James C. Juhnke, *A People of Two Kingdoms II: Stories of Kansas Mennonites in Politics*. North Newton, Kansas: Bethel College, 2016. Pp. xiv+266. Softcover, $20.00 USD.

Over the past five centuries Mennonites have cultivated a reputation for peace and a certain suspicion of the larger society. There have been ebbs and flows to not only their reputation as peacemakers but also to the practice of peace in myriad contexts over time. The Mennonite commitment to both principles has been worked out both theologically and practically in numerous ways, from imprisonment for refusing to bear arms in defense of one's country to full military participation. In politics a similar spectrum of responses has developed, often linked closely to the peace question, and as James Juhnke demonstrates, Mennonites in Kansas were no different.

Juhnke's book, *A People of Two Kingdoms II*, is a follow up to *A People of Two Kingdoms* (1975), the published version of his doctoral dissertation. As Juhnke argues, the political story of Mennonites in Kansas has its own similar arc of separatist impulses and withdrawals during difficult times, notably World War I and then growing political involvement during the Great Depression and engagement during World War II, Kansas Mennonites found their entry to the midwestern political world through the issue of peace. His starting point is well-stated, that Mennonites have been long engaged in political activity across the spectrum, including the author, who ran as a Democrat in the 1970 election for the Kansas Fourth District Congressional seat "to make a prophetic peace witness against the Vietnam War." (127)

The book is strongest for its collection of stories of political involvement from World War I through the early 2000s while consistently linking them back to questions of war, peace, and increasingly after the 1960s, to social justice. Juhnke writes in a very accessible fashion while demonstrating how it was late-twentieth and early twenty-first century progressives who worked hard at moving Kansa Mennonites into a modern, cosmopolitan cultural space where political engagement, even running for office, was encouraged. The rural/urban tension is an important one and Juhnke unpacks this part of the story well. He often situates the roles that Mennonite colleges played in the Kansas story, not only with reference to individuals running for office in the 1970s, but also to students, both those opposing and supporting, American military efforts during the Gulf War.

Moving through the rapid events of the twentieth century from World War I to 9/11, Juhnke works with large overarching themes like nationalism, racism, post-war transitions in agriculture, cultural accommodation, and the broadening of Mennonite political experience. As impressive as his list of issues are, the latter chapters engage issues such as gerrymandering and same-sex marriage in a somewhat peripheral manner. The chapters on individual politicians are helpful, though encyclopedic in presentation, unlike the rest of the book. It would have been helpful to have these men and women integrated more so into the general narrative where he works with what it means to be Mennonite in a red state. In this interesting account, we are left with the general conclusion that there is no strict Mennonite political type within a world in which both America and the Mennonites changed over the course of the twentieth century.

The author did well to explore the experiences of a relatively small group of people caught in the larger global forces of nation, empire, war, nationalism, and identity. This book will be of interest to many people, scholars and generally interested readers alike; it should generate further study into the themes raised. Juhnke has done an important service in bringing numerous political Kansas Mennonite stories into the scholarship.

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