MENNONITE LIFE

December 1974

This Issue

marks a transitional point for *Mennonite Life,* which has been published under the auspices of Herald Publishing Co., Newton, Kan., since December 1971. We are pleased to announce the transfer of ownership and editorial responsibility for *Mennonite Life* to Bethel College, North Newton, Kan., where the magazine was founded in 1946 and developed under the editorship of Dr. Cornelius Krahn until 1971. The transfer back to Bethel College is effective February 1, 1975.

¶ The Bethel College administration has named two distinguished historians from its faculty—Robert Kreider (left) and James Juhnke—as the new editors of *Mennonite Life.* Dr. Kreider, who served as president of Bluffton College, 1965-72, is the new director of the Mennonite Library and Archives. Dr. Juhnke, who just completed a term in the same directorship, is an associate professor of history. We are confident that under their editorship *Mennonite Life* will offer readers significant and challenging material through articles and illustrations of high quality.

¶ The outgoing editor is glad to have had a part in preserving and carrying forward this quarterly magazine, through use of the facilities and resources of Herald Publishing Co. We are most grateful for the faithful support of subscribers and contributors.

¶ A major focus of this issue is on the Mennonite contribution to the agricultural economy of the Great Plains. Agronomist John W. Schmidt, a specialist in wheat breeding, outlines the development of new varieties of wheat, based to a large extent on the original Turkey Red strain brought by the 1874 immigrants from Russia. The important role of Bernhard Warkentin in milling and wheat promotion is presented by David Haury, who made a special study of this well-known Kansas pioneer.

¶ Cover: At the historic Bernhard Warkentin farmstead, Halstead, Kan., the venerable barn and silo form winter silhouettes along the Little Arkansas River.

Readers are asked to note that the new location of the Mennonite Life editorial office is the Mennonite Library and Archives, Bethel College, North Newton, Kan. 67117.

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MENNONITE LIFE

DECEMBER 1974, VOL. 29, NO. 4

A Quarterly Magazine
Focusing on the Anabaptist-Mennonite Heritage
& Its Contemporary Expression

Contents

Turkey Wheat *by John W. Schmidt* ---------- 67

Bernhard Warkentin and the Kansas Mennonite Pioneers
by David A. Haury ---------- 70

I Remember Mrs. Warkentin
by Catharine Alice Woodruff ---------- 76

Mennonite Heritage and Future Challenge
by Edmund G. Kaufman ---------- 78

Language and the Mennonite Brotherhood
by Leonard Sawatzky ---------- 81

From Batum to New York *by Heinz Janzen* ---------- 82

All Spring *by Elmer Suderman* ---------- 84

Schweizer Mennonite Nicknames
by Naomi Preheim ---------- 85

The Alexanderwohl Church Building
by Alvin Goossen ---------- 88

Canadian Mennonites and Centennial Publications
by Lawrence Klippenstein ---------- 91

BOOKS IN REVIEW
by Keith L. Sprunger, John A. Lapp, William Keeney, Marion Kliewer, Jacob A. Duerksen ---------- 93

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TURKEY WHEAT

A Mennonite Contribution To Great Plains Agriculture

By JOHN W. SCHMIDT

WHEN THE MENNONITES settled on the Great Plains of the Central United States in 1874, little did they realize the importance that their arrival would have on the agriculture of the region. To be sure, wheat farming had become a way of life to them in southern Russia, but that they would have a vital role in the founding of an empire—no, that probably did not occur to them.

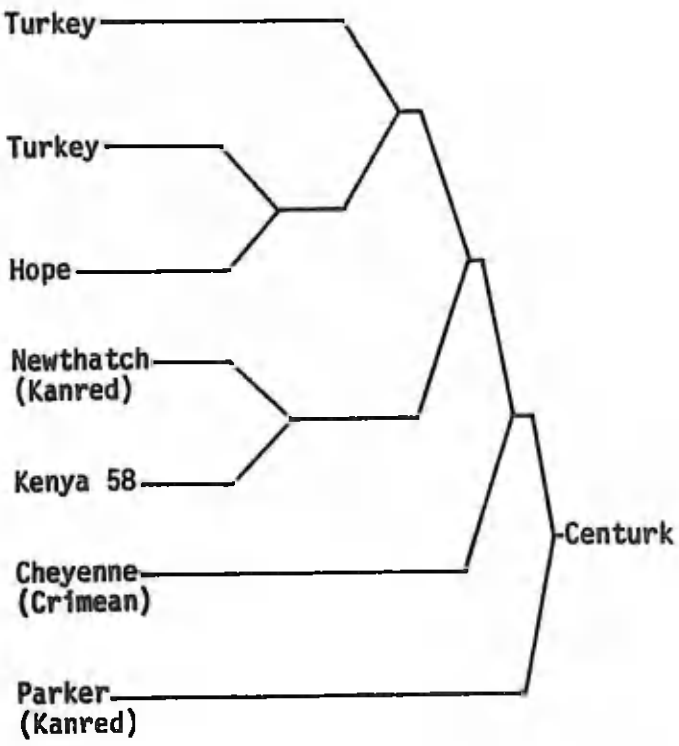
Two eminent wheat scientists, Drs. Karl S. Quisenberry and Lois P. Reitz, however, cast these immigrants in this empire-building role in their paper "Turkey Wheat: The Cornerstone of an Empire," presented at an Agricultural Development Symposium, Ames, Iowa, May 1973.[1] Further, this writer suggested that the introduction of Turkey wheat continues to have a great impact on wheat variety development not only in the Great Plains but in other important wheat research centers, in his paper, "The Role of 'Turkey' Wheat Germplasm in Wheat Improvement" presented at the Turkey Wheat Centennial Symposium, Manhattan, Kansas, June, 1974.[2]

According to Quisenberry and Reitz, the introduction of Turkey wheat more than anything else established the production of hard red winter wheat in the Great Plains of the United States. Earlier wheat production with soft red winter and spring wheat varieties had not been particularly successful. Nor was the acceptance of the Turkey variety immediate outside the Mennonite communities. The wheat was harder and more difficult to mill with stone mills and the uninitiated homemaker found that it baked differently—both attributes that were of value later. Fortunately for Turkey wheat producers, steel roller mills were introduced into the United States soon after the introduction of Turkey wheat; these could grind hard wheats such as Turkey. Seed increase was slow since the seed lots brought by individual families were small and the grain harvested had to be used for food and feed as well as for further seed increase. Larger seed lots were introduced later by Bernhard Warkentin and Mark Carlton.

What was this Turkey wheat introduced by the Mennonite immigrants from south Russia? The Turkey or Turkey Red hard winter wheat was a type rather than a variety as we use the term today. Wheat breeding research was not widely practiced at this time and these types that developed locally were known as "land varieties." Turkey was such a "land variety," and each seed lot was really a composite. From the original Turkey many different types were selected and renamed. Further, many similar seed lots came into this country under local Russian names, such as Kharkov, Crimean, Malakov, Red Russian, and many more. These can be considered synonyms for Turkey since they were essentially of the same type.

Why was the wheat the Mennonites brought called Turkey or Turkey Red? Some reports say the Mennonites used that name because they got it from a little valley in

John W. Schmidt, professor of agronomy at the University of Nebraska, is a specialist in small grains breeding. He and Dr. V. A. Johnson have developed 13 wheat varieties, one of which is the leading variety in the U.S. Dr. Schmidt is a graduate of Tabor College.



Pedigree of the Centurk hard red winter wheat variety. The name "Centurk" was derived from "Centennial Turkey." Turkey wheat germplasm enters the pedigree through Kanred in Newthatch and Parker and through Cheyenne as well as from Turkey itself.

Turkey. However, as suggested by Cornelius Krahn[3] it is just as logical that it was a local Krimka (Crimean) variety. The Crimean peninsula had been a part of Turkey. In fact Clark, Martin, and Ball[4] in their first classification of American wheat varieties suggest that the proper name for this group of wheats is Crimean. However, the name Turkey was and is the one associated with the wheats brought by the Mennonites.

The Turkey variety spread rather slowly from the Mennonite communities. Research on winter wheat at state experiment stations really started only in the 1880's and 1890's. However, the winter-hardiness of the Turkey variety soon became evident and by the early 1900's the switch from spring wheats and soft red winter wheats to Turkey accelerated sharply. By 1919 when the first reliable survey of Turkey wheat acreage was made, this variety occupied most of the Kansas and Nebraska acreage and nationally was the leading wheat variety with 21.6 million acres. This represented about 30% of the total U.S. wheat acreage and 99% of the hard red winter wheat acreage. Truly an empire had been built from that small beginning back in 1874.

The Turkey variety, remarkable as it was in ability to withstand hard winters and periods of drouth, was not without weaknesses. It had a tendency to lodge and it was rather susceptible to diseases. In years when neither cold nor drouth was a problem, other varieties often out-yielded it. As a result, state experiment stations, the U.S. Department of Agriculture and private individuals examined new introductions from Russia and, also, selected many individual lines from the highly variable Turkey and Crimean varieties. Many were not much different from the original Turkey in performance.

However, two selections made from the Crimean variety (C.I. 1435) stand out. These are the Kanred variety selected

100 years of hard red winter wheat history represented by Turkey and Centurk Wheats at the Nebraska Agriculture Experiment Station Mead Field Lab. (University of Nebraska photo by Dan Lutz)

in Kansas in 1906 and the Cheyenne variety selected in Nebraska in 1922. Both varieties had better stem rust resistance than Turkey, were somewhat earlier in maturity, and Cheyenne especially had much better straw strength. While Kanred is not being grown commercially anymore, Cheyenne is still an important variety, especially in Montana. However, both have contributed to the present hard red winter wheat varieties of the Great Plains. Kanred parentage is present in many Kansas wheat varieties and in the Triumph wheats developed by the late Joseph Danne in Oklahoma. Cheyenne is the backbone of the Nebraska wheat varieties. In fact, most, if not all, hard red winter wheat varieties grown in the United States today have Turkey parentage. The extent of the contribution of Turkey wheat germplasm (including the Kanred and Cheyenne varieties) is graphically shown in the pedigree of the Centurk variety released in 1971 cooperatively by the Agricultural Experiment Stations of Colorado, Illinois, Kansas, Nebraska, New Mexico, South Dakota, and Texas, and the Agricultural Research Service, U.S. Department of Agriculture. Truly the name, Centurk derived from "Centennial Turkey," is not a misnomer.

What was the major contribution of Turkey wheat to Great Plains agriculture? The wheat turned out to have excellent baking quality and some disease resistance. However, the greatest contribution was its ability to perform under a range of highly variable and often precarious conditions in the continental climate of the Great Plains. It was winterhardy and drouth enduring. It provided the foundation for a wheat empire. The newer hard red winter wheats have better disease resistance, 35-40% greater yielding capacity, and better straw strength but they depend on their Turkey base for stability of performance.

The economic challenge that faced the Mennonite immigrants 100 years ago was that of establishing Turkey hard red winter wheat as a reliable crop in the Great Plains. That they did. The second century starts with no less challenge—to produce good quality bread wheats even more efficiently to meet the ever-increasing needs of a spiraling world population. The economic contribution of the Mennonite immigrants to Great Plains agriculture 100 years ago was important; the contributions of their descendants toward solving the present and future world food problem can be equally important.

NOTES

[1]Published in the January, 1974, issue of *Agricultural History*, pp. 98-110.

[2]Paper presented at a joint session of the North Central Branch, American Society of Agronomy, and North Central Division, American Phytopathological Society, Kansas State University, Manhattan, Kansas, June 6, 1974. To be published in *Trans. Kansas Acad. Science.*

[3]Cornelius Krahn. "Agriculture Among the Mennonites of Russia." *Mennonite Encyclopedia,* Vol. I, p. 24-26 (Scottdale, Pa.: Mennonite Publishing House, 1955-1959)

[4]J. Allen Clark, J. H. Marten and C. R. Ball. Classification of American Wheat Varieties. United States Department of Agriculture Bulletin 1074. 1922 (revised 1923), 238 pp.

Mill built in the early 1870s by Bernhard Warkentin along the Little Arkansas River at Halstead, Kan.

BERNHARD WARKENTIN AND THE

By DAVID A. HAURY

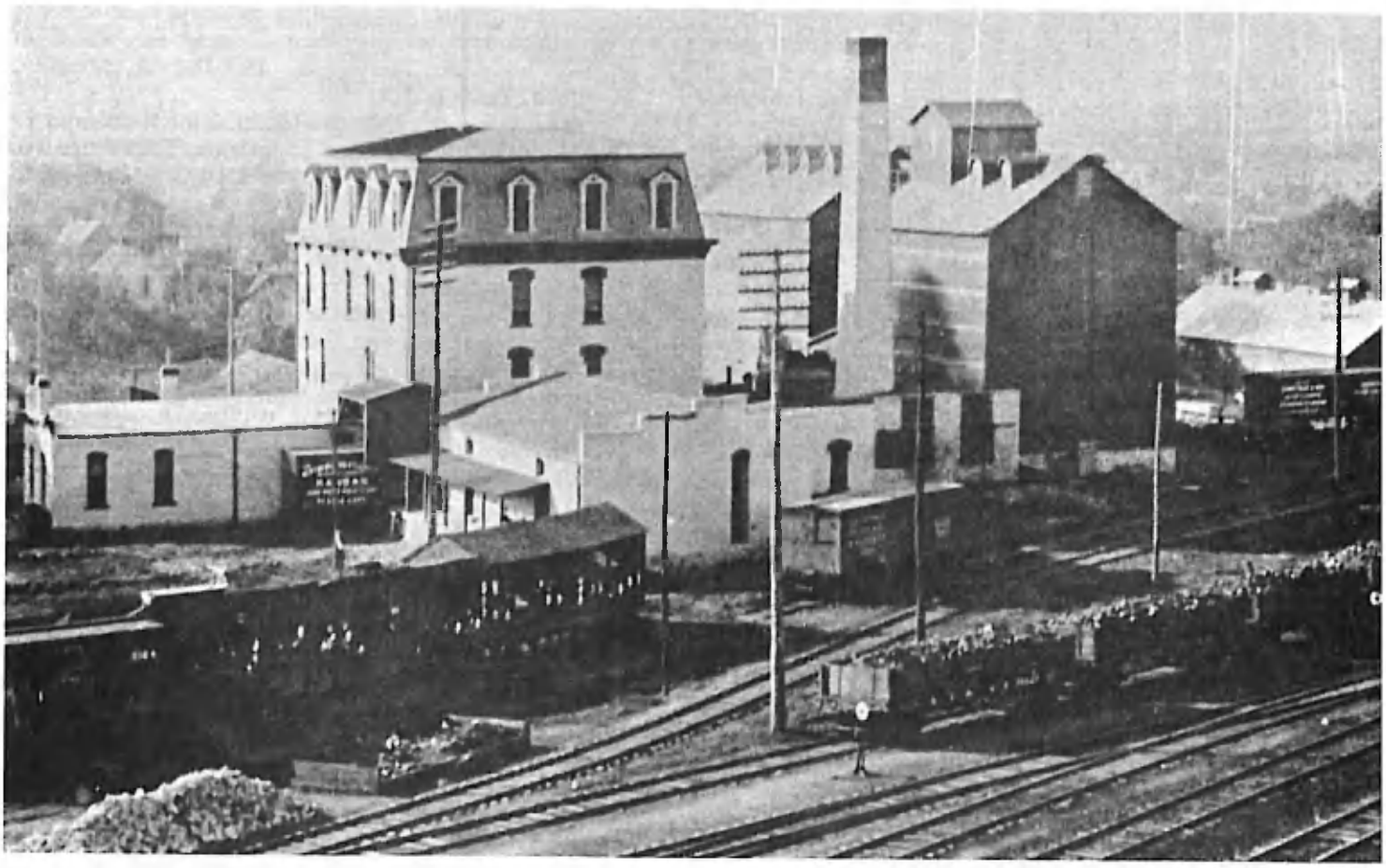
WHEN ONE TOURS central Kansas, the Bernhard Warkentin House at 211 East First Street in Newton provides a glimpse of 19th century elegance. The house was erected in 1886 and 1887, and it has been recognized as a National Historic Landmark. On entering the home, one is greeted by a warm design on the beveled and frosted glass which was imported from France for the front door. The vestibule is highlighted by carefully tooled leatherette wainscoting which winds around the staircase to the second floor. Delicate ball and spindle fretwork embellishes the woodwork. A small lavatory near the door provides the opportunity to freshen up before entering the house. This area is decorated with an Italian marble top and a towel holder from England shaped as a lion head.

The leatherette wainscoting and fretwork is only the beginning of the exhibition of beautiful woodwork. Each major room is crafted from a different wood as was the style of that period. The vestibule is oak, the dining room is walnut, the parlor is cherry, and the music room is again oak. Thus the large sliding doors between the vestibule and parlor are oak on the vestibule side and cherry on the parlor side. Even the patterned hardwood floors display a unique pattern in each room.

The Warkentins decorated their home with items collected from throughout Europe. The parlor and dining room were heated by fireplaces of Italian tile while the tile in the fireplace in the back bedroom is French. Matching crystal chandeliers from Czechoslovakia dazzle one from the music room. A Japanese vase is in the parlor.

The Warkentin home was among the first in the county to display many modern devices. Water was pumped into a large tank in the attic every morning by the butler, and this made running water available until the tank ran dry. An elevator was installed later to enable Mrs. Warkentin, who developed arthritis, to reach the second floor easily. A calendar clock displayed the time, month, day of the week, and date. Small holes in the dining room floor remain to indicate the location of electric buzzers once used to signal the butler during mealtime. Mrs. Warkentin had an

David A. Haury, a native of Newton, Kan. and a graduate of Bethel College, is currently pursuing graduate study in history on a Danforth Teaching Fellowship at Harvard University.



Warkentin mill along the Santa Fe Railroad in Newton, about 1900. (Photo, Kansas State Historical Society)

KANSAS MENNONITE PIONEERS

intercom system installed to connect the master-bedroom to the maid's quarters and the house next door.

The Warkentin home was one of Newton's primary social attractions. The many table settings and huge icebox indicate that the Warkentins were accustomed to entertaining many guests.

Bernhard Warkentin had journeyed from the plains of Russia to the prairies of Kansas. His story represents a colorful chapter of pioneer days. The many and varied activities and contributions of Bernhard Warkentin render a complete picture of his life impossible, but even a brief survey serves to illuminate him as a truly remarkable person. His 18-room mansion, which one must actually see to appreciate, represents only a small part of his accomplishments.

Bernhard Warkentin was born on June 19, 1847 in the village of Altona of the Molotschna Mennonite settlement in the Ukraine. His father was a farmer and miller. During the time when Warkentin was growing up, the Russian government changed its policy in regard to the Mennonites and other German settlers who enjoyed special privileges concerning their educational, religious and civic status in Russia. Influenced by general European trends, Russia introduced laws which would alter their status after 1870. This would effect their schools and civic government as well as their complete exemption from military service. The Mennonites were expected to do some alternative service when a general conscription law would be introduced in Russia.

Consequently many Mennonites turned their eyes to North America. They heard of vast stretches of fertile prairies and opportunities for religious freedom, and many of them were prepared to make the sacrifices and face the obstacles which would accompany immigration to America. When they looked to North America for the most ideal place to settle they found Bernhard Warkentin already there and doing his best to help them in finding new homes.

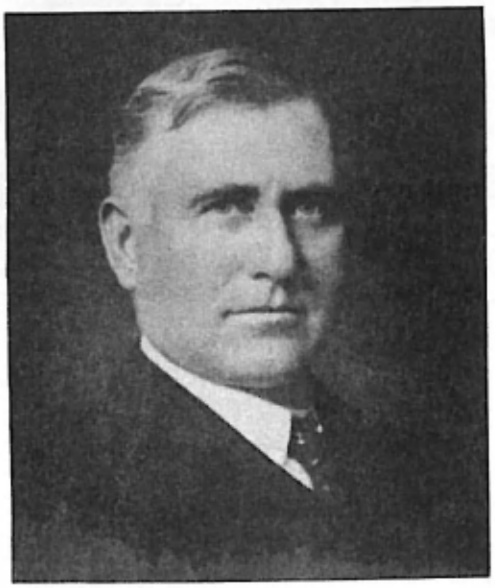
Arrival in America

Warkentin had arrived in America on June 5, 1872, along with three other young friends. Although the travelers had wealthy parents and had planned the adventure primarily as a pleasure trip, even at its conception this sudden trip was probably designed to be more than a mere

vacation. It is likely that the initial plans for the trip were made through Cornelius Jansen who was one of the primary advocates of immigration to America, and as early as 1870 had contacted Mennonites in America for information concerning settlement possibilities.

Warkentin wrote a series of reports in letters to his closest friend, David Goerz, who remained in Russia. These letters to Goerz, which may be found in the Mennonite Historical Library and Archives at Bethel College, provide a fascinating account of Warkentin's travels in America and also considerable insight into his character.

Like many tourists, Warkentin made Niagara Falls the next stop on his journey. After visiting Cleveland the young men arrived in Elkhart where they stayed with John F. Funk, the editor of the *Herald of Truth*. After visiting the site of the Chicago fire of the previous year, they went to establish their headquarters at Summerfield, Illinois. There they remained at the home of Christian Krehbiel



Bernhard Warkentin

briefly before beginning a long journey westward. Their grand tour of the central United States included Missouri, Illinois, Minnesota, Iowa, Nebraska, Wyoming, Colorado and Kansas.

Upon returning to Summerfield, Warkentin received a severe shock. His fiancee, Agnes Wiebe, in Russia had died. Although the other young men returned home early in October, Warkentin decided to remain in Summerfield for the winter. This moved Warkentin into the foreground immediately as news of the possible immigration from Russia spread and demands of the Russian Mennonites for knowledge of America arrived.

The Mennonite Immigration to Kansas

Warkentin soon came into contact with the representatives of several American frontier railroads which were fiercely competing to attract the industrious settlers from Russia onto their empty lands. These railroads assumed that Warkentin was an advanced agent for the immigration. Although Warkentin was not an official representative for the immigrants, he was happy to accept their offers of free guides and transportation. During the winter of 1872-73 he visited Minnesota, the Dakota Territory, Manitoba, Texas and Kansas.

It is at this point that the letters from Warkentin to Goerz achieved their primary importance. Each letter was widely read in Russia even before the official inspection tours began. Warkentin's name became known to many of the Mennonites remaining in Russia as he carefully described each of the areas which he visited. Often Warkentin answered specific questions concerning wages, baggage limits, transportation costs, clothing prices, and other problems the immigrants might encounter. This correspondence Warkentin provided was a main link between America and Russia. Although the official delegations from Russia often ignored Warkentin's vast experience in their travels, Warkentin was to continue his predominant role in the immigration process.

Meanwhile during the spring of 1873, Warkentin did not merely sit in Summerfield waiting for railroad agents and delegations from Russia to arrive. Instead he decided to move to a small town, Lebanon, two miles from Summerfield. Here he lived with an English family while he studied the English language at McKendree College, a small Methodist school.

By the fall of 1873, the Mennonite immigration from Russia was rolling forward. Often the immigrants were forced to sell most of their possessions just to obtain money for passage; consequently the Mennonites already in North America began organizing to provide food, clothing and transportation for as many of the arriving immigrants as possible. On December 2, 1873, the special aid committees of the Indiana-Michigan Conference and the Western District Conference met together in Summerfield and formed the Mennonite Board of Guardians to coordinate the relief efforts. Christian Krehbiel became chairman; David Goerz who had recently arrived in America was selected secretary; John F. Funk was chosen treasurer; and Bernhard Warkentin was elected business agent.

Warkentin was thus given the most important and active position on the committee as his duties required constant travel between the seaports and various settlement locations. Furthermore, he was responsible for purchasing tickets to transport the immigrants from Russia to their homes at lowest cost. Often he became an escort. These tasks demanded his full attention during much of 1874-75. Warkentin's relation to the project is most illustrative of the sacrifices he made in order to help others. He held dozens of meetings with railroad and steamship officials to negotiate the cheapest rates.

Warkentin's deep and concerned compassion is obvious as he guided the often poverty-stricken immigrants to homes in Kansas. Once he sent an urgent plea to the Board of Guardians: "Right now is the time to demonstrate willingness for sacrifices and show Christian charity. You can imagine how one feels when an old mother with grey hair and tears in her eyes tells of her sorrows and that she will probably have to die of hunger."

Warkentin spent numerous hours providing for the destitute immigrants. He also became active as the secretary of the Kansas Central Relief Committee, which was designed to provide food, clothing and shelter for the immigrants already at their destination in Kansas. Since

The home of Bernhard Warkentin, 211 E. First St., Newton, Kan. Built in 1886, the house contains original furnishings of the Victorian period. The family lived in the home until 1932. The property is listed on the National Register of Historic Places.

the Board of Guardians was primarily responsible for the transportation of immigrants to their new homes, this new group fulfilled an important function.

Home and Mill in Halstead

It is important to note that early in 1874 about 25 families of the Summerfield congregation purchased railroad land around Halstead, Kansas, and prepared to begin a settlement. Warkentin was among this group, and he immediately began arrangements to construct a flour mill in Halstead. As many immigrants settled down to begin establishing their homes, Warkentin left the Board of Guardians in mid-1874 to found his home and business in Halstead. The new life he instituted there opened the door to his recognition as one of Kansas' first pioneer businessmen.

Early in 1875 Warkentin made a decision which he knew could have a profound influence on his relationship with the Mennonite Church. He discussed the issue in a letter to his friend, David Goerz: "If I take *the step* which I intend to take, I will necessarily have to expect to lose all credit and confidence which I have gained in certain circles. . . . I live in the most anxious and moving times I have ever lived in. My whole well being and success for my future life on this earth depends on that step." The letter does not even hint at what "the step" might be.

Warkentin's step is finally revealed over a month later in another letter to Goerz: It was marriage. He explains, "My Minna wrote me that they planned to visit you this week. A fiancee is the strongest magnet there is in this world. If there is such a thing as a labyrinth, then I am in it,

The home built by Warkentin in 1883, located on his original farmstead at Halstead, Kan., was added to the National Register of Historic Places in early 1974. Featuring three imported fireplaces, the house was designed by an architect who also worked on the state capitol at Topeka. The property here was purchased in 1973 by Dr. Harley J. Stucky of North Newton for the purpose of restoring the farm to its original state.

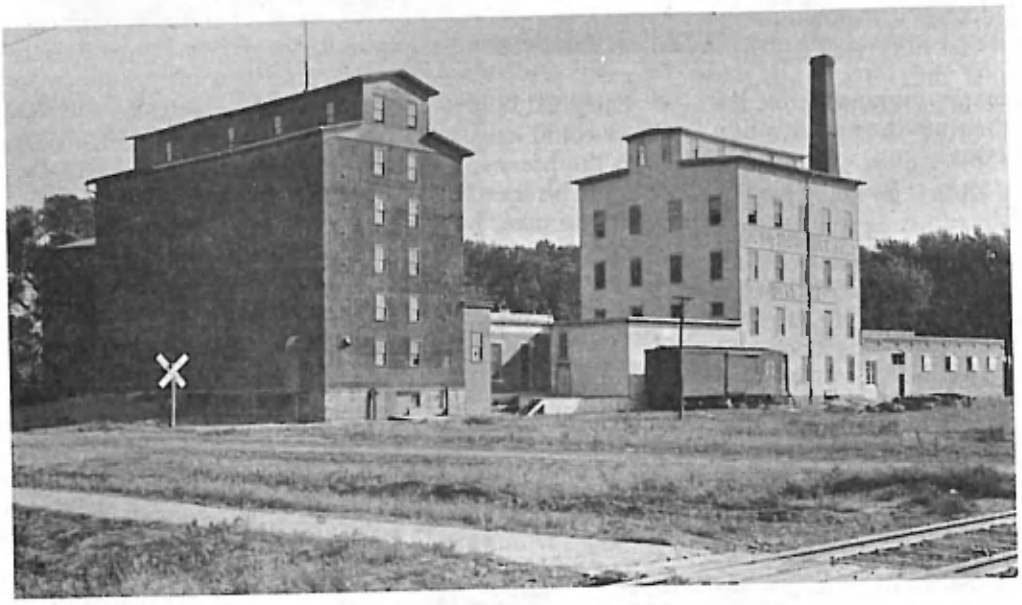
in the real sense of the word." Minna was Wilhelmina Eisenmayer of Summerfield, and her father, Conrad Eisenmayer, Sr., was a wealthy miller, who belonged to the Methodist Church. Before the marriage she joined the Summerfield Mennonite Church. The wedding was held on August 12, 1875 in the Eisenmayer home.

The small mill which Warkentin opened in Halstead, Kansas in 1874 was the first gristmill in Harvey County. It had only about ten barrels' capacity and was operated by water power. During the 1870's a revolution occurred in the milling industry. The mill stones which had been used for centuries were replaced by metal rollers. Warkentin recognized the advantages of this change and began the trend which lasted throughout his milling career of keeping up with technological innovations and immediately installing the most modern equipment. In 1877 the mill was converted to steam power and moved near the railroad track.

The people in Halstead were obviously quite proud of their largest and fastest growing industry. The local spreads out and prospers generally." Mr. and Mrs. Warkentin, a daughter, Edna Wella, born September 24, 1876, and a son, Carl Orlando, born January 3, 1880, moved into the elegant home.

The house, which is still standing in north Halstead near the elevator, illustrates Warkentin's growing wealth. In large letters, the initials B. W. are still etched proudly in the costly window on the front door. The woodwork in this house cannot match the craftsmanship of that in the Newton house and the collection of international furnishings is missing; however the two Warkentin houses display many similarities. Many splendid gatherings were held in the Warkentin house in Halstead, but time and many renters have easily clouded a true imagination of the site the home must have represented 90 years ago. Asbestos shingles cover the exterior of the house and hide its older vintage.

Nevertheless, the huge red barn and other buildings around the house remain to present a handsome picture. These outbuildings formed an important part of what



The Halstead Milling & Elevator Co., shown here in an early photo, grew from Warkentin's original 1874 gristmill on the Little Arkansas River. In 1877 the mill was converted to steam power and moved near the Santa Fe Railroad.

newspaper, *The Halstead Independent,* which was established in 1881, often brags about the mill. The issue of July 1, 1881, reports, "There may be bigger mills in Kansas, and there may be mill men in Kansas that do more blowing than ours, but for actual business we'll back the Halstead mills against anything in the west." Every day the prosperity and presence of the mill was announced to the people of Halstead by the shriek of its steam whistle at noon and 6 p.m.

Warkentin soon became a wealthy man. His garden sported what was undoubtedly one of the first windmills in Harvey county. He not only owned several fancy carriages, but the matched set of fiery black horses which pulled them was known throughout central Kansas. In 1883 it was reported that the Warkentin's beautiful residence was to be torn down. Mr. Haskell, an important government architect from Topeka, arrived in Halstead to design a new residence. Warkentin had evidently become a symbol of Halstead's prosperity as the local newspaper on March 21, 1884 announced, "B. Warkentin will soon commence the erection of a $10,000 house. Thus Halstead moves on, Warkentin called his Little River Stock Farm. A solid brick floor, complicated mechanical system, and a series of chutes leading from the loft into each stall in the barn allowed Warkentin to care for his horses. A large carriage house protected his several carriages.

Only an accident helps fill in more of the details about this residence as the *Halstead Independent* of March 5, 1886, warns: "A little over a week ago, some one left the gate of Mr. Warkentin's deer park open and all the animals escaped. They succeeded in getting all of them back but two and these are still at large. Mr. Warkentin requests us to say that people who may happen to see them would confer a great favor on him by refraining from shooting them."

An effort is currently under way to restore the Warkentin home and farm in Halstead in order that the public may enjoy its many unmatched features. Harley J. Stucky of North Newton, who is heading the endeavor, has purchased the property. Renovations of the house have already begun. This is a worthwhile project as a visit to the farm provides an interesting, educational and unique experience.

Warkentin Moves to Newton

Suddenly in 1885 the Warkentin family left Halstead for a six-month tour of Europe and the Crimea. For some reason, which has not been discovered, Warkentin sold his interest in the Halstead mill to his father-in-law before leaving the United States. However, a few months after he returned to Halstead from Europe the corporation charter of the Newton Milling and Elevator Company was filed in Topeka. The new company began operation immediately as the Monarch Mill in Newton was purchased and plans for construction of a new mill were dropped. Bernhard Warkentin was the president, treasurer and manager. The Warkentins remained in Halstead for another year, but in August, 1887, they moved to Newton into their just completed house.

In mid-1973 the demolition of the Warkentin-Monarch Mill of Newton, which is located just south of the railway tracks on Main Street, was begun. The huge, grand structure had just recently been declared a National Historic Landmark. Protests from concerned citizens helped to stop the destruction of the nearly century-old mill, a monument to the wheat industry of Kansas, and now a restoration is under way.

The Warkentin milling enterprise received numerous awards and recognitions. The Newton company was expanded to include mills in Halstead and Blackwell, Oklahoma. The quality of the flour produced in these mills was soon recognized not only in the major national marketing centers of New York, New Orleans and Texas, but also in several foreign countries. The milling industry provided the cornerstone for Warkentin's many business investments, and it was directly connected to the contribution for which Warkentin and perhaps the Mennonite immigrants to Kansas are most famous.

Turkey Red Wheat

In 1870 Kansas was not known as the "wheat" state, and wheat was a relatively unimportant crop in this area. During the next 30 years, the situation changed as Kansas gradually became the "breadbasket" of America. This achievement was to a large part due to the introduction of varieties of wheat which were more suited to the hot, often dry Kansas climate. One of these varieties, Turkey Red winter wheat, was introduced into Kansas in the 1870's. The story of the introduction of this wheat to Kansas and its gradual acceptance as a top variety of wheat is intimately connected with any comprehensive account of Bernhard Warkentin and the Mennonite immigration to Kansas.

Even though the beginning of Turkey Red wheat in Kansas is somewhat obscure, the primary credit for the promotion of this variety clearly falls to two men: Bernhard Warkentin and Mark Carleton. Carleton, an employee of the U.S. Department of Agriculture, spent his entire life studying and experimenting with wheat. Through his work in Kansas he became acquainted with Turkey Red wheat and Warkentin. In 1886 Warkentin had several thousand bushels of the wheat imported from Russia. He had made the arrangements during his vacation in Europe in 1885. This action made the Turkey Red wheat available in quantity for the first time and was thus a very significant step in the history of Kansas agriculture.

The Turkey Red wheat had to fight a long, uphill battle before it was accepted by the farmers and millers in Kansas. This gradual process was begun by Bernhard Warkentin. The reasons why the other millers were not pleased with Turkey Red wheat helps explain why Warkentin promoted it. The flour produced from Turkey Red wheat was gray and speckled. Since it was hard wheat, it was necessary to grind it longer than the usual soft varieties. These problems were eliminated by the new steel rollers and purifiers that Warkentin had purchased for his mill. However, before the new machinery was installed, housewives refused to purchase the flour, and the price of Turkey Red wheat was far below that of other varieties.

The advantages of Turkey Red wheat soon became obvious. One barrel of hard wheat flour would make more loaves of bread than the flour from soft wheat. Even more significant was the tolerance the hard wheat demonstrated to the ill effects of Kansas weather. Warkentin verified these conclusions with experiments in his mill.

In 1900 the Kansas State Miller's Association and the Kansas State Dealers Association arranged through Warkentin and Carleton to import 15,000 bushels of Turkey Red seed wheat for planting throughout Kansas. T. C. Henry, who is usually given the title of "Kansas Wheat King," summarizes the value of this contribution. He had switched to use Turkey Red wheat on his vast farms and observed, "I know nothing as to its origin. The wheat farmers of Kansas should offer a prize for that information."

Warkentin's Other Activities

Warkentin was also involved in many other business activities. Numerous companies throughout Kansas listed Bernhard Warkentin as an investor or as a director of the company. A few of the firms he served as a director include: the Bank of Halstead, the Kansas State Bank of Newton, the Millers' National Insurance Company, the Terminal Warehouse Company, and the Western States Portland Cement Company.

As the Kansas "cow" towns were being transformed into permanent cities various institutions were established in connection with this change. Educational and medical facilities ranked near the top of the list of priorities for any growing community. Bernhard Warkentin was among the first to recognize the need to organize these services in Newton. Bethel College and Bethel Deaconess Hospital have survived to clearly exemplify the fruits of his efforts.

Warkentin was a large contributor to Bethel College and served for many years as the treasurer of the Board of Directors. On one occasion the Newton Milling and Elevator Company advanced $1,700 to the college to pay its debts; moreover the donations Warkentin made to Bethel Deaconess Hospital were a major factor in allowing this project to become a success.

Death and Living Memory

Early in 1908 Warkentin took a vacation from his numerous business and community involvements. He and his wife left on a trip which would take them through southern Europe and the Holy Land. The journey was highlighted by a wagon trip to Nazareth and an excursion across the Sea of Galilee. Five days after leaving Nazareth while traveling in the Ottoman (Turkish) Empire, Warkentin's life was cut short as he was accidentally shot and killed on April 1, 1908. Mehemed Said, grandson of Eddel-Kadir, the emir of the Arab tribes in Algeria, unintentionally discharged his pistol in the train compartment next to Warkentin's. The stray bullet struck Warkentin, who died

15 hours later in the German Deaconess Hospital in Beirut.

Warkentin's life had been tragically ended, but his many contributions remain to illuminate his unselfish works. His varied accomplishments were often praised by his contemporaries, and all discovered sources portray Warkentin as an unselfish and kind man. Florence Bessmer, an early Newton resident, recalls an event which clearly illustrates these characteristics of Warkentin. She and her mother were traveling to Newton to bank and shop. On the way to town their horse became lame, and they mentioned this to Warkentin when they arrived at his bank. Warkentin immediately left his business and took the horse to a blacksmith. A peach seed was discovered in the hoof. Miss Bessmer still remembers that Warkentin did everything possible to help his customers and that he was a very friendly man.

Warkentin's achievements as immigrant, businessman and community leader mark him as an important Mennonite pioneer. The adventurous boy from Russia had come a long way. He remained constant in his primary interest of helping others, and the centennial celebration of the Mennonite immigration to Kansas commemorates only the beginning of his contributions.

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I REMEMBER MRS. WARKENTIN

By CATHARINE ALICE WOODRUFF

IT AFFORDS me great pleasure to relate what I remember about Mrs. Bernhard Warkentin, nee Wilhelmina Eisenmayer. Although I was only a child I felt very close to this friendly, quiet, gracious lady whom I was able to visit frequently as I accompanied my aunt Mrs. Patrick Lavery with whom I spent long periods of time, when she paid her almost daily neighborly calls to Mrs. Warkentin.

There were long summer evenings when we sat on the wide veranda of the Warkentin home watching the traffic and enjoying the cool evening breeze. There were rides in Mrs. Warkentin's electric car when I got to sit backwards in the front passenger seat and Aunt Alice and another lady occupied the rear seat. Although Mrs. Warkentin was an excellent driver, she facilitated the matter of backing out of the long curved driveway by having a turntable installed in the garage. Later she bought a gasoline powered automobile and turned the driving over to her chauffeur.

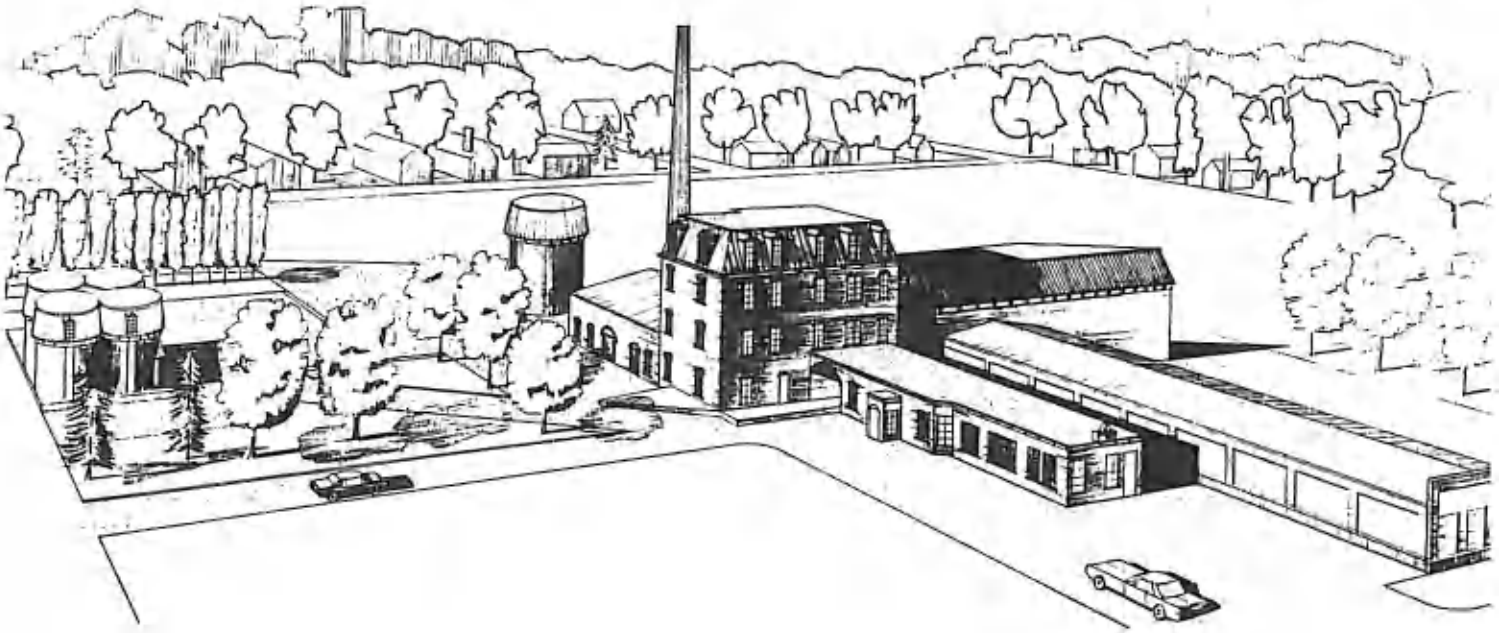
Mrs. Warkentin was determined to give her two children, Carl and Edna, a thorough well-rounded education, including house and yardwork. The servants were instructed to supervise while the children learned to make beds, wash dishes, clean the house and care for the yard. When the servants protested that they could very easily do all the work by themselves, Mrs. Warkentin said, "I want you to teach my children to work correctly and satisfactorily. If you do not wish to train the children to work I will have to hire someone who will. But I prefer to keep you." Then she added to Mrs. Lavery, "You know, there was never a well so deep that it could not go dry. My children will either have servants whom they must supervise or they may lose all their money and have to be able to do their own house and yard work. My children must learn to work just like all children should."

When Mrs. Warkentin became older she habitually awoke early each morning and enjoyed sitting at the hallway window on the second floor to watch the activities of the newly awakening day, as well as the beautiful, peaceful scenery, dressed only in her full high-necked, long-sleeved granny type gown. "I always drew back from the window when anyone came by," Mrs. Warkentin related to Mrs. Lavery, "until I realized that even in my nightgown I was more completely dressed than the women on the street."

Mrs. Warkentin continued to be interested in the raising of wheat, to which her husband had given spectacular and untiring effort. The time came when the farmers who had started with quality Turkey Red Wheat, had allowed the wheat to deteriorate by seeding ordinary threshed unselected grain. To remedy this my father ordered a boxcar of quality Turkey Red seed wheat called *Kooperturks,* from Russia in 1928 which cost him about $25 a bushel by the time it arrived in Kansas. Mrs. Warkentin was much interested in the development of my father's project and rejoiced with him as he won a number of prizes at state and national fairs and the grand championship at the Chicago Grain and Livestock Fair. Father brought her a small bag of this wheat and several heads of wheat arranged in a bouquet which Mrs. Warkentin appreciated.

Mrs. Warkentin made her own funeral arrangements. It was her wish to lie in state in her own bed and to have a young Newton xylophone player provide the funeral music. She was actually laid in state in her own bed as though she were asleep. Lying beside her arm was the bag of wheat and the bouquet of wheat from my father, symbolic of her husband's great achievement. However, her family decided to substitute harp music, beautifully played by another Newton musician.

Knowing Mrs. Warkentin was a wonderfully enriching experience and the passing of this humble, gracious, kind, considerate, generous woman was a loss to the entire Newton community.



Above: Architect's drawing of the "Old Mill Plaza," the project currently under way to restore the Old Warkentin Flour Mill in downtown Newton. The plans to restore the mill and develop the adjacent properties into a modern commercial center were announced in March, 1974 by Lloyd T. Smith, president of S/V Tool Company, Inc., of Newton.

Below: East view of the Warkentin Mill in Newton as it appeared in early 1973, before restoration began. Originally built as the Monarch Steam Mills in 1879, the mill was bought and remodeled in 1886 by Bernhard Warkentin to handle the hard winter wheat which required different milling processes. (Photo by John F. Schmidt)

MENNONITE HERITAGE AND FUTURE CHALLENGE

By EDMUND G. KAUFMAN

IN THINKING ABOUT THE FUTURE one should first think about the present, because the future will be greatly determined by the present; and in considering the present one needs to look at the past, for it has largely determined what the present now is. This relationship between past, present and future applies to individuals as well as society as a whole, or any group in society.

I. The Past

Anabaptism goes back to 1525, when on January 15, in Zurich, Switzerland, a public debate on infant baptism took place between Huldrych Zwingli, the Swiss Reformation leader, and some of his co-workers who did not agree with him on infant baptism and state control of the church.

The leaders of the opposition were Conrad Grebel, a student of Greek and the New Testament, and Felix Manz, a student of Hebrew and the Old Testament. Instead of having the people decide the outcome of the debate, Zwingli insisted that the City Council of Zurich make the decision.

To this the "Swiss Brethren," as they were called, objected, for that meant government control of religion. However the City Council decided in Zwingli's favor and ordered that all unbaptized children in Zurich be baptized within a week.

A few days later, on January 21, the Swiss Brethren met at the home of Felix Manz for consultation, Bible study and prayer. Georg Blaurock, a former Leipzig student and now a popular preacher, was present and asked Conrad Grebel to baptize him. Then, in turn, Blaurock baptized the others. Now the Anabaptist movement was under way and congregations developed in Zurich, Basel, St. Gall, Bern, and in adjoining German-speaking territory.

The result was a great revival but also a cruel and widespread persecution. The first death sentence imposed by Protestants upon a Protestant, for freedom of religion, was carried out by drowning Felix Manz in Zurich on January 5, 1527. In the same year the Protestant town councils of Zurich, Bern, Basel, St. Gall, and Constance united in adopting a common policy of Anabaptist persecution.

The so-called Swiss-Volhynian Mennonites originally came largely from Canton Bern in Switzerland. The first Anabaptist trial in Bern was held in 1529. In time, harsh punishment was meted out, including severe fines, confiscation of property, long imprisonment, fearful torture, exile, scourging, being sold as galley slaves, banishment, and the death penalty by drowning, the dungeon, fire, and the sword. The *Martyrs Mirror* names 40 persons that were killed in Bern alone, between 1529 and 1671. (*Mennonite Encyclopedia*, I, p. 287)

The Bern Anabaptists were simple believers, accepting the Bible but placing the New Testament above the Old; holding to separation of church and state; insisting on freedom of conscience; demanding that each congregation choose its own minister; using the apostolic church as their model; and practicing adult believer's baptism.

The Bern government, on the other hand, was determined to maintain control of the religious faith and life of its subjects. Hence, infant baptism was declared compulsory, oaths were insisted upon, and the sacredness of state offices was stressed. Many disputations were held with the hope of convincing the Anabaptists of their error, but to no avail. Persecution became more severe but the Anabaptists increased in numbers nevertheless.

The Bern government finally created a special Anabaptist Commission to deal with them, and, after filling the ordinary prisons, even constructed a special building for their imprisonment.

In 1639 the Dutch government, at the request of the Dutch Mennonites, interceded and pleaded for them, offering to help them migrate. Many left Switzerland for Moravia, Holland, and South Germany, settling in the Palatinate. Others just crossed the border into France and settled near Montbeliard.

But they could not live in peace very long anywhere because of their anti-war position. During their sojourn of about 200 years in different places of France, Germany, Austria, Poland, and Russia they also came in contact with the Amish and Hutterites and were influenced by them. Finally in 1874, from the province of Volhynia, Russia, they came to America, settling near Freeman and Marion in South Dakota; and Moundridge and Pretty Prairie in Kansas.

II. The Present

The present situation of Mennonites in America can hardly be considered without including the various branches of the church in this country. For all of them this centennial year of the coming of the various Mennonite groups from Russia in 1874 is very important. When Mennonites think of their past struggles and persecutions

Edmund G. Kaufman, president emeritus of Bethel College, presented this address at a Mennonite centennial observance at Freeman, S. D.

in the light of their present condition in America they must be greatly moved to gratitude and thanks to God and America for the many blessings they are permitted to enjoy here and now. The first years here were hard for all groups. However, their development during the last 100 years in America has been very remarkable.

In Russia they were something of a state within a state, having their own peculiar language dialect, schools, religious practices and social customs. But here in America much acculturation has taken place, not only between various Mennonite groups but also between them and the general American society. The English language is gradually replacing the different dialects. Children are attending public school. In pioneer days farming was the main occupation but in time great and far-reaching changes have taken place and many have gone into other occupations. Today probably teaching would come next to farming, with business of various kinds a close third.

Education has made a great difference. Besides graduating from high school many have gone on to college and even more advanced degrees. Many have become ministers and missionaries; physicians, dentists and nurses; and even a good number of lawyers and politicians. Various institutions have been organized and are being supported, such as colleges, hospitals, foreign missions, relief work, Mennonite Disaster Service, various insurance and Mennonite aid societies, homes for the aged; and various business undertakings, such as publication, hardware, clothing, groceries, restaurant, etc.

In general, Mennonites have become acculturated in America. Of course we still have the Amish, the Hutterites, the Holdemans, and others, but even they have been greatly influenced by the American way of life. The so-called "standard" Mennonites have gone much farther in becoming a part of the affluent middle class of American Society. For all of them material success has become very important, including big cars, palatial homes, rich food, etc.

Naturally, the most difficult times for them were the years of World War I and II. The position of the conscientious objector is not easy and there has been much misunderstanding on the part of the government and others, causing much suffering. The development of the Civilian Public Service camps however provided an opportunity and a worthwhile contribution in this area of the Christian's attitude to war.

III. The Future

What the future holds for Mennonites is not clear. Whether our people have a future at all as Mennonites, or whether they finally will just merge with the general public and so lose their identity and peculiar mission altogether, will largely depend on what they finally make of their anti-war position.

It probably was easier to hold on to their peculiar convictions when they lived in rather isolated communities without much contact with the outside world. However because of this isolation Mennonites also developed divisions among themselves, each group thinking it alone is the genuine one and hence better than all others.

Acculturation is progressing and it is time we come to some agreement on what issues we should cooperate with other Christians and even with the political order; and on what issues we must take a firm stand and make it our special mission to win others to our point of view.

Walter Klaassen's new book *Anabaptism: Neither Catholic nor Protestant* is a real challenge for those interested in a worthwhile future for Mennonites. Dr. C. Henry Smith, the late Mennonite historian, used to stress two items that Mennonites must keep in mind in their Christian teaching and living to make a worthwhile contribution. One, the anti-war position, and two, the simple life.

The Anti-War Position

Today ever more Christians and thoughtful people in general are increasingly coming to the conviction that in time, humanity must abolish war as an instrument for settling international questions, or else, war, with its atomic and other weapons, will destroy the human race. In former days the duel was used to settle personal differences by killing one or the other party. Finally it was recognized as unjust and was abolished and law court proceedings, based on reasonable presentation of both sides to an unbiased judge or jury, took its place.

In the same way, war must finally be substituted by the United Nations and the World Court, the beginnings of which are already in existence. Objection to war is on the increase as indicated during the recent Vietnam war, when not only Mennonites, Friends and Brethren went C.O. but thousands of others refused even to register and left for Canada or elsewhere.

However, militarism is still strong in the United States. On May 16, 1974, Charles Wilson from Texas introduced a bill in the House of Representatives (HR 14858) providing for the reinstatement of the military draft by July, 1975. The supporters of this bill even suggest that *universal* military training should be made a requirement.

At present 60% of our tax dollar goes for military programs. Last year the average American family paid $1,486 in taxes for military purposes, but only $126 for education, only $63 for community housing, and only $5 for development of our natural resources. But for 1975 the government hopes to budget billions more for defense than in 1973.

In the light of this, Congressman Ronald Dellum introduced the *World Peace Tax Fund bill* which would allow conscientious objectors to divert their share of war taxes to constructive government approved peace activities (#7053). Peace minded people are working with government officials in support of this bill. Much effort will be needed to finally pass this measure.

Even now there are increasing numbers of peace people who withhold from their taxes the amount that would go for war and contribute the same to some constructive welfare cause. The government, however, does not recognize this as yet, and collects these amounts from the respective persons' bank accounts.

The Simple Life

These two items belong together. The world military problem will not be solved until we become more world conscious economically. The United States is the wealthiest nation in the world but also the largest perpetrator of world-wide economic and ecological piracy. In 1965 U.S. corporations invested $1.5 billion in Third World nations, and repatriated six times as much in profits and interest payments. Western nations *subjugate* poor Third World nations by putting more wealth into the hands of fewer people, and so convert poor nations into cheap labor and cheap resources in the global chess game of capitalism.

A few examples of this: Peruvian Indians are paid $1.00

a day to work in U.S. mines where fumes make a man of 35 look like 65—where cocaine from coca is forcibly chewed by laborers to make them semi-conscious of pain and danger. Firestone Liberian rubber yields a net profit three times greater than the entire Liberian national revenue. U.S. gunships spewed 5,000 bullets per minute on Vietnamese women and children. India is over-populated, but it is also over-exploited.

In 1968 UNESCO reported that in 20 years, at the present rate of pollution our planet will be uninhabitable. General Motors spends 2 % of its profits for cleaner engine research, but 50% for style change and advertising. Predatory exploitation of Brazil by the United Fruit Co. and the Bank of America can never be restored again. Over 30% of South Vietnam was saturated by herbicides with 13% more concentrated poison than is legally permitted in the U.S., causing defoliation of forests, miscarriage and sterility of man and animals. The fruit of this American brutality is stillborn and deformed babies. Fierce competition of corporate capitalism forces all human values to take second place to profits. Luxury items for the rich take precedence over low-cost housing for the poor.

Or look at the food situation. Seven years ago two brothers, Wm. and Paul Paddock, wrote a book entitled *Famine in 1975.* Our world food stock has fallen to its lowest in 20 years. Now we have only one month's food reserve. The richer diets of affluent western nations (mostly meat, milk, and eggs), provide an average of 2,000 pounds per person per year. While in poorer countries the average is only 400 pounds, or one-fifth that much. In the U.S. the per capita beef consumption rose from 35 pounds in 1940 to an average of 117 pounds in 1972. Of the 30 million ton average increase in world grain production, 22 million are absorbed by population growth and eight million by rising consumption in affluent nations.

At present there are nearly four billion people on earth. Those of North America, Europe, Russia, and Japan with about 30% of the total population, are the rich nations. Here the average family income is over $3,000 a year. These 30% of the population consume 92% of the world's resources, and the other 70% of the people divide the remaining 8 %, living on an average of $237 per year. The U.S. alone has 6% of the world's population and consumes 40% of the world's resources. Yes, the Simple Life has a bearing on the solution of this problem.

The use of oil by the Arab nations as a diplomatic weapon may only be the opening thunderclap of an economic war to correct the imbalance between rich and poor nations. The empty gas tanks in the U.S. look pale in comparison to the empty food bins in Asia, Africa, and Latin America.

What is the solution to these problems and what can we do about it? Remember that the main cause of this imbalance is the awful waste of war and that the affluent western nations are mainly guilty of this. Hence the only possible solution seems to be world government of which we have the beginning in the United Nations. On April 9, 1974, Kurt Waldheim, the Secretary-General of the United Nations, cried out to his fellow human beings:

We are confronted with a Global Emergency. Two-thirds of humanity lives in abject poverty, which permeates every phase of their lives. . . . The world's population is at four billion, and growing—nearly a million a week. . . . Nearly a billion people may be starving to death this year because we haven't the food to feed them. . . . We're running out of power, because we waste what energy we have . . . and if we don't blow ourselves out of existence, we will probably spend ourselves out of existence. . . . This year we will spend $250 billion dollars on armaments, which is one of the fundamental causes of inflation, which is attacking every economy and threatens the world's monetary systems with collapse. (World Citizen Federalist Letter, *May-June, 1974, p. 1.*)

Only gradually are we moving toward world government and a world court which is necessary for world peace. The Senate recently, on May 29, 1974, passed a resolution encouraging the U.S. to help strengthen the World Court. Senator Granston, a former national president of the World Federalists, commended this action by saying:

We cannot continue to risk self-destruction by dabbling in peace with one hand and waging war with the other . . . strengthening the World Court and giving it a more active role in international relations is a basic step in the slow but inevitable growth of international law, order, justice and peace. (World Citizen Federalist Letter, *p. 2.*)

There are a number of organizations and publications working in this direction, such as: Sane World, Fellowship of Reconciliation, World Federalists, and others.

IV. Challenge of Our Future

Just what can and should the Anabaptist-Mennonites do about all this? We used to be called *Die Stillen im Lande* (The Quiet in the Land), and had to be that in order to survive in former days of persecution. But those days, thank God, are past. Times have changed and we are living in a democracy, for which we should be especially grateful in this centennial year. Four hundred and fifty years ago the Anabaptists already insisted that the world of nationalism is hopelessly committed to war and violence.

Our challenge is threefold: TO BE, TO DO, and TO WITNESS. Anabaptists aimed to restore the New Testament model of the Church and thereby promoted a counter-culture, demanding *a just and limited state.* It is time for *Die Stillen im Lande* to become very vocal and enthusiastically support the peace cause today, by being, doing, and witnessing as peace people who have *faith* in the Prince of Peace. Queen Esther, when her people were in great danger, was told: "Who knows whether you have not come to the kingdom for such a time as this?" Just so the Anabaptist-Mennonite and other peace churches God has kept through difficult times of persecution as *Die Stillen im Lande,* so that in a day like ours now, they might become outstanding witnesses for the God of Peace and Jesus Christ as the Prince of Peace.

The mission of the Historic Peace Churches and other peace Christians becomes very significant for today when considered in the light of the call to faith of the last three chapters of Hebrews. I quote from *The New English Bible:*

And what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see. It is for their faith that the men of old stand on record. . . . By faith Abel offered a sacrifice greater than Cain's. . . . By faith Enoch was carried away to another life. . . . By faith Noah . . . built an ark to save his household. . . . By faith Abraham obeyed the call . . . and left his home without knowing where he was to go . . . looking forward to the city with firm

foundations, whose architect and builder is God. . . . . By faith Moses, when he grew up, refused to be called the son of Pharaoh's daughter . . . for his eyes were fixed upon the coming day of recompense. By faith he left Egypt. . . . By faith he celebrated the Passover. . . . By faith they crossed the Red Sea. . . . By faith the walls of Jericho fell down. . . .

Time is too short . . . to tell . . . of Gideon, Barak, Samson, Jephtah, of David and Samuel and the prophets. Through faith they . . . saw God's promises fulfilled. They muzzled ravening lions, quenched the fury of fire. . . . Their weakness was turned to strength. . . .

Others, again, had to face jeers and flogging, even fetters and prison bars. They were stoned. . . . sawn in two . . . put to the sword, they went about dressed in skins of sheep or goats, in poverty, distress . . . and misery. They were too good for this world. They were refugees in deserts and on the hills, hiding in caves and holes in the ground. These also, one and all, are commemorated for their faith; and yet they did not enter upon the promised inheritance, because with us in mind, God had made a better plan, that only in company with us should they reach perfection.

And what of ourselves? With all these witnesses to faith around us like a cloud, we must throw off every encumbrance, every sin to which we cling, and run with resolution the race for which we are entered, our eyes fixed on Jesus, on whom faith depends from start to finish: Jesus who, for the sake of the joy that lay ahead of him endured the cross. . . . Think of him who submitted to such opposition from sinners; that will help you not to lose heart and grow faint. In your struggle against sin, you have not yet resisted to the point of shedding your blood. . . . Come then, stiffen your drooping arms and shaking knees and keep your steps from wavering. . . . Aim at peace with all men, and a holy life, for without that no one will see the Lord. . . . never forget to show kindness and to share what you have with others. . . .

May the God of Peace. . . . make of us what he would have us be through Jesus Christ, to whom be glory for ever and ever! Amen.

May God help us all to have *faith* in the future and do our part in promoting God's Kingdom of "Peace on earth and goodwill toward men," proclaimed by the angels when Christ was born, and as Jesus taught us to pray, "Thy Kingdom come and Thy will be done on earth as it is in heaven. Amen!"

LANGUAGE AND THE MENNONITE BROTHERHOOD

By LEONARD SAWATZKY

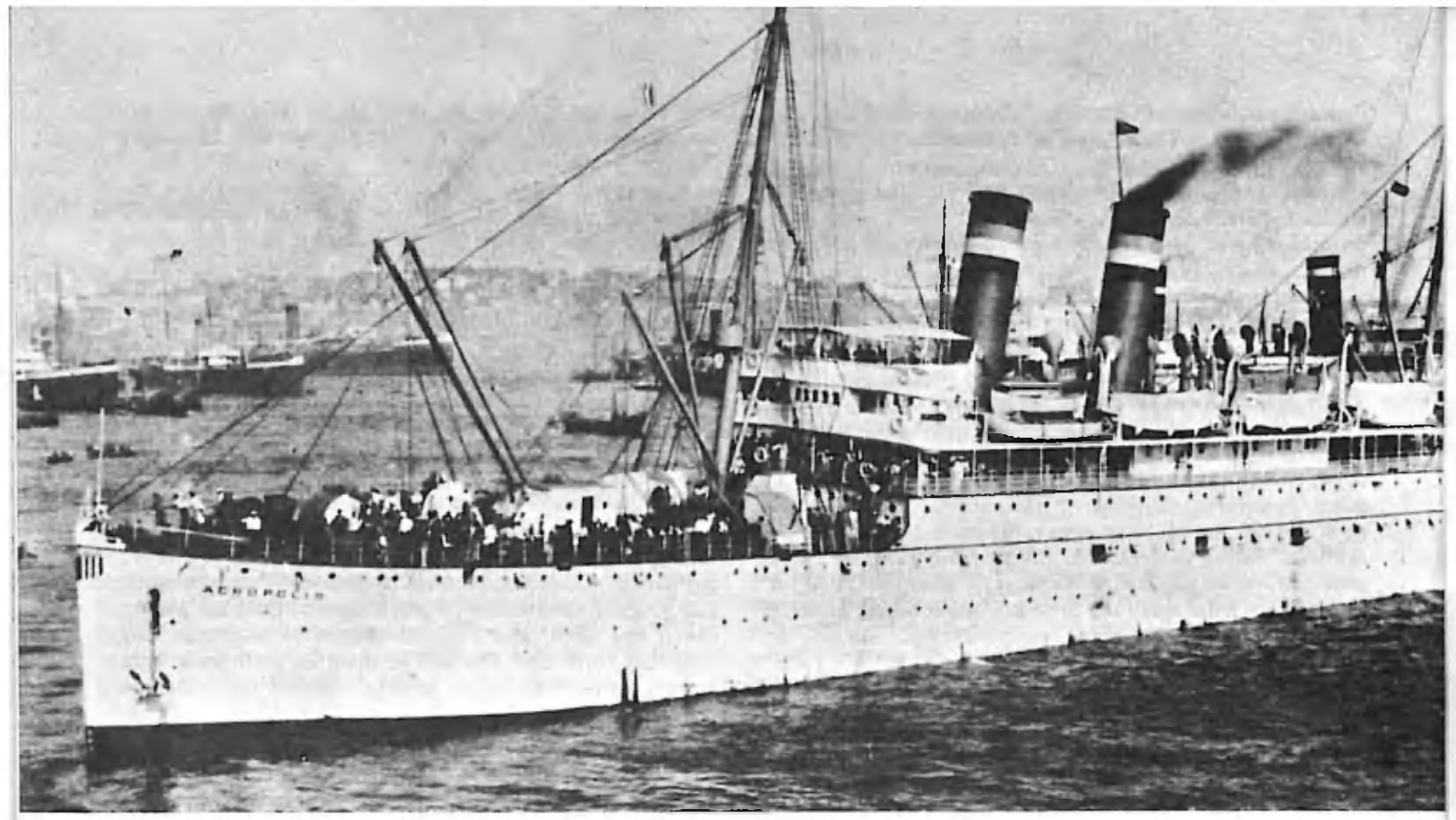
THE 1972 WORLD CONFERENCE in Curitiba, the first ever held in Latin America, may have served to bring to the surface an increasingly serious problem. Through more than four centuries, Mennonites of diverse backgrounds—Swiss, German, Dutch—found homelands in nations whose culture and language were, for some, Polish or Russian, for others Anglo-American, and, for many, Latin American. Throughout this time, as an expression of their common heritage and a key to the making of common cause in the face of the afflictions of war and revolution, they maintained a functional relationship with the German language. Until a generation or two ago the majority of Mennonites anywhere were comfortably bilingual or even multi-lingual.

Whether or not the Anglo-American culture milieu has a greater attraction for us, the fact remains that, whereas in Eastern Europe and Latin America Mennonites have shown a remarkable tenacity in maintaining their linguistic heritage, we in the U.S. and Canada have gone the opposite way. Mennonites have long prided themselves on their *weltweite Bruderschaft,* and have emphasized this through the holding of regular world conferences. But the maintenance of brotherhood, even amongst brothers, requires that they be able to communicate with one another. I believe the World Conference in Curitiba may have punctuated this fact very emphatically.

When I visited South America in 1973, the one matter which my Mennonite friends almost invariably found occasion to mention was their disappointment, not altogether untinged with bitterness, at the manner, to their way of thinking, in which the North American delegates had made English the dominant language of much of the business, with often only a paraphrased translation for the Latin American hosts and the European guests. In an organization as large as the World Conference some linguistic hurdles may be unavoidable, but that these exist today, to the degree that they do, is primarily a function of the deliberate neglect and even expunging of German by the Mennonites of North America, leaving them potentially, if not yet altogether actually, as the only monolingual sector in the brotherhood. When contact between Mennonites of various nations has to be entrusted to a diminishing few who continue to be able to bridge the growing linguistic gap, then, although the corporate structure may survive, the brotherhood based on person-to-person communication and understanding will not. Nor will it do to adopt the attitude enunciated by a young Mennonite recently when I drew attention to the growing problems of inter-Mennonite communication and the implied responsibility for us, also, to continue the idiom of our forefathers, "So let *them* learn English!"

We can ill afford to further justify such feeling as there is among Mennonites outside North America, that we are often lacking in sensitivity, sometimes to the point of arrogance. Perhaps, in this centennial year which for many of us also marks a hundred years of divergence from a common hearth, we might reflect upon the potentials for all the brotherhood in retrieving a measure of the not yet altogether forgotten tongue which is not only the logical common denominator of communication between Mennonites on several continents, but also one of the greatest-ever languages of literature and ideas.

Leonard Sawatzky is professor of geography at the University of Manitoba, Winnipeg.



The *S. S. Acropolis* in Constantinople harbor as it was leaving for Western Europe and America with some of the several hundred Russian Mennonite refugees who passed through this former Turkish capital during the years 1920 to 1923. A Mennonite refugee home and children's shelter was operated here by a five-member relief unit. (Photo, Archives of the Mennonite Church)

FROM BATUM TO NEW YORK

By HEINZ JANZEN

MENNONITE COLONISTS in southern Russia had lived through three years of war and thee years of revolution by late 1920. Many times the White and Red armies had crossed back and forth across their villages and fields. When the soldiers were distant, the notorious Machno bandits would come in to rape, steal and kill. In the fall of 1920 General Wrangell's once successful White Army made its last desperate retreat to the Crimean port of Sevastopol. French ships waited to carry the frightened men to sanctuaries in Constantinople and other nations. Later, thousands of Mennonites would also flee, several hundred through Constantinople.

The larger Mennonite colonies on the Dnieper and Molotschnaya rivers had suffered severely. The Crimean Mennonites were relatively undisturbed until the last retreat. John Rosenfeld writes of shingling his father's barn at Baschlitcha while listening to the cannons a few miles away. First his father had to take a team and wagon to carry retreating soldiers, then he himself was seized. An armored train was the last bastion of the Whites, blasting fiercely at the pursuing Red armies. Finally the Whites were gone, and the Reds had taken over.

Heinz Janzen, Newton, Kan., is General Secretary of the General Conference Mennonite Church. His father, Peter Janzen, was a leader of Mennonite refugees in Batum in the early 1920s.

Returning from Sevastopol to his village, John was tortured by the constant swearing against God and religion. All the way he observed pillage and destruction. The Reds exchanged their tired, starved horses for the well fed animals of the local farmers. Their stored grain was seized for fodder. The Mennonites freed all their animals to roam until the invaders left.

When the Communist regime took over they began to implement their slogan, "Take it away from the rich, and divide it among the poor." More and more grain was taken from the traditional attic storage, until all was gone. It belonged to the system, not to the individual. Throughout Russia a drouth led to crop failures in 1921 and 1922, on top of the shortages caused by war, pillage, and death. People were filled with fear and anxiety. What does the future mean, when you might die of starvation tomorrow?

People began to gather to talk about leaving Russia to go to a better place. The fall and winter of 1921 sheltered many gatherings to talk over the situation. In fact a small group left Crimea in September 1921 and soon were out of the country. Their success inspired others to try the same. Most feared the risky journey, and hoped that better days would soon come to their thriving Mennonite villages.

Since the first pioneer Mennonites came to Russia in 1788, they had gradually prospered. Though the czars were autocrats, they had granted many freedoms and privileges

to the Mennonites, who could worship, teach, and farm without interference. By the late 19th century they built flour mills, implement factories, schools, homes, and hospitals.

Now had come the Bolsheviks who overthrew the czarist tyranny, but replaced it with a new tyranny. Hope of renewed freedom and prosperity gradually died amidst famine, disease, pillage, and oppression. Mennonite leaders had begun to unite to meet these threats to the hundred thousand of their people scattered from the Crimea to Siberia. Two major organizations were formed by 1923, one centered in Moscow, the other in Kharkov to deal with the Soviet government in matters relating to Mennonites. Eventually they were able to arrange for the emigration of 20,000 Mennonites to Canada and Paraguay.

Meanwhile the Mennonites in the United States and Canada realized their duty to help relieve the suffering in Europe and the Near East. Some had gone out under the American Friends Service to Europe, others to Turkey under the Near East Relief. By September 1920 The Mennonite Central Committee was formed for a united effort to feed hungry Mennonites in Russia. By March 1922 they had begun a feeding program in the Ukraine. Later they provided horses and tractors. Eventually they helped Mennonites emigrate to the United States and Canada.

But in the winter of 1921 these plans were unknown to many, and hopes were dim in Molotschna and the Crimea. The Rosenfelds and others in Baschlitcha secured exit papers and left in January 1922. Thirty-two travelers went by boxcar to Theodosia and took a small steamer, "Dimitri" to Batum, Georgia, on the eastern edge of the Black Sea next to Turkey. There they found other Crimean Mennonites.

In the Crimean village of Tschongrav, an infant Biblical Seminary had begun in 1917 to train ministers and high school teachers. John Wiens, Abraham Unruh, and other Mennonite Brethren, trained in Hamburg and London, had a vision for a better trained church leadership, despite the hazards of war and revolution. In the relative peace of the Crimea under the Whites, they continued to teach Bible, church history, psychology, Greek, and other studies to eager young men like John Siemens and Peter Janzen.

But by fall of 1921 the new Red regime began to put pressure on the school. An atheist lecturer had to be admitted for a series of lectures on the aims and goals of the Communists. The pressure on the students and faculty increased when the Communists decreed that no teaching certificate would be granted unless the young students would deny their faith and teach only atheism. The last straw was when all the village land was distributed, and each student was given 260 acres and told to produce grain, when most had no hoes nor spades, much less plows and horses.

Students who wanted to enter the ministry faced the poverty and famine of the 1920's. Churches could not even offer bread to a young pastor and his family. No future was left for them in Russia.

These too secured papers and a group of 36 left the Tschongrav/Borongar area of Crimea for the seaport of Theodosia, also by boxcar. There they joined another group of Mennonite refugees. They too made the five-day steamer trip to Batum. The city was crowded with refugees, so they had to stay from March until October, 1922 in the warehouse of a feed store, packed in like sardines. Lice abounded, and in the summer clouds of mosquitoes rose from the canals and pools of this sub-tropical city. When time dragged on until fall, the health authorities moved them to old army barracks at the end of town, to prevent the spread of more diseases.

Even back in the well established villages of Molotschna, like Gnadenfeld, war, bandit raids, starvation, and inflation brought despair. Communists were soon to take over all property. Beggars pressed their faces against the windows of the Heinrich Dirks home, watching them eat their thin soup. Typhus, brought in by soldiers, ravaged the village, with many deaths. Sixteen-year-old Maria Dirks recovered from typhus in early 1922 just in time to join her parents and sister Katja and brother Heinz for the trip to America. They thought it might take three weeks. Ultimately it took 18 months. Millet, wheat, barley and oats were ground into flour for zwieback, toasted, and put into burlap sacks. The last heifer was soon turned into sausage. Household goods were auctioned.

Two married daughters and their families joined the five Dirkses as did two other families and three single men, 25 in all. One of the men had been an officer in the White army, and would likely suffer retaliation. March 17, 1922 was the departure. Each family loaded a horse-drawn wagon with supplies: clothes, blankets, cooking utensils, Bibles, and photo albums. Most of them walked the three days to Fyodrovka, where a box car was secured for the trip to Theodosia. As did other groups, these gave butter and meat to station agents and officials along the way for transportation courtesies and papers.

Arriving in Batum, they discovered the Crimeans waiting for them on the dock. By May of 1922, 300 Mennonites were gathered, waiting to secure papers for free America. The city was sub-tropical, lush and green. Nearby was a botanical garden; also a park with laurel and palm trees. But mosquitoes bred in the many pools, and later many refugees contracted malaria. Seventy-eight died of malaria, typhus, smallpox and parasites—mostly children and elderly. Often these were buried without caskets after a bleak trip on a wagon.

The Gnadenfelders secured housing outside of Batum in a Turkish village. The Dirkses lived in an attic, once used as a pigeon loft, above a retired general. Their jewels, gold, and clothing had to be sold to buy food and medicine. Their old currency lost its value when new Soviet rubles were printed. One Mennonite flushed 10,000 czarist rubles down a toilet when they became illegal.

The newly formed Mennonite Central Committee had workers in Istanbul by then. Among these were Vinora Weaver, Frank Stolzfus, and Orie Miller. Aware of the Batumers' plight, they made arrangements with the Near East Relief workers in Batum to feed the refugees, allotting $3 a month per person. This bought 20 lbs. of white flour, 3 lbs. of rice, 6 lbs. of beans, 6 lbs. of grits, and four cans of sweetened condensed milk. Since they had little baking facilities they traded their good flour for cheap bread in the bakeries. Some of the men found work to support their long stay. Several would work a ten-hour day in the orchards for one and a half pounds of bread. John Siemens preached for the Baptist believers in Batum.

Those who had relatives in the United States could quickly get exit visas. They had come to Batum because the Italian consul handled immigration papers for all of the allied powers occupying Constantinople at the other end of

the Black Sea. Unfortunately one of the Italians insulted the Communists, so all diplomats were expelled for a time. This meant that papers had to be secured from the Georgian capital Tiflis, 16-hour train ride away. About 60 refugees, through hunger and death, lost heart, and returned to their homes, often to perish later on.

From April 1922 until March 1923 Peter Janzen was chosen leader of the Mennonite refugees in Batum. He negotiated with the government officials, making the long round trip to Tiflis nine times with different groups to secure exit papers. Finally the last group of somewhat over a hundred was left in the winter of 1923. MCC had been securing sponsors for one family after another. Now mostly widows, orphans, and the elderly were left. After prayer and more work, MCC found sponsors for most of the rest, but not all. Ultimately Janzen secured a transit visa and an entry permit to Paraguay that would at least get all of the Mennonites out of Batum. By now the Italians had made up with the Bolsheviks and paper work went more rapidly. Finally on March 30, 1923 the whole group boarded a steamer for Istanbul. A pleasant seven-day journey around the Black Sea brought them to Istanbul with sighs of relief.

A welcoming committee at the dock included Mennonites who had gotten out earlier. A multi-lingual Jewish expediter helped these last Batum refugees rent a large harem in Haidam Pascha, a suburb across the strait. Each family got a sleeping room. Several large rooms were used for cooking with prymus stoves, and for daily worship in the evening.

The secretary of the Near East Relief was Sarah Rawndahl, daughter of the U.S. consul general. The MCC workers had recently left Istanbul, and turned over the immigration files for the Mennonites to Near East Relief. The U.S. consulate was holding the travel money forwarded by the American Mennonite sponsors.

After World War I, the U.S. Congress established a quota system by which only 23,000 Russian-born immigrants were admitted each year. This accounted in part for the long wait in Batum, since tens of thousands of Russians wanted to flee terror and famine. An additional six-month wait would be necessary in Turkey. However, one couple was expecting a baby in July, which would come under the Turkish quota of only 100. Fortunately Miss Rawndahl interceded with her father, the consul, which got the family on their way to America within a week.

Meanwhile the refugees went to work. Some of the women worked as cooks and maids. Some of the men worked for the American school, graveling roads. Two even joined the faculty for a while, since they knew English. Other men worked for a German convent.

On Sundays they visited historic places like the St. Sofia Mosque and the Church of Chalcedon. They swam in the sea. They learned to sip soda through a straw. The single young people courted each other.

On August 27 with papers complete, they boarded a French ship for a leisurely cruise to Marseille via Beirut and Joppa. Again they were packed into a hold with hundreds of other Russian immigrants. Good food was provided from here on, in contrast to the slim rations on earlier voyages. Trains took them to Paris and then to Cherbourg. The S.S. Saxonia took them to New York after a two-week delay. Again they had to have a health inspection, including an inspection for head lice. They also bought new clothes for the new country. They arrived in New York on October 7, 1923 and were transferred to crowded Ellis Island. After health checks, they scattered to their sponsors.

The members went to most of the U.S. Mennonite communities—Lancaster County, Virginia, Ohio, Iowa, Oklahoma, Kansas, Nebraska, Minnesota, the Dakotas, and California. The well-dressed immigrants who went to Telford and Souderton, Pa. received a warm welcome and rich food. They soon received new dresses in keeping with the Mennonite style.

The newcomers worked for their sponsors to repay their travel from Russia, some on farms, some in factories, or old people's homes. Most settled in Mennonite communities. A hundred or so of these Low Germans even remained in Lancaster County, Pa. They were immensely grateful to their sponsors, who sight unseen had chosen them, deposited hundreds of dollars to their accounts in Turkey, and then welcomed them to their homes and churches. A number moved to Leamington, Ontario, to join relatives and friends.

Peter Janzen spent the fall with his sponsors, the P. P. Bullers in Lushton, Nebraska. After Christmas 1923 he went to the Mennonite Central Committee meeting in Newton, Kansas. They commissioned Janzen to go back to Constantinople to help others come out to the United States of America. Meanwhile they were helping thousands to Canada through Kharkov and Riga.

Janzen arrived in Constantinople to find the allied occupation forces gone. The Turks had recognized the Bolshevik regime, and so did not honor Janzen's passport. He was put under house arrest for six weeks. They deported him back to Batum! But he was able to talk his way back to Constantinople without landing.

Meanwhile the United States quota of Russian born immigrants was reduced to only 2,000 per year, with preference to relatives of U.S. residents. The southern route was closed, the rest would go north to Canada.

ALL SPRING

All spring the prairie wind
sears the wheat,
the sun's glare shrivels it—
or tries—
but the wheat survives
one more day and then another
and yet another
until harvest.

—Elmer F. Suderman
Gustavus Adolphus College
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SCHWEIZER MENNONITE NICKNAMES

By NAOMI PREHEIM

As I STUDIED and gathered Schweizer (Swiss) Mennonite nicknames, I discovered that they provide an excellent basis for understanding Schweizer Mennonite culture. Taken in a cultural perspective, the study of nicknames can lead to insights with regard to how people relate to one another, what they find amusing and pleasurable. Nicknames also suggest who is important in a community (or unimportant, for that matter) and why. All of these insights point in the direction of cultural understanding. And since knowledge of different cultures enriches one's own, I find it of great importance to know the background and essence of one's own culture.

Before any discussion of Schweizer Mennonite nicknames can prove meaningful, a few basics must be understood about Schweizer Mennonites. The folk group to which this paper refers are those Mennonites of Swiss origin who migrated from Volhynia (Polish Russia) around 1874 and settled in South Dakota (in the East Freeman area) and Kansas (near McPherson and Moundridge). These people think of themselves as a separate folk group. Their religious, ethnic and linguistic history bound them together for hundreds of years.

Perhaps the best way to explain this ongoing feeling of separateness is by illustration. When my father (who was born in the Freeman community) carried news of his engagement to my mother (who was born in the Moundridge community) back to South Dakota, his aunt told him, *Nu sie is yu net von doe, aber sie is von unsere Leit.* (Although she is not from here, she is of our people.) Mother was an acceptable bride because of a common background. This was in 1942.

I found six classifications of nicknames that were collectable. The categories are: diminutives, physical characteristics, behavioral characteristics, memorable incidents or word associations, occupation, and place designations. It should be understood that some nicknames fit more than one classification; therefore in my tabulations, nicknames may be repeated.

Diminutive Nicknames

Diminutive nicknames are easy to classify since they are easily recognized, but they, too, almost defy collection because they are so numerous. Still, the category is an important one since diminutives invite speculations which result in generalizations. Diminutives are either shortened or endearing forms of a given name. Shortened forms include such names as *Sieg* for Siegfried, *Pat* for Peter, *Sep* for Joseph, and *Yus* for Julius. Diminutives of endearment often call for a lengthened form of the given name, i.e., *Andruschka* for Andrew, *Johannschik* for John, *Chrischtele* for Christian, or *Leggy* for Leon. Others are: *Petrusch, Patritzke,* and *Petrowitz,* being diminutives of Peter. They show Russian and South German (in *Chrischtele*) influence. Many diminutive nicknames are preceded by last names, i.e. *Graberjaeck, Preheimpete,* and *Kaufmandaniel,* perhaps in the effort to distinguish one Peter or Jacob from another.

Within the diminutive classification category, families of nicknames can be established for one given name. As already mentioned, the name Peter can be found in such forms as Pete, *Petrusch, Petrowitz, Patritzke,* and *Pat* (which can be taken as a shortened form of *Patritzke*). *Sep, Josk, Jockele, Joock* (with all the J's pronounced as an English *y*), and Joe (soft English *g*) are all names for Joseph; *Johannschik, Hans, Hannes, Hanske,* and *Hennis* are diminutives of the German name Johannes or John. However, the most intriguing family of diminutives is the Jacob family. Common members of this family are *Jack, Jaeck, Jacobba, Cubba,* and *Cubble.* The fascinating part lies in tracing the evolution of a Jacob nickname. Jacob to *Jacobba* to *Cubba* to *Cubble* is an obvious yet interesting evolutionary process. But when the similarity between the sound of *Cubba* and *Cuba* was noted, and when Cuba was shortened to just plain Cube and that name stuck, the evolutionary trail seems nothing short of phenomenal.

Physical Characteristics

Nicknames in the physical characteristics category lend themselves to three subdivisions: size/height, hair/color, and general characteristics. Size/height is the largest of these subgroups with a majority of nicknames referring to obesity or extraordinary hugeness. Some nicknames are direct and to the point, such as *Jaeckgrosse* (big Jacob), *Runde Eddie* (round Eddie), or *Dicke Pete* (thick Pete), leaving no doubt as to the meaning behind the name. In other names, the meaning is only implied, and one must find someone who knows the story behind the nickname in order to know the true intent of the nicknamer. *Butterfass* (Butterbarrel) was the name for a woman who was short and fat; another woman's size was likened to that of a threshing machine, so her name became *Dreschmachine. Bauch* (belly) had a big pot belly; *Gravy* was heavyset and his sin was liking gravy and eating too much. Perhaps both *Speck* (bacon) and *Phil Baloney* sinned likewise.

Those on the opposite end of the size scale suffered from not-so-nice naughty names, too. Again the names are both direct, i.e. *Schmalle* (narrow), *Kurze* (short), *Kleine Gust* (small Gustav), *Stumpy, Shrimp,* and *Pee Wee,* and indirect as *Hagen* (the strong dwarf in the *Nibelungenlied*). To be tall and thin called for nicknames such as *Bones* (tall and bony) and *Bohnestecker* (beanpoler). Not all the nicknames in the physical characteristics category are derogatory, but when people are noticeably different physically, they usually do not appreciate having attention called to their abnormalities.

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Nicknames from the other two subdivisions of the physical characteristics group are more congenial. *Kruzzle* (curly hair), *Fuzzy* (he had hairy arms), *Wooly* (thick white hair), *Cottontop* (blonde), *Schwartzkopf* (having a head of heavy black hair), *Fuzz* (couldn't raise a beard in CPS), *Jew* (dark complexion and hooknose), *Rode* (ruddy features and red hair), *Spitzkopf* (pointed head), *Grossauge* (large eyes), *Jungman* (young man), *Gerade* (straight posture), *Squeak* (had a squeaky voice); all are inoffensive names. It all depends upon how a nickname is used and how it is received. Squeak Wedel is a mathematics professor at Bethel College and identifies himself as Squeak Wedel when he phones a friend or neighbor.

Behavioral characteristics is the most difficult group of nicknames to deal with and classify since there is such a wide range of human behavior that can be commented upon through nicknaming. Nevertheless, I managed to squeeze all the behavior nicknames into one of three subgroups; temperaments, derogatories, and mannerisms. Because almost half the names in this category are derogatory in tone, it was all the more difficult to get the stories behind the names and to understand how derogations fit into the Schweizer culture.

Temperament

Because many of these names can be placed under more than one of the behavioral characteristics subgroups, I shall simply list the nicknames and their meanings. The reasoning behind the nicknames should be self-explanatory as to why they are lumped under behavioral characteristics.

Apostle: quoted Scripture, thought he was/acted so holy.

Broilers: feisty young cockerels, referring to a certain group of teenage boys.

Flying Dutchman: a nervous flighty man who never walked, always ran.

Foxy: in German school he was a very sly kid.

Honne Esel Vetter: (John donkey uncle) in reference to his stubbornness.

Hootch: small colt; the connotation was that of being frisky.

Hummel: bumblebee; he was hot-tempered, flared up easily, complained and grumbled a lot.

Hupser: hopper; jumped up often at church meetings, jumped around when he was mad.

Marzipan: as a youngest son he was somewhat spoiled.

Pesky: twin boys so-called by their college professor because he couldn't rightly identify them.

Schnuck: a corruption of schnucke, meaning base, mean, vile.

Schpock: spark; because he was so slow.

Schuft: shiftless, lazy, he was a sheep, going along with the herd (not original meaning).

Sheik: a dandy, a good-looking ladies' man.

Speedy: because he was so slow.

Unsinn: nonsense; called himself unsinn since he enjoyed high jinks and nonsensical fun.

Almost all the preceding nicknames describing temperament are derogatory and are often given such meaning. It is possible to surmise two things. First, those with negative behavioral characteristics would stand out sharply in a pious, religious community where social pressure directs the individual to exhibit positive behavioral characteristics. Second, derogatory names can be looked upon as a release for the people in the community, who have positive behavioral characteristics. Pointing an accusing finger or placing a derogatory name is one way of releasing pent-up desires to be negative. A third alternative might be that these so-called derogatory nicknames are not derogatory at all, but rather serve a function of binding the community together by releasing some of the tensions of living so closely and intimately. It is a well-known phenomenon—permitting an intimate to call you names which would never be acceptable from a stranger.

Mannerisms

The next subdivision, mannerisms, is my favorite. These nicknames seem to be the most original and acutely accurate, for they describe the personality of the individual beautifully.

Windy Chris: he sure talked a lot.

Landkoenig: owned a lot of land and bought more whenever any was for sale.

Cotton ear: always wore cotton in his ears.

Flippy: was a good horeshoe and ball pitcher.

Kneppschuh: always wore button shoes.

Kraddle: walked in a bow-legged swaying manner.

Muckefanger: flycatcher; he hould catch flies by hand, especially when he was just talking.

Smokey: smoked a long pipe.

Springfuss: a springyfoot; had a springing gait.

The nicknames from the memorable incident or word association classification are so interesting that they practically demand a retelling of the story from which they sprang. First, the word associations:

Biscky: couldn't pronounce "biscuits" when he was young.

Gossner: was a preacher who always quoted a German theologian named Gossner. After hearing him say "as Gossner says" time and again, his congregation eventually realized that Gossner was indeed saying something. This nickname now includes all his descendants, a large clan indeed!

Groh: When he was young, he said, "I grow (groh), too!"

Grunt: in first grade he read a story about a "baby grunt," and from then on they called him grunt. His wife refers to herself as Marie Grunt.

Hahdy: he liked to say "Howdy" (pronounced hahdy) to everyone when it was still a new word.

Hirschey: when Dad was a small boy in English school, he didn't know the English word for "deer," and seeing the picture named it *Hirsch* which is German for deer. His classmates then called him Hirschy of Hershey.

Kruemel: She used it for an expression (crumb) once too often.

And now for the memorable incidents:

Arkansas: got in a fight in Arkansas and his earlobe was bitten off.

Bus or *Buster:* As a little boy, he had to wear his sister's cast-off shoes. At harvest time one year he acquired a new pair of Buster Browns that he refused to wear because he didn't want to wear them out. The hired hand started calling him Buster Brown and his sisters shortened it to the names that stuck.

Corndrescher: was one of the few who had his corn threshed so that he could feed his stock grain.

Cornknife: once in anger he threatened to use the cornknife.

Pesky: when the professor couldn't tell the twins apart, he said in feigned disgust, "Those pesky Goering boys!"

Schimmel: was kidded for selling his only possession, a white horse named *Schimmel,* in order to buy a diamond ring for the girl he loved.

Zook: when a girl's basketball team from Zook, Kan., played Pretty Prairie, he cheered heartily for the Zook girls, and the Pretty Prairie girls didn't let him forget it.

Check: because she had a black and white checked coat.

Double-check: because check was her sister.

Spot: because she had freckles and Spot was a complementary name to her sister's names, Check and Double-Check.

Occupational Nicknames

Easily recognizable, occupational names are again easy to classify.

Buecher-Baehr: A Mr. Baehr who was a horse and buggy book peddler.

Drucker: printer.

Fisher Pete: he just loved to go fishing.

Kreisch: translated scream; refers to the occupation of auctioneer.

Posthalter: postmaster.

Preacher Schrag or *Preacher John.*

Putstar: "put" is a corruption of post; a postman who carried the star route.

Schlosser: locker or locksmith.

Schullehrer: schoolteacher.

Schuster: shoemaker.

Usher: church usher.

Place designations, though not as frequently used as other classifications, provide a basis for nicknames. The nickname *Bubber* is derived from *Bubberitz,* which is believed to be a general area designation in Russia. I received two versions of the *Krickehannes* (Creek John) nickname story. One was that he lived by three creeks; the other was that he dug a ditch from McPherson to the Alta Mill to drain the lowland basin between McPherson and Lyons. The other two names in this category are hill-dweller names: *Hibble* (corruption of Huegel, meaning hill) and *Spitzberger* (pointed hiller or pointed hill dweller).

The Schweizer Culture

What do those nicknames imply about Schweizer culture? Why are these communities prone to nicknaming? Why is it that a nickname belonging to an individual sometimes extends to the rest of his family? And furthermore, why does a name at other times remain with one individual only? An attempt will be made to answer these and other questions.

Perhaps the easiest road to understanding the why's of nicknaming is through understanding the functions the nicknames serve. Most of the people with whom I discussed this matter felt that the primary function of nicknames was identification. As my Aunt Mabel pointed out, if you have nine John Grabers in Pretty Prairie, it is helpful to refer to a nickname in order to know which one is the subject of conversation. (In this case, one may choose to talk about *Kernele, Jaeckgrosse, Hanske, Schmalle, Botko, Michael, Bisky, Poff,* or the *Flying Dutchman.*) The John Graber example illustrates an important aspect of the Swiss culture. Why, indeed, should there be nine John Grabers in one community? As implied earlier, the communities tend to be endogamous, with the result that the same last names are retained and multiplied. Adding together the fact that there are quite a few Grabers in the Pretty Prairie area and the fact that parents tend to repeat first names such as John results in an explanation for nine John Grabers. Why do parents repeat first names? First of all this is a tradition in other ethnic groups also. A case may be made for the security parents find in naming a child by an old family name to honor parents, grandparents and other relatives. This is a religious tradition and lifestyle.

My Dad shed new light on the matter of identification for me when he observed that nicknames are not formal and starchy; rather they are intimate, warm and close. Since the Swiss communities are by nature rather small, it makes sense that they would want to create a group feeling of solidarity and intimacy which makes it possible for people to live together comfortably. To be able to identify everyone in the community by name or nickname is a contributing factor to group solidarity.

Another function of nicknaming, namely humor, was implied in my Uncle Waldo's answer to the question, "Why do people nickname?" For Waldo, "It was one way of being cute, you know!" Waldo's statement also relates closely to the warmth and intimacy function discussed in the preceding paragraph. Still, the question remains, "Why do Swiss Mennonites think nicknames are amusing?" Certainly, one can get intellectual pleasure out of putting the right tag on the right person. To know and understand the evolutionary process behind nicknames, or the reasons for them, makes one a member of the "in" group, and it's always fun to be included. Also, it is fun to be singled out for a nickname, especially a really good one, because that means, in small town vernacular, you're somebody. Nicknames serve the purpose of including individuals in the group and stressing their significance.

For what nicknaming as a form of humor tells about the Schweizer culture, I like Aunt Lavina's analysis the best. She feels that nickname humor is a straight form of humor; in other words, it is not hilariously funny. Nicknames lend themselves more to the quiet chuckle than to the loud laugh. Therefore, nicknames are an appropriate outlet of humor for a straightlaced people. And if ever a people were straightlaced, Swiss Mennonites are.

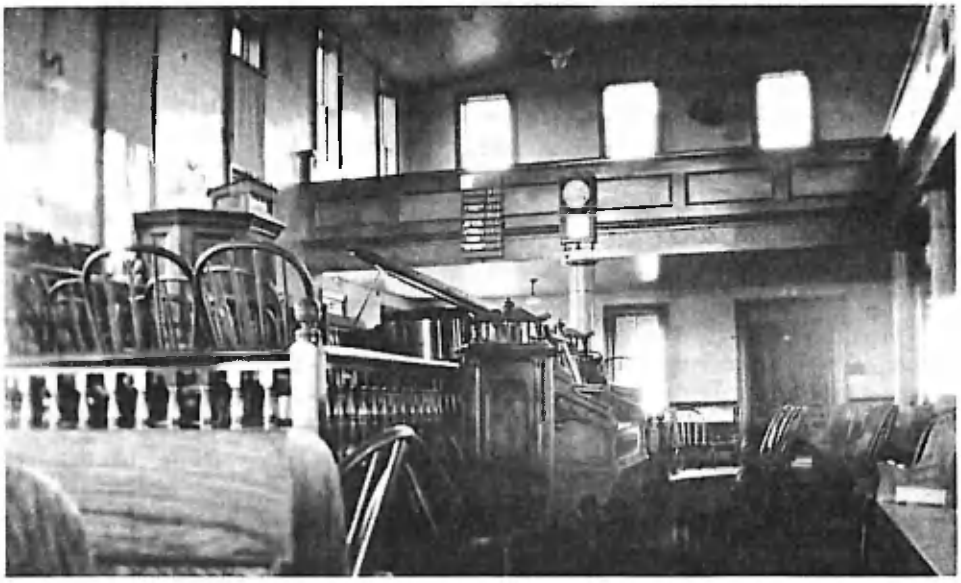
The following is an example of humor that can be found among those who have been nicknamed themselves. *Bauch* (belly), *Uft* (shortened form of Schuft meaning shiftless), and *Unsinn* (nonsense) were very good friends. One day *Unsinn* was visiting *Bauch,* and they had some business with *Uft* so they invited him by phone. *Unsinn* said, *"Uft? d as is der Unsinn. Ich bin doe beim Bauch. Kom moll har."* (Shiftless, this is Nonsense, I'm at Belly's. Come on over.)

Before leaving the subject of humor in nicknames, I think it is significant to note that Schweizer Mennonites get extra pleasure out of nicknames which apply to members of an extended family. Individual nicknames are nice, but family names are better. Perhaps those names which become family names are somehow inherently more amusing. The fact that extended family names are more fun might explain why there are so many more males with nicknames than females. The Schweizer culture is definitely patriarchal; the man is more important. Since the wife

Continued on page 92.

Exterior and interior views of the original building of the Alexanderwohl Mennonite Church, Goessel, Kan., as it appeared before being rebuilt in 1928.

THE ALEXANDERWOHL CHURCH BUILDING



By ALVIN GOOSSEN

THE LOCATION of the original church building of the Alexanderwohl Mennonite congregation was at the same spot where the present building stands, one-half mile east and one mile north of Goessel, Kan. The original structure was built in 1886 at the cost of $6,030.24, which was paid the first year.

The first 12 years in America, from 1874 to 1886, the worship services were held in the immigrant house which was located in the middle of the same section. When the church was built it was called "Neu-Alexanderwohl" Mennonite Church. The "Neu" (new), which was soon dropped, had been added because the congregation had adopted the name Alexanderwohl in Russia.

The main auditorium of this church was 40 by 70 ft., which was directly above the present basement (fellowship hall). The basement was made in 1922 under this building. This took much hard labor, because the ground was hard and dry. The remark was often made that it had not rained for a long time under this building.

Some of the old structure was still left when the building was rebuilt in 1928, such as the main floor and some walls. Some of this lumber is still from the immigrant house. The pulpit is still at the same location as the first pulpit, except now the platform is lower and the present pulpit is not quite as large.

The church also had a front entry way to the east, 22 by 30 ft., with two stairways. On the first floor under the north stairway was the nursery and on the south under the stairway, the library. This room was also used for Sunday school.

Early in the 20th century, two entrances 12 by 24 ft. were added, one on each end of the building, which also were used for Sunday school. The little room on the south end was the minister's prayer room.

It was quite common to see three or four ministers and two deacons walk behind the other through the long aisle from the prayer room to take their places behind the pulpit. This was done while the congregation was singing the first song for the worship service. In those days all the people stayed seated while singing, even the song leaders. There usually were five or six song leaders; they announced the number and would sing out vigorously.

Alvin Goossen of Newton, Kan. views a replica of the original building of the Alexanderwohl Mennonite Church that he completed in 1973 as a centennial project. The Alexanderwohl congregation emigrated as a group from South Russia in 1874, settling about 15 miles north of Newton near what later became the town site of Goessel. Built on a scale of one-half inch to the foot, the replica is a painstakingly accurate copy of the church as it appeared from 1886 to 1928. The miniature structure includes all 96 shutters—with 26 pieces in each—and about 4,000 shingles on the roof. A section of the roof can be removed to view the completely detailed interior with balcony on three sides, pulpit, railings, staircases, and 80 benches, each with a rack underneath. Goossen estimates he spent 1,000 hours on the project. The replica is on display in the museum at the Goessel historical complex.

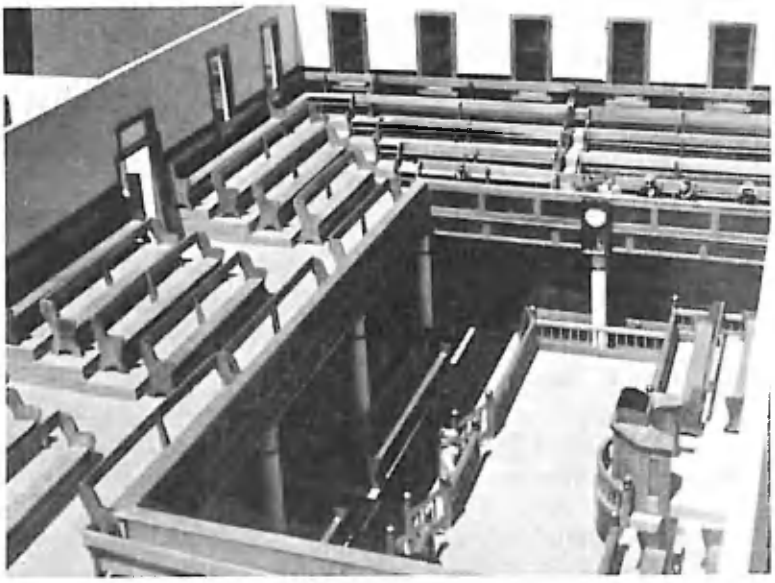
For all prayers everybody stood up, except for the pastoral prayer we knelt. In the early years there were two sermons on Sunday morning, and Sunday school was held in the afternoon in rural schools. Later, curtains were put up in the church to divide the Sunday school classes, making room for 21 classes. After Sunday school, the curtains were pushed back to the wall for the worship service.

In the fall of 1927 it was decided to rebuild the church. On the first Sunday morning in February of 1928, it was announced that help was needed Monday morning to start removing the additions from the main building. It felt rather strange to work with some 20 men using hammers and wrecking-bars.

On March 1, 1928, the church, 40 by 70 ft., was raised 39 inches. My father, F. M. Goossen, had the responsibility for the job. The church was raised with all the pews in it. Rev. C. C. Wedel stepped in about every hour and said that both clocks were still going.

At first the congregation intended to have worship services in the building after it was raised. But when people saw it so high above the foundation and the big basement under it, it was decided to have the services in five rural schools. This was done until Nov. 11, 1928 when the new church was dedicated.

I remember that Rev. P. H. Unruh and others who traveled in Holland, Germany and Russia shortly after World War 1 said that the Alexanderwohl Church inner architectural arrangement was similar to some of the old church buildings in Holland. Rev. P. H. Unruh said that when he walked into the Alexanderwohl Church in Russia he felt that he was almost back home in America. So we see that the Mennonites not only carried their religious practices but also their Dutch style of architecture from Holland to Prussia, to Russia and then to America.



Interior of replica shows intricate details.

In early 1928, the wings of the Alexanderwohl Church were removed and the structure raised 39 inches in preparation for remodeling.

Construction proceeds for the new church, which was dedicated Nov. 11, 1928. (Photos from the writer's collection)

CANADIAN MENNONITES AND CENTENNIAL PUBLICATIONS

By LAWRENCE KLIPPENSTEIN

CELEBRATIONS of the Mennonite Centennial in 1974 have come in many forms and many places. For numerous groups and communities this has included plans for research and writing of a memorial book. It is the purpose of this article to review briefly what Canadian Mennonites have recently written and published in commemoration of our pioneers and heritage as a people.

Many of the writers involved have been non-professionals with a lay person's interest in the past. A great deal of valuable material has been and still is being compiled as the urge to preserve and pass on to others comes upon them more and more.

In 1973 a number of books came from the personal archives and memories of Mennonites who came from Russia after the Revolution of 1917. Thus appeared an illustrated German-language biography of the one-time editor of *Der Bote,* Diedrich H. Epp, prepared by Abram Berg of Saskatoon, a nephew of Mr. Epp. Mrs. Lena Heese, another of Mr. Epp's relatives, assisted in the work. Two other works involved the efforts of David D. Rempel, also of Saskatoon. One was his own 106-page *Erinnerungen* (Memories) provided in mimeographed form, as a fascinating record of personal experiences during the turbulent 1900's up to the time of emigration around 1924. Mr. Rempel then teamed up with J. J. and H. J. Neudorf to write a 225-page book on the Russian Mennonite village of Osterwick, which these men once knew as their home. Simply given the village name as title, the book is well-illustrated and documented with maps and charts as an inestimably rich amount of historical material on that part of the Mennonite story in the "alte Heimat."

A later period is reflected in Gerhard Fast's *Das Ende von Chortitza,* depicting the destruction of that village in Russia during the days of World War II. Material is drawn chiefly from reports of nearly two dozen persons who fled from the village to tell about their experiences after resettling in Canada. From that same general milieu comes the book *Hoehen und Tiefen* written by Maria Winter-Loewen, and a story of exile in Siberia by Anita Priess, entitled *Verbannung nach Siberien,* both published by Derksen Printers in Steinbach, Manitoba. An earlier publication was *Sketches from the Pioneer Years of the Industry in the Mennonite Settlements of South Russia.* It is a translation by Jacob P. Penner of Leamington, Ontario, of articles that first appeared in *Der Botschafter,* South Russia, and then in *Der Bote* during 1938-1939. Its 80 pages focus on the life and work of Peter Lepp, the founder of the firm Lepp and Wallman, manufacturing agricultural implements in Chortitza before the Russian Revolution.

All of the above came out in late 1972 or during 1973. Then appeared the first of the recent books featuring Mennonite life in Manitoba. Dr. A. P. Toews offered a chapter of his longer study on the churches of Manitoba in a 93-page volume entitled *The Mennonite Church of Manitoba.* Not always up-to-date in its data on the various church groups of the province, it is still an outline study of a theme that deserves further treatment in publication very soon.

An ambitious project on a Mennonite family, *The Brauns of Osterwick* (in Manitoba) was carried out by Peter Brown, a retired teacher of Gretna and Winkler, now resident in Winnipeg. Its 310 pages trace the genealogy of the family since its appearance on the West Reserve of Manitoba in 1875, and supply a wealth of documentary and other material including dozens of family photos and biographical information also. In a cloth edition, it is no doubt greatly appreciated by the Braun descendants themselves, but can be of help to the study of Manitoba Mennonite history at the same time.

Other families have undertaken similar ventures. Many of these publications never reach the general public, being distributed simply to the immediate family members concerned. Two excellent projects of genealogy study have been completed by the family of Abraham Johann Froese of South Russia, and the descendants of a Mennonite delegate of 1873, David Klassen. The former has not simply the usual list of names, but brief biographical sketches, and numerous family pictures with such information as church membership and the vocations of family heads alongside. Compilers of this book included two Winnipeggers, Kathleen Froese, now a secretary for Christian Businessmen's Association, and David Redekop, the chairman of that organization in Manitoba.

"*The Family Book of David and Aganetha Klassen*" had its main editorial help from Dick B. Eidse of Rosenort, near Morris. A unique feature of this book is the inclusion of a large translated portion of the memories of the David Klassen family migration and early life in Rosenort, written by his son Abraham around 1930. It was specially prepared for the centennial reunion of that family held at Rosenort on July 21 this year.

Also well received by the community of its origin, and by now elsewhere too, was *A History of Winkler,* written by Frank Brown, a retired school teacher of Winkler, Manitoba. This really is a model of the way in which local history may be written—very well illustrated, the community seen in all its many facets of activity, including business develop-

Lawrence Klippenstein, Winnipeg, Man., is archivist of the Conference of Mennonites in Canada. He served as executive secretary of the Canadian Mennonite Centennial Committee.

ments, the story of the churches, leadership contributions, etc. That it needed a second printing is also testimony to its popularity and value. Its 204 pages are certainly the first such a complete record of Winkler's story ever to be written.

Really a scholarly achievement was the preparation of *The Bergthal Colony* By Bill Schroeder, a teacher of Winnipeg. Based on a tremendous amount of primary documentation, the book provides for the first time the story of a colony which was hardly known among U.S. or Canadian Mennonites until now. Bergthal was the home of several thousand Mennonite immigrants who came to Manitoba in 1874-1880.

Rev. Gerhard Lohrenz, a minister, teacher and historian among Manitoba Mennonites published two books this past year. One is entitled *Lose Blaetter,* containing a number of his essays and articles of earlier years, with special emphasis on the Russian Mennonite aspects of his life experience. A 50-page popular history called *The Mennonites of Western Canada* has brought a large demand from persons who prefer a briefer telling of our story, but do want to read about it at this time. *Lose Blaetter* is already out of print, and the other volume may need a second printing. A third book in preparation by Rev. Lohrenz is a pictorial history of Mennonites in Prussia and Russia.

For the Mennonite hymnsing at the beautiful Centennial Hall of Winnipeg last winter, Henry H. Epp, a minister of Vineland, Ontario, edited a unique Mennonite hymnbook of English and German hymns loved and sung through the centuries. Some copies are still available as souvenirs of the great musical events which have characterized the Centennial year. Gerhard Ens of Gretna also wrote a number of Low German short stories, first offered to the public on his weekly Low German Mennonite history broadcast heard in southern Manitoba on CFAM during the past two years. These are published in a booklet called *Dee Easchte Wienachten Enn Kanada* (1875, 1926, 1949). Other Low German material, along with additional English diaries, memoirs, illustrated essays, etc., formed the content of a Mennonite Centennial issue of *Mennonite Mirror* in the early months of 1974. It includes some of Bill Schroeder's Bergthal studies as well.

Two Mennonite conferences, the Evangelical Mennonite and the Evangelical Mennonite Mission, jointly published a very useful series of short Anabaptist biographies entitled *Know These People.* Its editors are Ben Hoeppner and David K. Schellenberg, who also prepared for publication an earlier companion booklet on Anabaptist beliefs called *Know Your Beliefs.* Both books have proven very helpful in the Sunday school programs of the sponsoring groups.

An anthology of Mennonite writing in Canada was directly sponsored by the Manitoba Mennonite Centennial Committee for publication during 1974. Entitled *Harvest,* it has appeared in a very readable 185-page cloth edition, presenting materials in the English, High German and Low German languages. A number of pieces were derived from a writing contest held by the editorial committee headed by George Epp of Winnipeg.

As a companion volume to *Harvest* can be taken a 370-page collection of essays on earlier and later Mennonite life in Manitoba entitled *Manitoba Mennonite Memories.* It is dedicated, in a fitting essay by Katie Funk Wiebe, to the many "unknown greats" of our Mennonite communities. Nine women and about two dozen men have contributed to the work. Julius G. Toews, a well-known retired teacher of the Altona and Steinbach areas, served as compiler and main editor of the book. It is available in paperback and cloth editions.

Recently off the press is another community history, that of Arnaud, Manitoba, edited by the late Rev. Peter R. Harder of Canadian Mennonite Bible College, along with a novel for younger readers by Miss Margaret Epp, called *The Earth is Round.* The latter also treats the story of the Manitoba migration of 1874. Additional community histories will be forthcoming from Altona, Springstein, Lowe Farm, Grunthal, the village of Reinland, and possibly other places as well.

A footnote is in order here. This is not to be held as an exhaustive survey; there are doubtless other books just published, or about to be, not known to this writer, and about which we hope to know more soon.

SCHWEIZER NICKNAMES

Continued from page 87.

always takes her husband's name, we could hypothesize that she also takes his nickname. Therefore, women cannot be relied upon to give a nickname any continuity, and it is upon continuity that nickname humor thrives.

The continuity of nickname humor itself is in danger at the present time. I did not know of the existence of these nicknames or of nickname humor before I started to research the topic. And there are many young people of similar parentage in the same straits as I. When I started writing this paper, I was prepared to suggest that nicknaming had ceased. Then I began to notice more and more modern-sounding English nicknames. My final sampling ran about fifty per cent German and fifty per cent English. I have deduced from my information on the age of the nickname and whether it is in English or German, that nicknaming in Swiss communities is going the route of its culture in general. My parents' generation was the group that made the language switch, and nicknames changed from German to English in roughly the same period. Even though there are some who carry on the tradition, they are fewer than before. A friend of mine from Freeman, a girl my age, is still fairly much a part of the community and culture, and she proved to be an invaluable informant from that area; she knew a lot more about nicknames than I did.

The whole matter of what is happening to the Swiss nicknames and culture could use more investigation. Still, I would offer as a generalization that the old culture is dying, and a new one, simply American Mennonite culture, is springing to the fore. I had no feeling for *unsere Leit* while I was growing up. In my home church, we have Schweizer, Plattdeutsch, Prussian, and Pennsylvania Mennonites all lumped together. We youngsters didn't think of making any distinctions, and I had to talk to the old folks to find out that there even were any. Surely, good things should come out of getting it all together.

Books In Review

The Radical Brethren

Irvin B. Horst, *The Radical Brethren: Anabaptism and the English Reformation to 1558.* Nieuwkoop: B. De Graaf, 1972. Pp. 211. 65 guilders.

This 1972 book by Irvin Horst, professor of Mennonite history at the University of Amsterdam, presents both a survey of early English Anabaptism and also an interpretation of Anabaptism that raises some questions about the movement as a whole. Professor Horst has been laboring in the study of English Anabaptism for many years, having written the articles on English Anabaptism in the *Mennonite Encyclopedia.* Consequently, the book shows the result of long germination, of having been lived with.

The literature of early 16th century Anabaptism has heretofore been sparse, being dependent most notably on Champlin Burrage's study of 1912. Some scholars almost deny that there was such a thing as Anabaptism in England or dismiss it as marginal. Horst, on the contrary, presents evidence to show a fairly strong movement during the period of 1530-1558. During the reign of Henry VIII (1509-47), Anabaptism appears to have been associated largely with Flemish and Dutch refugees in England; in fact, of the twenty Anabaptists executed by burning by Henry, eighteen or nineteen were foreigners from The Netherlands. During the times of Edward VI and Mary (1547-58), the movement became identified more visibly with English converts.

The book surveys systematically the names of those persons labelled as Anabaptists and reports the mention of Anabaptists in official documents of the English government. At that, however, Horst has relatively few names and few specific reports of distinct Anabaptist congregations. This observation leads to comment of Horst's general interpretation of Anabaptist, which is (1) Anabaptism as a practice or teaching, the conventional definition, but also, (2) Anabaptism as a kind of "general nonconformity with one or more views characteristic of Anabaptism." Horst views Anabaptism as the chief form of English religious nonconformity in the first half of the 16th century—that expression of English dissent between Lollardy and Puritanism—Anabaptism as a "bad nickname." As such, Anabaptism teachings leavened English religion without necessarily producing all the usual Anabaptist doctrines nor even without the formation of Anabaptist congregations. Horst's interpretation, then, raises anew the question of how important rebaptism (or believer's baptism) and separation are to Anabaptism. His conclusion is that "English Anabaptism was not separatist and did not institute rebaptism of believers." In what sense then was it "Anabaptism"?

Characteristic of Horst's scholarship, the book is precise and thoroughgoing. The sources used come largely from official government documents or ecclesiastical records. London, the seat of government, receives the largest attention. Looking ahead, the study of Anabaptism in England would perhaps benefit considerably from additional studies at the local level, especially in Norfolk and Suffolk, where the Dutch influence was so strong. It is hoped that local studies of Anabaptism can be added to Horst's general overview of the topic. The interpretation of Anabaptism as non-separating deserves serious study and, for the English scene, seems plausible. Nevertheless, the emergence of a separating, non-Anabaptist Puritan movement in the later 16th century (the Brownists) indicates that English religion was capable of producing separatist streams. Why did the Separatist movement after 1558 not become Anabaptist? Horst's study of "non-separating" Anabaptism before 1558—a "sizable" movement—does not quite prepare us for the separating non-Anabaptist movement of late century.

Horst's book takes the Anabaptists seriously and fills a real need in 16th century studies. Scholars of Anabaptism and of Tudor England are finding it a valuable contribution.

Bethel College *Keith L. Sprunger*

Neither Catholic nor Protestant

Walter Klaassen, *Anabaptism: Neither Catholic nor Protestant.* Waterloo, Ont.: Conrad Press, 1973. Pp. 94. $2.95, paperback.

One of the most widely used words in the vocabulary of many Mennonites is the term Anabaptist. I suspect that many who use the term do not realize its full significance or that the majority who hear the term do not understand what Anabaptism means.

There are several reasons for this failure of communication. One is that Anabaptism has become a shorthand slogan to characterize the Mennonite ideal. Each person then fills the ideal with his or her own content. Another problem is that the term has been popularized by Mennonite intellectuals in the context of scholarly discussion. When popularization has occurred the richness of the historical experience, the depth of theological insight and relationships to the entire Christian tradition have frequently been lost in superficiality and vagueness.

In this context Walter Klaassen's *Anabaptism: Neither Catholic nor Protestant* is a timely little masterpiece. Klaassen, a professor of church history at Conrad Grebel College, is a specialist in 16th century history, but equally as important for such writing he is a lively participant in the churchlife of the 20th century. This dialectic between past and present, present and past, is essential for both the good

history and the good theology presented here. Though scholarly, this well written treatise can be understood by any seriously searching person. The well-chosen quotations from the 16th century overcome any possibility of sloganizing or superficiality.

After a ten-page distillation of the first years of the Anabaptist movement (1520-1560), Klaassen develops five issues which focus the unique concepts that are "neither Catholic nor Protestant." He calls these concepts radical both in the sense of their being rooted in the Bible as well as "thoroughgoing, radical, valid criticism of some of the basic religious assumptions of their times." "Radical Religion" focuses on the sacred; "radical discipleship" focuses on ethics; "radical freedom" focuses on legalism; "radical theology" focuses on idealism; and "radical politics" on revolution. The concluding chapters link Anabaptism to earlier renewal movements in the church and to the longing for change in and out of the church today. The appendix includes biographical sketches of eleven Anabaptist leaders and an eight-lesson study guide.

One of the desires and needs of the contemporary world is for someone or some set of ideas or some style of life "to put it all together." By linking these major motifs Klaassen puts it all together. Holiness, the incarnation of the sacred, is neither the sanctifying of the status quo nor an escape to other worldliness but rather, to quote Ulrich Stadler, means obeying the ordinances of Christ which "should constitute the polity for the whole world." That polity becomes known in the world where holiness, truth and love are merged in the faith and life of the community which lives as if Jesus is lord. One of the best chapters, "Anabaptism and Idealism," emphasizes that "the test of a theological statement was always the life and doctrine of Christ and the apostles. . . . Truth was found in living, not in abstract reasoning."

The discussion of Anabaptist politics clinches the radical nature of the movement. Since many persons in and without the church have often seen Anabaptism as essentially "apolitical," it is especially important to see how the refusal to participate in the magistry, refusal to take the oath of allegiance to government, refusal to participate in violence while insisting on religious freedom and economic equality challenged early modern society at its most vulnerable points.

This does not mean the Anabaptists deliberately fomented revolution. But simply that following Jesus in the religious, social and political spheres and by creating new kinds of human relationships and loyalties, the Anabaptists threatened the harmonious working of a sacred society held together by the ecclesiastical and political power of both Catholic and Protestant Europe.

This review began with observation that many talk about Anabaptism but too few recognize what it is all about. Now it must be added that Anabaptism was not only one of the most creative renewal movements in the history of the church but that it continues to be an inspiration, a model of what New Testament Christianity is all about. It is incumbent upon us Mennonites to be aware of how "God spoke of old to our fathers" and how that message can be real today as well.

A contemporary Roman Catholic author who sometimes sounds Anabaptist in thought says "a man (people) can claim to be going somewhere only if he has come from somewhere; we are what we have been. . . ." He adds, "We are what we must become." Reading this volume is an excellent way to get a sighting on the past and what we might become.

GOSHEN COLLEGE *John A. Lapp*

A Living Revolution

George Lakey, *Strategy for a Living Revolution.* San Francisco: W. H. Freeman and Co., (1968) 1973. Pp. 234. $2.95, paperback.

George Lakey's book appears in a paperback edition as the second of a series produced by the Institute for World Order. The other book in the series to date is *Building the City of Man* by W. Warren Waga. The series is directed to "The solution of these problems, war, poverty, social injustice and ecodide," according to the foreword.

George Lakey wrote the book partly to clarify in his own mind the strategies of nonviolence. Through personal experiences in trying to use nonviolent tactics he became aware that more understanding of the effective use of tactics and strategies was needed. A basic assumption behind the book is that power needs to be used to bring about social change. He objects to the simple identification of power with violence. He attempts to develop the uses of nonviolent power as strategies to bring change as effectively as or more so than by the uses of violence.

The heart of the book is found in five chapters on the stages of development in a mass movement of insurrection. These stages are somewhat sequential, according to Lakey. "The stages are: cultural preparation, building organizational strength, propaganda of the deed, political and economic noncooperation, and intervention and parallel institutions."

Lakey has two chapters preceding the analyses of the stages of development. The first is a statement of the problem in which he indicates the need for a revolution in the social order and some of the reactions to the failures in bringing widespread change through the social actions of the sixties. He believes the American Empire is facing collapse and that the world is ripe for change.

In the second chapter he defines revolution as "a drastic and relatively rapid change of power relations and values among people." He then proceeds to argue for a life style in which the strategy and means accord with the end sought as a result of the revolution. He uses three case histories both to illustrate the possibilities for such a revolution but also to indicate that lack of full use of a nonviolent strategy led to failure. The case histories are the French movement in the Spring of 1968, a Salvadorian revolt in late 1943 and 1944, and a Guatemalan uprising in 1944.

After the presentation of the five stages of development, two concluding chapters are added, "The World in Revolution" and "Making a Decision." The World in Revolution argues that the national liberation movements can move more quickly toward a just world community by the choice of nonviolence over violence. His reasons are: (1) Nonviolence is more successful than violence in splitting the opposition. He identifies the opposition with the giant military powers. (2) The strategy of nonviolence is more in accord with the need to sustain and realize the fullest possibilities of human life, particularly since the present ecological situation and the threat of nuclear annihilation may lead to the destruction of all human life on earth. (3)

The use of nonviolence frees the movement from the dependence upon the military powers. This separation is needed since the military powers control the supply of military weapons and other means of production. He also stresses the values of community, people enforcement of order, and the proper means for handling the conflicts found in any dynamic society.

In the final chapter Lakey tries to state the case again for the need for a living revolution. He calls for commitment both to the vision of a revolutionary society and the nonviolent means to achieve it. He does so first by summarizing the strategy which has been presented. He then tries to state and answer the fifteen major and most frequently given objections to nonviolence.

The book is a helpful one in exploring systematically the nonviolent strategy. The analyses and acknowledgments of the reasons for failure and the conditions needed to bring success are the most helpful aspects of the book. The case history illustrations are useful in keeping the book from being mere armchair philosophizing.

Those with a religious commitment to nonviolence not just as effective strategy or tactic probably will be disappointed with the absence of the recognition that nonviolence is grounded in a religious conviction about the ultimate meaning of human existence. It would be hard to recognize from the book that Lakey comes to nonviolence out of a Quaker religious commitment and not just from a pragmatic use of strategy. In this respect the book is reminiscent of John Swomley's *Liberation Ethics*, which uses much of the same case history approach. Though John Swomley's arguments are not obviously or explicitly Christian, it is easier to recognize that his own frame of reference and source is religious. The books complement each other in many ways and could well be used together for most effective understanding of the issues.

Lakey's book is a contribution to the growing literature on nonviolence. The material is appearing in response to more openness to consider new options on the part of those who are either disillusioned with the attempt to use violence to solve social problems or who fear the consequences of the escalated threats to human life by the magnitude of power now available for violence. The book is recommended for those who are looking for practical ways to work for justice and the resolution of conflicts without resort to the violent uses of power.

BETHEL COLLEGE *William Keeney*

Russian Baptist Experience

Steeves, Paul D. *The Experience of the Russian Baptists 1922 to 1929.* Lawrence, Kan., University of Kansas, 1972. 159 leaves.

This study traces the experiences of the Union of Evangelical Christians and the Russian Baptist Union during the 1920's.

These two groups merged in 1944 to become the All Union Council of Evangelical Christians-Baptists. Mennonite Brethren joined the Council in 1963. Mennonite Central Committee has made contacts in the Soviet Union through the Council.

The experiences of the Russian Baptists are described in three stages. In 1922-1923 the Soviet government sought to secure an overt expression of allegiance from them and was successful. From 1924 to 1928 they were allowed relative freedom. Thousands were won to Christ. Scriptures and hymn books were extensively published in spite of restrictions. In 1928-1929 the government imposed restrictions which deprived them of the religious freedom they had previously enjoyed. With most of the churches closed and most of the clergy in exile, the Baptist movement was badly weakened, but in God's providence it survived.

Author Paul Steeves, a former Inter-Varsity worker, did this study for the master's degree in history at the University of Kansas.

Steeves makes several brief references to Mennonite influence on the Baptists in Russia.

Baptists in the Ukraine were originally known as *Shtundists*. *Shtundism* came out of German-speaking (including Mennonite) communities in the Ukraine. *Shtundism* was a movement of those who met for hour-long sessions (Stunden in German) of Bible reading, prayer, and singing. From this movement the Gospel spread to Russian peasants among whom a community of Baptists grew during the 1870's. *Shtundist* was applied as a term of reproach to these Russians who abandoned Greek Orthodoxy.

Steeves also points out that as a result of Mennonite influence upon the Ukrainian section of Protestants, some declared military service incompatible with evangelical faith. Both Baptists and Evangelical Christians considered military service a duty, but allowed individuals to act according to their conscience. Between 1914 and 1917, 256 Evangelical Christians and 114 Baptists refused to enter the army for religious reasons.

This is a valuable study of the church in the Soviet Union in the 1920's. A copy is available on inter-library loan or a photostatic copy may be purchased through Inter-Library Services, University of Kansas Libraries, Lawrence, Kan. 66045.

LAWRENCE, KAN. *Marion W. Kliewer*

Stoesz Genealogy

A. D. Stoesz, *A Stoesz Genealogy,* 1973. Clothbound, 216 pages, $7.00.

This genealogy starts with Cornelius Stoesz, born in West Prussia in 1731. He was a miller in Krebsfelde. He was the first one by that name in the Mennonite church. The pattern of this genealogy differs considerably from most Mennonite genealogies in that the author devotes much more space to the history and story than is usually given.

This book is well documented. The author makes good use of reminiscences, diaries, biographies and accounts of journeys from one country to another. The author has included sections on farming, pioneer life, family life, visiting, and Mennonite heritage.

This genealogy is illustrated with photos of several older families and a photo of the first homestead of Johann Stoesz in Minnesota.

The Stoesz families which came to America settled in Manitoba and Minnesota. From the third generation on, the author follows the branch of Johann Stoesz, born in 1739, and his wife Maria Heppner, born in 1841. The descendants of each of their children are illustrated by a family tree.

WASHINGTON, D. C. *Jacob A. Duerksen*

The historic Warkentin Flour Mill in Newton, Kan. is shown here in early 1973, before the current restoration project was begun. The structure, dating back to 1879, stands as a tribute to Bernhard Warkentin, a Mennonite who came to Kansas from South Russia in the 1870s and pioneered in the state's milling industry as well as promoting hard winter wheat.