

social life are not overlooked in completing the story.

Perhaps some views of the author have been over-emphasized, but one can scarcely avoid the feeling that he has offered a few judgments that are somewhat extreme in his treatment of the Great Plains and the South. His analysis is skillful and scholarly and the total picture may not be overdrawn. The illustrations and charts are excellent. The binding of the textbook edition is not attractive and is so light in color that it will soil readily and become less attractive. Although much of the volume is not concerned with the Middle West, it presents the background for understanding the agricultural development of this region.

John D. Barnhart.

*War, Peace, and Nonresistance.* By Guy Franklin Hersberger. (The Herald Press, Scottdale, Pennsylvania, 1944, pp. xv, 415. \$2.50.)

The history of nonresistance and the scriptural and doctrinal teachings upon which it is founded form the subject of this volume. Its preparation was undertaken some years ago as a commission from the Peace Problems Committee of the Mennonite Church. Its purposes were to clarify the position of the church from its beginning to the present war and to strengthen the members in maintaining that position as individuals. The author is professor of history and sociology at Goshen College, a Mennonite college at Goshen, Indiana.

The work is significant to the historian as an historical account of the Mennonites' reaction against war from the sixteenth century to the present, and as a resume of other important pacifist attitudes, but more especially as a means of understanding the Mennonites and their unique position in Indiana and in other states and nations.

Some historical material is included in the first four chapters which give the doctrinal basis of nonresistance. These chapters review "war in history," "peace and war in the Old Testament," "nonresistance in the New Testament," and peace and war and the church. The Mennonites trace their origin to the Anabaptists in Switzerland in 1525. From here they spread to Holland, Germany, France, and Russia, often fleeing from persecution. Those most interested in preserving the nonresistent way of life came to America,

especially to Pennsylvania. They had their difficulties, however, during the Revolution and the Civil War. They were less well-prepared for the First World War because they had become scattered into distant communities and had experienced peace for so long that they hoped it might prevail. As a result some of their members gave up their unique position and the public was uninformed as to what to expect.

The Mennonites have endeavored to do their share in providing relief during and after the wars. In several instances the position of their fellow churchmen in foreign countries had changed and, rather than perish for their faith, they emigrated to the New World. Mennonites more fortunately situated raised large sums of money for their assistance. Many moved from Canada to Mexico and Paraguay, and others from Russia to Canada. The large migration was from Russia beginning about 1870. Northern Indiana has become an important center of the church but others are found in Pennsylvania and Kansas.

Before the outbreak of the present World War, the Mennonites, as was true of other peace churches, made preparation through periodicals, pamphlets, and books to educate their people to maintain their faith. Consequently, there was less difficulty with the government and less failure on their part than in the preceding war. They will obey the government very carefully and dependably except where the command conflicts with the will of God. War to them is murder and they will not murder. They will support nonwar activities of the government, but not war or those involving violence. They will not participate in labor conflicts. The army, however, put some of them to death during the first World War, largely because they were not understood.

The work is brought to an end in a series of chapters showing the relation of nonresistance to modern life, modern pacifism, industrial conflict, society, and the need for keeping the faith. Although recognizing its good quality, the historian will be disappointed because there is not more history in the work. It is to be hoped that the author will find time for a history of the Mennonites in this country.