothers. Everyone else leaves the Church during this time. The ballots are placed on a table and counted. Whoever has more than five votes is considered a valid nominee for the final lot. One slip of paper is placed in the hat for each valid nominee. A regular fedora hat is used as a container for drawing lots. One of the slips of paper contains the word "Prediger" or minister.

At this time, the brothers who had left the church building are called back in. A special prayer is held asking God to grant His blessings and choice in the process. The brothers who were nominees, starting with the oldest one (unless a younger person held position of higher authority) draws from the hat, opens it and lays it on the table. The nominees continue pulling a paper out of the hat until one of them draws the paper marked "minister". He then knows that he is the chosen one.

Lehrerleut

The Lehrerleut have a slightly different approach to selecting their minister. From 2 to 7 colonies will elect a new assistant minister at one time. This happens on one colony. All the male members in good standing with the church, travel to the colony where the minister selection gathering is taking place. There all the members for each particular colony will vote or nominate one of the their own colony members for the position of minister. All the ministers present vote as well. Any brother with 15 or more votes is considered for the final lot. Just like with the other two groups, a special prayer is held asking God to grant His blessings and choice in the process. Again, the nominated brothers, starting with the oldest one (unless a younger person holds a position of higher authority) draws from the hat, opens it and lays it on the table. The nominees continue pulling a paper out of the hat until one of them draws

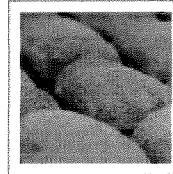
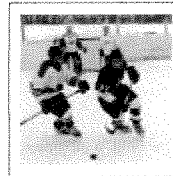
the paper marked "Er soll Predigor Sein" or "Er soll Lehrer sein". He then knows that he is the chosen one.



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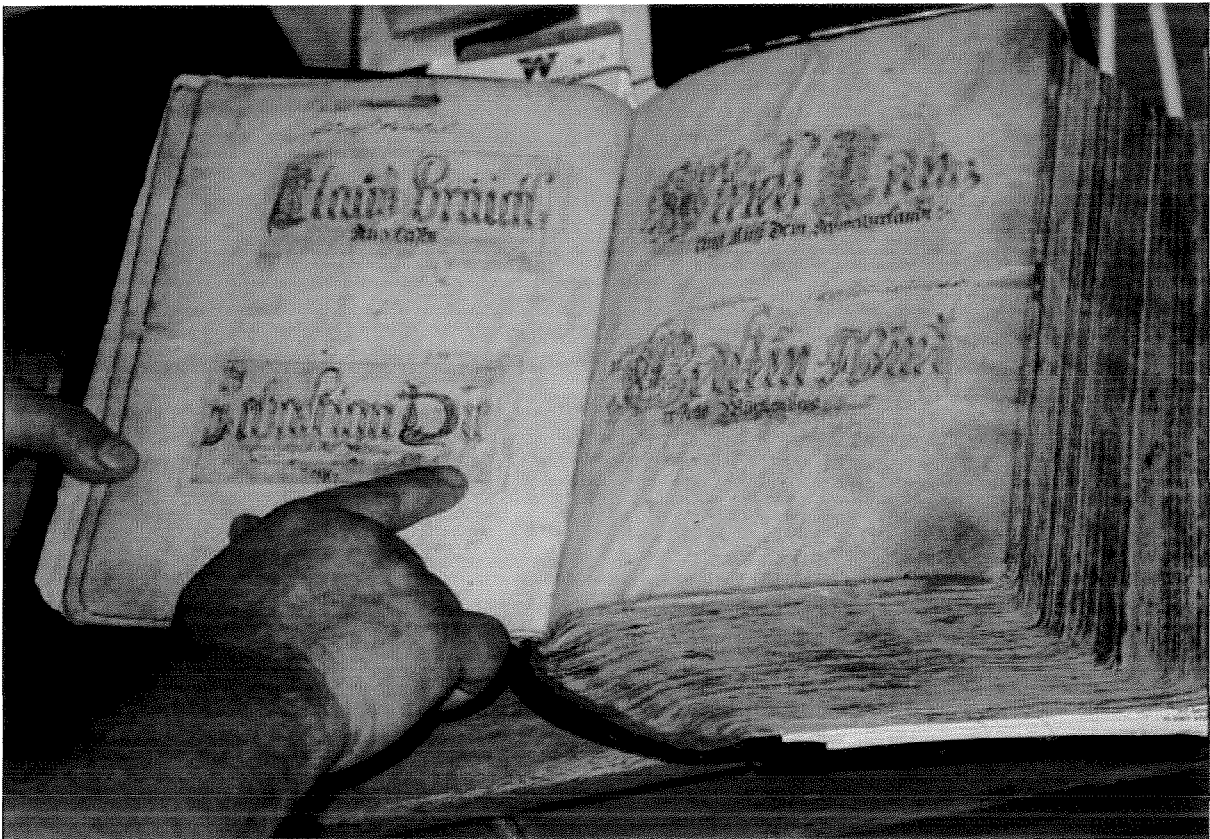
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The Elders



Geschichtsbuch listing elders of the Hutterian Church. Listed are Klaus Braidl (from Hesse): 1583-1611; Sebastian Dietrich (from Württemberg): 1611-1619; Ulrich Jaussling (from Switzerland): 1619-1621; and Valentin Winter (from Württemberg): 1622-1631

Current Elders of the Hutterian Brethren Church

All three groups have their own Ältistor or elder, who is responsible for the colony churches

within his leut. The term *Vorsteher* (leader) was used in the past to describe the role of the elder. Historically, there was only one *Vorsteher* for all the Hutterites, but upon immigrating to America in the 19th century, each of the groups eventually selected their own elder.

1. Schmiedeleut

Hutterian Brethren (Group 1) (Elder Jacob Kleinsasser, Crystal Spring, MB)

Group 2 Hutterites (Group 2 or Committee Hutterites)

The Schmiedeleut subdivided into two groups, Group 1 and Group 2, in 1992.

2. Dariusleut

(Elder Martin Walter, Spring Point Colony, AB)

3. Lehrerleut

(Elder Peter Enns, Crystal Spring Colony, AB)

Historical List of Elders

The first *Vorsteher* of the Hutterian Brethren was Jakob Hutter, from whom the Hutterites get their name. He was executed in Innsbruck, Austria in 1536.

Jakob Hutter (from Tirol) -1536

Hans Amon (from Bavaria): 1536-1542

Leonhard Lanzenstiel (from Bavaria): 1542-1565

Peter Riedemann (from Silesia): 1542-1556

Peter Walpot (from Tirol): 1565-1578

Hans Kräl (from Kitzbühel): 1578-1583

Klaus Braidl (from Hesse): 1583-1611

Sebastian Dietrich (from Württemberg): 1611-1619

Ulrich Jaussling (from Switzerland): 1619-1621

Valentin Winter (from Württemberg): 1622-1631

Heinrich Hartmann: 1631-1639

Andreas Ehrenpreis: 1639-1662

Johannes Rücker: 1662-1687

Johannes Milder: 1687-1688

Caspar Eglauch: 1688-1693

Tobias Bersch: 1693-1701

Community of goods given up .

Jonas Roth/Mathias Helm> 1701-1724

Jakob Pollman: 1724-1734

Jorgl Franckh: 1734-1746

Zacharias Walter: 1746-1761

Heinrich Müller: 1762

Hänsel Kleinsasser (from Carinthia): 1762-1779

Joseph Kuhr (from Alwinz): 1779-1794

Johannes Waldner (from Carinthia): 1794-1824

Jakob Walter (from Sabatisch): 1824-1855

Jörg Waldner: 1846-1857

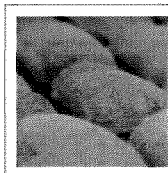
Michel Waldner: 1876-1889



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Church Services

Church services, which occur daily on most communities, form the core of Hutterite devotional life. They serve to refocus all things in life back on God.

Evening services, known as Gebet, is approximately half an hour in length, and takes place before the evening meal. On Sunday and on holy days, church services are held in the forenoon as well. The morning service typically lasts about 75 minutes.

All services begin with song. Most Hutterite ministers still line the words to the song for the congregation, this practice is becoming less common, especially among the Schmiedeleut. Lining the songs has been retained although originally lining was practiced because church attendees lacked individual songbooks.

Lehr (Sunday morning service)

All morning services are called Lehr, which means 'Teaching'. These occur on Sunday mornings or holy days, and begin with a song, which is followed by the Vorred, the first teaching or preface. This Vorred is a meditation on a topic, for example, the faithfulness of God towards his people. The Vorred is followed by a prayer. After the prayer, the main teaching or Lehr is read. It begins with the reading of scripture text followed by an exposition text. A final song concludes the service.

Like most other Christians, Hutterites commemorate Christmas, Easter and Pentecost as the high points of the church year. These three holy days are marked by three days of morning services. Ascension and the Annunciation of Mary are also observed. Special services (Lehren) are held for baptisms, weddings and funerals. Other special days such as thanksgiving are also celebrated.



Sunday Lehr at Schmiedeleut colony.

Gebet (daily, evening services)

Gebet is the German word for prayer. Gebet on a Hutterite Community is really a follow-up on the teachings in the Lehr. The service is started with a song, followed by the sermon and a short prayer. The whole service usually lasts about 30 minutes.

All in all, the faith of the Hutterites is important in regulating many of their daily activities. Many decisions are made only after considering the gospel and biblical teachings.



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Baptism

Baptism is one of the most important steps in the life of a Hutterite. Baptism is when Hutterites make a vow to God and to the church to remain steadfast and faithful for the remainder of their lives. It is taken very seriously by members.

Hutterites typically ask for baptism between their 20th and 30th birthday. Baptism comes after the young people have received religious instructions for 5 to 10 years in school, Sunday School, and church. Long before baptism is requested, the individual is expected to show clear signs of a regenerate life, and a commitment to the faith. It is an important decision in the life of a Hutterite and proper emphasis is placed on preparation. Individual who have shown through their lifestyle that they are truly serious and really want to belong to the church of God are baptized.



Baptismal candidates making their Sunday afternoon rounds.

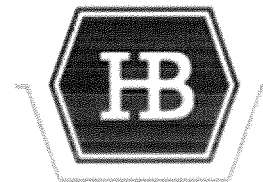
When young people feel ready to make a commitment to baptism, they meet with the senior minister and make a formal request. The minister brings this request to the whole brotherhood and if there are no objections, they are accepted for a probation period. Every Sunday afternoon for 6 to 7 weeks, the baptismal candidates visit each of the witness brothers who provides spiritual and religious teachings ranging in length from ten minutes to over an hour.

Hutterites accept all 12 points of the Apostle's Creed as Truth. All members publicly declare their belief in The Apostle's Creed upon baptism.

The Apostle's Creed

1. I believe in God the Father Almighty, Maker of Heaven and earth.
2. and in Jesus Christ, His only Son, our Lord
3. who was conceived by the Holy Spirit, born of the virgin Mary,
4. suffered under Pontius Pilate, was crucified, died, and was buried: He descended into Hell:
5. the third day He rose again from the dead.
6. He ascended into Heaven,
7. and sits at the right hand of God the Father Almighty.
8. From thence He shall come to judge the living and the dead.
9. I believe in the Holy Spirit,
10. one holy Christian Church, the fellowship of saints,
11. the forgiveness of sins,
12. the resurrection of the body, and the life everlasting.

After taking the baptismal vow, members are considered full members of the Hutterian Church. Greater responsibilities are often given to baptised members, and they are expected to help mold the younger generation and to guide them in their journey to Christ.



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Daughter Colony

Colonies invariable grow in size and number of members. There comes a point at which the colony size becomes too large due to the number of dwellings required, and it becomes difficult to find jobs for all the members. Further, it becomes more difficult to manage a large colony. Every management team knows that they will eventually split off and start a new colony, so they do not want to over build on the existing site.

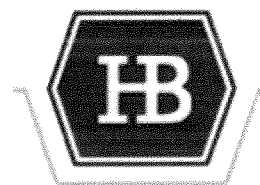
Therefore, once a colony reaches about 30 families or around 150 people, the colony begins the process of establishing a new colony, called a daughter colony.



Men working on a building on a Hutterite colony.

The process for building a new place is slightly different from leut to leut. The Schmiedeleut and the Dariusleut typically follow a similar process: they purchase land, they might move a few families to the farm to start building, and eventually, when the new site is complete, they will officially split up. The decisions as to whom moves to the the new colony varies, but in all cases the assets of the two colonies are valued and divided into two parts, one for the home colony and one for the daughter. Deciding who will move is a different matter; sometimes, a group will volunteer to go freiwillig and if that is the case, assets are divided on a per person basis. The volunteer group goes to the farm and elects their own job supervisors, such as colony manager, farm boss and so on. Other times, a the members are divided into two groups and a lot is cast to decide who goes and who stays. As would be expected, this event can be painful on all those involved, especially those who end up moving.

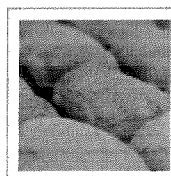
The Lehrerleut have a slightly different process: they completely build and finish every aspect of the new colony before anyone moves there. Once the new hof is complete, and the decision is made to split, all the members are divided into two groups, about evenly split. Every family then packs all their belongings, even before they know who will be moving to the new site. Trucks and vans are on the mother colony, read to help. Once the lot is cast (to make the decision about which group goes and which stays), the group that moves packs up and is often gone from the mother colony within a single day. Those that remain unpack and life continues as before, albeit on a now-smaller colony.



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Journey to America

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

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

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

The Schmiedeleut (those under the leadership of Michael Waldner, a schmied or

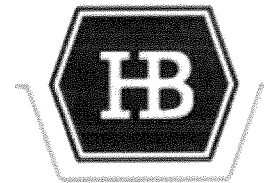
blacksmith) settled at Bon Homme Colony, where they bought 2500 acres of land for \$25,000. The Dariusleut (Named after their leader, Darius Walter) established their first community at Wolf Creek.



Later a third group was established. They were called the Lehrerleut, because their leader, Jakob Wipf, was a teacher (lehrer). They built their first colony, Elm Spring, near Ethan, SD.

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

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



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World War 1

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

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

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

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

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

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WW1 & Beyond

From 1939-1945, during the second war, Hutterites again refused to participate in the war. Instead they performed public work such as planting trees in national parks, working in paper mills, handling grain elevators and helping in church camps.

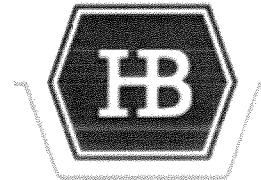
During 1940-1950 the Dariusleut and Lehrerleut established 20 more colonies. Gradually hostility began to stir against the colonies in the west. Alberta farmers were concerned because so many Hutterites were settling in some areas, so the "Land Sales Prohibition Act" was passed in 1942. This provincial law prevented people from selling their land to Hutterites. For 5 years this law was in effect, and then in 1947 a new law was passed. This stated that no new colonies were to be built, and no colony could have more than 6400 acres of land. It was also necessary to offer land for sale 60 days before any Hutterites could buy it.

From 1939-1945, during the second war, Hutterites again refused to participate in the war. Instead they performed public work like planting trees in national parks, working in paper mills, handling grain elevators and helping in church camps.

In Manitoba however, people didn't feel quite so hostile towards the Hutterites. However in 1957, a gentleman's agreement was made that stated Hutterites would build no more than two colonies in a large municipality and only one in smaller ones. The Hutterites also agreed to own no more than 5120 acres, and that that their colonies would be established at least 10 miles apart.

In 1973 the laws in Alberta were repealed, and in a five-month period after that 44,475 acres of land were bought, and seven new colonies established. By 1980 the total population of the Hutterites exceeded 24,326 and by 1996 the number was around 37,000.

Today, an estimated 45 000 Hutterites live scattered throughout the North American prairies on approximately 460 Bruderhöfe (colonies).



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Hutterite History Overview

by Dora Maendel & Jesse Hofer

A Historical Overview

Hutterite history involves a succession of migrations in search of religious freedom. Over a period of four-and-a-half centuries, they moved from Germany and Austria to Moravia which today is the Czech Republic; from there to Hungary and further south to Transylvania which today is Romania, then north to Kiev in the Ukraine, south to the Molotschna in the Ukraine near Alexandrovsk, Zaporozhie, across the Atlantic to the Dakotas in the United States and finally, during World War I, up to the Canadian Prairies.

In a historic baptism ceremony in Zurich, Switzerland, on January 21, 1525 Conrad Grebel, Felix Mantz and Georg Blaurock founded Anabaptism. Subsequent persecution scattered members of the fledgling Anabaptist movement and Georg Blaurock was banished to his native Tirol in Austria, where he continued preaching and teaching; before his execution in August, 1529, he had baptized many, probably Jakob Hutter as well.

As persecution in the German-speaking countries intensified, many Anabaptists fled to the Nikolsburg area of Moravia, which today is part of Czechoslovakia. Here the wealthy Lords von Liechtenstein welcomed them, and by 1527 there were an estimated 12,000 Anabaptists there. The Liechtensteins were very sympathetic to their Anabaptist tenants; Leonard von Liechtenstein was even rebaptized himself. It was landowners' responsibility to collect taxes from their tenants but when the Anabaptists objected to paying war taxes, the Liechtensteins acquiesced.

Such a huge number of "heretics" in one area caused apprehension and uneasiness, so the Liechtensteins were advised to remove their Anabaptist tenants. Instead, they requested the Anabaptists' assistance should an invasion happen.

This led to a split because part of this particular Anabaptist group agreed to participate in the defense of Liechtenstein lands. The other, led by Jacob Wiedemann, was convinced that for the Christian the only option is to take up a staff and walk.

Soon war with the Turks resulted in increased pressure on the Liechtensteins to collect war taxes from their Anabaptist tenants. When the government's threat of invasion was met with the promise of cannonballs, the Wiedemann group offered to leave the estate, so strong was their belief that for Christians violence is wrong.

In 1528, after selling or abandoning their goods, a group of 200 left Nikolsburg to camp in a deserted village nearby. In these desperate circumstances, stewards were appointed, who spread a cloak on the ground and asked everyone to place on it whatever they had brought with them. Thus began, for this group, the tenet which became their most salient — community of goods as described in Acts 2: 42-47.

The group continued north to settle at Austerlitz where they were joined by many refugees from Tirol. In 1529 Jakob Hutter from the Puster Valley also visited; he had succeeded Georg Blaurock as chief pastor of the Tirolean Anabaptists. Later, he organized bands of Tirolean refugees and led them to the community in Moravia. In 1533 this dedicated, energetic man was elected chief elder. After being captured for the third time on a missionary journey to Austria, Hutter was burned at the stake in Innsbruck, Austria on February 25, 1536. In addition to giving the group his name, he left a legacy of decisive leadership and organization.

The years 1565-1592 were the Golden period for Moravian Hutterites. Blessed with good leaders, this was a time rich in religious writing, school organization and craftsmanship such as pottery, leather work and weaving, as well as wheel and clock making, carpentry, carriage and wagon-making.

In 1618 the Thirty Years War began, and in 1622 Cardinal von Dietrichstein expelled the Hutterites from Moravia, so they moved southeast to Slovakia. The Thirty Years War was still raging, and Hutterite communities were prime targets for plundering, pillaging, burning and looting. After the war ended in 1648, Catholics controlled most of Hungary, so there was renewed religious persecution; torture, whippings and book burning were among the conversion methods carried out by Jesuit priests.

In 1621 Gabor Bethlen, Prince of Transylvania (Romania) had invited Hutterites to his country. When they declined, he kidnapped 85 of them; he treated them well, however, and later, over 800 more joined them. During the Thirty Years War, these Transylvanian communities actually sent aid to their brethren in Slovakia. Later, as a result of war between Turkey and the Habsburgs from 1658-1661, they also suffered terribly from raids and plundering, to the point where they were forced to abandon their community and seek refuge in rock hideouts in nearby ridges. This disruption in community of goods lasted 60 years.

With the arrival of 275 Lutherans from Carinthia, Austria in 1755, they experienced a miraculous revival. In a stringent attempt to catholicize her empire, Empress Maria Theresia had deported these Lutherans to the remote borders of her empire, where they came into contact with the demoralized Hutterites. The teachings in the Hutterite literature inspired the Carinthian Lutherans to adopt this faith, and together with the remnant of about 50 members, they managed to establish several communities.

In 1762 further persecution and conversion attempts began when Empress Theresia sent a Jesuit priest, Delphini, to stamp out Anabaptism in Transylvania. This resulted, in 1767, in the decision of some 60-70 Hutterites to flee south over the Carpathian Mountains to Wallachia, which is Romania today. Less than a year later war broke out between the Turks and the Russians. This time the Hutterites were caught between advancing and retreating armies; to make matters worse, both sides claimed the land on which the Hutterite communities were situated.

In 1770 after loading their belongings onto five wagons drawn by oxen, 60 Hutterites left Wallachia for Russia, under the escort of Count Rumiantsev's guard of ten Cossacks. At Vishenka on the Desna River, 192 km northeast of Kiev, they established a new community. Plows and sheep were loaned them to be repaid later. They farmed, planted orchards and became active in various crafts once more.

After the death of Count Rumiantsev in 1796, however, difficulties arose with Rumiantsev's sons. This necessitated the move to Radichev, thirteen kilometers northeast on the Desna.

In this isolated community, internal conflicts developed and the economy suffered; by 1819 community of goods was abandoned, and because of a lack of teachers, by 1842 their youth was illiterate. The Hutterian Community which had been on the cutting edge of public education in Slovakia during 1550-1618, had now reached a state of spiritual and cultural bankruptcy.

Faced with economic and spiritual ruin, the Hutterites appealed to Johann Cornies for help. An outstanding Mennonite agricultural and academic leader who had great influence in government circles, Cornies moved the 400 Hutterites 640 km south of Radichev to a new location on the Molotschnaja River south of the Molotschna Mennonite settlement. With Cornies' assistance they established Huttertal, learned modern farming practices from the Mennonites and improved their educational standards: the children attended the village school; Hutterite adults attended night school. In 1852 another Hutterite village was established: Johannesruh, named in honour of Johann Cornies.

Although they lived close to the Mennonites who shared their main Anabaptist beliefs, Hutterites continued to live apart from them, to elect their own ministers and to use their own religious writings. The Pentecost teachings, with their emphasis on community of goods, kept alive the idea of communal living, but the necessary zeal for its renewal was lacking.

In 1859, after a religious experience similar in scope to the first adult baptism in Zurich in 1525, Michael Waldner, Darius Walter and Jacob Hofer renewed community of goods once more, ending a 40-year disruption.

In a vision, an angel showed Michael Waldner the ethereal beauty of heaven and the agony of hell. When Waldner asked the angel where his assigned place was, the angel reminded him that in the great Flood only the eight persons inside the ark were saved; the angel went on to admonish him that the ark symbolizes the “Gemeinschaft”, communion of the Holy Spirit and instructed him to reestablish community in the manner of Jesus and His disciples. Waking from his trance, Waldner was surprised to find his family, who had taken him for dead, weeping by his bedside. Thereafter, he and Hofer worked closely at their end of Hutterdorf to resume community of goods.

Since Michael Waldner was a blacksmith, he was also called Schmied-Michel, because the German word for “smith” is Schmied. Thus, his group became known as Schmiedeleut. Darius Walter settled at the other end of Hutterdorf from Michael Waldner. His group became known as Dariusleut.

In 1864 the Russian government decreed that Russian be the language of instruction in all schools, and in 1871 the Hutterites’ and Mennonites’ exemption from military service was revoked. From 1874 to 1879 all Hutterites left Russia for the United States to settle at Bonne Homme Colony in Yankton County, Dakota Territory. Although the total number who immigrated was about 1265, only 400 settled in colonies; the others took up individual farms. The third and final group to leave Russia was led by Jacob Wipf, a teacher. Since the German word for teacher is “Lehrer”, his group became known as Lehrerleut.

During World War I the U.S. government passed the Selective Service Act which meant that all young men aged 21 to 31 were conscripted into the army. Hutterites ran into difficulty when they requested exemption from military work orders and wearing the military uniform. For this reason, four young men from Rockport Colony were sentenced in 1917 to the prison at Alcatraz where they received such brutal treatment that two of them died in Fort Leavenworth, Kansas in a military hospital almost immediately after being transferred there. Even in death their consciences were ignored when their bodies were dressed in the army uniforms they had refused to wear.

At this time the Canadian government still needed settlers on the prairies and welcomed the Hutterites, assuring them of religious freedom and exemption from military service. In 1918, therefore, the Hutterites immigrated to Canada.

The Dariusleut and Lehrerleut founded four colonies each in Alberta, and later branched out to establish new colonies in Saskatchewan, as well as Montana and Washington in the US. Schmiedeleut Hutterites founded six colonies near Elie, Manitoba; these have grown to number over one hundred. Some of the Schmiedeleut colonies returned to South Dakota after WWII to establish colonies there once more and

were able to purchase several of the former colony sites. Today there are about 15,200 Schmiedeleut: 6500 in the US and 8700 in Manitoba.

B. Biblical Basis

The Hutterites adopted the seven articles of the Schleithem Confession very soon after it was written in the late 1520s. To the articles concerning adult baptism, non-resistance and the Lord's Supper, the Hutterite community added *Gelassenheit*, the spirit of inner surrender expressed outwardly in the practice of Christian community of goods. In the Hutterite Article Book these articles are supported with extensive biblical proof texts. Among the texts that are cited in support of communalism is Jesus' challenge to the rich ruler in Matthew 19: "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me" (v. 21, NIV).

Peter Riedemann's Confession of Faith, completed by 1542, provides an outline of the main beliefs and practices that Hutterites have held throughout their history. Riedemann emphasized that the Hutterites had no intent of establishing a rival sectarian church, but instead desired "to recapture the essence of historical Christianity" (Friesen, 1999). Hutterites are also heir to a detailed internal record of their history dating back to the beginnings of their story. These Chronicles contain inspiring stories of faithfulness, summary doctrinal statements and exhortations to the community. Commentaries on biblical texts and exhortations to faithful living, also known as teachings or *Lehren*, are part of all worship services. Together, these documents represent a rich literary tradition that Hutterites today draw from to guide their living.

Although many refer to the Pentecost account in Acts 2 and 4 as the primary biblical basis for communal living, the theological motivation for this lifestyle is more wide-ranging. Sharing both spiritual and material things in community is a way to faithfully enact the central command of Scripture — to love God and neighbour — in a daily, embodied sense. Caring for the elderly, for widows and orphans and treating each member of the community justly is understood as an expression of this central biblical text. The fellowship between Jesus and his disciples is an example of this kind of shared life.

Early missionary and servant of the Word, Peter Riedemann (c. 1501-1555) uses the Trinity as an allegory pointing towards the logic of community of goods. Since neither of the persons is divisible from the godhead nor claims ownership of anything, but instead gives expression to a unity of being, so must the people of God organize their lives. Moreover, since creation was initially intended as a gift to all people, the ownership of land, water, air was unthinkable.

Further, the story of the Israelite people in the Old Testament represents a motif of a separate people who share a common life devoted to God. The Jubilee tradition points toward the economic leveling practiced in communalism.

C. Hutterites Today

It is important to remember that Hutterite communities are very diverse and that no two communities are identical in their organization and overall way of life. However, there are some characteristics and practices that are fairly similar for most communities.

In every Hutterite colony, the minister is both the spiritual leader and the chief executive. He is also part of an advisory board that makes the day-to-day decisions affecting the community. The advisory board consists of the colony manager, the farm manager and two or three witness brothers or deacons. The colony manager receives and pays bills, does the banking and is the business manager of the colony. The numerous activities of each colony are managed by witness brothers (deacons) or other brothers.

Most communities depend on mixed, large-scale farming as a livelihood. Many colonies also operate industrial shops, producing a wide range of products and services.

Women serve many important roles in the community. A married woman is responsible for various housekeeping duties such as sewing, cleaning and caring for her family. Women also manage community duties such as cooking, baking, gardening and food preservation. A female head cook works with several rotating pairs of married and single women who assist her on a weekly basis. Other management positions always filled by women are Gärtnerin gardener, Zeichschneiderin sewing materials manager, Klanaschuel-Ankela pre-school teacher, Essenschul-Ankela children's dining room supervisor and Kronka-Köchin special needs cook. It is quite common for women to serve as schoolteachers.

Contrary to popular belief, Hutterites strongly advocate education. Although education was neglected during the first hundred years in North America, Hutterites are increasingly realizing its value. During the Golden Years, the Hutterite standard of education was so highly esteemed that lords and nobles brought their children to the colony to be educated. Centuries before governments introduced kindergarten, Hutterite parents sent their children between two-and-a-half and five years of age to a kindergarten maintained by the community. The young children learned prayers and songs, as well as how to live, play and eat together.

Since the mid-nineties, over fifty Hutterite men and women have graduated from Brandon University's Hutterian Education Program (BUHEP) and received their teaching degrees. In many colonies, Grade 12 is a minimum education requirement. High school is delivered in various formats, including interactive television (IITV) broadcast via broadband Internet (HBNI). Most of the teachers on the HBNI-IITV system are Hutterites.

Although Hutterites are primarily concentrated in North America, there are communities in Nigeria and Japan. Many communities are making an attempt to reach out to others beyond their immediate community through singing, volunteer work and financial contributions.

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Hutterites: An Historical Overview

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Foreign Languages and Literature

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[We are all walking artifacts. In our mouths are Germanic vowels altered by ancient phonological principles and every day we roll across our tongue Latin words the Viking William brought from France into England in the 11th century, words the Romans had brought into Gaul a thousand years before. We count time like the Babylonian astronomers. Our postal service takes as its motto the description Herodotus gave of the Persian pony express in the 5th century BC, the period of Socrates, who was a contemporary of the Esther of the Old Testament. In our cells we all share the mitochondrial DNA of the same primeval woman. The Renaissance and the Reformation are abstract terms we professors try to bring to life in class with texts and paintings from the 16th century and before. But in Montana there is a people, the Hutterites, who are a living and concrete expression of the 16th century Reformation, a people who live the moral and social community life of their beliefs developed during the wars of religion, when Catholics and Protestants slaughtered one another in the name of God.

The following paper was part of a presentation given as "North American Hutterite Colonies in the Nineties: A Multi-Media Presentation" by Dr. Berger-Pröbldorf and Mary Wood at the annual meeting of the American Association of Teachers of German at Baden-Baden, Germany, summer 1992, in a session called "Forgotten Odysseys of German Emigration Groups to America." --William Plank, Contributing Editor.]

Through the Reformation in the 16th century in Switzerland, three reformed churches were established. The first one under Ulrich Zwingli in Zurich, the second one under John Calvin in Geneva, and the third one is the movement of the Anabaptists which had separated itself from the reformed church of Zwingli. They separated because the Reformed Church of Zurich was too beholden to the laws of the Council of Zurich and did not move their reforms fast enough. The Anabaptists believed that neither human beings nor the church should leave the decisions in matters of faith to the state.

In particular, one should mention three men as founders and leaders of the movement: Conrad Grebel, Felix Manz, and Georg Blaurock. In a letter to Thomas Münzer Grebel emphasized that (a) God and not the Pope is the final authority in matters of faith, (b) the faithful must not take up the sword for their own defense or that of others (as it is the case with the Catholics and the Protestants), (c) only human beings who had made a personal decision for a Christian life should be baptized--and this decision only adults can make. Therefore, the baptism of adults is the only correct one.

Grebel, Blaurock, Manz, and twelve other men baptized one another on the 21st of January, 1525, and thereby founded the movement of the Anabaptists or the *Wiedertäufer* and became known under the name *Schweizerische Brüder* (Swiss Brethren).

The death penalty was introduced for Anabaptists, and a few months later Felix Manz was captured and gruesomely drowned in the Limmat River (Zurich). Thus Manz became the first in a series of Anabaptist martyrs. Many more were to follow during the next four hundred years.

Anabaptists had to flee to Germany and Austria; Blaurock fled to the Tyrol where he preached secretly, taught, and baptized. In 1529, he was captured, tortured, and burned at the stake. An eight-year-old boy, Peter Walpot, who was a witness of the execution, became later a *Vorsteher* (elder) of the Hutterite Brethren in Moravia, an important

refugee center in the history of the Anabaptists.

There are three main reasons for the persecutions of the Anabaptists: (1) they refused and rejected the concept of the baptism of small children, (2) they insisted on separation of church and state, (3) they rejected the concept of war waged by the state, on the grounds that Jesus had commanded the love of one's enemies. Thus, the Anabaptists were pacifists and remained so until the present--which was to have serious consequences for them even in the 20th century. In the Tyrol and Austria of the 16th century, the state organized gangs of *Täuferjäger* (Anabaptist hunters) in order to exterminate all Anabaptists. Many Anabaptists fled then to Moravia where they found protection under regional lords. A continuing stream of refugees moved there from Austria, Switzerland, and Germany. Around 1527, there were already 12,000 Anabaptists in a region whose local population consisted of less than half that number. This massive immigration caused some distress with the local population and they demanded that the new arrivals be ejected. However, the regional lord himself had been re-baptized as an adult and he demanded instead from the Anabaptists that they defend him in case of an attack on his fortress. This demand created a crisis of conscience among the Anabaptists and a consequent split. They were divided into *Schwertler* and *Stäbler* (the word *Schwert* means "sword" and *Stab* means "staff," i.e., the Christian shepherd's staff). The *Schwertler* were prepared to defend the fortress, but the *Stäbler*, honoring the concept of the Christian shepherd's staff, moved on to another region.

Since the leader of the *Schwertler* was captured soon after and burned at the stake, his group was dissolved. The *Stäbler* stayed in Moravia as a community and they soon received the name *Hutterer* after the great Anabaptist preacher Jakob Hutter, who introduced, in 1528, the possession of goods in common as a way of life corresponding to the original Christian ideal. The Anabaptists were driven as a refugee community from region to region. War and persecution consistently destroyed the colonies they built and the goods they had accumulated. Not only their faith and their strange way of life provoked this deadly response, but also their refusal to bear arms. In spite of this, more refugees came from the Tyrol and founded more colonies in Moravia.

Jakob Hutter himself was born in the Tyrol and grew up there, a hat maker by profession--as his name indicates. He became the main pastor of the Tyrolian Anabaptists. He was elected to be the *Vorsteher* of the colonies in Moravia. During the years 1533 through 1535, Hutter gained such a reputation for leadership that the *Bruderhöfe* (the colonies of the brethren) from then on carried his name. In 1535, the persecutions against the Anabaptists increased again under King Ferdinand I, who as emperor of the Holy Roman Germanic Empire was a grandson of Maximilian I, and a stand-in for Charles V who had relinquished the imperial crown and gone into a monastery. King Ferdinand appeared personally in Moravia and threatened the regional lords, demanding that they drive out the Hutterites. The Hutterites then fled again. They split up into small groups, some of them going to the Tyrol, others going to small country estates, where they went into hiding. Jakob Hutter had gone to the Tyrol from where he sent inspirational epistles in order to encourage the brethren hidden in Moravia. Hutter himself was captured in 1539 in the Tyrol, tortured, and burned. His wife was condemned to death and executed one year later.

The *Älteste Chronik* and the *Martyr's Mirror* as well as some of the old hymns tell of these events. There is one hymn, for example, with one hundred five stanzas, of which numbers 41 to 50 tell of Hutter's work and sufferings. The whole hymn book I saw is written in old German handwriting (*Sütterlinschrift*) and the production of these handwritten copies is

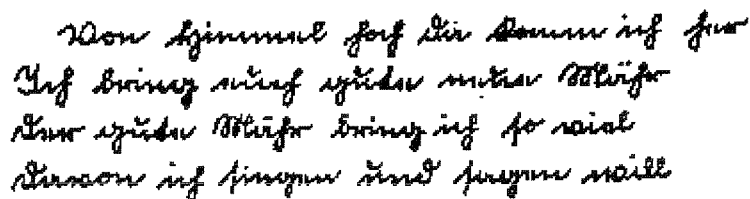
considered part of a Hutterite student's school work. One of the Montana Hutterites from the Golden Valley colony at Ryegate, a student and daughter of the recently retired *Lehrer* (teacher) Joseph J. Kleinsasser Sr., had the kindness to lend me her beautifully done autograph copy (see handwriting sample in figure 1).

The period between 1565 and 1592 is called in Hutterite history *die Goldene Periode*. During that period the persecutions decreased since Emperor Ferdinand I was trying to find an amicable solution with the Protestants in the Treaty of Passau of 1552. In 1555, the Augsburger Religious Peace was declared, the motto of which was *cuius regio, eius religio* (i.e., one must adopt the prevailing religion of the regional lord). In this "golden period" of 1565-92, the number of the *Bruderhöfe* grew to one hundred two in Moravia, and Slovakia/Hungary, with a population of 20,000-30,000.

Each colony had a *kleine Schul* (preschool for small children up to six years) and a *große Schul* (the dialect omits the *e* from *Schule*), for children of the ages six to twelve. The Hutterite pre-school (nursery school) existed 270 years before the kindergarten was generally introduced in Germany, the German kindergarten being a voluntary school for children from two to six. In the *große Schul* they stressed cleanliness, discipline, table manners, and appropriate dress. Penmanship was cultivated then, as it is today, and this is the *Sütterlinschrift* which even today each child learns as the proper form of German handwriting. At the completion of his or her schooling, each student must present a complete handwritten hymnal. Besides, the Hutterites learn various crafts and in past centuries they were not only farmers but were represented in each trade.

Figure 1 shows a sampling of a Christmas hymn from the hymn book mentioned above. It is the first stanza of a Christmas hymn, well-known in German-speaking countries even today. Martin Luther wrote it, inspired by the Gospel of Luke 2. 10-16, and it was published in the collection "*Geistliche Lieder*, Leipzig 1539." [In the current United Methodist Hymnal, the melody (but not the lyrics) of *Vom Himmci hoch*" appears with the English hymn, "God of all Power and Truth and Grace."]

Figure 1



Vom Himmcl hoch da komm ich her
 Ich bring euch gute neue Mär;
 Der guten Mär bring ich so viel,
 Davon ich sing'n und sagen will.

Vom Himmel, hoch, da komm ich her,
 ich bring euch gute neue Mär;
 der guten Mär bring ich so viel,
 davon ich sing'n und sagen will...

(I'm coming from heaven on high,
 I bring you good news;
 I bring you so much good news,
 Of which I want to sing and tell...)

Thus, in addition to strictly "Hutterite" hymns, there are to be found a good number of

hymns that are quite familiar, especially in the German Protestant hymnals of German speaking Europe today, many of them stemming from the prolific song writer, Martin Luther, and other famous hymn writers of the Reformation.

During the Golden Period (1565-1592), the writing of the *Großes Geschichtsbuch* (Great Chronicle) was begun by Caspar Braitmichel and continued by six subsequent writers. The book ends with the year 1665. A handwritten copy by Hauptrecht Zapff can be seen today in the Bon Homme Colony in South Dakota. Upon the outbreak of the Turkish War in the year 1593, the Golden Period came to an end for the Hutterites. After that conflict came the Thirty Year War (1618-1648). In both wars the pacifist Hutterites were severely mistreated as a result of their refusal to defend themselves. Moravia changed from Catholicism to Protestantism and then back to Catholicism, reflecting the demands of whoever was the victor at the time. From the adherents of both religious persuasions, the Hutterites had to endure pillage, rape, torture, and violent death. The Moravian Brethren were driven out of Moravia and found refuge in the Slovak and Hungarian colonies. At the end of the Thirty Years War, the population of the Hutterites had decreased from 30,000 in the Golden Period to 1,000. From this time exists an extensive literature--some one hundred *Lehren* (sermons) and short sermons, which were called *Vorreden* (preambles or introductions). The *Lehren* and *Vorreden* are still being read today in Hutterite worship in High German (today's standard written German, to the standardization of which Luther strongly contributed through his translation of the Bible). As already remarked, handwritten copies of these texts still exist in present colonies. The *Oberhaupt* (leader) of the Hutterites, in the reconstruction of their community after the tribulations of the wars, wrote a small book with the title *Ein Sendbrief* (epistle) which stresses especially community life and the holding in common of goods as a Christian task. Because the country had become Catholic during the war, the Hutterites continued to be persecuted. They became impoverished and had to give up their community life, i.e., the colonies were disbanded. Help came from the Mennonites, who also were Anabaptists, but who had never subscribed to the notion of community property. The name "Mennonite" is derived from their *Oberhaupt*, Mennon Simons.

During the years 1740 to 1780, the state spared no effort to convert the Hutterites to Catholicism. Part of those efforts were bookburnings and torture. Hutterites who had been forced into Catholicism continue to live today as *Habaner* in Sabatisch, Hungary. They are the descendants of the Slovak/Hungarian Hutterites and live in their original houses and kept some of their original traditions. [The origin of the word *Habaner* is doubtful, but it may come from *Haushaben*, another name for *Bruderhof*, as John Hofer suggests in his *History of the Hutterites*. He adds that the Slovak peasants used to call Hutterites by this name and that the name has stuck.] While the Hutterites in the neighboring countries had suffered much, the colonies in Transylvania (*Siebenbürgen*) achieved a renewed vigor. However, in the Turkish War with the Hapsburgs of 1658-1661, their *Bruderhöfe* were destroyed and the people had to go into hiding.

About a hundred years later, a new ascendance began because Maria Theresia (Queen of Austria, daughter of Emperor Charles VI and the mother of Marie Antoinette) deported in 1755 a large group of Lutherans from Carinthia (*Kärnten*), a province of Austria, into the vicinity of the Hutterites in Transylvania. They were about 270 people, amongst them Hofers, Waldners, Kleinsassers, Glanzers, and Wurzs (*History of the Hutterites* 47) who as forced laborers came into contact with the former *Bruderhöfler*. As a result, communities of brethren were once again established. When an additional colony was founded in 1762 under the leadership of Hans Kleinsasser (*History of the Hutterites* 47),

Queen Maria Theresia put an end to it again by dispersing the people over the whole region, forcing them into Catholicism. A few years later, two Hutterites by the names of Kuhr and Stahl returned from their exile and convinced the Hutterites to emigrate one more time--even without passes. Sixty-seven people made the illegal trek in open daylight across the Carpathian Mountains in 1767 to Rumania, to *Krăbach* (today, Tscherlegirle) and into the Wallachia. Shortly after their settlement there, the Hutterites were persecuted again and driven out. Three years later, the Hutterites found themselves on their way to Russia. Four months and seven hundred miles later, they reached the Ukraine, founded again a colony and sent emissaries to Wallachia and Transylvania. Seven journeys were made to bring back prisoners and family members. On the way to Transylvania and Hungary, they came also in contact with Mennonite communities living in Poland and Prussia. Of these, 15 persons by the names of Entz, Gross, Decker, and Knels joined the Hutterites, and from Hungary, former Hutterites by the names of Walter, Wollmann, Tschetter, and Mandel reunited with their Hutterite brethren (*History of the Hutterites* 52). Altogether, fifty-six persons joined the new *Bruderhof* in the Ukraine.

In 1793, Johannes Waldner started to write a history book, which became known under the title *Klein Geschichtsbuch* (Little Chronicle). The *Groß Geschichtsbuch* had ended with the year 1665, i.e., 140 years before the beginning of the new *Geschichtsbuch*. The *Klein Geschichtsbuch* started with the beginnings of the Anabaptist movement and ended with the year 1802. This book can be seen at the Sturgeon Creek Colony in Headingley, Manitoba.

Twenty-six years after the arrival of the Hutterites in the Ukraine, they had to continue their migrations in order to avoid being forced into serfdom. Forty-four families and two hundred persons experienced great difficulties, with the result that in 1819 the community of goods had to be dissolved for the second time in their history. Around 1834 they were completely impoverished, the children became illiterate, and farmland became unobtainable. Again the Mennonites came to their aid. An elder (*Vorsteher*), Johann Cornies, who was also a state administrator, helped them to find farmland near the Mennonite settlement and to obtain a permit for it. This new colony was called *Huttertal*. Through the Mennonites, who also came from German-speaking roots, the Hutterites were able to maintain the German language. From the Mennonites they also learned about modern farming techniques. They built settlements according to Mennonite models, with houses in long parallel rows. Their children went into the village schools and the adults went into evening school (here are continuing education and nontraditional students in 1834!).

In the middle of the 19th century, the establishment of more Hutterite colonies began, but attempts to reestablish common-property communities failed. In spite of that, the Hutterites preserved their own clothing, dialect, language, worship services, and read the old sermons of their forebears. Not until 1859 did the preachers Jakob Hofer, Darius Walter, and Michael Waldner succeed in establishing a community of goods after an interruption of forty years. These three names are very important because these men brought the major groups of Hutterite colonies to the United States and Canada, groups which differ today to some extent by the varying lifestyle and rigor of discipline which developed after their arrival in North America. These three main groups of the Hutterite Brethren are the *Schmiedeleut*, *Dariusleut*, and *Lehrerleut*. Michael Waldner was a *Schmied* (smith), therefore this group called itself *Schmiedeleut*. The next colony founded by Darius Walter coined the name *Dariusleut*. The third group, the *Lehrerleut*, did not receive their name until their emigration to America in the year 1877 under the leadership

of Jakob Wipf, who had been known as an excellent teacher (*Lehrer*). The year 1874 is considered officially the main emigration year to America in Hutterite history. The reason for the emigration from Russia was a new decree in 1864 according to which all children had to go to Russian schools. Also, the Hutterites as well as the Mennonites were to be forced into military service.

Two Hutterite representatives had been sent to America to inquire about the right to conscientious objector status and the right to have their own schools. Even though the Hutterites did not get any guarantee of these privileges, 18,000 Anabaptists emigrated, a number which included all the Hutterites. They consisted of individual and community farmers. The individual farmers received the name *Prairieleut*, i.e., "the people of the prairie." Russia in the meantime recognized that they were about to lose their best workforce. The number of Mennonites and Hutterites was 45,000. The Anabaptists were asked to stay and indeed about 27,000 stayed. The emigration groups sold their land in 1874 to the Mennonites, and the *Schmiedeleut* and *Dariusleut* sailed for America, followed three years later by the next group who were later known as *Lehrerleut*. John Hofer explains that "five hundred Hutterites and Mennonites...came from Russia and arrived in New York on the ship Hammonia, July 5, 1874. Most of them went to South Dakota" (*History of the Hutterites* 59). The family names of these people were Decker, Frieson, Hofer, Kleinsasser, Stahl, Waldner, Walter, Wipf, Wollmann, etc., the names of many of our neighbors in Montana. The above named *Prairieleut*, who settled as individual farmers, belong today mostly to the Mennonite church. The first home of the *Bruderhöfe* became Bon Homme County, South Dakota. The *Schmiedeleut* established the *Bon Homme Bruderhof*, which became, so to speak, the mother of all *Schmiedeleut* colonies. The *Dariusleut* founded their first *Bruderhof* near Wolf Creek forty miles to the north of Bon Homme. The *Lehrerleut* established three years later (1877) the Elmspring Colony, a few miles west of the Wolf Creek colony. The total number of the Hutterites who arrived in America was about 1,265; the number of those who settled in colonies was 400.

The Hutterites were successful. Around 1897, the colonies owned five flour mills as well as spinning, carpentry, shoemaking, blacksmithing, book binding, and broom-making workshops. Their industries flourished and for their farming and husbandry they used the most progressive techniques. With the First World War, the Hutterites were again forced to emigrate, this time to Canada. Before the outbreak of the war, the local population of the United States was hardly upset about the presence of these "strange" people, since they lived comparatively far away from other settlements. However, at the outbreak of the war several factors caused them difficulties: wars in general encourage a thoughtless and occasionally fanatic patriotism. First, the Hutterites were distinguished as foreigners by their mode of dress, originating in the 16th century; second, they spoke and taught German; third, they were pacifists and thus conscientious objectors. Historically, and especially politically and nationally, the Hutterites were hardly connected with the Germans or a Germany of the 20th century. Over 400 years ago, their movement had started in Switzerland. They had been pursued in Europe from country to country but they always regrouped and wanted to live according to their interpretation of genuine Christianity. Their original homelands were especially Switzerland and Austria, hence their German language and dialect.

At the beginning of the war, the young Hutterite men decided to register and to be examined by the military physicians. However, they refused the uniform and service in the war. In Camp Funston, the young men were beaten and tortured with bayonets. The

Hutterite elder turned to the United States government, but was met with little sympathy. Hofer recounts the story of four young Hutterites, Jakob Wipf and three Hofer brothers who had been brutally tortured and condemned to thirty-seven years in Alcatraz, where Joseph and Michal Hofer died of abuse and their bodies were then put in uniform as a final gesture of official disapproval. This image of an involuntarily uniformed corpse reminds one of the caustic antiwar ballad "Legende vom toten Soldaten" (Legend About the Dead Soldier), written by Bertolt Brecht in 1918 at age 20.

Brecht himself had been drafted out of high school via "Not-Abitur" (early emergency graduation), and was serving in a military hospital when he wrote the poem. It describes a corpse of a soldier, "killed in the fourth spring of the war," being dug out of his grave in order to cancel his early death. He is declared by the military physician as being "k.v.," the commonly used German abbreviation for "*kriegsverwendungsfähig*" (fit for military service). He is clothed in the colors of the Kaiser, being set upright and supported by two medics on each side in order to be able to march a second time into a hero's death because:

Der Krieg war aber noch nicht gar
 Drum tat es dem Kaiser leid
 Daß sein Soldat gestorben war;
 Es schien ihm noch vor der Zeit.

(The war, however, was not yet done,
 That's why the Kaiser felt sorry
 That his soldier had died:
 It seemed to him to be yet before his time had come.)

The ballad ends with the 19th stanza;

Die Sterne sind nicht immer da
 Es kommt ein Morgenrot.
 Doch der Soldat, wie er's gelernt
 Zieht in den Heldentod.

(There are not always stars,
 A red dawn of morning appears.
 However, the soldier, as he was taught,
 Marches into a hero's death.)

Brecht was blacklisted by Hitler in 1933 for this World War I poem--as well as for other works--causing the author to go into exile in the same year.

The Hutterite colonies suffered during the first World War. Their livestock was seized, sold, and the money used for the war effort. The German language and the dialect were forbidden and were not allowed to be used in school or worship, where the melodies and rituals used were based on the old German texts. Again the Hutterites had to migrate. Canada wanted them to develop the agricultural potential of the prairies, which at that time were open and undeveloped. They gave the Hutterites assurances that they would not be forced to do military service and they were also assured religious freedom. After the *Schmiedeleut* had established six colonies in Manitoba and the *Lehrerleut* four colonies in Alberta, the government, under pressure by the local population, withdrew its promise and

published a decree prohibiting further immigration of the Hutterites. After the end of the war, the hostilities by the local population and the government decreased. Thus between 1918 and 1929, more colonies were established, four in Manitoba and eleven in Alberta.

The rapid expansion of the Hutterites and the additional Mennonite settlements alarmed, however, the people and the government. Protests were made against the purchases of the best land. When the great depression of the 1930s hit, the hostile behavior ceased because Alberta and Manitoba were faced with bankruptcy. Only the Hutterites were able to pay their property taxes and their mortgage payments and they also did not become a burden on the state because they took care of their aged and ill themselves.

Now they were again being courted. In the year 1940, there were fifty-two Hutterite colonies in Canada. That year, when World War II had already begun in Europe, brought an end to the good will toward the Hutterites in Canada. However, in this war, the right to refuse military service had been granted by the United States as well as by Canada. The Hutterites had to do substitute service in public institutions, hospitals, national parks, paper mills, etc. In spite of the greater tolerance that the governments demonstrated, there still were "patriotic" excesses on the part of the population. Through the Second World War a certain prosperity was achieved and it had become more profitable for individual farmers to work the land. The Hutterites were a stiff competition in agriculture. The Canadian government again acceded to the pressure of the population and proclaimed a series of discriminatory regulations which were intended to make life more difficult for the Hutterites. For example, no land was permitted to be sold to "Enemy Aliens, Hutterites, or Doukhobors." Any expansion of the Hutterite real estate was prohibited. No new colonies were allowed to be built within a radius of forty-eight miles of any other colony. No colony was allowed to possess more than 6,400 acres.

The Veterans Land Act of 1942 determined that the land had to be offered for sale for sixty days before Hutterites were allowed to bid on it or buy it. These and other restrictions forced the Hutterites to move into other Canadian provinces, for example, Saskatchewan, and south of the Canadian border to the states of Washington and Montana. In the later forties and fifties, the *Lehrerleut* of Alberta founded twelve colonies in Montana and eight in Saskatchewan. On the average, one new colony was founded per year. When the non-Hutterite owners of farms placed their property on the market and sought buyers with cash, the hostilities decreased accordingly. However, in Saskatchewan a bill still existed to the effect that not more than 5% of the available land could be sold for use as common property--and that, of course, was directed at the Hutterite concept of community living. Finally, some changes came about because, for example, the Civil Liberties Union became involved. Also, the Hutterites themselves came to the conclusion that the three colony groups should incorporate themselves legally as a registered church under the name of *Hutterische Bruderkirche* (Hutterite United Brethren Church). This event transpired in 1950 and enabled them to better protect their interests and rights from governments.

In addition consciousness was raised on the North American continent during the sixties and seventies with the idea that discrimination and attacks against them should no longer be tolerated. As a result, many restrictive laws that were directed against the Hutterite people were invalidated. Now there seemed to be the promise of a real Golden Period for the Hutterites, with which the former Golden Period of 1565-1592 in Moravia could not compare. In the 1980s, the population of the Hutterites in the USA and Canada was about 25,000. In the nineties, that population may easily have doubled.

The main source for the information in this essay is John Hofer's *History of the Hutterites* and personal interviews at local colonies where I was received graciously and especially because I was a German *Lehrer*, know their *Sütterlinschrift*, could follow their old historic sermons, and because I could participate in singing their songs, which they sang in harmony acapella and with great zeal and voices.

My special thanks go to the recently retired *Lehrer* Joseph J. Kleinsasser Sr., and Family, Golden Valley Colony, Ryegate, Montana, who shared generously with me about their history and lifestyle.

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Jacob Hutter

From Wikipedia, the free encyclopedia

Jacob Hutter (or *Jakob Hutter*) (cerca 1500, Moos, nearby St. Lorenzen (Italian: *San Lorenzo di Sebato*) bei Bruneck, Pustertal - February 25, 1536, Innsbruck), was a Tyrolean Anabaptist leader and founder of the "Hutterites".

Jacob Hutter was a hat maker from South Tirol (northern Italy today). He became the leader of a radical Christian movement that swept through the German-speaking regions of Europe in the 1520s to 30s. Men and women broke away from the Roman Catholic Church, which in their opinion had become corrupt and no longer gave them the spiritual nourishment they craved. Thousands were baptised again, believing that their baptisms as infants were invalid. At the time, this criminal offence carried the death penalty. In Moravia (present-day Czech Republic) religious tolerance was granted. Here the Anabaptists, as they came to be called, gathered under Hutter's leadership. They practiced the communal ownership of goods, nonviolence, and baptism of adult believers.

Jacob Hutter often traveled between Moravia and Tirol to preach and baptize. He was arrested on December 1, 1535 and taken to Innsbruck, where King Ferdinand had his government.^[1] There he was tortured and burned alive on February 25, 1536.



Jakob Hutter

His words are recorded in eight letters, written under severe persecution, to his brothers and sisters.

Notes

- [^] Some sources say he was executed the same day.

Further reading

- *The Chronicle of the Hutterian Brethren* (Plough Publishing House 1987)
- *Brotherly Faithfulness: Epistles from a Time of Persecution* (Plough Publishing House 1979)
- *Hutterite Beginnings: Communitarian Experiments during the Reformation* by Werner O. Packull, The Johns Hopkins University Press, 1995

External links

- Jakob Hutter (<http://www.gameo.org/encyclopedia/contents/H887.html>) in the *Global Anabaptist Mennonite Encyclopedia Online*
- Jacob Hutter Infopage (<http://www.jacobhutter.com/>) English Language

Retrieved from "http://en.wikipedia.org/wiki/Jacob_Hutter"

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Hutterite

From Wikipedia, the free encyclopedia
(Redirected from Hutterites)

Hutterites are a communal branch of Anabaptists who, like the Amish and Mennonites, trace their roots to the Radical Reformation of the 16th century. Since the death of their founder Jakob Hutter in 1536, the beliefs of the Hutterites, especially living in a community of goods and absolute pacifism, has resulted in hundreds of years of odyssey through many countries. Nearly extinct by the 18th and 19th century, the Hutterites found a new home in North America. Over 125 years their population grew from 400 to around 50,000. The Hutterite community has one of the highest fertility rates.^[1]

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Hutterite women at work.

History

Originating in the Austrian province of Tyrol in the 16th century, the forerunners of the Hutterites migrated to Moravia to escape persecution. There, under the leadership of Jakob Hutter, they developed the communal form of living based on the New Testament books of the Acts of the Apostles (Chapters 2 (especially Verse 44), 4, and 5) and 2 Corinthians—which distinguishes them from other Anabaptists such as the Amish and Mennonites.

A basic tenet of Hutterian society has always been absolute pacifism, forbidding its members from taking part in military activities, taking orders, wearing a formal uniform (such as a soldier's or a police officer's) or contributing to war taxes. This has led to expulsion or persecution in the several lands in which they have lived. In Moravia, the Hutterites flourished for over a century, until renewed persecution caused by the Austrian takeover of the Czech lands forced them once again to migrate, first to Transylvania, and, then, in the early 18th century, to Ukraine, in the Russian Empire. Some Hutterites converted to Catholicism and retained a separate ethnic identity in Slovakia as the *Habans*

until the 19th century (by the end of World War II, the Haban group had become essentially extinct). At this time the number of Hutterites had fallen to around 100.^[2] In Ukraine, the Hutterites enjoyed relative prosperity, although their distinctive form of communal life was influenced by neighboring Russian Mennonites. In time, though, Russia had installed a new compulsory military service law, and the pressure was on again.

After sending scouts to North America in 1873 along with a Mennonite delegation, three groups totaling 1,265 individuals migrated to North America between 1874 and 1879 in response to the new Russian military service law. Of these, 400 identified as *Eigentümer* and shared a community of goods. Most Hutterites are descended from these 400. Named for the leader of each group (the Schmiedeleut, Dariusleut, and Lehrerleut, *leut* being based on the German word for *people*), they settled initially in the Dakota Territory; later, Dariusleut colonies were established in central Montana. Here, each group reestablished the traditional Hutterite communal lifestyle.



Bill of impeachment

Several state laws were enacted seeking to deny Hutterites religious legal status to their communal farms (colonies). Some colonies were disbanded before these decisions were overturned in the Supreme court.^[3] By this time, many Hutterites had already established new colonies in Alberta and Saskatchewan.^[4]

Michael Hofer —
Martyr

During World War I, the pacifist Hutterites suffered persecution in the United States. In the most severe case, four Hutterite men subjected to military draft who refused to comply were imprisoned and tortured. Ultimately, two died at Leavenworth Military Prison from mistreatment, after the Armistice had been signed ending the war.^[5]

The Hutterite community responded by abandoning Dakota and moving 17 of the 18 existing American colonies to the Canadian provinces of Alberta, Manitoba, and Saskatchewan. With the passage

of laws protecting conscientious objectors, however, some of the Schmiedeleut ultimately returned to the Dakotas beginning in the 1930s, where they built and inhabited new colonies. Some of the abandoned structures from the first wave still stand in South Dakota.

Joseph Hofer —
Martyr

In 1942, alarmed at the influx of Dakota Hutterites buying copious tracts of land, the province of Alberta passed the *Communal Properties Act*, severely restricting the expansion of the Dariusleut and Lehrerleut colonies. The act was repealed in 1973, allowing Hutterites to purchase land. This act resulted in the establishment of a number of new colonies in British Columbia and Saskatchewan and at the same time there was expansion into Montana and eastern Washington in the 1940s and 1950s. Today, approximately three of every four Hutterite colonies are in Canada (mostly in Alberta, Manitoba and Saskatchewan), with almost all of the remainder in the United States (primarily South Dakota and Montana). The total Hutterite population in both countries is generally estimated between forty and fifty thousand.

For a few years in the early 1950s, and in 1974–1990, the Arnoldleut (or Bruderhof Communities) were recognized as Hutterites. Although most Hutterites live in the Midwestern United States and in Western Canada, Hutterite colonies have been established in Australia, Nigeria and Japan.

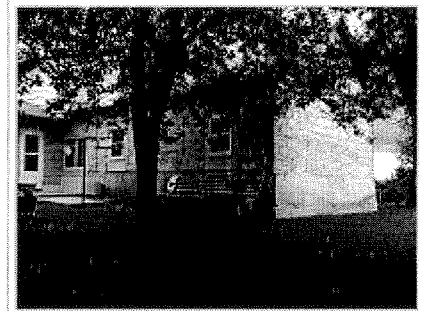
Society

Hutterite communes, called "colonies", are all rural; many depend largely on farming or ranching, depending on their locale for their income. More and more

colonies are getting into manufacturing as it gets harder to make a living on farming alone. The colony is virtually or literally self-sufficient, constructing its own buildings, doing its own maintenance and repair on equipment, making its own clothes, etc.

Governance and leadership

Hutterite colonies are male-managed with women participating in traditional roles such as cooking, medical decisions, and selection and purchase of fabric for clothing. Each colony has three high-level leaders. The two top-level leaders are the Minister and the Secretary. A third leader is the Assistant Minister. The Minister also holds the position as President in matters related to the incorporation of the legal business entity associated with each colony. The Secretary is widely referred to as the colony "Boss" or "Business Boss" and is responsible for the business operations of the colony—book-keeping, cheque-writing, and budget organizer. The Assistant Minister helps in church leadership (preaching) responsibilities, but will often also be the "German Teacher" for the school-aged children. .^[6]



Bon Homme Limestone House

The Secretary's wife sometimes holds the title of *Schneider* (from German "tailor"), thus she is in charge of clothes making and purchasing the colony's fabric requirements for making of all clothing. The term "boss" is used widely in colony language. Aside from the Secretary who functions as the business boss, there are a number of other significant "boss" positions in most colonies. The most significant in the average colony is the "Farm Boss". This person is responsible for all aspects of overseeing grain farming operations. This includes crop management, agronomy, crop insurance planning, and assigning staff to various farming operations.

Beyond these top-level leadership positions, there will also be the "Hog Boss", "Dairy Boss", and so on, depending on what agricultural operations exist at the specific colony. In each case, these individuals are fully responsible for their area of responsibility and will have other colony residents working in their area.

In spite of this hierarchical structure, the majority of colonies function in a very democratic manner. The Minister and Secretary and all "boss" positions are elected positions and many decisions are taken to a vote before they are implemented.

The voting and decision-making process at most colonies is based upon a two-tiered structure including a council—usually seven senior males—and the voting membership which includes all the married men of the colony. For "significant" decisions the council will first vote and if passed, the decision will be carried to the voting membership.

This structure has resulted in a very powerful democratic culture in most colonies. For example, Ministers and Secretaries that do not follow the democratically selected decisions of a colony can be removed by a similar vote of a colony. Although there is a wide range of leadership cultures and styles between the three main colony vanes, and in some cases, very dominant ministers or secretaries may hold greater sway over some colonies than others, the general prevailing culture in most colonies is strongly democratic.

Although women and children hold no formal vote in decision-making power in a colony, they often hold significant influence on decision-making through the informal processes of a colony's social framework. It should not be assumed that Hutterite woman are passive and quiet about their views on matters of colony life. To the contrary, many Hutterite woman are strong, independent-minded individuals who find ways to voice their views and priorities through their husbands' votes at council meetings.

Overarching all internal governance processes within a single colony is the broader "Bishop" structure of leaders from across a "branch" (Lehrer-, Darius- or Schmiedeleut) such that all colonies within each branch are subject to the broader decision-making of that branch's "Bishop" council. A minister of a colony who does not ensure his colony

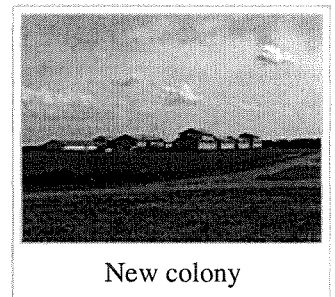
follows broader "Bishop" council decisions can be removed from his position.

Community ownership

Hutterites practice a near-total community of goods: all property is owned by the colony, and provisions for individual members and their families come from the common resources. This practice is based largely on Hutterite interpretation of passages in chapters 2, 4, and 5 of Acts, which speak of the believers "having all things in common". Thus the colony owns and operates its buildings and equipment like a corporation. Housing units are built and assigned to individual families but belong to the colony and there is very little personal property. Meals are taken by the entire colony in a dining or fellowship room. Men and women sit at separate tables and the men eat first.

Daughter colonies

Each colony may consist of about 10 to 20 families, with a population of around 60 to 250. When the colony's population grows near the upper figure and its leadership determines that branching off is economically and spiritually necessary, they locate, purchase land for, and build a "daughter" colony. When an intercolony marriage occurs, the bride goes to live in the groom's colony, where she will be treated to a wedding celebration.



New colony

The process whereby a Colony splits creating a new daughter colony varies across the Branches of Colonies. In Lehrerleut, the process is much more structured while in Darius and Schmiedeleut the process can be somewhat less structured. For example in the Lehrerleut case, at the time of the split, the land will be purchased and buildings actually constructed before anyone in the colony knows who will be relocating to the daughter colony location. The final decision as to who leaves and who stays will not be made until everything is ready at the new location. During the construction process, a decision process will be followed by the colony leadership to split the colony up as evenly as possible, creating two separate groups of families. The two groups are made as close as possible to equal in size based on practical limits of family unit sizes in each group. In addition to splitting the people, the leadership must as evenly as possible split the business operations also. This means deciding which colony might take on either Hogs, or Dairy for example. There is a process allowed that gives colony members a chance to voice concerns about which group of two a family is assigned to, but at some point, a final decision is made as to which families belong in each of the two groups. This process has democratic aspects, but the net result is not negotiable, the colony is on course to be split. As might be imagined, this process can be very difficult and stressful for a colony as many political and family dynamics become matters that are discussed. Not everyone will be happy about the process or its results.

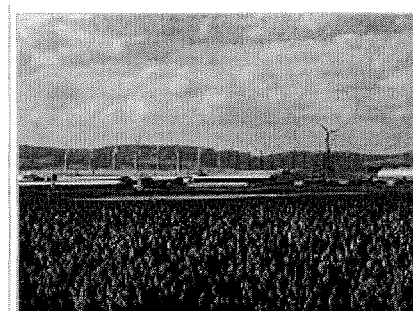
Once all decisions have been made, the two groups might be identified as "Group A" and "Group B".^[7] The last evening before a new group of people is to leave the "mother" colony to the "daughter" colony, there are two pieces of paper that are placed into a hat. On one piece of paper is something like "Group A" and the second piece says "Group B". The Minister will pray, seeking God's choice as to the piece of paper that is drawn from the hat, and proceed to draw one piece of paper. The name drawn will indicate which group is leaving to their new home at the Daughter colony location. The other group stays. Within 2 – 4 hours, the group that must move into their new home will fill a set of vehicles and drive to their new home. Within hours, the daughter colony inhabitants begin the process of settling a brand new colony site.

This very structured process varies dramatically from the process that might be used at some Darius and Schmiedeleut colonies where the split can sometimes be staggered over time with only a small group of people leaving to the new location and the split/daughter group.

Agriculture and manufacturing

Often, colonies own large tracts of land and, since they function as a collective unit, can afford top-of-the-line farm implements. Some also run state-of-the-art hog, dairy, turkey, chicken, and egg production operations.

An increasing number of Hutterite colonies are again venturing into the manufacturing sector—reminiscent of the early period of Hutterite life in Europe. Before the Hutterites emigrated to North America, they relied on manufacturing to sustain their communities. It was only in Russia that the Hutterites learned to farm from the Mennonites. Largely due to the increasing automation of farming (large equipment, GPS-controlled seeding, spraying, etc), farming operations are much more efficient and Hutterites are again looking to manufacturing to provide work for their people. Many of the colonies, who have gone into manufacturing, have realized that they need to provide their members with a higher level of education.



Hutterite colony in Martinsdale, Montana with an array of reconditioned Nordtank wind turbines

A major driving force for Hutterite leadership today is associated with recognizing that land prices have risen so dramatically (in Alberta and Saskatchewan specifically), driven by the oil and gas industry^[8], which creates the need to have a greater amount of cash available to buy land when it comes time for a colony to split (see Daughter Colony in this Article). The splitting process for a colony requires the purchase of land and the construction of buildings. This can require funds in the range of \$20 Million CDN in 2008 terms. Upwards of \$10M for land and another \$10M for buildings/construction. This massive cash requirement has now forced leadership to re-evaluate how a colony can produce the levels of funds needed to support expansion.

New ideas of projects that Colonies have engaged in include: Plastics Manufacturing, Metal Fabrication, Cabinetry and Stone/Granite Forming, just to name a few. Another unique project example came together in South Dakota. A group of 44 colonies joined together to create a Turkey Processing center^[9] where their poultry can be processed. The plant hired non-Hutterite staff to process the poultry for market. The plant secured demand for the colony poultry.

Use of technology

Hutterites attempt to remove themselves from the outside world (televisions, radios, tapes, CD's, etc. are forbidden), and up until recently, many of the Lehrerleut and Dariusleut (Alberta) colonies still only had one central phone. The Schmiedeleut had made this transition earlier, where each household had a telephone along with a central phone for the colony business operation. Phones are used for both business and for social purposes. Cell phones are also very common among all three groups today. Text messaging has made cell phones particularly useful for Hutterian young people wishing to keep in touch with their peers. Some Hutterite homes have computers and radios; a minority of communities (mostly, liberal Schmiedeleut colonies) have some filtered Internet access. Farming equipment technology generally matches or exceeds that of non-Hutterite farmers. Lehrerleut colonies have recently struggled with the proliferation of computers and have clamped down such that computers are no longer allowed in households and their use is limited to only business and farming operations including animal, feed, and crop management. But as the world evolves more and technology is used more and more for work and communication, many Hutterite young people use computers, photos and internet for keeping in contact with their friends, relatives and meeting new people outside the colony.

Education

Rather than send their children to an outside school, Hutterites build a schoolhouse onsite at the colony to fulfill a minimum educational agreement with the Province or State, which is typically run by an outside hired educator who teaches the basics including English. The "German" education of colony children is the responsibility of the "Assistant Minister" at some colonies, but most colonies elect a

"German Teacher," who in most cases also takes care of the colony garden. His job entails training in German language studies, Bible teaching, and scripture memorization. The German Teacher will cooperate with the outside teacher in relation to scheduling and planning.

Traditionally, Hutterite children have left school at 15 years of age (after they have completed Grade 8) to fulfill their adult roles in the colony. This practice is still strictly maintained by the Lehrerleut and most of the Dariusleut colonies. However, an increasing number of Hutterites, especially among the Schmiedeleut, have graduated from high school. In addition, some of these young people have then gone on to attend university; many become teachers for their colonies. Brandon University in Brandon, Manitoba, offers a Hutterite Education Program (BUHEP) to Hutterites who are willing to teach on Hutterite colonies. This program is only available to the Hutterite colonies on the less conservative side of the Schmiedleut split.



Major branches

Three different branches of Hutterites live in the prairies of North America, the Schmiedeleut, the Dariusleut and the Lehrerleut. Though all three "leut" are Hutterites, there are some distinctive differences. However, it should be noted that the original doctrine of all three groups is identical. The differences are mostly traditional and geographic. There are two other related groups. One is the Arnoldleut - also referred to as the Bruderhof Communities or presently, Church Communities International, is a group of more recent origin which, prior to 1990, were accepted by the Dariusleut and Lehrerleut groups as a part of the Hutterite community. The Schmeideleut were divided over the issue, but to this day they technically recognize the Arnoldleut as Hutterites. The other is the Prairieleut - Hutterites that lived in town rather than in colonies (but this population has likely long since faded into history).

Relations with neighboring communities

Although Hutterite society attempts to restrict the influence of the outside world on the colony's youth, it is not uncommon to see Hutterite teenage boys, easily recognized by their all-black pants and coats, shooting pool in nearby towns. The colony will often ignore minor offences such as these, allowing the young men to blow off steam. It is common to see Hutterites selling meat or produce from the back of a truck in nearby communities, and some colonies are locally famous for their bootleg rhubarb or dandelion wines. The efficiency and success of their agricultural methods occasionally leads to some minor jealousy and resentment from local non-Hutterite farmers, but in general they enjoy good relationships with their neighbors, many of whom count Hutterites as close personal friends.

Photography

Alberta Hutterites had originally won the right to avoid having their photograph taken for their drivers' licenses. In May 2007, the Alberta Court of Appeal ruled that the photograph requirement violates their religious rights and that driving was essential to their way of life.^[10] The Wilson Springs colony based their position on the belief that images are prohibited by the Second Commandment.^[11] About eighty of the photo-less licenses were in use at the time of the decision.^[12] Besides the Alberta Hutterite groups (Darius and Lehrerleut), a handful of colonies in Manitoba (Schmiedeleut) do not wish their members to be photographed for licenses or other identity documents.

However, in July of 2009 the Supreme Court of Canada ruled 4-3 that a Hutterite community must abide by provincial rules that make a digital photo mandatory for all new driver's licences as a way to prevent identity theft.^{[13][14]}

Clothing

In contrast to the plain look of the Amish and Old Order Mennonites, Hutterite clothing can be vividly coloured, especially on children. Men's jackets and pants are always black. Most of the clothing is homemade. In the past, shoes were homemade but now are mostly store-bought.

Women and girls wear a scarf or other head covering which is usually black, but may have a small pattern (see photos above). Men wear hats outdoors.

Dialect

Just as the Amish and Old Order Mennonites often use Pennsylvania German, the Hutterites have preserved and use among themselves a distinct dialect of German known as Hutterite German or Hutterisch. Originally based on a Tyrolean dialect from the south-central German-speaking Europe from which they sprang in the 16th century, Hutterisch has taken on a Carinthian base due to their migratory history. In the years 1760 -1763, the Hutterites were joined by a large group of Lutherans who spoke a Carinthian dialect. Eventually, this led to the replacement of the Hutterite's Tyrolean dialect with the Carinthian dialect. Partly as a result of this, the Amish and Hutterite German dialects are not generally mutually intelligible. In their religious exercises Hutterites use a classic Lutheran German.

Demographics

The very high birth rate among the Hutterites is decreasing rapidly. Birth rate stood at 45.9 per 1000 in 1950 and decreased to 43.0 per 1000 in 1970. By 1990, it has further plummeted to 35.2 per 1000. For comparison, the birth rate for rural South Dakota was 23.4 per 1000 in 1950, 14.7 per 1000 in 1970 and 12.1 per 1000 in 1990. ^[15]

Colonies

See also the related Category:Hutterite communities.

The mid-2004 location and number of the world's 472 Hutterite colonies:^[16]

- Canada (347)
 - Dariusleut (142): Alberta (109); Saskatchewan (31); British Columbia (2)
 - Schmiedeleut (106): Manitoba (105); Alberta (1)
 - Lehrerleut (99): Alberta (69); Saskatchewan (30)
- United States (134)
 - Schmiedeleut (69): South Dakota (53); Minnesota (9); North Dakota (7)
 - Lehrerleut (44): Montana (44)
 - Dariusleut (21): Montana (15); Washington (5); Oregon (1)
- Japan (1)
 - Dariusleut (1)
- Nigeria (1)
 - Schmiedeleut (1)

The Japanese Hutterite community does not consist of Hutterites of European descent, but ethnic Japanese who have adopted the same way of life and are recognized as an official colony. The inhabitants of this colony speak neither English nor German.

In similar fashion, a "neo-" Hutterite group, called the Bruderhof, was founded in Germany in 1920 by Eberhard

Arnold. Arnold forged links with the North American Hutterites in the 1930s, continuing until 1990 when the Bruderhof were excommunicated due to a number of religious and social differences.^[17]

See also

- Anabaptist Museum (Austria)
- Bruderhof
- Christian anarchism
- Commune (intentional community)
- Pacifism
- Peace church
- Peter Riedemann
- Plain people
- Simple living
- Walter v. Attorney General of Alberta

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2. ^ Sources in this time don't separate between Hutterites and Mennonites.
3. ^ <http://www.umanitoba.ca/Law/Courses/esau/litigation/huttlitigationweb.htm>
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External links

- Further information on the Hutterites (<http://www.hutterites.org/>)
- A comprehensive directory of Hutterite colonies (<http://www.cedrontech.com/hutterite.aspx>)
- Hutterian Brethren (Hutterische Brüder) (<http://www.gameo.org/encyclopedia/contents/H888ME.html>) in *Global Anabaptist Mennonite Encyclopedia Online*
- Hutterite Reference Sites compiled by William Hillman (<http://home.westman.wave.ca/~hillmans/BU/hutterite.html>)
- Hutterites of James Valley (Manitoba) (http://www.kanadaimagyar.com/christopheradam/articles/20071201_kaleidoscope.html)
- Watch the National Film Board of Canada documentary *The Hutterites* (http://nfb.ca/film/the_hutterites/)

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Categories: Hutterites | Anabaptist denominations

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Hutterian Brethren, Hutterites

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General Information

The Hutterian Brethren, or Hutterites, are a group of Christians that traces its origin to the 16th century Anabaptists of central Europe. Like other Anabaptists, Hutterites reject state churches, practice adult baptism, and are pacifists. Under the guidance of their founder, the Tyrolean Jacob Hutter (d. 1536), they also adopted common ownership of property.

Although the Hutterian Brethren were peaceful citizens and excellent farmers, they suffered intermittent but severe persecution. Hutter led his followers from the Tyrol to Moravia. Although he himself was executed, his followers were generally tolerated there until the early 17th century. Then they fled eastward, eventually to the Ukraine. In the 1870s they emigrated to the United States and settled in South Dakota; during World War I many moved to Canada. Numbering about 20,000 adherents today, they maintain their traditional piety and insularity, their pacifism, their agricultural diligence, and their hostility to modern culture. They still speak German in their communities, which are scattered throughout the Dakotas and Montana in the United States, and in Alberta and Manitoba in Canada.

Mark A Noll

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Hutterian Brethren

General Information

The Hutterian Brethren are a communitarian religious sect that originated among Anabaptists in Moravia (now the Czech Republic) during the Reformation and is now located chiefly in South Dakota, Manitoba, and Alberta. Also known as Hutterites, they took their name from their original leader, Jakob Hutter, who was burned as a heretic in 1536. Throughout most of their history, the Hutterites have formed agricultural colonies, called Bruderhöfe. Their way of life is rural and conservative. On the basis of the New Testament, they are pacifists and shun political participation. As a result, they have often been subject to social pressure and persecution. Over a period of centuries in Europe they sought to escape persecution by moving eastward, finally reaching Russia, before migrating (1874-79) to the northern United States, from which they spread to Canada. They now number more than 20,000; their inward-looking sectarianism continues to elicit some hostility from their neighbors.

The individual articles presented here were generally first published in the early 1980s. This subject presentation was first placed on the Internet in May 1997.

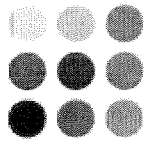
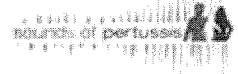
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The Hutterian Brethren - strict religious sect

Anabaptist, Jacob Hutter, founded the Hutterian Brethren during the Reformation. His was a strict religious sect that believed in humble communal societies.

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By the time the Reformation took hold in Europe in the 16th century radical leaders like Martin Luther formed more liberal Protestant movements. Other more radical sects proclaimed that the Protestant church was still too ritualistic, that it should remain separate from affairs of the state and that a good Christian should never take up arms against another. They also believed that baptism should be performed when an individual was an adult, and by choice. These sects became known as "Anabaptists", and were based primarily in Switzerland, Austria and Germany.

Jacob Hutter was one of the more outspoken Anabaptists and further espoused the concept of "communalism", meaning the equal sharing of all goods. In 1529, Hutter, with a small group of loyal followers, joined other exiled Anabaptists who'd fled to Moravia and whose leader was named Jacob Wiederman. The groups united and established a communal way of life, Hutter becoming their leader and the founder of the "Hutterian Brethren". He was eventually betrayed to the authorities who were trying to put a stop to what they considered his heretic behavior. In 1536 Jacob Hutter was burned at the stake in Innsbruck, Austria after refusing to renounce his devout beliefs.

Peter Reideman was another influential member of the Hutterian Brethren, serving as an elder from 1542-1556. He and many other members of the sect suffered religious persecution for years, Reideman eventually spending close to a decade in prison. During one of his incarcerations, he wrote "The Confession of Faith", a document of Hutterian beliefs and doctrine, which is still widely read today.

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By the 17th century the Peace of Augsburg stated that only 3 religions would be recognised: Catholic, Protestant and Reform. Persons who practiced any other faith were branded heretics. After Hutter's death, many more members died as martyrs, yet this did not stop people from continuing to convert to the Hutterian way of life. Between 1551 and 1870 the Hutterites suffered continued persecution. Hungary, Slovakia, Rumania and Transylvania were only a few of the countries where the Hutterites built new communes, only to be forced out again and again until they were finally allowed sanctuary in Russia by Catherine the Great. After her death, the regime adopted a more militaristic attitude and became intolerant of the Hutterites peace-loving way of life. Left with few options, the Hutterian Brethren decided to emigrate to the United States.

By the time the Hutterite emigration actually got under way in 1874, only 18,000 members ended up leaving Russia and other communes in the Ukraine. Their first settlements were established in South Dakota and Nebraska. The North American Hutterites originated from three founding colonies: the "Schmiedeleit", the "Dariusleit" and the "Lehrerleit". The suffix "leit" means "people". The Schmiedeleit were named after their founding elder, Michael Waldner, a blacksmith by trade. Today other Schmiedeleit colonies are located in North and South Dakota, Minnesota, and the province of Manitoba, in Canada. The Dariusleit took their name from their founder, Darius Walter, and the Lehrerleit (Teacher's People) from their leader, Jakob Wipf, a school teacher and elder. These colonies descendants live in Montana and Washington state and the Canadian provinces of Alberta, British Columbia and Saskatchewan. Currently there are about 40,000 Hutterites living in 430 separate colonies in North America.

Colony structure is strictly patriarchal, the men holding all the key positions, the most important being the senior elder or bishop. He provides all the spiritual leadership for his colony and presides over church sermons, marriages and funerals. Under him are a council or advisory board who are in charge of daily decisions and duties like banking and bill paying or distributing the work for all members over 15 years of age. One man is also assigned as German teacher, which remains the Hutterites first language.

A Hutterite colony's livelihood is centred primarily around diversified agriculture. The men are responsible for all the farm work. Certain members are elected as cattle boss, hog boss, chicken boss, garden boss, carpenter, plumber, blacksmith, etc. One or two other members are assigned as the bosses helpers. Women are expected to carry out all the domestic chores like cooking, baking, laundry, gardening, canning and of course child rearing and teaching in the colony kindergarten. The garden boss's wife is usually assigned as head cook. Women work in pairs and rotate jobs on a weekly basis. Meals are distributed in a communal dining area three times a day, men sitting in one section, women in another. Seating arrangements are

organized by age.

Once a Hutterite colony expands to over 100 members it is considered too inefficient, so it splits. Half the members usually leave to organise the new colony. All provided for in an equal manner and no one is allowed to keep anything for personal gain. Everything a Hutterite member or family needs is distributed from within the colony. Televisions and radios are not allowed. Like the Amish, Hutterites also dress in a "plain" and humble manner. Men usually wear black garb and a hat, and once married, are expected to grow beards. Women wear patterned dresses in subdued colors and are required to wear scarves in public to symbolise a woman in prayer. All clothing is sewn by the colony seamstresses.

Members gather for a short church service daily and a 1-2 hour service on Sundays. Special church services are conducted by the head bishop for baptisms (carried out at around age 20-25) and weddings. Unmarried members visit other Hutterite colonies to find a mate, but marriages may not take place until the couple has been baptised. Once married the couple resides at the groom's colony.

Education for a Hutterite member begins at age 2 1/2 in a colony kindergarten. The children are taught at an early age to conform to communal living through sharing, cooperation and respect for one another. All instruction is oral and conducted in German using religious verse and song. Once children begin regular school at age 6 they are taught in English, usually by certified teacher from outside the colony and according to the public school curriculum. German lessons are conducted for two additional hours each day by the colony-appointed German instructor. Once the Hutterite student reaches age 15, their "English" schooling is considered finished and they are assigned their work tasks. At this time members are allowed a "transitional period" where they may leave the colony. Some members do decide to abandon the Hutterite way of life, but this happens seldom.

Mixed crop and livestock farming has sustained most Hutterite colonies since their inception. Much of the farm machinery and equipment and the hog, chicken, turkey or dairy buildings is state of the art. Large scale, modern farming has become very costly so some colonies have diversified even more by branching out into the production of farm equipment like hog feeders or ventilation systems. Other colonies manufacture various plastic products, wooden furniture, or window and doors for new homes or for renovation projects.

In today's fast-paced and technologically advanced world, most people look upon the Hutterites communal way of life and their mode of dress as strange and archaic. Yet despite continued misunderstanding, and in some cases mistrust, the Hutterian Brethren have successfully integrated themselves into many agricultural regions of the north western United States and western Canada. They've strengthened their local economies through the buying and selling of a diverse mix of goods and services. And they continue to remain as dedicated today as they were over 500 years ago in upholding their religious beliefs and their communal lifestyle.

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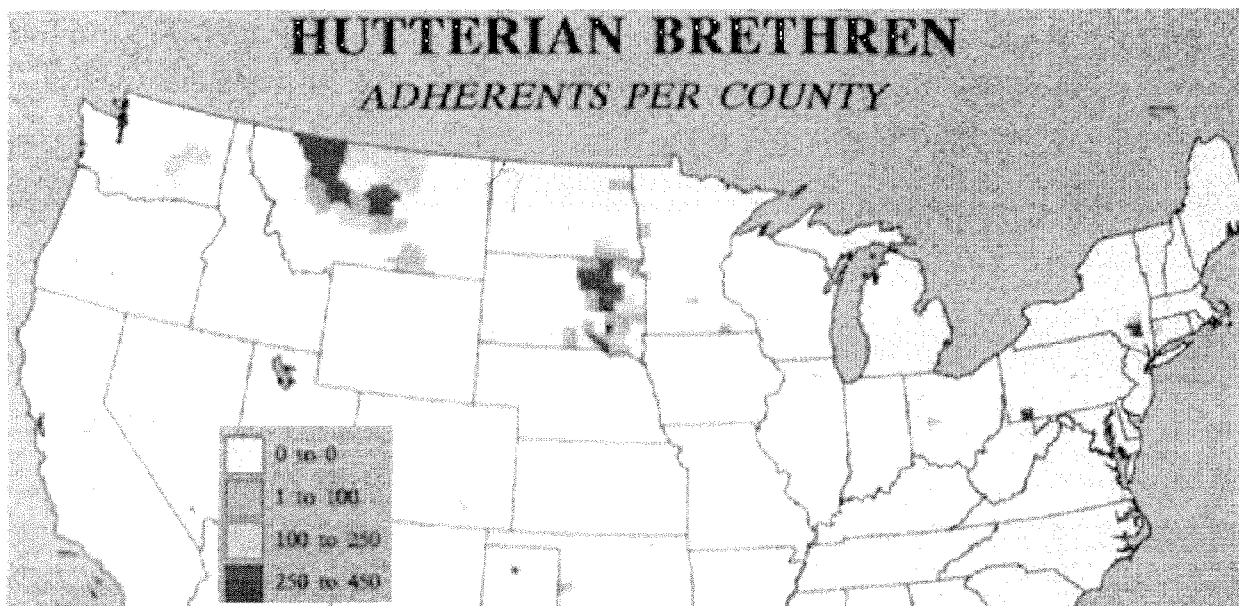
Hutterites in North America

About 36,000 Hutterites live in 434 colonies in North America today. **Where do the Hutterites live?**

The Hutterites are divided into three groups: **1) Schmiedeleut** subdivided into two groups, the Hutterian Brethren and the Committee Hutterites, in 1992. The Schmiedeleut are all found in Manitoba; and North Dakota, South Dakota, and Minnesota. **2) Dariusleut; and 3) Lehrerleut.** The Lehrerleut and the Dariusleut are located in Saskatchewan, Alberta, British Colombia; and Montana and Washington.

When a colony reaches about 130 people, a new colony is established. In 1917, South Dakota had 17 colonies but with the outbreak of World War I, the pacifists Hutterites were mistreated and they resettled in Canada. By the 1920s, some of the Hutterites bought back some of their land in the U.S. **Read an article on the "40 Mile" Colony, located between Hardin, Montana, and Sheridan, Wyoming.**

Tour the Hutterite colonies in Manitoba, Canada. Alternative, communal, and separatist groups are frequently misunderstood, disliked, and hated. After the *National Geographic* magazine ran a story on one Hutterite colony, a reader wrote to the editors: "Apparently the writer [of the article] feels 'comfortable' in a society that is religiously intolerant, treats women as chattel, and does not welcome people of other races. I agree with him [the writer] on one thing. The Surprise Creek Colony is a paradise -- if you are an Anglo male." My comment: the Hutterites want to glorify God in their own way -- this is called religious freedom -- and they are not interested in the outside world, regardless of issues of religion, women, and race. After all, they are not enforcing their views and practices on the outside world, as the Religious Right is currently. They want to be left alone to live their peaceful way of life; this seems to be an irritating for some outsiders!

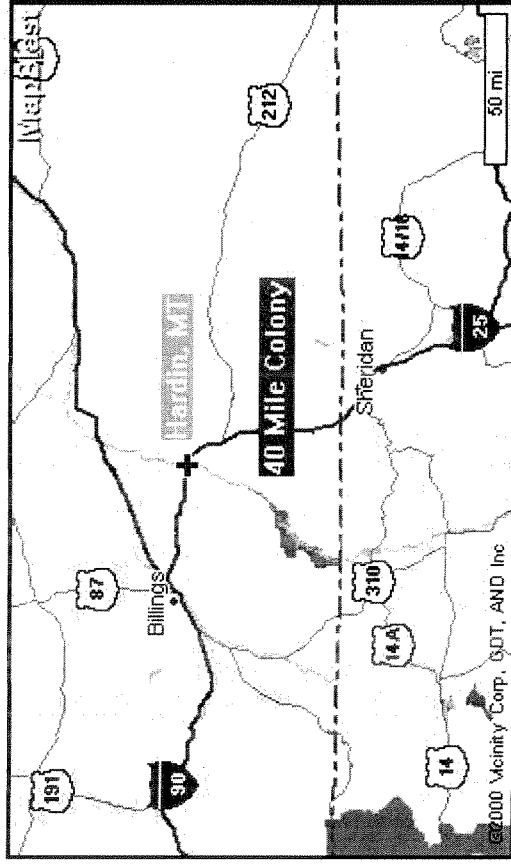


All the "traditional" **Hutterites live in the Great Plains and Prairie Provinces**; but the Bruderhof Communities, who call themselves Hutterian Brethren live in the East. The Hutterian Brethren Church of the Dariusleut and Lehrerleut Conference (with the agreement of many Schmiedeleut communities) expelled the "Society of Brothers" [Bruderhof] in 1990.

Alternative communities **Montana Eden** 40 MILE COLONY, MONTANA

Faith-based organisations, now touted as a fresh alternative to government social policy, come in many shapes and sizes. Our reporter lived for two weeks in one of America's smallest and oldest

THE land along the Little Bighorn river in south-eastern Montana is one of rich farms and sweeping vistas. It is also the home of a group of people who have sought out this remote corner of the West to be alone. The Hutterite community known as 40 Mile Colony has a population of just 28. It sits, as its name implies, 40 miles from the nearest towns: Sheridan, Wyoming in one direction and Hardin, Montana in another.



Psychologically, it is as distant as it can be. Members of the sect—which began in 16th-century Moravia, and is now scattered mostly through the great plains of the northern United States and southern Canada—live a modified form of Christian primitivism, holding property in common and disdaining modern life.

At 40 Mile the members farm a ranch that covers 50,000 acres. The colony is relatively new, founded in 1981 when another nearby colony became too large. About 120 people are usually considered the maximum number, though founding a new colony is expensive: about \$8m-15m, which mostly comes from the savings of the mother colony. A new colony's early days can be hard. The farm crunch of the late 1980s almost bankrupted 40 Mile, as it did several established colonies in Canada which had to sell land to stay solvent. 40 Mile remains short of both capital and manpower.

Living conditions are spartan out of necessity as much as belief. Buildings are pre-fabricated or post-frame structures with steel sheeting. Even the church, the centre of the colony, is a weather-beaten double-wide trailer with curling veneer and two lawnmowers parked under it. Most of the colony's cars, pick-up trucks, horse trailers, flatbeds and combines are equally battered. Hutterites have a complicated attitude to modern appliances. Television is frowned on, although some watch it on the sly, and most listen to the radio only for weather reports. Hutterites regard the Internet with suspicion, but at least one colony has its own [website](#). Some use cellular telephones.

Hutterites seek not riches but sustainability. Colonies struggle, but few fail. Older and established colonies "count their money in the millions," as one member of 40 Mile explained in her liling English. Montana's 39 colonies, with 4,000 Hutterites, produce about 60% of the state's pork, 50% of its eggs, and about 17% of its milk. And yet each month 40 Mile struggles to meet its bills, mostly those of doctors and vehicle-parts suppliers. The colonists have no medical insurance. And if someone comes down with a serious illness? "We just take our chances," says Henry Walter, 40 Mile's minister.

But Hutterites thrive on adversity. An easy life, in their view, produces few good Christians. And there are crucial differences between Hutterite austerity and conventional poverty. Hutterites eat well; their homes, though modest, are comfortable; and they enjoy the benefits of an extensive network of friends and relatives bound by an earnest religious faith. Most colony members have never lived in a house with a locked door.

Although the colony grows most of its own food, the colonists are diligent bargain-hunters when it comes to purchasing other goods in the outside world. They barter well and have little fear of dealing with outsiders. The colony's leaders have hired a retired, non-Hutterite ranch foreman to tend the colony's livestock. He is paid nothing, but given room, board, a place for his horses, and an ancient Toyota pick-up to carry out his chores. The truck itself was traded with a Crow Indian for a horse. It came without a single piece of glass intact.

Mr Walter, the colony's master machinist as well as its minister, epitomises Hutterite ingenuity. He belongs to one of the sect's most learned families, although like most Hutterites he left school at an early age. A contemplative man, as likely to be found ruminating over scripture as over his humming lathes, Mr Walter finds little in the mechanical world daunting, and he has taken care to pass his skills on to his sons. Your reporter watched the three men, with the help of another mechanic, adapt a second-world-war diesel engine to a 1950s road grader, dismantling its fuel pump and making parts they needed from scratch. They did the job astonishingly quickly.

Whatever the task at hand, Hutterite men lay it aside at 11.30 for the day's main meal, which is eaten communally. The spotlessly clean dining room holds four tables complete with benches. Usually men and women eat at different tables. The women speak almost exclusively in their German dialect, as most in the colony do when conversing among themselves. To an outsider, the women of the 40 Mile Colony seem to be firmly under the thumb of the men. They are required to wear long skirts, blouses with sleeves, and a *tiechl* or kerchief over their heads. The church excludes them from positions of power, and they are barred from meetings concerning money or colony planning. Yet they show no signs of being intimidated. "Come over and eat" or "Lift this box" —without a "please" or "thank you" —is how they usually address the men.

Women put in long hours. Besides all the usual domestic chores, they also have to perform tasks, such as milking, that are delegated to the men in other colonies. When our reporter visited, one morning was spent canning 133 litres of pears, and one evening cutting up two pigs in the kitchen basement. On the days when a farmers' market is held nearby, the colony's women rise at five o'clock and bake 100 pies. Copies of *Bon Appetit* and *Gourmet* magazines can be found in the kitchen, but the intricate recipes are rarely tested. Hutterites like simpler fare.

Crows and blackbirds

Despite this self-containment, the outside world is not far away. Interstate 90, the major artery of the northern plains, cuts through some of the colony's land, and a Crow Indian reservation almost completely surrounds it.

The effort to live apart from a wider world, but also within it, has produced some paradoxical attitudes among the colonists. For all their proud independence, the members of 40 Mile Colony ardently support government crop-subsidies and have bitterly opposed their reduction. Without more subsidies, Mr Walter argues, the family farm cannot survive. But of course, the colony itself is hardly a family farm. As Mr Walter acknowledges when it is pointed out to him, 40 Mile does things on a corporate scale.

Members of 40 Mile have even ventured into open political protest, rare for Hutterites, by joining other farmers at the Canadian border to demonstrate against cattle imports from Alberta and Saskatchewan. The members of 40 Mile believe, as do many smaller American cattle producers, that Canadian imports are reducing the price for their cattle in the United States. This has put them directly at odds with the many Canadian Hutterite colonies which raise cattle. Visits to northern relatives can have their awkward moments, admits Mr Walter.

Hutterites endure the curse of being well-rounded generalists in a world that increasingly rewards specialists. The colony sells milk, grain, beef, wool, vegetables and pastries, as well as colts and hunting rights to other ranchers or visitors. Individual members often find employment by selling services and skills to the outside world in metal fabrication, cattle-hauling and custom sewing. But beef provides the primary income for 40 Mile, and the colony shares the problems of many western ranchers. Its 1,000-strong herd is not big enough for it to wield much clout when it comes to bargaining on price with local slaughterhouses.

The hard-working colonists have an ambivalent relationship with the surrounding Crow Indians, who are not nearly as industrious or prosperous. In August someone torched over 100 thousand-pound bales of Hutterite wheat straw. Then the colony's new all-terrain vehicle was stolen. Young Indians are suspected in both incidents. But, mostly, relations between the colony and the tribe seem tolerable. Mr Walter describes one Crow tribal elder as "a true gentleman". The Crow and neighbouring Northern Cheyenne buy some of the colony's produce, and bring their cars to the repair shop. And the Hutterites accommodate tribal customs when they can—for example, they know that Indians are offended by closed gates.

The colonists are acutely aware that Hutterites and Crow, firmly outside America's mainstream, are both targets of hostility. "Those Indian kids. They lie. They cheat. They steal. And do you know who taught them? The white man," fumes one Hutterite elder. Like the Indians, the Hutterites have suffered discrimination. Farmers in Alberta and Saskatchewan have lobbied the Canadian government for years to prevent the "blackbirds", as Hutterites are sometimes called, from buying more land. Last year an arsonist set fire to \$500,000 worth of new lumber when a sister colony tried to settle in nearby Toole County, Montana. As one young Hutterite woman says of the Indians: "They're different and we're different and sometimes we face the same troubles."

One trouble is how to resist the temptations of the outside world. Hutterites still rely on scriptural commentary written between 1545 and 1560 as a guide to everyday life; each Sunday, ministers read beautifully hand-copied 16th-century sermons. But, as Samuel Hofer writes in "The Hutterites" (Hofer Publishers, \$19.95), "the world outside the colony door knocks louder and louder." And, as always, it is the young who are most tempted to stray. Like its sister colonies, 40 Mile loses a continuous stream of young people. Surprisingly, most young Hutterites return, although Mr Hofer estimates that about 20% will choose to stay among the "English".

The main complaint of the young of 40 Mile is not about basic Hutterite beliefs, or the colony's way of life, but against restrictions such as the dress code. This affects men too: they must wear black trousers, braces (belt-buckles can lead to vanity) and shirts without pockets. Most also wear hats. "What matters is accepting Jesus Christ as Lord and Saviour and holding everything in common," argues one of the colony's younger members. "The elders are too concerned with stuff that we're not, like believing that if you don't wear black pants, you won't go to heaven. We don't believe that."

And yet the elders see it otherwise. According to them, the Hutterites have survived as a community because they are determined to be different, in small ways as well as large. Indeed their community is founded on their profound commitment to this difference, and they

have prevailed against the importunities of the outside world, safe in the “ark” of their colonies, only by remaining eternally aware of it.