theories of religious environmentalism. The notion of stewardship that frames Loewen's history is itself the product of a particular faith tradition, one that takes root in Christian and settler contexts. As Loewen's own environmental history shows readers, even Mennonite commitments to community have developed in different religious and colonial conditions. These developments shaped both their faith and their agriculture, which means they shaped how Mennonites imagine and practice community. Nevertheless, the conclusion is salient for Mennonite environmentalists: just as community informs a Mennonite land ethic so too agriculture preserves faith—it's just that the idea of community itself as a religious commitment is also contingent on local contexts.

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Aileen E. Friesen, *Colonizing Russia's Promised Land: Orthodoxy and Community on the Siberian Steppe*. Toronto: University of Toronto Press, 2020. Pp. xiv + 224. Hardcover, $68.

Aileen Friesen's book explores the contributions made by Russian Orthodox settlers to the cultural transformation of Siberia into an integrated part of the Russian empire in the late nineteenth and early twentieth centuries (147). Between 1858 and 1911, the non-indigenous population of Siberia grew from over two million to over eight million (7). Friesen demonstrates the role that the Orthodox faith played amid this great demographic shift as settlers interacted with church and state authorities in the colonial enterprise.

The archival sources for this project include documents from the files of the Holy Synod and the office of its chief procurator, the files of the Siberian Railway Committee and the Resettlement Administration, the Omsk diocesan consistory papers, and the personal papers of Ioann Vostorgov, an archpriest who actively promoted the strengthening of Orthodox communities in Siberia. The published materials also draw from the imperial centre and the periphery, including Orthodox journals on missionary work and the *Omsk Diocesan News*. In her analysis of all these sources, the author seeks to illuminate the "voices of settlers" (11).

In the first chapter, Friesen identifies a shift in the Russian Orthodox Church's mission as it "transitioned from converting local indigenous populations to being preoccupied with the religious

needs of Orthodox settlers" (11). The building of the Trans-Siberian Railway between 1891 and 1916 further integrated Siberia into the empire but settlers struggled with the persistent shortages of churches, priests, and parishes (29). The second chapter identifies the ways that the Emperor Alexander III Fund invited Orthodox believers in European Russia to contribute to the expansion of empire and that charitable giving for the building of churches in Siberia became fashionable (40). The third chapter explores the challenges involved in the building of parish life in a new context. The church was seen as a marker of continuity with the old life, and church and state authorities cooperated to support the expansion of Orthodox religious life in Siberia. Chapter 4 examines the difficulties faced by clergymen in Omsk diocese. Archpriest Ioann Vostorgov established a program of training in Moscow in 1909 that aimed at supplying Siberia with priests trained for pastoral-missionary work, but these recruits often saw Siberia as a career steppingstone to a better position in western Russia and there ensued a struggle for unity within the ranks of the clergy (104). Chapter 5 elaborates on the collision of various religious customs and traditions in Omsk diocese, including religious diversity, ritual variances, and conflicts with earlier immigrants to Siberia. Finally, chapter 6 locates the analysis within the broader conversation around religious pluralism taking place in early twentieth-century Russia and places settlers in relation to the Kazakh Muslims, sectarians, and other religious groups in Siberia.

Friesen's work makes a valuable contribution to the growing historiography on Siberia and more broadly on Orthodox identity and lived religion as she exposes the diversity of "authentic expression of Orthodox belief" (113). Her writing is rich with vivid descriptions of the Siberian landscape and amusing anecdotes that bring the conflicts and contradictions over the nuances of religious ritual to life (114). The nature of the sources places a strong emphasis on clerical voices and interpretation, but Friesen reads these documents against the grain to highlight the experience of settlers. One wishes for greater access to the voices of Muslims and other faith groups in their lived encounters with Orthodox settlers as well.

Friesen emphasizes the competing definitions of Orthodoxy that emerged as settlers from different regions of the empire brought localized variations of the rites and practices of the faith and sought to transplant them into their new context. Encountering such diversity forced settler communities to reinterpret their customs as they adapted to a new environment and new neighbours. The author argues that settlers actively engaged in this process even as they sought the support of secular and religious officials (5). In doing so, she demonstrates the vital role that religion played in the cultural

transformation of Siberia and points to the cooperation of church and state in the context of imperial expansion (147).

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Mark Jantzen and John D. Thiesen, eds., *European Mennonites and the Holocaust*. Toronto: University of Toronto Press, 2020. Pp. xiii + 337. Softcover, $39.95.

This collection of essays, edited by Mark Jantzen and John Thiesen, is a unique and valuable addition not only to Mennonite history but also to a history of the Holocaust. Using archival materials from Germany and Eastern Europe, the authors of this collection tried to address a traditional historiographic portrayal of the Mennonites as pacifists and sufferers who helped the Jews, showing the unusual role of the German-speaking Mennonites as perpetrators and participants in Nazi crimes against the Jewish population of Europe as well. The authors of this collection attempted to find "a middle ground" in their picture of the different roles of Mennonites in the Holocaust, but as Doris Bergen, Jantzen, and Thiesen note, "the evidence presented in this book suggests that most Mennonites under Nazi rule, collectively and individually, sometimes consciously, in many cases unawares, through their actions and often their inaction, accepted and supported the Nazis" (4).

The collection begins with the publication of an old, unfinished essay by Gerhard Rempel about Mennonites' "willing and at times eager collaboration with Hitler's military and the Nazi regime during their occupation of Ukraine" (41). Chapters 2 through 4, written by James Lichti, Imanuel Baumann, and Arnold Neufeldt-Fast, analyze prewar behavioural models among Mennonites in Germany and describe social structures and theologies which were predisposed toward Nazi ideology. The next chapters (5 to 9) cover the Mennonite experience beyond Germany during the Second World War. Pieter Post and Alle G. Hoekema write about Dutch Mennonites in Nazi-occupied Holland. Colin P. Neufeldt explores Mennonite collaboration with Nazism in Poland. Using Ukrainian and Jewish documents (from Dnipropetrovsk and Zaporizhzhia archives), Dmytro Myeshkov and Aileen Friesen portray the cases of Mennonite–Nazi connections during the Nazi occupation of the Dnipropetrovsk and Zaporizhzhia regions of Soviet Ukraine. In the last three