California Mennonites. By Brian Froese. Baltimore: Johns Hopkins University Press, 2015. Pp. 334. $49.95

Over a decade ago, the Goshen College student newspaper, the *Record*, ran an editorial with a curious title: "Mennonite—and Secular?" The piece asked whether active involvement in a religious community was an inherent requirement of being Mennonite. Not long after the piece ran, an accomplished Mennonite historian emailed the author to declare, in no uncertain terms, that Mennonitism and church life were one and the same and that anyone who was divested of the latter lacked a claim to the former. His tone harkened to an era when such admonitions had more impact than his did on its hapless recipient. He was mostly right, though—but only *mostly*. Identity and affiliation are not quite the same things, and the difference between them is a central problematic in the historiography of North American Mennonitism.

Suggesting that the history of Mennonitism is also the history of peoplehood is not an exercise in triumphalism or ethno-centrism. On the contrary, it can have the effect of making Mennonite history more holistic—which is to say, less invested in normativity. This is because, since at least the World War II era, the peoplehood side of the Mennonite story has featured a kind of secular Mennonitism. This is the Mennonitism encountered in the service field and the heritage museum, or simply when someone chooses to say, "I am a Mennonite." That statement is rarely exclusive of the declaration, "I am a Christian." But, again, those two things are not synonymous. Mennonite artists have been in the best position to appreciate this dynamic, no doubt because so many of them embody it.

Brian Froese's compelling new history of California Mennonites tackles the vagaries of "secular Mennonitism" with a scholarly precision not accessible to most undergraduates (231). He uses the term specifically in reference to the professionalization of the Mennonite service impulse. "Health care service," for example, was not just an extension of the Sermon on the Mount, but also "a conduit for Mennonite accommodation with society" (171). In this way, a Mennonite-founded mental health institution resembles your average St. Mary's Hospital. While both are outgrowths of their respective churches, their work is understood, by patients and staffers alike, mostly in terms of their contributions to society at large. Hence, the descriptor secular is appropriate. Froese offers an intriguing tool for understanding how many non-Old Order Mennonites function as Mennonites in a decidedly non-Mennonite world. His California case study does not always match the scale of his ambitions. Still, no other history so illuminatingly contextualizes the conundrums of what it has meant to be a Mennonite in modern North America.

Froese's topic is the California Mennonite experience at midcentury, and his subjects are mostly Mennonites with recognizably ethnic surnames like his own. That is, they were part of the peoplehood side of Mennonite history by default. Yet they lived in a state where fluidity was the norm. Moreover, they were overwhelmingly Mennonite Brethren, the Mennonite denomination that has proved most eager to align with North American evangelicalism. In 1960 Mennonite Brethren made up nearly three-fourths of the 6,953 members of Mennonite congregations in California (xviii). Froese thus has produced an M.B.-centered narrative, with the effect of making the church-peoplehood tension a central theme. If such liminality was not always representative of midcentury Mennonitism as a whole, it was definitely a sign of things to come.

Froese brings Mennonites to California, not the other way around. Building on the booming historiography of the Golden State, he stresses that Mennonites arrived for the same reasons as everyone else—namely, gold, weather, and irrigation. Some were victims of the notorious Henry J. Martens land scheme. Others passed through as tourists, documenting in church publications their conflicted responses to "the dystopic city and the pleasurable and healing climate" (63). Froese is eager to see Mennonite migration as a worldly phenomenon. To be sure, some Mennonites arrived as refugees from the Russian Revolution, and the eastern and Midwestern pattern of forming inter-Mennonite communities continued in the Fresno-Reedley area. California Mennonites as a whole did not take long to become "insiders" (110). As Froese argues, they "embraced modernity, marked by urbanization and professionalization, often sooner than elsewhere" (xv). Froese follows a long tradition of seeing California as a leading indicator.

Yet Froese's understanding of assimilation does not entail wholesale absorption into the crabgrass frontier. California Mennonitism was a going concern. In describing strategies of modernization, Froese uses the categories evangelical, secular, and Anabaptist, noting that they often overlapped. Yet this is largely a story of California Mennonites becoming more evangelical. While most kept their distance from Aimee Semple McPherson-style Pentecostalism, many were drawn to the strident fundamentalism coming from the Bible Institute of Los Angeles. As Froese does not fully acknowledge, they shared this attraction to fundamentalism with many Mennonite Church leaders back east. A critical difference was that California Mennonite Brethren were not burdened by plain coats or other symbols of cultural separation (save perhaps the German language). They also lacked a consistent peace stance. The major exceptions to the evangelical ascendance were some General Conference Mennonites, who resembled mainline Protestants, and a few figures associated with what became Fresno Pacific University and Biblical Seminary, who embraced the mid-twentieth-century Anabaptist renaissance. Froese remains impressively evenhanded when telling the story of how Mennonite Brethren became good American evangelicals. Mennonite Brethren at midcentury had the "dilemma" of having "an ethnic tradition defined by a religiosity requiring expansion through missions" (83). Amid the various combinations of evangelical, secular, and Anabaptist, Froese locates a basic divide that was to inform the Mennonite experience in all three of the major denominations. Some based Mennonite

identity "on cultural separation but theological integration with local conservative evangelicalism," while others favored "a relaxing of cultural separatism mixed with a breaking from conservative evangelicalism and premillennial dispensationalism" (73). Anabaptism, while technically a wild card, usually was attached to the second worldview. Here we see the origins of the Mennonite wing of the culture wars.

In other chapters, based on church publications and archival materials, Froese covers topics central to the midcentury Mennonite experience throughout the United States. While a chronological approach would have permitted a more precise consideration of change over time, the subject selection is judicious. One chapter covers the Mennonite melting pots that were Civilian Public Service camps, even though Froese finds that only one California Mennonite congregation—Reedley Mennonite Brethren—officially forbade members from serving in combat. Another chapter traces the evolution of women's church culture "from sewing circles to missionary societies" (111). The most intriguing chapter concerns the tense interactions in the 1970s between Mennonite fruit farmers who opposed the United Farmworkers Union, Mennonite Central Committee delegates whose mediation efforts bordered on "political equivocation," and Goshen College activists who came as unwelcome guests (221). In one telling encounter, an Mennonite Brethren pastor demanded to know which Goshen students were "born-again Christians" (224). While Froese exaggerates the distinctiveness of Mennonite Brethren conservatism vis-à-vis the political culture of Mennonites in states like Pennsylvania, the pastor's inquiry spoke to a gap between evangelicalism and neo-Anabaptism that would widen in coming decades.

California Mennonites is a welcome addition to the blossoming historiography of American Mennonite and Amish culture. It joins impressive recent works by Felipe Hinojosa, Tobin Miller Shearer, Janneken Smucker, and others who have contributed to fields well beyond the Amish-Mennonite scholarly axis. The temporalization of American Mennonite history is now a *fait accompli*. Yet most Mennonite historiography remains history with a difference; it is, in effect, an expression of secular Mennonitism. The above authors share a Mennonite background, however variegated they may be by geography and ethnicity. The peoplehood dynamic has survived the paring knife of professionalism. Maybe the time is right to again paint Mennonite history on a more epic canvas, to consider with awe, humility, and inclusion the ways that Mennonites have mystic chords of memory, too.

St. Louis, Mo. STEVEN P. MILLER

Amish Quilts: Crafting an American Icon. By Janneken Smucker. Baltimore: Johns Hopkins University Press. 2013. Pp. 270. $34.95.

Janneken Smucker opens her book with an expansive introduction to the topic of Amish quilts. Too frequently this subject is steeped in sentimental language and scholarship that gives way to sentimentality. Not so with this book. She

states her purpose and methodology and holds to that high ground throughout this highly illustrated text. The photographs included are an appropriate mix of snapshots and museum object illustrations that together visually convey the intricacies of her research and narrative. Smucker seeks to explain the various meanings quilt makers and admirers have assigned to quilts and she uses quilts themselves as evidence of the particular worldview of their creators and their collectors. Along the way, she gives readers insight into her own connections not only to the Plain communities but also to the objects themselves.

The opening chapters combine relevant cultural information about quilts and about the Amish. This background is necessary since, as the wider world discovered Amish quilts and as that discovery suggested new meanings to Amish people themselves, the resulting choices and exchanges (monetary and cultural) can be trivialized as simply commercial transactions. She clearly places Amish-made quilts in a larger tradition of American quilting, while highlighting their distinctive features. Again, she avoids a sentimental approach and allows both the object and the makers to emerge in three-dimensional complexity.

The history and events behind the popular "discovery" of Amish quilts is a key contribution of the book. Hers is the most detailed account of how Amish quilts became an "American icon." She conveys the complex aesthetic of art collectors Jonathan Holstein and Gail van der Hoof, who first drew serious collector attention to Amish quilts in the 1960s. Smucker uses concepts from the field of art history to situate quits in the art world of the time, and deftly navigates the often over-simplified relationship between modern and postmodern artworks, drawing on Holstein's words in the process. In doing so, she allows paintings to remain paintings, and quilts to remain quilts, and both to be considered fine art.

Chapter 4 analyzes the 1971 Whitney Museum show "Abstract Design in American Quilts," which was the first exhibit to include Amish quilts and proved to be a turning point in their public recognition. Often it is at this point where writers slide into sentimentality when describing the emerging popular appeal of Amish quilts. Smucker avoids that slide, first by placing the initial interest in the quilts in the context of American pop culture. At the time, many Americans were longing for an idyllic and pre-World War II agrarian scene, while simultaneously being attracted by the nonconformist aspects of the Amish culture. As objects of visual culture and material culture, the quilts could serve both desires.

Smucker also gives attention to feminist criticism of the decontextualization of quilts, noting that the incredible interest in quilts in general disconnected these textiles from the cultures that made them, used them, and passed them on. As the art world celebrated quilts as abstract art, the female quiltmaker tended to disappear. The modern and postmodern art work with which Amish quilts were frequently compared in the 1970s was masculine in the extreme. Here Smucker's careful parsing of Amish culture earlier in the text is important. By linking these creations to the cultural contexts in which they were created, Smucker shows us how meanings evolved from one audience to another without losing the story of

the quilts' makers, even when the feminist response to textile culture fit awkwardly with Amish concerns.

Smucker also discusses the famed Esprit collection of Amish quilts gathered by clothing designer Doug Tompkins in the 1980s. Presenting Amish quilts as design objects, Tompkins sought to integrate his understanding of the governing principles of Amish life into his own creative space in his corporate headquarters by surrounding the design team with the visual and material culture of the Amish, in the form of quilts.

A particularly successful part of the book is Smucker's discussion of the origins of the commercial quilt market. Smucker pieces together the collection of hucksters, novices, wide-eyed hippies, successful dealers, and serious collectors who all played a role in creating that market. Far from portraying the Amish as hoodwinked rurals, she explains how the behaviors and expectations of all involved, the Amish included, played into the culture norms that evolved among both the non-Amish and Amish cultures of the late 1970s. Her accounts of the activities and attitudes of makers, buyers, dealers, and collectors provide an understanding of how these bedcovers begin to function as the icon mentioned in the title.

In chapter 12 Smucker addresses the controversy that emerged in the 1980s when immigrant Hmong seamstresses began producing and selling quilts, many with patterns and colors now associated with the Amish. She marks the importance of the contributions that these skilled artisans brought to the tradition of quilt making, along with the resulting debate over authenticity and the question of what made a quilt "Amish." She also candidly addresses the hostile way some Amish shopkeepers responded to Hmong quilts and quilt makers in ways that were at odds with their Anabaptist teachings. Smucker also examines the moment when a consumer culture of non-Amish merchants and designers began to influence, if not dictate, their own definitions of what would pass as authentically Amish. This definition included both cultural and aesthetic qualities, and often ignored and negated the mechanism that had brought quilts into the Amish world in the first place: innovation. Smucker lays out this history but allows her readers to form their own conclusions on how this commercial dynamic impacts the concept of Amish.

One distinctive aspect of Smucker's research and storytelling is her careful attention to fabric itself. She uses it to link the personal sentiment makers and families may have given to quilts even when such personal attachment was not culturally sanctioned in Amish circles. The issue of fabric and fabric quality also figures into the commercialization aspect of quilt collecting that eventually appeared to undermine the initial, almost intellectual, interest and wonderment in quilts with a new concern for quality defined in terms of materials.

Amish Quilts presents a story that lives up to its subtitle's promise, explaining how these fabric creations have become American icons. Without sentimentality, she unfolds the events that have been too long packed away, revealing the actions and motives of many of the people who played significant roles in the creation of the quilt market and of making new meanings for these objects.

Millersville University GLORIA MAST

Why the Amish Sing: Songs of Solidarity and Identity. By D. Rose Elder. Baltimore: Johns Hopkins University Press. 2014. Pp. 193. $39.95.

D. Rose Elder, an associate professor of ethnomusicology at Ohio State University, has created a compelling account of one of the most rarely heard and least understood forms of singing in North America today. This is a groundbreaking work: the first to combine historical, social, spiritual, and ethnic values with high levels of musical scholarship and reliable transcriptions so as to reveal Amish song to be a genuine voice of Amish identity and belief systems. To understand the Amish broadly, it is essential to focus locally, which Elder does by looking at several Amish communities in Ohio, in Holmes and Wayne counties, while referring to other Amish groups. The strength of this book lies in its very locality and specificity. Due to shared beliefs and customs found throughout the larger Amish world, an intimate knowledge of one community can speak meaningfully for a wider span of communities. Elder's ten years of research have led her into settings, spaces, and gatherings where few non-Amish have trod.

Divided into four sections, the book covers Amish history, traditions, and social settings—homes, schools, youth gatherings, worship services, weddings, funerals—all of which are infused with song. Elder handily demonstrates that singing is ubiquitous within Amish life, and that "Amish music remains an expression of community life" (142). In that secular and sacred are inextricably intertwined for the Amish, most songs have sacred texts, regardless of when or how they are used.

Each chapter is prefaced by a lyrically written, firsthand account of Elder's interactions with Amish people. These vignettes, featuring conversations, activities, room furnishings, food descriptions, and stories told, could alone create an entire, insightfully written book. The most revealing and contributive part of Elder's work has to do with the rare windows she provides into Amish-only settings, for which she earned their respect in order to attend. Being one of the first ethnomusicologists to gain such entry, she is able to give us nuances about customs and varieties of singing styles previously unpublished and not widely known.

The strongest and most abiding Amish music stems from the early- to mid-sixteenth-century *Ausbund*, the oldest Protestant hymnbook in continuous use, and still used by the Amish today. The hymns, preserved as text only, carry ornate melodies sung in unison, which have been carried on by oral tradition for over 400 years, and which the Amish sing within their worship settings. Elder describes the role of the *Vorsinger* (song leader) who outlines the musical phrase, followed by the others. As she accounts for ways in which Amish maintain this medieval musical tradition within worship gatherings and within designated, men-only *Ausbund* rehearsals, she also describes intricate musical changes occurring over time, and from community to community, as found within specific *Ausbund* songs that she notates and analyzes.

In homes, mostly German songs are sung—lullabies, play songs, songs for spiritual admonition—with a few English ones included such as "Fishers of

Men" or "Amazing Grace." And within youth gatherings—midweek Bible studies and youth singing sessions, which also serve as courtship venues—slowly changing practices allow for limited incorporation of "New Order" Amish part-singing, borrowed from the more progressive Mennonites.

Elder makes other intriguing references to singing—farmers singing to their horses, preachers using "pulpit intonation," and a story that circulates among the Amish that slow *Ausbund* singing derived from a jailed sixteenth-century Anabaptist who wished to keep other prisoners from dancing! (98). Gender roles in music are also pursued, revealing that girls and women lead songs in children's, youth, and informal adult settings, but only men are *Vorsingers* within adult worship settings.

Complementing the narrative, Elder includes a survey of Amish music scholarship, tables of song materials, and, most prominently, a collection of previously unpublished Amish songs, which she recorded and transcribed by permission—rare, even for those with Amish roots.[1]

For all its cohesion, there are times when the book could be more unified or items better explained—when prominent authors are described differently in each chapter, for example, or when *Ausbund* singing is variously described as "unison," "monophonic," or "single line," or when Amish terms such as *Rumspringa* or *Ordnung* are not fully described. Also, in the first chapter, she explains the emotional pain of burying a child, but then makes no reference to the five girls killed at the Nickel Mines School until the last two pages of the book.

Why the Amish Sing contains some noticeable errors regarding music material: certain incorrect songs are quoted; melodies of songs are not always properly identified; an important chart is omitted (143); one version of "Es sind zween Weg" is mistakenly duplicated rather than the new version included (146); one chart refers to music not found in the alluded-to examples; inaccurate analyses of the "FAR" and "Troyer" melodies is submitted (39-43); and she analyzes a tune that she fails to include (57-58).[2]

Also, several transcribed, familiar tunes remain unidentified, such as "The Lord is My Shepherd, I'll walk with Him Always" (4) and "Jesus Loves Me" (70).[3] Elsewhere she mentions tunes without giving full contexts regarding their much wider non-Amish use, such as "Gott ist die Liebe."

For a book that relies heavily on musical notation, the layout would be greatly enhanced if all musical examples could sit *within* each chapter, rather than some

1. A few transcribed Amish songs are found on the book's website: https://jhup-books.press.jhu.edu/content/why-amish-sing.

2. Doreen Klassen's Low German version of "Shlof, Bubeli, Shlof" is the only one of three charted tunes on page 57 not to be quoted (i.e., presented in musical notation). Also, Elder locates the other two songs by state, whereas Klassen's song is identified by country, not province (Manitoba).

3. While Elder offers various references to "Jesus Loves Me" throughout the book, she does not identify the tune she transcribes on page 70. Rather, she comments on the change of meter from ¾ to 4/4, failing to note that this change of meter is merely derived from rests not being held at ends of phrases.

appearing in appendices. Paging from text to appendices to endnotes becomes quite cumbersome.

While it is essential to place localized studies within a larger, more global context, Elder attempts to make certain connections, which shed little light or bear scant relevance to the Amish. Oversimplifications of theories about infants and human identity (11), global religious practices of "all human cultures" with examples of Buddhists and Navajos (18), American TV cowboy songs (59), Suzuki violin training (30), African Venda practices and animal sacrifice (33), "native groups that sing monophonically," (34) and an African-American description used to define the Amish (31) can appear more like a dutiful literature review rather than a helpful context for Amish music. At times, she seems to rely too heavily on the highly esteemed ethnomusicologist John Blacking.

Elder could have benefitted from consulting more with Amish or Mennonite readers to clarify various items. She refers to "George Brunk," apparently not aware that there have been *three* prominent George *R*. Brunks, and refers to foot washing as a basically Amish sacrament, though many Mennonites practice this, as artfully described by a Mennonite poet, Jeff Gundy, in "Walking Beans."[4] As well, other Mennonite writers who have created profoundly insightful works about Amish music and life could further inform Elder's work. Julia Kasdorf's "Floating on the Lobsang"[5] and Ann Hostetler's "Still Life"[6] speak eloquently about Amish music and silences, as does John Ruth's perceptive *Forgiveness: A Legacy of West Nickel Mines Amish School*.[7]

Elder brings to her work a near-Amish patience, humility, and sincerity that yields a uniquely composite window and microphone into Amish culture and music rarely found in other writings. The hope is that she will update this book and possibly create a sequel, accounting for ongoing change-factors within Amish life and music making. Many more studies will undoubtedly follow, allowing for a yet fuller understanding of these Amish as our ''own'' people.

Conrad Grebel University College CAROL ANN WEAVER

General Lewis B. Hershey and Conscientious Objection during World War II. By Nicholas A. Krehbiel. Columbia, Mo: University of Missouri Press. 2011. Pp. 201. $40.

In this compact volume, Nicholas Krehbiel provides a concise interpretive overview of the General Lewis B. Hershey's dominant role in managing the

4. *Flatlands* (Cleveland: Cleveland State University Poetry Center, 1995), 54-55.

5. *Quietly Landed?* drama, by C. A. Weaver, and now published as part of "Rachel on the Threshing Floor" in *Poetry in America* (Pittsburg: Pittsburg University Press, 2011), 65-72.

6. *Empty Room with Light* (Telford, Pa.: DreamSeeker Books, 2002), 24-25.

7. John L. Ruth, *Forgiveness: A Legacy of the West Nickel Mines Amish School* (Scottdale, Pa.: Herald Press, 2007).

Civilian Public Service (C.P.S.) system in the Second World War. A revision of Krehbiel's doctoral dissertation at Kansas State University, the book advances several interrelated arguments. According to Krehbiel, as the longtime director of America's Selective Service system, Hershey served as the central architect in the development of alternative service in twentieth-century America, thus cementing the very concept of service into the U.S. military tradition. Not only did this help "erase," Krehbiel maintains, "the tension between service and conscience in American history" (3), but it also settled "a theoretical contradiction in the American political tradition between a citizen's duty to the state and an individual's liberty of conscience" (4). In such a positive assessment, Krehbiel purposefully offers a revisionist view, intended to counter what he sees as the overly negative analysis of Hershey advanced most notably in Mulford Sibley and Philip Jacob's 1952 foundational book on C.P.S., *Conscription of Conscience*.

Krehbiel begins with a very brief introduction and then a short (seven pages) chapter that serves to both describe C.P.S. and set it in the framework of the needs and agenda of military men like Hershey. Here he establishes a point he returns to repeatedly: the importance of the citizen soldier tradition in the United States and Hershey's fervent belief in it. This was a commitment set in Hershey's early life, which Krehbiel explores in an ensuing chapter. The future general was raised on a farm in northeast Indiana and came from Mennonite genealogical stock. While Hershey's agnosticism and his experiences in World War I as a recruiter for the National Guard proved more formative in his worldview, his background allowed him to later characterize himself as the "Mennonite General" (15). Out of Hershey's rise through the ranks of the interwar army, he developed unswerving commitments to two seemingly contrasting convictions that he later combined in his management of C.P.S.: to individual freedom of conscience, on the one hand, and, on the other, to the universal service that all Americans, he firmly believed, owed their country.

A thematic chapter on American manpower needs and conscientious objection as they developed, in periodic tension, through the nation's history set the stage for the heart of Krehbiel's analysis, the development of the C.P.S. system and Hershey's management of it during World War II. The previous history of conscientious objectors (C.O.s) in the United States, he summarized, meant that there was "no systematic precedent for dealing with COs at the national level" (49)—a fact that gave Hershey a good deal of latitude, and explains why his role was so critical. Subsequent chapters explore Hershey's key roles in framing the emerging legislation on alternative service, in creating the actual C.P.S. system as it emerged from that process, his administration of it during the war, and his defense of it from critics in Congress and the general public. It is Krehbiel's narrative summary of these developments from the vantage point of Hershey, as opposed to the leaders of the historic peace churches, that sets the book apart from earlier works on the same topic, like the one by Sibley and Jacobs and a subsequent treatment by Albert Keim and Grant Stoltzfus, *The Politics of Conscience* (1988). In his two chapters on the war's end, Krehbiel narrates how Hershey was even able to facilitate the demobilization of C.P.S. in accordance with his principles, which meant to continue to make the

program as close an equivalent to military service as possible but in a manner that protected an objector's freedom of conscience.

A summary chapter reiterates Krehbiel's full-blown apologetic for the general as someone determined to protect C.P.S. and who functioned repeatedly with the objectors' best needs at heart. It is not a terribly complicated analysis; by midway through the text, Hershey's wisdom and benevolence shine through on nearly every page. We are told, for instance, that even as C.P.S. was being created, its removal from the administrative jurisdiction of the Department of Justice to Selective Service was a "blessing in disguise" to C.O.'s (72) because it put a sympathetic leader like Hershey in charge of them. The general was a "well-reasoned man" (91) with a "calm demeanor and pragmatism" (96) who "did the best he could in helping to shape a much more liberal policy towards conscientious objectors" (95). He defended them repeatedly and with stalwart determination against public and congressional critics, knowing better than many disgruntled C.O.'s that, as a hedge against further criticism, it was better that they not get paid for their work. Astute C.O.'s, Krehbiel says, realized this. Quaker leaders like Paul French, he writes, "admired" Selective Service officers like Lewis Kosch, but "that admiration paled in comparison to their appreciation for Hershey" (103). While noting that particularly fawning statements by Brethren leader M. R. Zigler "bordered on hyperbole," (151) Krehbiel still quotes them in full.

To be sure, Krehbiel does at times allow for a contrasting reading of the general. There were moments, he concedes, when Hershey "lost his temper" with "insubordinate draftees" (108-109). We do get fleeting glimpses of the negative attitudes that Hershey, a career military man, certainly harbored towards pacifists—for example, that he held them at least partly responsible for inadequate American military preparation in the 1930s, and that one of his reasons for isolating C.O.'s in rural areas was his fear they might use public prominence to spread their doctrines. In such moments, Krehbiel admits, Hershey "does not appear to be terribly enlightened" (125). Likewise he dutifully recounts the critiques of Hershey voiced by groups like the War Resisters' League, and by pacifist scholars and leaders like Gordon Zahn and A. J. Muste, before dismissing them.

Certainly this small (200 pages) book makes a solid contribution to the literature on Hershey and C.P.S. Even so, both the scholarship and the analysis are not above question. A study whose principle objective is to rebut another book that is now over sixty years old runs the risk of overlooking key works published in the interim, particularly some of the literature on the peace churches. Missing entirely, for instance, are references to Gerlof Homan's important book on Mennonites in World War I, Steven Nolt and James Lehman's work on Mennonites during the Civil War, and the important dissertations by Mitchell Robinson on C.P.S. and Zelle Larson on Korean War C.O.'s.

Some readers may also question the larger thrust of Krehbiel's analysis. On the second page of the book, he promises to proffer a reading in which Hershey "is not necessarily celebrated, nor is he overly vilified" (2). Yet the ensuing analysis suggests an agenda that undermines such claims of balanced objectivity.

Krehbiel's admiration for Hershey is unmistakable. It is not necessary to turn him into an villain, however, to at least recognize the problematic nature of statements like this one: "while some reacted negatively to Selective Service control, many others recognized just how important Hershey was to the peace witness of the historic peace churches" (162). Lewis B. Hershey was a military man in charge of the draft. Regardless of his personal affection for Mennonite and other obedient C.O.'s, his limited respect for freedom of conscience functioned as a subordinate means to his ultimate ends: raising troops for the army and maintaining wartime morale. Hershey's tolerance of conscience was indeed limited. It did not extend to absolutist objectors or to Jehovah's Witnesses, or to the vast majority of American Christians from just war traditions, with their ostensible accompanying demand for government recognition of "selective" conscientious objection.

Krehbiel is an able scholar and his perspective is legitimate. Yet, in advancing someone like General Hershey as a stalwart pacifist ally, his book also seems to reinforce the legitimacy of the state as the fundamental arbiter of conscience in American society. The implications, from a pacifist perspective, are troubling.

Bluffton University PERRY BUSH

The Good War that Wasn't—And Why it Matters: World War II's Moral Legacy. By Ted Grimsrud. Eugene, Ore: Cascade Books. 2014. Pp. 286. $33.

Nearly all Americans believe that World War II was a good war—justified in intent and positive in results. In discussions about the justifiability of warfare, World War II has been the anti-pacifists' trump card. Ted Grimsrud, a professor of theology and peace studies at Eastern Mennonite University, challenges the prevailing image of World War II. He introduces himself as the son of a military family who became a thoughtful pacifist during the Vietnam War. His Ph.D. thesis (1988) was titled, "An Ethical Analysis of Conscientious Objection to World War II." *The Good War that Wasn't* extends and summarizes his argument for the ongoing conversation about the moral significance of World War II and its relevance to our current situation.

Grimsrud writes as an ethicist as much as an historian. He begins with an introduction to the myth of redemptive violence in American history. The three major parts of the book deal with the origins, conduct, and costs of World War II; the aftermath of the war through and beyond the "Cold War" era; and alternative ways of thinking and acting that might help avoid another total world war in the future.

To evaluate the justice of World War II, Grimsrud uses as his touchstone the moral statements made in President Franklin D. Roosevelt's "Four Freedoms" speech of January 1941 and in the international agreement of Roosevelt and Winston Churchill in August 1941 known as the Atlantic Charter. Did America actually go to war on behalf of human freedom? Did the conduct of the war enhance freedom? Did the victorious Allies after the war pursue the goals of

military disarmament and self-determination of peoples? Grimsrud argues that the United States and her allies fell far short of their high moral goals.

Contrary to the beliefs of most Americans today, the United States did not go to war against Germany because of the Nazis' treatment of the Jews. The liberation of the Nazi death camps was an unintended byproduct of the war. The claim of American propaganda that the war was simple opposition to tyranny was contradicted by the United States' alliance with dictatorial regimes in the Soviet Union and in Nationalist China.

Grimsrud argues that moral considerations played no role in the conduct of the war. Before the war, President Roosevelt condemned indiscriminate bombing of civilian targets, but during the war the United States undertook the most destructive bombing of civilian targets in human history. Roosevelt's insistence on the goal of unconditional surrender lengthened the war in both Europe and in Asia. In Europe a million more Soviet soldiers died than necessary. In Asia the Japanese government signaled its willingness to accept conditional surrender well before the dropping of atomic bombs on Hiroshima and Nagasaki. Japan would have surrendered if they had been assured that they could keep their emperor—a condition that the United States granted after the war.

The obvious costs of World War II include the deaths of up to eighty million people and the dislocation of millions more. Relevant to the goal of democracy was the fact that Nazi defeat was a great victory for totalitarian Communism. The subjection of eastern European nations to Soviet Russia contradicted the goal of self-determination of peoples, as did the allied postwar willingness to allow Western European countries to reestablish control over their overseas colonies. France's failed attempt to recolonize Vietnam ultimately led the United States into its own futile war in Southeast Asia.

Unlike the postwar demobilizations that followed earlier American wars, after World War II the United States adopted the role of a world superpower with military bases around the globe. A nuclear arms race with the Soviet Union wasted billions of dollars, created a powerful and secretive Central Intelligence Agency, and resulted in a military-industrial complex with unprecedented economic and political power. The United States established Cold War alliances with authoritarian regimes if they were anti-Communist, and subverted democratic governments that allegedly threatened the interests of American capitalism.

Grimsrud's coverage of these events is necessarily brief. Some readers might wish for more direct engagement with the arguments of prominent scholars such as John Lewis Gaddis, who celebrated American "victory" in *The Cold War: A New History* (2005). Gaddis argued that the Cold War made major wars between major states anachronistic while discrediting Communist dictatorships and radically increasing the number of democratic states.

Grimsrud's book has a "presentist" character. Although the author covers the flawed intentions, conduct, and outcomes of World War II, his primary concern is that humanity find ways to resolve conflicts without warfare in the twenty-first century. In the third section of his book, which is somewhat less well organized than the first two sections, he explores "Alternatives" to war, looking

at the American pacifists who said "No" to war. He gives special attention to the historic peace churches and the Civilian Public Service program. He finds hope for the future in the nonviolent civil rights movement, in public protests against the development of nuclear weapons, in the Catholic Worker movement, and in the proposals of scholars such as Jonathan Schell, in *The Unconquerable World* (2003).

Could the disastrous march of warfare in the twentieth century have been avoided? Grimsrud does not engage in extensive counterfactual explorations. In a concluding section he briefly suggests alternative policies that might have been pursued. These include such suggestions as "Don't Enter World War I," "Cultivate a Positive Relationship with Japan," "Don't Begin the Manhattan Project," and "Don't Insist on Unconditional Surrender" (253-258). To imagine an alternative future without warfare, it is helpful to explore how warfare realistically might have been avoided in the past.

The conversation between pacifists and nonpacifists about World War II and its consequences has many dimensions and needs to be continued at many levels. Grimsrud deals with World War II from an American national perspective. Another task, even more daunting, would be to explore the justification of war from the viewpoint of the other countries that were involved. The nonviolent reinterpretation of World War II requires a reassessment of the historical course of worldwide international relationships. That agenda is beyond the purposes of *The Good War that Wasn't*. It is sufficient that Grimsrud has written a provocative book about World War II's moral legacy that challenges the dominant American viewpoint.

This would be a good book for Sunday school or other small group discussions. Grimsrud takes at least some of the alleged trump cards out of the hands of the defenders of World War II.

Bethel College, Kan. JAMES C. JUHNKE

Discerning God's Will Together: Biblical Interpretation in the Free Church Tradition. By Ervin R. Stutzman. Telford, Pa.: Cascadia Publishing House. 2013. Pp.176. $16.95.

The "problem" Stutzman addresses in *Discerning God's Will Together* is that the notion of the hermeneutic community in Anabaptism has been "primarily ideological and not sufficiently concrete or practical really to test the concept in the life of a congregation" (149). He argues that "invoking the discernment function of free church ecclesiology can effectively aid the contemporary church in communal efforts at biblical interpretation, even amid conflict and controversy" (22).

The book is organized into six chapters. In addition to his thesis, chapter 1 includes Stutzman's underlying assumptions and the limits of his study. Two of these are especially worth noting: his literature review is limited to secondary sources (with particular reliance on the work of Stuart Murray and John Howard Yoder); and his recommendations assume healthy congregations with relatively

low levels of conflict and relatively high capacities for flexibility and paradoxical thinking. Sara Wenger Shenk notes one additional limit about which Stutzman is not explicit: the book appears to be aimed at readers who grew up in aging, white, Swiss German communities (12).

Chapter 2 makes the case that discernment is a necessary function of a free church ecclesiology—that a contrast-culture notion of the church inevitably shifts the responsibility for biblical interpretation away from experts or external authorities and squarely to the congregation, the community of the Spirit distinguished by "the more excellent way" of love (33). Stutzman goes on to note both barriers to discernment as well as components or steps in a discernment process.

Chapter 3 is the longest of the book. It lays out the characteristics of Anabaptist hermeneutics, offers a critique of the weaknesses of that hermeneutic, and suggests ways to offset those limitations. It also names a number of modern developments influencing the hermeneutics in the twenty-first century, including technology, the variety of biblical translations available in congregations, historical-critical study of the Scripture, insights from the sociology of knowledge, and rhetorical analysis.

Chapter 4 explores ways to work with the ideological and practical differences which inevitably arise in communal discernment processes. Stutzman argues that a dialectical approach that recognizes the value of opposing "poles" is an especially appropriate way to work with tensions in a postmodern (pluralistic) world. He lists eight idea pairs that stand out in the literature on free church ecclesiology: church vs. world, church vs. kingdom, kingdom present vs. kingdom future, discipleship vs. justification, Word versus Spirit, individual vs. community, clergy vs. laity, and scholarly contributions vs. unlettered contributions, suggesting that polarity management is the best way to work with them. This means recognizing that both poles are necessary, acknowledging that each pole has downsides as well as upsides, and learning "to swing back and forth between them in a relatively balanced manner" (111). He briefly discusses transformational (as opposed to transactional) leadership, listing types and levels of typical church conflicts, recommends the use of trained facilitators/leaders, and identifies the goal of all of this work as reconciliation.

Chapter 5 very briefly suggests ways to engage with the Bible in the three arenas of congregational life identified in the congregational discipling model: worship, community, and mission. Stutzman also notes that congregations are not the only hermeneutical communities: small groups, groups of congregations, and academic institutions are also group settings in which people interpret the Bible. Chapter 6 gives a brief overview of the whole book and lists possible topics for further study. The seventh and final chapter comprises one of the regular features of Cascadia's Living Issues Discussion Series: affirmations and critiques by three responders and a response from the author.

Discerning God's Will Together does well what it intends to do: make a case that Anabaptist ecclesiology and Anabaptist hermeneutics are inextricably linked. And it provides an overview of ways for leaders to help groups work together at biblical interpretation and discerning God's will for specific contexts. It is clearly

written and extensively researched. It contains some beautiful little gems: ideas elegantly stated, or thought-provoking observations. The foreword and the responses nicely point to areas that deserve further attention. Chapter 3, "Biblical Interpretation in the Anabaptist Tradition," draws together a number of different authors and ideas in a relatively brief number of pages. I will likely assign it in at least one of the classes I teach.

But I have to confess that I ultimately found this book disappointing. Its topics have fascinated me both in my pastoral and academic work, yet because Stutzman is covering so much territory in such a relatively small number of pages, his engagement with his material, while broad, is necessarily shallow. This raises questions for me about the audience for whom this book is intended. If it is for scholars, *Discerning God's Will Together* lacks engagement with primary sources and a sufficient breadth of secondary sources, including perspectives that match the diversity of Mennonite Church USA. If it is intended for pastors and other congregational leaders, the book lacks the specificity leaders need to carry out group biblical interpretation in a discerning way. By combining hermeneutics and discernment, and by addressing these topics from both a systematic and a practical theology approach, Stutzman has set himself a bigger task than is possible to accomplish in the format within which he is working.

In addition, by focusing his recommendations specifically on groups or congregations who are not in significant conflict, Stutzman has sidestepped some of the most thorny issues in communal hermeneutics. It is relatively easy to lead a process when people are mostly in agreement or behaving with maturity. Yet in the socially, culturally, and politically polarized context in which we find ourselves, and which is deeply (and often unconsciously) forming our attitudes and actions, this book does not pay sufficient attention to the creation of the *habitus* that would make discernment, biblical interpretation, and communal processes not only possible but profitable. As George Schemel and Judith Roemer (quoted in chapter 3) note, the first three elements of their discernment process are not so much actions as "habitual modes of mind and heart." They are part of the group's lifestyle rather than something it quickly does on the morning of a decision'" (48). Jan Wood picks up this notion in her response at the end of the book. "Being committed to Christ—in and of itself—does not empower folks for the task of being disciples-in-community" (153). Unless we pay a good deal more attention to our formation as "disciples-in-community," I doubt that overviews of either theology or process will be able to move us far along in discerning God's will together.

Anabaptist Mennonite Biblical Seminary RACHEL MILLER JACOBS

Dear White Christians: For Those Still Longing for Racial Reconciliation. By Jennifer Harvey. Grand Rapids, Mich.: William B. Eerdmans Publishing. 2014. Pp. 262. $25.

Jennifer Harvey has one argument and she makes it repeatedly, convincingly, and well. In *Dear White Christians* she contends that white evangelicals and

mainline Protestants need to forgo the failed "reconciliation paradigm" (2) currently predominant in their communities in lieu of a more just and efficacious "reparations paradigm" (4). She defines the former paradigm as a "basic framing of the question or problem of race" that emphasizes "division or failed inclusion in its vision of unity and interracial togetherness" (20). By contrast, the reparations paradigm hinges on "the assumption that—and an assessment of what—whites in particular owe to Blacks" (129). Harvey adds, "In a reparations paradigm, repentance replaces cultivation of multicultural sensitivity. Repair and redress of harm done replace learning to better embrace difference" (129). With evident zeal, she vigorously critiques the reconciliation paradigm and notes how, given the ongoing realities of systemic racism, the very articulation of that approach holds within it the seeds of its own destruction.

The book's structure supports Harvey's singular, focused message. Following a description of the reconciliation paradigm's expansive reach and its concomitant inability to make any real headway in overcoming U.S. racism, she turns to the paradigm's fundamental problem: its inability to deal with the reality of whiteness. Harvey, who is white, contends that discourse focused on reconciliation stalls when confronted with white identities built on power, privilege, and willful ignorance of white racial supremacy. This first section concludes with a chapter in which Harvey offers a devastatingly precise dissection and dismissal of reconciliation-focused pursuits. She argues that white evangelicals and mainline Protestants are "woefully unequipped" (66) to realize the ends they seek. The next section's three chapters relate the history of James Forman's 1969 Black Manifesto, connect whiteness to the failure to achieve reparations, and articulate her alternative reparations paradigm. A final section offers an analysis of denominational race statements, describes grassroots efforts at reconciliation, and summarizes her primary arguments in a short conclusion.

Harvey's treatment of the reconciliation paradigm is by far the book's greatest strength. It is vigorous, thorough, and complete. She offers an incisive but not caustic exploration of street-level racial realities. Rather than evoking yet another paean to Martin Luther King's vision of a beloved community, Harvey's bracing inquiry reveals the myriad problems implicit in relationally focused reconciliation efforts. In particular, she offers trenchant insight into the "moral crisis of whiteness" (75) that, unlike much of the race-focused literature coming out of the evangelical community, sets aside adolescent fantasies of feel-good, interracial embrace. Moreover, in pursuit of her critique, she draws on an impressive array of theological, ethical, and historical scholarship. Although a social ethicist by training, she writes with the confidence of a scholar well versed in the literature of the civil rights movement and the broad field of race relations.

Her discussion of the Black Manifesto, however, only partially succeeds. To be certain, Harvey offers a thorough, convincing analysis of the failure of the white church to respond to black church leaders' demands for reparations. Yet the historical record of the 1969 Black Manifesto was far messier than the book's account suggests. For example, opinions about the Black Manifesto varied widely within the African-American community. A Gallup poll revealed at the time that only 21 percent of African-Americans supported the initiative. In his

communication to church leaders, Roy Wilkins of the N.A.A.C.P. described reparations as delusional. Even more radical groups like the League of Black Revolutionary Workers could not come to consensus on the Black Manifesto because they thought it would detract from their organizing efforts. Still others critiqued the Black Manifesto for giving the white church too much significance in a reparations discussion. The full historical record reveals a level of complexity missing from Harvey's account. She later notes that the challenges inherent in reparations work "will require creativity and commitment" (245). Integrating these complexities into her analysis could have underlined just how essential that creativity becomes.

The final section describes denominational- and diocesan-level models for moving forward, but they are, in the end, disappointing. The Episcopal Church and Presbyterian Church USA documents under review offer only glimpses of what a reparations paradigm could look like when implemented. While more robust, the accounts of the reparations task forces at the diocesan level in Maryland and New York offer much more in the way of lessons learned from failure than from success. Even the most outspoken and committed members of the featured task forces could not articulate what reparations should look like. Harvey appropriately notes "that it is far too early in any of these movements to simply conclude that the difficulty of coming to a concrete proposal about reparations means that such specificity will never come" (245). Yet that specificity will invariably make or break any substantive reparations proposal. The disappointment in this section comes not so much from the lack of successful models—the movement to achieve reparations will, as Harvey recognizes, take time—but from the limited palette from which they are drawn. The work of Chris Rice, the author of *Grace Matters,* and the faith-based, antiracism training efforts of the Roots of Justice collective, to name only two among many groups and individuals that will greet Harvey's work with enthusiasm, could have added depth and variety to this section.

In the end, Harvey acknowledges the irony that giving up the reconciliation paradigm is our best chance for achieving reconciliation. Realignment of the systems that perpetuate white power and privilege will only be possible, she asserts, by jettisoning our focus on individual relationships (84). At the same time, such a move will, in the end, result in much more authentic and sustainable interracial relationships (253). Such insight, born of her own efforts to call the church to greater integrity and deeper commitment to racial justice, pepper the book. Her sharp analysis and measured reflection more than make up for any deficits noted above.

The book needs wide circulation. For that reason, I was disappointed that the publishers decided upon a rather stilted book design for the *Prophetic Evangelicals* series of which *Dear White Christians* is a part. The text-heavy cover seems more suited for an academically focused market than the wide and diverse grassroots audience Harvey's work deserves.

More than two decades ago I wrote a short article in which I asserted that, despite a clear biblical mandate and evident cause, the debate about reparations ultimately proved unproductive. *Dear White Christians* has convinced me

otherwise. A reparations paradigm may be the best model yet available for bringing about authentic, sustainable racial justice in and through the church.

University of Montana TOBIN MILLER SHEARER

BOOK NOTES

Von Schlachta, Astrid, Ellinor Forster, Giovanni Merola. *Verbrannte Visionen? Erinnerungsorte der Täufer in Tirol.* Innsbruck: Innsbruck University Press. 2007. Pp. 202.

Whereas the story of the early Anabaptist movement is reasonably well known in Switzerland, South Germany, the Rheinland, and the Netherlands, popular accounts of the movement in Austria are far less accessible. This richly illustrated volume, designed especially for contemporary tourists to the region, highlights a host of historical locations in the Tyrol region crucial to the Anabaptist, and especially the Hutterite, story in the sixteenth and early seventeenth centuries. The book opens with a historical overview of Anabaptism in the Tyrol, with a particular focus on Anabaptist beginnings, the experience of persecution, the emergence of the Hutterite community, and patterns of migration—first to Moravia and then to North America. Then follow individual chapters by local historians on Pustertal, Brixner Beckeh, Vinschgau, Oberinntal, Innsbruck/Wipptal, Unterinntal, and Osttirol that situate the Anabaptist movement within a regional context. Several biographical sketches, a rich bibliography, and name and place indexes complete the volume. *Incinerated Visions? Remembrance Sites of the Anabaptists in Tyrol* is useful introduction to Anabaptism in Austria.

Martin Keßlet, *Das Karlstadt-Bild in der Forschung*. Tübingen: Mohr Siebeck. 2014. Pp. 596. €124.

Andreas Bodenstein von Karlstadt (1486-1541) was the first colleague of Martin Luther from Wittenberg to support him publicly in print. At the same time, Karlstadt was also the first of Luther's supporters to engage him in open debate, signaling the diversity that would soon become a dominant feature of the Reformation movement. Scholarly understandings of Karlstadt's role in the Reformation have therefore been ambivalent. For some, he was the prototypical traitor of Reformation unity, while for others he was the central figure in the emergence of an congregationalist-oriented Reformation movement that paved the way for the Anabaptists and the Free Church tradition. In this Habilitationschrift completed at the Theological Faculty at the University of Göttingen, Martin Keßler provides an exhaustive analysis of the essential contributions to Karlstadt scholarship, beginning with the seventeenth century and noting subsequent currents of historical and theological research in the nineteenth and twentieth century.

The Fifteen Confederates: Johann Eberlin von Günzburg. Trans. and ed. Geoffrey Dipple. Eugene, Ore.: Pickwick Publications. 2014. Pp. 193. $23.

The Fifteen Confederates are a collection of German pamphlets, anonymously published sometime in the fall of 1521, that addressed a host of religious, social, economic and political problems in the German nation in the early years of the Reformation. The pamphlets—whose authorship was eventually attributed to Johann Eberlin von Günzburg, an apostate Franciscan preacher active in South Germany—appeared in numerous editions and quickly became known throughout the German-speaking territories. This volume offers the first full English transition of *The Fifteen Confederates*, along with a useful introduction. Although the pamphlets appeared before Anabaptist beginnings, the themes they addressed provide a helpful window into the turbulent social, economic, and religious context of the time.

Die Schriften des Menno Simons: Gesamtausgabe. Steinhagen: Samenkorn; Weierhof: Mennonitische Forschungsstelle Weierhof. 2013. Pp. 1205.

This new German translation of the complete works of Menno Simons from the original Dutch marks a significant step in a broader renaissance of interest in Menno's writings. Undertaken largely at the initiative of the Russian German Mennonite immigrant (*Aussiedler*) community, the text includes an introduction drawn from the previous German translation of 1876, along with an excerpt from Johannes Deknatel's introduction to his popular selection of Menno works that first appeared in 1753. This is followed by a twenty-seven page, richly illustrated biographical essay on Menno and his significance by Gerhard Wölk, J. A. Brandsma, and Viktor Fast. Each of the forty-six indiviudal texts by Menno, arranged in chronological order of publication, is prefaced with a short essay providing a historical and theological context. Footnotes throughout the text and sidebar excerpts make Menno's writing, which can often be dense, more accessible to the non-academic user. The appendices include a table charting the appearance of each text in previous Dutch and German editions; a bibliography of scholarship on Menno Simons; and name, place, and scripture indexes.

Un Fundamento de Fe. By Menno Simons. Trans. Carmen Epp. San Lorenzo, Paraguay: Centro de Estudios de Teología Anabautista y de Paz (CETAP). 2013. Pp. 210.

Although portions of Menno Simon's works have appeared in Spanish, this volume is the first Spanish-language translation of his *The Foundation of Christian Doctrine* (*Dat fundament des christelyken leers doer Menno Simons op dat alder corste geschreuen*), a core text in Anabaptist history and theology. The first edition of

The Foundation of Christian Doctrine appeared 1539; in 1558 Menno published a revised and expanded edition. *Un Fundamento de Fe* is based on this later edition. The text begins with Menno's account of his conversion and departure from the Catholic Church (1554); then follows the entire *Foundation of Christian Doctrine* in Spanish (*Complete Writings of Menno Simons*, pp. 105-226). The volume includes Scripture references in the margins and concludes with a brief index. This project was undertaken by The Center for the Study of Anabaptist Theology and Peace (CETAP) at C.E.M.T.A., the Mennonite Church seminary in Asuncíon, Paraguay.

---

500 Jahre Reformation: Bedeutung und Herausforderungen. International Kongress zum Reformationsjubiläum 2017. Ed. Petra Bosse-Huber, Serge Fornerod, Thies Gundlach, and Gottfried Wilhelm Locher. Zürich: Theologische Verlag Zürich. 2014. Pp. 385.

This collection of forty essays was presented at the "International Congress on the Reformation Celebration, 2017," a gathering of 250 professors, pastors, and church leaders from thirty-five countries in October 2013 in Zurich. The gathering was initiated by the Evangelical Church in Germany (Evangelische Kirche in Deutschland) and the Union of Swiss Evangelical Churches (Schweizerische Evangelische Kirchenbund) as a symbol of Protestant unity in anticipation of the Reformation jubilee planned for 2017, which will commemorate the 500th anniversary of the beginning of the Reformation movement. The collection is divided into four sections: Part I explores the theological foundations of the Reformation, along with its international and ecumenical impulses; Part II, the largest section, focuses on specific themes (church history; social history; systematic; ecumenical); Part III turns to the opportunities and challenges of the celebration; and the final section includes several short reflections on the Congress itself. Although the collection pays relatively little attention to Anabaptists, Mennonites, or the Free Church tradition, it does include two essays of particular interest to *MQR* readers: Walter Fleischmann-Bisten, "Reformation, radikale Reformation, Täufer und die Bauernkriege: Die Reformation zwischen Intolerenz und Revolution" (177-190) and Frank Fornaçon, "Freikirchen bereiten Refomationsjubiläum mit vor" (362-371).

Pennsylvania German in the American Midwest. By Steve Hartman Keiser. Durham, N.C.: Duke University Press. 2012. Pp. 197. $20.

Steve Hartman Keiser begins his study by reminding readers that "Pennsylvania German is a language that has outgrown its name" (1). Most speakers live outside Pennsylvania, and large numbers are concentrated in the U.S. Midwest. Hartman Keiser explores the development of Midwestern and the Pennsylvania varieties of the language among its Old Order Amish speakers. The Midwestern dialect, he argues, is distinguished by a number of factors that, although "small in number . . . are high in frequency, immediately noticeable in

speech, and the subject of overt commentary by speakers in the Midwest and Pennsylvania alike" (169). The book's first chapters survey the history of the language and review relevant linguistic studies, most of which have focused on Pennsylvania. Chapters 3-6 examine key linguistic variants in three Amish communities: the historic Holmes County, Ohio, and Kalona, Iowa, settlements, along with Grant County, Wisconsin. Grant County is home to two newer (since 1997) Amish settlements, one stemming from Lancaster, Pennsylvania, and the other drawing its newcomers from northern Indiana and northeast Iowa, and allowing easy comparison of the language's Pennsylvania and Midwestern varieties in a single place. The last chapter considers regional identity and ethnoreligious change as they relate to language.

History of the Defenseless Anabaptist Churches from the Times of the Apostles to the Present. By Martin Klaassen. Trans. Walter Klaassen. Saskatoon : Saskatchewan Mennonite Historical Society. 2013. Pp. 233. $20.

Martin Klaassen (1820-1881) was a Mennonite church leader, teacher, polymath, and author. Born in West Prussia, he moved with his wife and children in 1853 to the Mennonite Am Trakt settlement on the Volga River where he embarked on a colorful career as a surveyor, schoolteacher, author of numerous textbooks, amateur astronomer and botanist, artist and songleader. In the early 1870s when Russian authorities began to challenge Mennonite exemption from military service, the churches in Molotschna and Am Trakt commissioned Klaassen to write a book defending the Mennonite understanding of nonresistance. The result was *Geschichte der wehrlosen taufgesinnten Gemeinden von den Zeiten der Apostel bis auf der Gegenwart* (Danzig, 1873). Much of the book traced the principle of nonresistance from the time of Christ through the Reformation, where the focus shifted to Menno Simons and an account of the "true Mennonites." The final chapter sets the Russian Mennonite experience of impending persecution in the early 1870s within the context of biblical prophecy. Klaassen and his family were among those who set out with Klaus Epp in 1880 on the Great Trek to Central Asia where the group anticipated the imminent return of Christ. Walter Klaassen, the translator of this new English edition, is a well-known scholar of Anabaptism and the great-grandson of Martin Klaassen. The book includes an introduction by the translator, a biographical sketch of Klaassen, several photographs, and a map.

AUTHOR ADDRESSES

Prof. Hanspeter Jecker, Ausbildungs- und Tagungszentrum Bienenberg, Bienenbergstr. 85a, CH-4410 Liestal, Switzerland. E-mail: hanspeter.jecker@bienenberg.ch

Prof. Martin Rothkegel, Theologische Hochschule Elstal, Johann-Gerhard-Oncken-Straße 7, 14641 Wustermark bei Berlin, Germany. E-mail: mrothkegel@baptisten.de

Prof. Timothy Erdel, Bethel College, Dept. of Religion and Philosophy, 1001 Bethel Circle, Mishawaka, IN, 46545. E-mail: erdelt@bethelcollege.edu

Research Grant: The Mennonite Historical Society announces an "Open Research Grant" of $2,000 to promote research and publication in Anabaptist-Mennonite studies. To apply, send the following materials by March 1, 2016, to Leonard Gross, Secretary, Mennonite Historical Society, Goshen College, Goshen, IN 46526: a two- or three-page summary of the project stating its significance to the field of Anabaptist-Mennonite history, a budget of anticipated expenses, a vitae, and one letter of recommendation. All applicants must be members of the Mennonite Historical Society. Recipients of the award will be announced at the May meeting of the M.H.S. Board of Directors. Disbursements will be made by June 1. The Prize Selection Committee may choose not to award the grant if none of the applications is deemed acceptable. *The Mennonite Quarterly Review* has the "right of first refusal" for scholarly articles that result from research funded by the grant.

Research Grant: The Schafer-Friesen Research Fellowship is awarded annually by the Mennonite Historical Library (MHL) at Goshen College to support scholarship in Reformation and Anabaptist History. First priority for the award is to individuals doing advanced research using the resources of the Mennonite Historical Library. The award will support travel costs to the Mennonite Historical Library, up to three weeks of room and board, and a small stipend. The Fellowship may also be used, secondarily, to support publications on Reformation and Anabaptist topics. To apply, please send a letter of interest, along with a one-page research plan and budget by April 1, 2016 to John D. Roth, MHL, Goshen College, 1700 S. Main St., Goshen, IN 46526, by March 1, 2015.