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

chapters (10 to 12), written by Erika Weidemann, Hans Werner, and Steven Schroeder, their authors explore Mennonite experiences in the postwar period by using the methods of oral history to study issues of justice, retribution, memory, and the responsibility of Mennonites for what happened in Nazi-occupied Europe.

This interesting volume shows that "the history of Mennonites and the Holocaust is not a sealed-off chapter from a bygone era but a challenge, a warning, and a reflection of the world around us" (25). Moreover, this collection (especially the chapter by Myeshkov) introduces rare archival documents about the Mennonites and Nazis, including KGB materials from the SBU archive in Kyiv. What is missing is reference to those KGB documents about the situation in Poland and the connections of the German-speaking population of Eastern Europe to Nazi crimes in other countries of that region. Despite these minor criticisms, this collection will be a precious source for further archival research about these connections for future generations of Mennonite historians.

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John P. R. Eicher, *Exiled Among Nations: German and Mennonite Mythologies in a Transnational Age*. Washington, DC: German Historical Institute; Cambridge: Cambridge University Press, 2020. Pp. xvi + 337. Hardcover, $120.95.

This book explores how groups of Mennonite migrants and refugees developed their own local mythologies or "alternate narratives" (21) to interpret nationalism and religious ecumenism during the twentieth century. John Eicher follows these narratives and their evolution through contact with different governments and aid institutions. The Paraguayan Chaco, which received Mennonites from Canada and Russia, provides the unique backdrop for a broader analysis of how these collective narratives challenged expanding nationalist mythologies. These collective narratives—"curated assembl[ies] of myths, events, and identifications" (26)—shifted over time and gave each group a sense of community amidst unfolding global events.

Chapter 1 traces the formation of Menno Colony by Mennonites who had moved from Russia to Canada beginning in 1874. In Canada they developed two contrasting narratives that defined their