

believers' struggles with these issues can help Mennonites, moving forward, decide what is helpful and harmful from the outside world.

Peace, Progress, and the Professor is beautifully written, deeply researched, and equally appealing to scholarly and popular audiences. In addition to fine documentation of Smith's life, it raises a number of important questions that will appeal to a broad readership. Moreover, Bush's tone is generally evenhanded when describing controversies of the past, although at times he might not give Mennonite fundamentalists enough credit for defending historic Mennonite convictions. Nevertheless, professional historians, students, and ordinary readers might profit from close attention to this study.

Perry Bush has written a fine biography of C. Henry Smith. But he has done more than that: through contextualizing Smith so deeply in his time and culture, Bush has illuminated several eras in Mennonite history and American history more broadly.

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Montbéliard Mennonite Church Register, 1750-1958: A Sourcebook for Amish Mennonite History and Genealogy. 2 vols. Joe A. Springer, compiler, translator, and editor. Goshen, Ind.: Mennonite Historical Society, in cooperation with the Association Française d'Histoire Anabaptiste-Mennonite. 2015. Pp. 1391. \$49.

Ernst Correll, co-founder of *The Mennonite Quarterly Review*, suggested that "Mennonite family histories described on a documentary basis would present nothing less than landmarks" in Mennonite history generally (*MQR*, Jan. 1928, 66-67). Yet, *MQR* contributions have rarely taken up Correll's challenge to engage family studies. Only a note or two on genetic studies, a few relevant articles, and a dozen or so related book reviews have graced *MQR*'s pages.

Academic ambivalence toward the subject comes naturally. Despite potential insight into group identity and social-political interactions, genealogical study—by Mennonites or others—often seeks to legitimize pedigree or establish in-group credentials, which sometimes casts scholarly aspersions on genealogical interest in general. A desire to welcome new members can also moderate Mennonite enthusiasm for genealogical scholarship.

But Correll, a champion of socioeconomic historical interpretation, asserted that family experience reflects the "crux and core" of Mennonite history's first four centuries. "Families stood at the very center of the movement," he argued, for "Mennonite religion was a family religion and in no way a matter of cults and ceremonies." But to add value, he felt one should approach such histories "systematically" and ground them in "documentary" research. Joe A. Springer's monumental, two-volume publication of *Montbéliard Church Records* provides an invaluable foundation to pursue exactly that.

This long-awaited work—a "quarter-century" in the making—collects not simply 200 years of a French Amish Mennonite congregation's records,

transcribed and translated into English. It also offers an array of contextual material and source documents that enhance appreciation for the congregation in its historical and geographical setting. In his role as curator at Goshen College's Mennonite Historical Library, Springer has painstakingly assisted many researchers in their genealogical pursuits. His careful work and passion for accuracy have patiently helped elevate the overall quality of Mennonite genealogical research. This publication reflects these attributes: the massive compilation of genealogical tables it includes appears to have minimal direct bearing on Springer's own genealogy, yet it will prove invaluable to that of many others.

The first volume consists largely of introductory material and primary documents. Springer opens with several pages that introduce the church record, explain his work with the document, and reproduce a short congregational history. He follows with 525 pages of the church records themselves: introductory notations ["this is the spiritual record of the congregation of the Mennonites or defenseless, baptism-minded Christians of the congregation in the principality of Montbéliard, written down in simplicity with faithful accuracy by its teachers and overseers." (3)]; baptisms; marriages; deaths; family lists; ordinations. For each set of facing pages, the left provides a transcription of the book's original (German then French) entries with the opposite side providing its English translation. The final 45 pages share five eighteenth-century documents: two governmental censuses of Montbéliard's Amish Mennonites (1733 and 1759) and three church "disciplines" European Amish Mennonite leaders formulated in 1752, 1759, and 1779. This section also includes an account of the 1929-1930 construction of Montbéliard's chapel and a fascinating essay by Jean Huckel about Amish Mennonite agricultural contributions and their local development of the Montbéliard cattle breed. Throughout this material, Springer cross-references individuals mentioned with their appearance in genealogical tables that comprise volume two.

Those tables are equally massive—550 pages—and layered with considerable detail. Springer adapts the notation system of Gingerich and Krieder's *Amish and Amish Mennonite Genealogies* (1986) to the particular needs of this publication. Preparation of these tables required Springer to move beyond his original reliance on published genealogies and embark on "extensive direct research" of his own. Using this material requires careful study of (and occasional return to) his detailed explanation of the volume's coding system, its lists of abbreviations, and the bibliography. In addition to indices for place names (25 pages) and personal names (190 pages), Springer provides a six-page "emigration index" listing Atlantic Ocean passages by both ship arrival date and ship name.

Springer recognizes that a compilation of data so massive and reliant on such an intricate notation system—where the positioning, case, and italicization of notations each conveys special meaning—will inevitably produce mistypes and errors. Indeed, one's eye may occasionally catch a minor typographic error or copy-edit oversight, and volume two adds three pages of *errata* from volume one. Springer's encouragement that users "will benefit by engaging in their own

research" in both listed and new sources, and that they "test the accuracy of data . . . as they use it in other contexts" (579), seems well advised.

The wealth of material within these volumes can inform any number of diverse research questions, particularly about the "mechanics" of family relationships. Do family ties, birth order, gender, and other aspects of "family" correlate with individual decisions about the timing of migration or choices of settlement? Do family patterns emerge in ordinations? Though not explicitly addressed here, Springer commented in a 1993 paper that his early work on this church record hinted that selection for leadership at Montbéliard may correlate with higher levels of wealth. Did members typically nominate wealthier members as candidates for ultimate selection through the "lot" (445)? Would this imply that these Amish Mennonites associated economic skill with spiritual leadership skill? To what degree did family relationships otherwise contribute to patterns of gaining/retaining wealth or land tenancy/ownership?

These records also facilitate insights into how Montbéliard Amish Mennonites interfaced with political and social structures. Springer suggests, for example, that the mandated 1759 census of Anabaptists within the principality may have prompted them to begin the church record, and that the need for data to launch French civil record-keeping in 1793 helped revive it after entries flagged. Yet as the *Mennonite Encyclopedia* notes, church record-keeping among Swiss Mennonite groups during the seventeenth to nineteenth centuries generally was "politically dangerous and theologically questionable" (ME 5:328), making the Montbéliard record an anomaly. What then prompted Hans Rich, who co-compiled the mandated 1759 census, to launch this detailed documentation of an otherwise politically marginalized group? Perhaps as Springer hints, the fact that he "had lived his whole life in the region, was well-to-do, and quite probably had as secure a relationship as he could expect with his landlord/secular sovereign" (vii) coupled with his personal penchant for detail may have bearing. But what prompted others to continue maintaining it? Why did similar census requirements (such as the 1809 census of Anabaptists in Lorraine) not also spark such initiatives? Did an atypical confidence in local tolerance minimize concerns of future oppression and mitigate risks of documenting members? Huckel's description of their local impact on agricultural development implies considerable nineteenth-century acculturation, despite retaining German as their "spiritual" record-keeping language through the 1890s.

Family history also aids identity formation and self-understanding. For example, Jeff Gundy, Julia Kasdorf, and many other Mennonite poets and writers have successfully drawn creative inspiration from it. But insights gained may cut in various directions, and family histories sometimes embellish facts. Huckel considers "not possible," for example, the account of a U.S. family that their ancestors declined a noble's gift of real property lest it later tempt them to "give up their faith because they would risk becoming too attached to earthly possessions" since Anabaptist land ownership was then legally prohibited (557). Agricultural skill looms large in historic Mennonite identity, but its exercise may carry a double edge. Stories of migration to develop or "settle" land often leave untold or unrecognized the impact of their arrival on those displaced. Elaine Enns,

for example, recounts her need to expand personal family histories of suffering and faith-informed migration to also account for realities of indigenous peoples displaced by her ancestors, first on Ukrainian steppes and later on Saskatchewan prairies.¹ Montbéliard farmers considered newly-arrived Anabaptists to have “usurped” the properties they once farmed (xiv). Twenty-first-century European Mennonites face the presence of Nazi complicity in their family histories. One suspects that, beyond faith convictions, family ties may have played significant roles in certain religious divisions and congregational splits. The historically patrilineal nature of family naming (and therefore genealogical data) obscures the relationships and influences many women played in molding family histories. Springer’s index of “individuals with unknown surnames” (1386-1387), virtually all women, helps underscore this.

Regarding these larger questions, Aurora Levins Morales, in *Medicine Stories: History, Culture and the Politics of Integrity* (1998), encourages knowledge of personal family histories to provide “an accounting of the debts and assets we have inherited” that reflects “an act of spiritual and political integrity” (75). Especially when viewed alongside contemporary social realities either engaged or ignored, such knowledge nurtures “greater integrity and less shame; less self-righteousness and more righteousness, humility, and compassion; and a sense of proportion” (76). She suggests these histories can empower racial and ethnic minorities to reclaim integrity and worth in a culture that devalues them, and also encourage those holding privilege to grasp their historic complicity in that devaluing. Mennonites have at various times found themselves on either side of the privilege divide. As Correll understood ninety years ago, well-documented family histories can help explore how they as a faith tradition have chosen to navigate that divide. Works like Springer’s are essential to that exploration.

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Principalities and Powers: Revising John Howard Yoder's Sociological Theology. By Jamie Pitts. Eugene, Ore.: Pickwick Publications. 2013. \$31.

In July 2016 several hundred Mennonite delegates, including me, traveled to Saskatoon, Saskatchewan, for Mennonite Church Canada’s biennial assembly. I took along *Principalities and Powers: Revising John Howard Yoder's Sociological Theology*, the first book by Jamie Pitts, a professor at Anabaptist Mennonite Biblical Seminary. The book is, as Pitts describes it, “a light revision” of his Edinburgh University doctoral thesis (ix). Reading it in the context of a delegate assembly highlighted the fact that it is a rather theoretical piece of work. This comes not so much from the fact that it was a dissertation in its first life as it does from the angle of the book’s argument. Pitts’s burden is to further “‘Yoderian’ theology,” and toward that end he engages critics of the Mennonite theologian’s work and suggests a series of constructive revisions (xxiv). The object each of these

1. “Facing History with Courage: Toward ‘Restorative Solidarity’ with Our Indigenous Neighbors,” *Canadian Mennonite*, March 2, 2015, 4-9.