Sections two and four present a wealth of new research and interpretation and offer insights that reflect the availability of new sources. Irina (Janzen) Cherkazianova's analysis of education, Oksana Beznosova's of religion, and Nataliya Venger's foray into the world of Mennonite entrepreneurs interrogate the notion of Mennonite isolationism. "Venger's analysis examines the dynamic relationship between emerging Russian "nationalistic sentiments" and the response to those sentiments by Mennonite entrepreneurs in Ukraine (143). The interplay between the two would trouble Mennonites in the 1890s and beyond.

Section four is a sobering read. Colin Neufeldt argues that Mennonites were not only victims but also participants in the repressive policies of the Soviet state, Alexander Beznosov suggests the 1933 famine "transformed Mennonite identities" (261), and Viktor Klets provides a nuanced portrait of the challenges of navigating identities during the Nazi attack, occupation, and resettlement of ethnic Germans.

As a whole, *Minority Report* offers a nuanced view of both how Mennonites were much more a part of their Russian and Ukrainian environment and how their own identities underwent transformation with increasing rapidity in the later nineteenth century and the tumultuous years of revolution, famine, Sovietization and war.

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Sean Patterson, *Makhno and Memory: Anarchist and Mennonite Narratives of Ukraine's Civil War, 1917–1921*. Winnipeg: University of Manitoba Press, 2020. Pp. xi + 199. Softcover, $27.95.

We are more than a century removed from the horrific events of November 8, 1919, when peasant troops loyal to Nestor Makhno massacred seventy-five Mennonite males in the village of Eichenfeld. They also sexually assaulted numerous Mennonite females before they departed. In this past century two different narratives have emerged about Makhno and the so-called Eichenfeld massacre. Sean Patterson places those two conflicting narratives at the heart of his engaging study, and then creates a coherent account of the massacre itself, based on those perspectives. There is much to commend in Patterson's study, which largely relies on a careful reading of previously published materials.

Patterson divides his work into three main chapters along with an introduction and conclusion. In the first chapter he considers "Makhnovist" narratives, by which he interrogates how Makhno and key "Makhnovist intellectuals" (16) accounted for the movement known as the Makhnovshchina. Patterson relies primarily on works by Makhno himself alongside anarchists Arshinov, Volin, and others. In Patterson's telling, Makhno thought in terms of class, not ethnicities, and he engaged Mennonites accordingly (24).

It would have been helpful had Patterson included a longer discussion on the nature of Makhno's anarchism in this section. For example, the repeated reference to class suggests that Makhno was a communist, not an anarchist. Were these terms interchangeable for Makhno and what of their content? Was "anarcho-communism" (66) similar to whatever Makhno meant by anarchism? Lastly, how did Makhno's ideology fit with the peasant Green movement which swept across the formerly Imperial Russian countryside in 1917?

Patterson's second chapter considers Mennonite narratives of this same period from several useful vantage points. He interrogates Mennonite writings which stressed Makhno's personal role in the violence that his troops unleashed on Mennonites. He considers how the decision by many Mennonites to support the ill-fated Austrian occupation in 1918 worked against them, as did the establishment of Mennonite so-called self-defence units (the *Selbstschutz*) prior to any engagement with Makhno and his troops (92). No less importantly, Patterson makes plain that the daughter colonies established by Mennonites after 1860, and which included Eichenfeld itself, tended to develop difficult relations with neighbouring peasants (82–83).

In some ways all of this is mere prelude to Patterson's chapter on the Eichenfeld massacre, which he again presents in a cogent and compelling manner. Patterson stresses how Eichenfeld's class-based structure played into the massacre. He probes the roles played by the village's robust Selbstschutz (141) and by neighbouring peasants, and the degree to which Makhno himself factored into the devastation. Patterson is to be commended for his ability to explain why the massacre happened in Eichenfeld and not elsewhere. He explains the massacre, but never excuses it.

In sum, Sean Patterson has written a clear and engaging study that is both nuanced and insightful. It raises important questions and deserves a broad readership. One eagerly awaits his next publication.

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