

The Mennonites in Indiana and Michigan. By John Christian Wenger. *Studies in Anabaptist and Mennonite History*, Number 10. (Scottsdale, Pa.: Herald Press, 1961. Pp. xv, 470. Illustrations, appendices, bibliography, index. \$7.95.)

Professor Wenger, of the Goshen College Biblical Seminary, Goshen, Indiana, has written a comprehensive and sympathetic history of the Mennonites and related groups in Indiana and Michigan. He reviews European Anabaptist origins of the Mennonites and Amish and notes the beginnings of these groups in the United States during the colonial era. Most of the Mennonites and Amish settled in eastern Pennsylvania during the half-century or so preceding the American Revolution. Attention is given to leading Mennonite and Amish doctrines and teachings as well as to questions and personalities which have at time divided these groups. Much the greater portion of the book, however, is devoted to concise historical sketches of Mennonite and Amish congregations in Indiana and Michigan. Considerable space is also given to sketches about ordained leaders.

From eastern Pennsylvania, Mennonite and Amish settlers soon emigrated to western Pennsylvania, the states of Virginia and Ohio, and to the Canadian province of Ontario. The initial settlements in Indiana began in the northeastern portion of the state in the 1830's and 1840's. Most of the Mennonites and Amish who came to Indiana and Michigan had lived in Pennsylvania, Ohio, or Ontario, though a few arrived directly from Europe. The number of Mennonite and Amish settlers in Indiana grew slowly, with a total of perhaps 750 members in 1860. Their Indiana total appears to have been about 17,500 as of 1960. The totals for Michigan have always been much less than for Indiana. Indiana Amish and Mennonites have lived mainly in the northeastern part of the state, especially in Elkhart and Lagrange counties.

Family and congregational ties have generally been strong among Mennonites and Amish. On the other hand, they have cooperated to give aid to schools, missionary and service projects, historical work and publication ventures, relief efforts within and without their communion, youth work, and in other ways. In fact, their efforts in such areas have been considerable in view of their limited number. Such persons have often been conscientious objectors in time of war—from Civil War days through World Wars I and II—but their service to their fellow men even amid derision and persecution is perhaps less well understood.

The reviewer found certain difficulties in reading this volume. First, it is hard to determine and follow the main threads or developments within Mennonite-Amish elements—details obscure the essential and general developments. Second, relationships between various Amish and Mennonite groups are hard to follow, making it difficult to picture and understand these elements as a whole.

Professor Wenger's volume is based on long-time research and intimate knowledge of Mennonite and Amish origins. He gives his major emphasis to persons and groups associated with the "Indiana-Michigan Mennonite Conference." Although the sources used are not usually precisely pinpointed, they are substantial, and Wenger has apparently

attempted to be accurate. He makes clear, however, that part of his information is approximate or even "conjectural" (see p. 437). His history is obviously written in part to make Mennonites and Amish more aware of as well as proud of their history and heritage.

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The Negro in the American Revolution. By Benjamin Quarles. (Chapel Hill: University of North Carolina Press, for the Institute of Early American History and Culture at Williamsburg, Va., 1961. Pp. xiii, 231. Frontispiece, bibliography, index. \$6.00.)

Professor Quarles, of Morgan State College, is one of those scholars in the field of Negro historiography who is doing much to strengthen its foundations against perhaps understandable tendencies toward self-serving formulations. The present writer, for example, has an interesting pamphlet by a Negro slave defending slavery, but no plans for discussing it in print. Who would wish to print it? Professor Quarles is alert to the need for objectivity and follows commendable historical criteria. He identifies no person as a Negro on circumstantial evidence; only those explicitly termed Negroes are so regarded. He does not seek materials necessarily displaying Negroes in admirable situations. He has no occasion to note Negroes in ignominious circumstances, possibly because their circumstances in the colonies *were* ignominious; but he freely records their activities as predators, to be sure, largely under command of white Loyalists or rebels.

Indeed, one of this work's major themes is that Negroes served as freely with revolutionists as with Loyalists. Their condition being what it was, their goal was less colonial victory than whatever would augment their chances for freedom. They named themselves *Liberty*, *Freedom*, and *Free*. But though Crispus Attucks was immortalized by the Boston Massacre, and Negroes served at Lexington and Concord, their subsequent revolutionary careers were more complex than they were during these two events.

Patriots early adopted a policy of excluding Negroes from military ranks, especially in the South, where their effect on slave morale was feared. Hence, Negroes responded to Virginia's Royalist governor, Lord Dunmore, who sought to regiment them against their masters. They served at Great Bridge, where Dunmore was defeated. Increasingly, revolutionary leaders faced the fact that they needed the help of Negroes. Many Negroes served in northern forces: an entire regiment at the Battle of Rhode Island, though this is the one such unit identified. Hundreds of Negroes from Santo Domingo participated in the unsuccessful siege of Savannah in 1779. Negroes were widely used as laborers, as servants, as spies, informers, and notably as seamen and pilots. An interesting tale is their use in connection with the system of substitutes for military service. A somewhat even less inspiring use was made of Negroes as a supplement to land bounties for enlisted men. Negroes themselves were, in the North, manumitted in exchange for military service, and the record of their cheerfulness and desire to prove their title to regard is consistent. They served in all similar