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.

Sergei I. Zhuk
Ball State University

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

identities in their host country: the "separatist" group embraced "perpetual migration as a burden of faith" (35) which led to their voluntary migration to Paraguay between 1926 and 1930 in the wake of a Canadian law mandating English-only education. The "assimilationist" group transitioned from a narrative of autonomous collective privileges to accepting individual rights as Canadian citizens.

Chapter 2 describes the creation of Fernheim Colony by a group that came from Russia via Germany and China. Rather than voluntary migrants, this group was constructed as "refugees" by various governmental and institutional actors pursuing their own agendas. Different external labels—ranging from extensions of Germanness to Nazi racial allies—eventually led the group to manifest an ambiguous collective narrative in Paraguay.

Chapter 3 is a much-needed contribution to scholarly accounts of Mennonites in Paraguay's Chaco, which typically homogenize or minimize internal differences. Eicher vividly illustrates how both colonies used biblical analogies to shape their narratives, albeit differently: Menno colonists saw themselves as an extension of the "early nomadic Christian church" (131), enduring trials and shunning interactions with worldly authorities, while Fernheimers constructed their past experiences as tragedies which would justify their suffering and future outlook. This perspective led some Fernheimers to missionize Indigenous peoples as a way of making sense of their new home, while others remained pessimistic about the Chaco. Ultimately, internal differences hindered Fernheim from achieving the social cohesion that characterized Menno Colony. This was also reflected in each group's relationship with the Paraguayan government.

Chapters 4 and 5 focus on the relationship of the Chaco colonies with the Mennonite Central Committee as well as with Nazi Germany. They reveal how outsiders' constructions of Germanness and Mennoniteness contrasted with local collective narratives, ultimately frustrating outsiders' initiatives for unity. Chapter 6 focuses on the crisis of Fernheim's collective narratives between 1937 and 1947 and how this shaped their lives.

This book invites the reader to rethink nationalism and migration, not only by examining how national myths are constructed and can shift over time, but also how they are challenged by alternate ethno-religions narratives. The breadth of historical data and insightful analysis, enriched with experiences of people seeking meaning in hardship, will engage anyone interested in Mennonite history as linked to nationalism and global politics.

Paola Canova
University of Texas at Austin