

teachings about peaceful relations among people to justify economic views that, in both cases, were compatible with either the conservative or progressive views of non-Mennonites.

Mennonite studies rarely delve into social class relations, or when they do, they imply that religion trumped class. Janis Thiessen demonstrates, with many examples, that in fact material needs and spiritual views were often not clearly in sync and that a degree of hypocrisy was common on the part of wealthy, anti-labour owners as they invoked scripture in efforts to change the subject from concrete grievances raised by their workers. This book and this author make an important contribution by lifting the veil of pretend consensus among Mennonites regarding desirable social values on this earth, and beginning a conversation about how Mennonite employers treat their workers and whether trade unions are not needed to protect the latter from the former.

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Royden Loewen, *Village among Nations: "Canadian" Mennonites in a Transnational World, 1916-2006*. Toronto: University of Toronto Press, 2013. Pp. 340. Softcover.

Horse and buggy Mennonites maneuvering through dirt jungle roads of southern Mexico, Belize and Bolivia; Old Colony men dressed in overalls selling cheese in the Zócalo, Mexico City's central plaza; a bakery in the Guatemalan mountain city of Quetzaltenango selling *Zwiebach* with Low German-speaking cashiers. These are my images of Mennonites from Canada who settled throughout Latin America during the twentieth century and in his latest work Royden Loewen sets out to provide the historic context of such images. In this first attempt to map this hemispheric event, Loewen does not present a comprehensive history of this transnational story but rather highlights some of its pivotal moments over a ninety year period. Utilizing personal travel diaries, Mennonite archives, oral stories, and secular and Mennonite newspapers, Loewen recounts the departure of thousands of Old Colony and other conservative Mennonites from Manitoba and Saskatchewan following their modification of aspects of the 1873 *Privilegium*. Following a traditional historical narrative, Loewen reveals the complex internal factors inherent within their movements, creating a socio-political geography as he charts their migrations to Mexico, Paraguay, Belize, Bolivia, Argentina, and back north to Canada and the United States.

*Village among Nations* establishes the historical dynamics and complex socio-religious and political factors that gave rise to the presence of a unique migratory pattern amongst these Mennonites. Unlike a majority of twentieth century migrants who moved in search of economic or political stability, these groups left regions of relative stability for places of potential insecurity in the name of cultural freedom. This peculiar rationale created a two pronged diasporic model: while the more traditional groups moved ever farther south, the more accommodating “returned” north. However, all believed they were breaking shackles of repression, either economic or cultural, defining good citizenship demonstrated by the exercise of skill and a strong work ethic, not by patriotism or nationalism.

To resolve this contradiction, Loewen identifies several fundamental concepts integral to this worldview. For these groups, citizenship was understood as consisting of three distinct elements, namely, legal, social and cultural. Here, the legal element was the least important. Rather these groups believed they earned the right to belong to any given nation by showing their worth as hard workers and law-abiding residents (197). They defined citizenship as relating to a law-abiding, peaceable and self-reliant person but not one identifying with a nation-state (187). Despite this, Canada figured largely within their historical experiences and imaginations, a country which was at once hostile and benevolent. As Loewen notes, “the nostalgia many Mennonites felt for Canada served to bring a cultural coalescence to the scattered community in Latin America...it shaped a common vocabulary, demanded an emotional response and figured large in their religious commitment” (95). While they rejected a nation-centric culture, in their search for cultural self-determination, they introduced elements of modernization through their Western-oriented expertise and technology (39). While they might have understood their actions to be anti-modern, Loewen argues their actions represent in fact part of the nineteenth century land rush symbolizing North American modernity.

Loewen’s most convincing argument that these migrations created a transnational identity occurs late in the book with an analysis of the publication of *Die Mennonitische Post*. Distributed to seven countries, the paper provided expression to and for a Mennonite diaspora, “a world imagined as a village of fellow Low German-speaking Mennonites superimposed on this constellation of nations” (175). This imagined world however is not the one depicted by Benedict Anderson as there is no connections here to the state, no power, no sense of destiny or progress. Rather this was a community imbued with nostalgia, religion and a particular cosmology to pull them not into a nation, but apart from one. “In this respect, migration and a diasporic culture continued to be the very underpinning of group survival” (204).

While this story is a universal one, Loewen convincingly demonstrates Mennonite migration as an aberration within contemporary immigration dynamics, a particularized story, migrating not for economic success but for cultural cohesion threatened by integration into Canadian society. The immigration of Mennonites to Latin America inverts traditional migration dynamics in both Canada and Latin America. In the twentieth century, Canada is distinguished for its reputation as a receiver of immigrants from across the globe while Latin America is perceived to be the sender of millions of economic migrants northward. In this story, Canada is the sending nation and Latin America is the receiver of thousands of conservative and “old order” Mennonites.

*Village among Nations* will be of interest to many readers including Mennonites, Latin American historians, ethnographers and scholars of religious and immigration studies. Loewen has created a source that transcends the academy and is accessible for a broad audience. While the analysis here is insightful and critical to understanding such a complex process over nearly a century, perhaps the book’s most significant contribution is that it creates a scholarly map identifying the terrain for future studies. As such, this is a path breaking work.

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Jared S. Burkholder and David C. Cramer, eds., *The Activist Impulse: Essays on the Intersection of Evangelicalism and Anabaptism*. Eugene, Oreg: Pickwick Publications, 2012. Pp. xvi + 427. Softcover.

What is the relationship between Anabaptism and American evangelicalism? Is Anabaptism a type of evangelicalism or a distinct form of Christianity? What is the interaction between evangelicalism and Anabaptism? Are they in opposition to each other or complimentary? As Anabaptists, evangelicals, and fundamentalists have moved to shed their sectarian pasts, these questions have become increasingly relevant. Decades ago, several publications attempted to address these questions. Thus a more updated discussion regarding these subjects is in order.

The title, *The Activist Impulse*, points to the main argument of the book. Both evangelicals and Anabaptists currently desire to engage society but in different ways. This volume attempts to flesh out its major thesis in four sections containing fourteen chapters. The first and fourth divisions focus more on the broader issues concerning the rela-