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Review of *Creative Crusader: Edmund G. Kaufman and Mennonite Community* By James C. Juhnke

Nancy Bernhardt-Holland
Trinity College of Vermont

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Creative Crusader: Edmund G. Kaufman and Mennonite Community. By James C. Juhnke. Newton, Kansas: Mennonite Press, 1994. Photographs, bibliographies, index. xiii + 298 pp. \$30.00 cloth. \$15.00 paper.

Juhnke's candid biography of the Swiss-Volhynian educator, reformer, missionary, and Bethel College president (volume eight in the Cornelius H. Wedel series on Anabaptist and Mennonite history) is an appropriate companion to his earlier volume on Wedel himself. Juhnke follows up his study of one of the founding fathers of the German-American Mennonite community with this rich examination of a second generation leader caught between the idealism and isolationism of the founders and the newer attitude of practical accommodation to American ways.

Juhnke's well-integrated material on the origins, migrations, and doctrines of the various branches of the Mennonite movement serves as an introduction to the culture as well as an entrance into Kaufman's world. Outsiders will appreciate Juhnke's straightening out the mystifying overlaps of doctrinal and ethnic divisions within the Mennonite community which encompasses Swiss-Volhynians,

Low Germans, Galicians, Prussians, traditionalists, conservative evangelicals, and progressives.

From their origins in the sixteenth-century Protestant movement fomented by Ulrich Zwingli, through religious persecutions that drove them to Alsace, then to Polish (later Russian) Volhynia, then in 1874 to South Dakota and Kansas, the Swiss-Volhynians maintained their ethnic and religious identity. Kaufman's ambition was to foster this sense of community while adding insights from the newly developing discipline of social science and from progressive theologians with whom he had come in contact at the University of Chicago.

Drawing on a long paper trail, interviews with family members, former students and colleagues, and Kaufman's own uncompleted autobiography, Juhnke documents the efforts of a "progressive apostle of the social gospel" as he maneuvers through the sharky waters of Mennonite doctrinal factionalism, American anti-German hysteria during the war years, and changing social values.

Kaufman's dramatic religious conversion while still a farm boy led him to a mission post in China where he developed a coherent system of Christian education and was decorated by the Chinese government. Juhnke supplies amusing anecdotes of Kaufman's misadventures with the tonally-inflected Chinese language, describes his near-fatal brush with smallpox and the devastating loss of a child, traces personal and theological squabbles among the small Mennonite missionary cadre, and details Kaufman's manipulations of Chinese Christian and non-Christian factions to achieve his educational goals.

Kaufman is revealed as a second-generation radical, more inclined to accommodation with Chinese culture than were his triumphalist predecessors—a streak which develops further when he takes the reins of Bethel College where his controversial Ph.D. dissertation and moves toward secularizing the institution inspire disapproval among anti-modernists. In this setting and in the heated

atmosphere of American super-patriotism, Juhnke's "Creative Crusader" proves himself a Conciliating Compromiser as well. A noninterventionist, he makes peace with American militarism. A micro-manager who imposed austerity on his faculty, Kaufman is credited with putting Bethel College on an aggressively upward course which made it the first regionally accredited Mennonite college in the country.

With his lucid explication of the historical and sociological context, Juhnke makes his subject a paradigm for the Mennonite experience (or that of any immigrant group) in America: maintaining a sense of ethnic identity while finding a place in the larger American culture.

NANCY BERNHARDT HOLLAND
Department of Humanities
Trinity College of Vermont