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Organic Perspective

by Lynn Kading



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Organic perspective: Orp: A way of looking at or "being with" , interpreting and dealing with a work, a person, an idea, an experience, an obligation or life.

.....To experience and understand and communicate in terms of your feelings/experiences, and not technical trade terms, or language of professionals, which may marginalize all that we see and experience into classifications or a taxonomy of life

Once upon a time organic foods were the provenance of common people because they couldn't afford the expense of chemical fertilizers and pesticides. Now, organic foods are often seen as more nutritious and less toxic. The "organic" value is recognized, and reflected in the cost. Life, too, has been heavily inundated with additives (of the professionals). Is it time to take life out of the purview of the "experts"? Make it more organic? Often we look to those with education and special training to inform us on aspects of our lives and what is good and fine and pleasurable. To tell us value. If we, instead, embrace life from organic perspectives, we decide for ourselves what is good and fine and worthwhile. People are capable of knowing what pleases them. What's your orp?

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You are welcome to write in the guestbook (perspective book) in your own language. If you're able to also put in an English translation, that would be kind.

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THOUGHTS

Timeline Hutterites

955: Emperor Otto I defeated the Magyars, and Moravia became part of the Holy Roman Empire. It was part of the Kingdom of Bohemia. At times, Moravia had a ruler with sufficient fortitude that Moravia was enabled to maintain a semblance of separate rule. However, it ultimately was Bohemian. Also, to note, these lands were part of Austria.

1516: Dutch religious scholar, Erasmus of Rotterdam wrote a copy of the Greek New Testament and transcribed it into Latin as well. Erasmus implored scholars to translate the Bible into every language. This encouraged many groups to study the Bible, and form their own opinions. Out of this came the Anabaptist group in 1525 who carried out adult baptism.

1525: January 21: Zurich, Switzerland: Felix Manz, priest from the Tyrol, George Cajacob, Conrad Grebel, theology student, were amongst a group meeting at the home of Manz to study the Bible. They concluded that the Bible instructed them to renounce infant baptism, and that persons should be baptized as adults. Conrad Grebel first baptized George Cajacob, and then Cajacob baptized the rest. Sixteen **adults** baptized that day. And so, began the separation of Church and State, adult baptism, adoption of a disciplined way of life, separation from nonbelievers, community of goods and pacifism. These Anabaptists "ideas" are the basis of the Hutterites' beliefs.

1525: May: first Anabaptist was executed - by burning - by Catholic authorities in Schwyz

1526: Jacob Hutter, became acquainted with Anabaptists in Tyrol.

1527: Hebraist Felix Manz first Anabaptist executed by Protestants, drowned in Zurich's Limmat River

1528: In this year the Anabaptists split into several religious groups, under separate leaders. Because of persecution in Switzerland they had to flee. One group, led by Jacob Hutter, hid in the forest. They were very low on supplies, and Jacob implored them to put all of their goods into a coat he laid down, so the group could jointly make the best use of all its remaining resources. From then on, they decided to live according to Book of Acts (2:42), and share all things in common. They called themselves Hutterites after Jacob Hutter. Basic to the Hutterite beliefs is the "community of goods", sharing all physical goods for the benefit of the group. Before his death, Hutter founded approximately eighty six colonies.

1529: Jacob he joined a Tyrol Anabaptist group, chose to be baptized, and was picked as a minister.

1530s: Hutterite colonies in Moravia sending missionaries to areas of Europe.

1535: Jacob Hutter married Katherine Purst.

1536: .Jakob Hutter burned at the stake because of religious beliefs

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1538: Katherine, Jacob's Wife executed for her religious convictions.

1538: Katherine, Jacob's Wife executed for her religious convictions.

1540: Peter Ridemann wrote his Account of Our Religion, Doctrine, and Faith (Rechenschaft), while he was in a Hessian prison. During this time, it was very dangerous to be a Hutterite. They sought safety wherever possible. Many lived in caves and the catacombs of Rome.

1542: Peter Reideman was an elder from 1542-1556

1565-95: In the mid 1550s Hutterite colonies flourished in Moravia and Hungary. They were well off, well educated and well thought of. Academics in their schools were admired by the general population, and at that time Hutterite Doctors were often sought out by the wealthy. At that time, there were about 30,000 members.

1595: The religious climate changed and severe persecution began, again. People died and property was confiscated. A few managed to escape and emigrate to the Ukraine.

1570s: Because of Hapsburg/Turkish war, the government was short on money. Government confiscated some of Hutterite lands. Again, in 1584 and 1589.

1612: Around 1612, in Moravia, the Hutterites became well known/respected for their ceramics and pottery. They crafted many types of utensils/plates/etcetra for the home. Because of their quality and esthetics, these dishes and ceramic items were widely sought by the wealthy and nobles of the area. It was common for a noble to purchase whole cartloads of dishes, ecetra from the Hutterites. Many of these items which were saved in museums and collections have been wrongly labelled as Habaner faience. In fact, such items are Hutterite work.

As well, such was the quality of their other work, large quantities of this was also purchased by the wealthy, either for their own use, or as gifts. There are records of Moravian barons gifting foreign noblemen with items such as: gilded horse carriage, iron bedsteads, knives and earthenware, as well as fine ceramics.

Middle classes purchased Hutterite items too. Not all were the price range of the wealthy.

Hutterites had unique techniques for clay mixtures, colors and design in manufacturing ceramics and pottery. It was a secret knowledge which they kept to themselves. It was different from similar products from other groups/countries, and much in demand. They used unique types of yellow and white clay, not all of it local. Also, their dyes, ornamentation, glazes and manufacturing process was unique.

1618-1648: Thirty year war. Many Hutterites were killed. Colonies were pretty much disbanded. Many Hutterites escaped to Slovakia and Transylvania. Few were left behind.

1621: During one of the wars between the Turks and the Holy Roman Empire, one of the leaders, Bethlen Gabor, Prince of Transylvania invited the Hutterites to move to Transylvania, and he would give them freedom from persecution and safety. They refused his offer. Prince Gabor did not leave the matter. In 1621 he sent wagons, and forcibly moved 200 Hutterites to his lands in Transylvania. During the remainder of the thirty years war, these Transylvanian Hutterites thrived and survived, free from harrassment. ((Not so their brethren who remained behind.))

1622: Hutterites, that were left, were expelled from Moravia. Many went to Hungary

and Russia.

1750: Oldest German settlement in Canada, started with 2400 Protestant German farmers and tradesmen from the Southwest of Germany landed with their families in Halifax

1767: In the years leading up to 1767, Slovakia and Transylvania had a new Empress, Maria Theresa. Maria Theresa was a devout Catholic and determined that all under her rule should also be Catholic. She supported and encouraged the Jesuits to wipe out all other faiths. This ended, again, in severe persecution for the Hutterites. All worship other than Catholic was outlawed. Some Hutterite children were permanently removed from their parents (what did the state do with them?), and even old people were removed and placed in institutions. Only about sixty Hutterites remained. In 1767 these escaped across the Transylvanian Alps to Wallachia, near Bucharest.

1768: War broke out between Turkey and Russia. Situated as they now were, the small group of Hutterites was caught in the middle, between the two armies.

1770: Russian commander-in-chief, Count Rumiantsev, offered the Hutterites safe haven and free land on properties he had acquired in the Ukraine, near the Desna River. Hutterites lived here in the "Russian" Ukraine for more than one hundred years. This was a time when they were allowed freedom from persecution. During this time some Hutterites left their colony and joined Mennonite settlements.

1809: It was about this time, there was a breakdown in "community goods". Perhaps due to extensive political upheaval and on/off persecution, it was possibly necessary for individual ownership, if any property/goods were to survive ownership.

1859: Leaders Jakob Hofer, Darius Walter, and Michael Waldner succeeded in re-establishing the "community of goods".

1870s: Russia enacted laws to force Hutterites to speak Russian, and serve in the military. Again, Hutterites decided to move and began emigrating to America.

Roughly, they emigrated in three waves, under three Men. Dariusleit (the Darius people---Darius Walter), the Lehrerleit (the teacher people---Jakob Wipf, a school teacher and elder) and the Schmiedeleit (the smith people---Michael Waldner, a blacksmith), with the names of the groups taken from the occupations of each leader. South Dakota was where colonies were first established.

1874: This is the year the majority of Hutterites left Russia for North America. They settled in North America in three major colonies. The names for the colonies were taken from the three leaders of the colonies. The beliefs and practices of all three was the same. Small changes might have included such matters as slightly different styles of dress, etcetra. 1) Schmiedeleut (blacksmith) was the first colony, so called because their leader was a blacksmith. Generally Manitoba, Canada and South Dakota, USA is where these people settled. 2)Dariusleut was the second group, so named for their leader,Darius Walther.3) Lehrerleut was the third group. Again, it was named for its leader. Hutterites from Alberta, Saskatchewan, (Canada) and Montana (USA) generally are the last two groups.

1897: The colonies in the United States were flourishing. Hutterites owned five flour mills, as well as spinning, carpentry, shoemaking, blacksmithing, book binding, and broom-making workshops. As well they were farmers.

1899: Agreement between Hutterites and Canadian government, supports the Hutterites religious lifestyle, but there has still been controversy on and off over the years.

1918: President Woodrow Wilson would not guarantee the Hutterites freedom from military service, and many of the colonies emigrated to Canada, to safeguard their pacifism.

Even so, fifty six Hutterites were caught up in the draft and attempts were made to force them into service. Most suffered severe abuse/torture, in efforts to convince them. Two died in the process.

1918: Michael and Joseph Hofer were the two who died, under terrible conditions, upon adhering to their religious convictions.

In subsequent military service, Hutterites were allowed to discharge their obligation by non military work such as national parks. In all, about fifty Hutterite families came to Canada, first in Alberta and Manitoba, then in Saskatchewan.

1942: Canada passed the Veteran's Land Act. This act established the law that land had to be offered for sale for sixty days before Hutterites were allowed to purchase it.

1942: Alberta passed the Alberta Land Sales Prohibition Act. This made it illegal for anyone to sell land to a Hutterite or an enemy alien.

1944: The Land Sales Prohibition Act will be struck down as beyond the power of the province because it also mentions enemy aliens. The Alberta government will re-enact the law (S.A. 1944, c.15) removing references to enemy aliens.

1947: Canada passed the Land Act pertaining to Hutterites. It restricted Hutterite land purchases, as well as size and location of colonies. They had to be at least 40 miles apart, and no larger than 6,400 acres. Colonies used to be situated closer to each other, but with these regulations, there is now more distance between them. One of the side effects of this greater distance is forcing the Hutterites to do more travelling to visit other colonies. As well, they also end up having more interaction with non Hutterites, simply because that's who there neighbours are.

1947: Alberta Communal Property Act S.A. 1947, c.16 will allow Hutterite colonies to be established if they are set up at least 40 miles from existing colonies. It also limited the size of existing colonies.

1950: Hutterites joined the three separate groups together, under one name to give themselves a better position to safeguard their beliefs and prospects. Hutterische Bruderkerche (Hutterite United Brethren Church).

1960: Alberta Communal Property Act will be amended to permit increased land holdings by Hutterites with the approval of the Communal Property Control Board. The establishment of new colonies will require cabinet approval.

1972: Alberta repeals The Communal Property Act, which had been basically aimed at restricting Hutterites ownerships of farm lands.

1992: Schmiedeleut section of the Hutterites broke into two. They are now called Committee Hutterites or Group 2, and Schmiedeleut or Group 1. There were conflicts over policies, and also concerns that some of the group's rules were not adhered to. They split on opposite sides of this disagreement.

1995: A Hutterite teacher training program is set up at Brandon University---Brandon

University Hutterian Education Project (BUHEP). More than fifty Hutterites have graduated as teachers.

1996: Hutterites in North America totaled 37,297 (by census).

2001: Two Alberta teenagers have become the first members of their Hutterite colony to graduate with a high school diploma. Edna Walters and Joanne Stahl

2003: Some Hutterite colonies in Southern Manitoba build their own wireless Hutterian Broadband Network (HBN). They plan to use the system to access Distance Education opportunities. They have done this in co-operation with Advance Pro, Sony of Canada Ltd. and Informatics Consultants

2005: There are approximately 458 colonies with 50,000 members in North America

2005: February 18: In a move which is unusual for Hutterites, they wrote to the Canadian Government to express their concerns should the Canadian Government change marriage laws to validate same sex marriages. They are unequivocally against such legislation.

2005 June 30: First Hutterite to run in a Marathon, the Manitoba Marathon. Lynda Waldner completed the 13.1 miles in two and three quarter hours. (Lynda Waldner wore complete traditional Hutterite dress.) As well, there were a further four Hutterites from Ms. Waldner's colony who competed in the marathon.

2005: October: Hutterite colonies go to cyber school. Seventy five Hutterite students are part of a cyber-school in Chester South Dakota.

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