Felipe Hinojosa, *Latino Mennonites: Civil Rights, Faith, and Evangelical Culture*. Baltimore: Johns Hopkins University Press, 2014. Pp. xx + 297. Hardcover, $45.00 USD.

In *Latino Mennonites*, Felipe Hinojosa meets and exceeds the rigorous historiographical goals he sets for himself. Rather than write a history limited to the growth and development of Latinos in the Anabaptist community, Hinojosa has crafted a narrative that speaks to scholars of evangelicalism, Chicano history, and the civil rights movement. And yet, fully grounded in a rich array of oral and archival sources, *Latino Mennonites* also challenges and upsets key tenets of Mennonite history.

The text plumbs the relationship of race and religious identity by tracing how Mexican-Americans and Puerto Ricans entered into and ultimately helped transform the Mennonite Church. Divided into three parts, Hinojosa's monograph begins with an examination of Mennonite missions in Chicago, New York City, South Texas, and Puerto Rico from the 1930s through the 1970s. The second section, "Black, Brown, and Mennonite," highlights the work's most significant contribution, an incisive framing of the interethnic coalition known as the Minority Ministries Council (MMC), a group that brought together black, brown, and, to a lesser extent, Native American Mennonites from the end of the 1960s through 1973. A third section delineates the development of a distinct "Meno-Latino" evangelical identity in the 1970s born of MMC's demise, Latina Mennonite women's activism, and the influence of the civil rights movement.

Following this structure, the work as a whole mounts three particularly powerful arguments. First Hinojosa contends that, in the mid-twentieth century, debates over race and evangelism influenced Mennonite identity and notions of community far more than did debates over peace and nonresistance. As he summarizes near the end of his work, "the twentieth-century racial crisis in the Mennonite Church turned ethnic Mennonites into white Mennonites" (216). This contention, forcefully and convincingly rendered (12, 49, 50-51, 204, 215), calls for a reexamination of one of the cherished tenets of Mennonite self-understanding – that the peace witness drove the church.

A second argument asserts that interethnic alliances like the MMC's black-brown coalition help us understand the full breadth of the civil rights movement (78-79). Hinojosa demonstrates that the African-American freedom struggle strongly influenced Latino evangelical faith and practice (12-13). Although the mono-ethnic focus of the book's title seems to argue against Hinojosa's call for more robust treatment of multi-ethnic coalitions, his careful analysis of the interplay between African-American and Latino leaders nonetheless opens up generative lines of polyethnic and multiracial inquiry. In this same vein, Hinojosa mounts an appropriate challenge to historians like me for failing to integrate Latinos into our civil rights scholarship (5-7, 223).

With historical purchase and clarity uncommon for a first-time author, Hinojosa extends his argument far beyond the confines of Mennonite studies. In just one among many convincing interventions into religious, civil rights, and evangelical scholarship, Hinojosa maps progressive currents in the conservative streams of the 1970s. During that decade, the Latino

evangelicals featured in his study initiated a variety of socially progressive programs (xii, 7, 207). Moreover, evincing a deep grounding in mujerista theology and history, the author counters the contention that identity politics fractured the evangelical left by showing how Latina Mennonite women used identity politics to build coalitions (7).

Although he does not shy away from documenting the entrenched racism and insipid paternalism too often present among the well-intentioned evangelism of white Mennonite missionaries, Hinojosa stays focused on the agency, fortitude, and complexities of the Mennonite "evangélicos" at the center of his story. The book thus ends on a surprisingly hopeful note. In one of the most evocative passages from the text, Hinojosa reminds us in closing that it is the "spaces between belonging and exclusion where the politics of religious life compel us to work for what is possible" (220).

Latino Mennonites deserves a wide readership. Meticulously researched, expertly positioned in the relevant literature, and rigorously contextualized throughout, the book offers rich rewards for readers interested in Mennonite, Latino, and evangelical, and civil rights movement history.

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