

the early *Pharos*, and the *Journal*. One also misses the "news" of the "Treaty Grounds,"—the fierce political feuds between Tipton, the Ewings, and Lasselle, and later between Bringhurst, Fitch, and the Civil War politicians. However, these topics concern State and National history, and perhaps the author has done wisely in leaving them out.

The second volume is devoted entirely to biographies. Accounts of all the churches, cemeteries, schools, newspapers, lists of county and city officers, lists of professional men, are given in connection with these. A good index makes the contents of the volumes accessible. The volumes carry very little surplus material; but discussions of mound builders and kindred topics add little to a county history except avoid-*dupois*. In honorable distinction from some county histories recently published, the one under consideration does not duplicate or copy former histories of the county. The illustrations are appropriate, and add materially to the value of the work. A fairly good bibliography is given, and the author's sources are usually indicated.

LOGAN ESAREY.

The Mennonites of America. By C. HENRY SMITH, Ph.D. Illustrated. (Scottsdale, Pa.: Mennonite Publishing House Press. 1909. Pp. 484.)

Dr. Smith traces the history of the Mennonites from their origin in Europe down to the present time. With reference to their origin it is enough to recall that they are descended from the Anabaptists who arose in Europe during the early part of the sixteenth century, and that the name Mennonite is derived from Menno Simons (1492-1559), a notable leader of one branch of the Anabaptists. The author says in his preface that he has attempted "to cover the entire field of American Mennonite history and tried to place every event of importance in its proper perspective." The eighteen chapters of the book cover every phase of the church's history, and show that the author has done a great amount of research work.

The first Mennonites came to America from Holland and Germany in 1683, and settled at Germantown, Pennsylvania. The one hundred and twenty who came over were "mostly mechanics and linen weavers 'and not much given to agriculture.'" The second Mennonite colony was established at Pequea, Lancaster county, Pennsylvania, in 1710, about sixty miles out of Philadelphia. Smaller communities were gradually established in the State, and by

1800 Mennonite settlements were found in Maryland and Virginia also.

The Mennonites gradually split into many different branches. Even after recent concerted efforts to unite various branches, the author states that there are thirteen different organizations to-day which should be classed as Mennonites. Probably the most important of the branches, with the exception of the "Old Mennonites," is the Amish branch. This derives its name from Jacob Amman, a Mennonite preacher of Switzerland, who began preaching about 1700. He advocated the most conservative principles, and among other conservative customs required among his followers the use of hooks and eyes instead of buttons on the clothes of men. The Amish began to come to America in the first part of the eighteenth century. They settled first in Pennsylvania, the largest settlement being in Lancaster county. In this locality is still the most important Amish community, having in 1900 an estimated membership of about eleven hundred persons. There are also prosperous Amish communities in Indiana, in Lagrange, Elkhart, Noble, Newton, Jasper, Howard, Miami, Allen, Daviess, and Brown counties. Their combined membership in Indiana is about six hundred. Amish communities exist also in Ohio, Illinois, Iowa, New York, Missouri, Nebraska, and Kansas.

During the Revolutionary War the Mennonites were generally opposed to the war, not because they favored England, but because they were opposed to all war on religious grounds. For the same reason they came into conflict with the government in the War of 1812, and in the Mexican and Civil Wars. Their whole career in America has shown that they care very little for politics in any form, and as a result, in those communities where they predominate, it is very seldom that any member of the church holds a public office. As the author says, they take "little interest in government and the affairs of the outside world."

The chapter on "Principles, Customs, and Culture" is one of the most interesting in the book. The author says that the Mennonites, "in faith, in doctrine, in religious practice, and in the social spirit, differ little from their ancestors,"—the Anabaptists of 1600. Their doctrines embrace "non-resistance, non-swearing of oaths, non-participation in civil government, rejection of infant baptism, and seclusion from the world." They stand for complete separation of state and church, and universal peace. Among their religious cus-

toms we find feet-washing, wearing of some kind of head covering by women during church service, bonnets for women at all times, and collarless coats for men. They insist on all clothing being "exceedingly plain and modest," and this fact leads those of one branch to use the expression "turned plain," as meaning to join church. However, there are many members now who have adopted more modern forms of dress.

Until recently the Mennonite church has been opposed to higher learning, but educated leaders began to see that the church would play an insignificant role in the religious world if this opposition should be maintained. Their first school for higher learning was a theological seminary established at Wadsworth, Ohio, in 1868; but this institution died within ten years from lack of patronage. The second attempt was made at Halstead, Kansas, in 1882. This school was moved to Newton, Kansas, in 1893, and its name changed to Bethel College. In 1907 it had ten instructors and 121 students. Two other schools of higher learning have been established since then. Goshen College (Indiana) was started in 1902, and in 1908 had twelve instructors and 306 students. In 1909 another school was started at Hesston, Kansas, which has made a prosperous beginning.

In a chapter on "Literature and Hymnology" Dr. Smith states that most of the literature of the church has been produced in Europe. Practically all the literature of the members of the church has been of a religious character. All the early hymnals were without written music. Later books used notes, and a typical Mennonite hymn, words and music, is given by the author on pages 438-439.

In the final chapter the author attempts to classify the various branches of the church in America, with their approximate membership. He lists thirteen separate branches with a total membership of 68,435. In conclusion the author says: "The Mennonites of all classes are still almost entirely a rural people. Very few congregations are found in the cities." "The two questions of most vital importance to the future of the church are its relation to the unification movement, and to the question of a more liberal education for its young people."

The author gives a tabulated bibliography of two hundred and twenty-four volumes. The best collection of Mennonite literature is in the private library of John F. Funk, of Elkhart, Indiana. The

files of the *Herald of Truth*, of Elkhart, the official church paper, furnished the author with much valuable material.

This book is a distinct contribution to the history of our country, in that it gives a most interesting view of a religious people about whom usually very little is known. The Mennonites were pioneers in settling many parts of the United States, and their history should be of interest to the student of general American history, as well as to those engaged in the study of localities in which adherents of this faith reside.

E. V. SHOCKLEY.

Gibson County in the Civil War. Colonel Gil R. Stormont has set a good example in publishing his address, *Gibson County in the War*, delivered at the dedication of the Gibson County soldiers' monument at Princeton, November 12, 1912. This monument stands in the courthouse square at Princeton and is one of the most beautiful in the State. The first company that enlisted from the county became Company H of the Seventeenth Regiment. Gibson County also contributed men to the Twenty-fourth, under Colonel Hovey at Vincennes; to the Fourteenth, under Colonel Kimball at Terre Haute; and to the Twenty-fifth, under Colonel Veach at Evansville. Companies were also enlisted from the men of Gibson which joined the Thirty-third, the Forty-second, the Fifty-eighth, organized in Princeton; the Sixty-fifth, also organized at Princeton; the Eightieth, the One Hundred and Twentieth, the One Hundred and Thirty-sixth and the One Hundred and Forty-third. One realizes the terrible sacrifice of the war when he learns that over twenty companies of the best men of the county enlisted. There were none drafted. The county paid in bounties \$104,014, and to the soldiers' families \$20,227. The pamphlet also contains pictures and accounts of the monument to Company F of the Forty-second Regiment at Oakland City, and the monument to the Fifty-eighth at Princeton. Full page plates of the Gibson County monument and of Colonel Stormont are included.

VALLONIA, the first county seat of Jackson county, celebrated its centennial August 13-14. The French made the first settlement in the county at Vallonia, but the first permanent settlements were made by men who came from the Ohio River Falls at Jeffersonville. There is a tradition that one of Aaron Burr's co-conspirators, Aquilla Rogers, built a cabin in Vallonia in 1807. At least there is