

With any luck, this will not be the last the world sees of John Reimer; yet even as a standalone novel it provides a unique perspective of both Mennonite culture and detective fiction and would be a good read for fans of religious philosophy and murder mysteries alike.

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Brian C. Brewer, editor. *T&T Clark Handbook of Anabaptism*. London: T&T Clark, 2022.

The *T&T Clark Handbook of Anabaptism* offers rich accounts of the multiplex movements and personalities seeking radical reform in 16th-century Europe. Chapters written by thirty-five established and emerging scholars focus primarily on the first 100 years of Anabaptist movements, offering an account of the polygenesis of these movements' historical contexts, practices, and beliefs.

Brian C. Brewer's editorial introduction frames the volume's four subsequent sections within a concise sketch of Anabaptist historiography. Brewer highlights two turning points in this field. First, he names early 20th-century historians' retrieval of early (primarily Swiss) Anabaptists as forerunners of contemporary religious voluntarism within a secularizing state. Second, he narrates the emerging awareness, beginning in the 1970s, of the heterogeneity of early Anabaptist movements. This heterogeneity functions as a guiding theme throughout the book. Likewise, the relationship between the varied forms of Anabaptism and the journey of secularization is a recurrent concern, both in chapters attending to early Anabaptist ethics and in the final section's sketch of North American Anabaptists and neo-Anabaptism.

Andrea Strübind's opening chapter, "The Polygenesis of the Anabaptists," sets up Part One's survey of Anabaptist origins. The subsequent ten chapters examine the disparate and varied character of these 16th-century movements for radical reform, each amply rooted in citations of primary

and secondary literature. Over and beyond the common distinction of Swiss, South German/Austrian, Moravian, and Dutch centers of Anabaptist ferment, Part One attends to origins in the German Peasants' War, in Central Germany, in Prussia, and among the Spiritualists, also including a chapter on the ways in which early Anabaptism constructed the role of women. Among these contributions, Kat Hill's overview of Anabaptism in Central Germany and Mark Jantzen's sketch of the Hutterite influence on the Polish Brethren stand out as opening toward even more robust polygenesis accounts.

In Part Two, Doctrine (chapters 12-25), and Part Three, Influences (chapters 26-32), the volume opts to remain focused on Anabaptist origins. The chapters in Part Two gather and collate early Anabaptist perspectives on topics ranging from baptism and the Lord's Supper to nonviolence, religious tolerance, and martyrdom. Nearly all of these chapters put on rich display both the overlaps and eccentricities of early Anabaptist teaching and practice. The chapters of Part Two gravitate toward topics of ecclesiology (with teachings on martyrdom and *Gelassenheit* drawn back into the ecclesial orbit, as Julia Qiuye Zhao narrates) or of ethics. However, Jamie Pitts' treatment of early Anabaptist pneumatology and Christina Moss's survey of the array of early Anabaptist eschatologies break from this norm, pointing to an expanse of Anabaptist belief that extends beyond ecclesial and ethical concerns.

The discussion of influences on early Anabaptism in Part Three provides a more richly textured account of the intellectual context of the movements' origins. Contributors provide perceptive accounts of early Anabaptists' interrelationship with sources as diverse as medieval scholastic theology, Erasmus, Thomas Müntzer, Karlstadt, and Luther.

Part Four functions as a postscript, moving abruptly over intervening centuries to offer a few snapshots of Anabaptism today. The three chapters in this section provide overviews of contemporary Anabaptist denominations in Canada and the United States, of neo-Anabaptism (also in Canada and the United States), and of contemporary Anabaptist ecumenical relations.

The abrupt chronological shift to Part Four points to a first, significant gap in the *T&T Clark Handbook to Anabaptism*. This is a historiographical gap, with the volume's attention to Anabaptist movements trailing off quickly after the Dordrecht Confession in 1632. This leapfrogging from

Anabaptist origins to the late 20th century constructs early Anabaptism as its only “usable history” for contemporary Christian belief and practice in post-Christendom environments. This move largely follows many other introductions to Anabaptism, both the scholarly (e.g., C. Arnold Snyder’s *Anabaptist History and Theology*; Hans Jürgen-Goertz’ *The Anabaptists*) and the popular (e.g., Palmer Becker’s *Anabaptist Essentials*; Stuart Murray’s *The Naked Anabaptist*), reinscribing a neglect or denial of Anabaptist practices, divisions, migrations, and beliefs through the ensuing centuries as *also* defining what Anabaptism is and may be.

A second gap within the volume is a geographic chasm. This shows up, perhaps most strikingly, in the final chapter, John D. Roth’s “Global Anabaptism and Ecumenism,” but also in a constrained regional itinerary evident throughout the entire book. Only a few contributors make any mention of Anabaptism’s existence outside Europe or North America. And even Roth’s chapter consigns the significance of the overwhelming numerical dominance of African, Asian, and Latin American Anabaptists today to a single concluding paragraph, the rest of its discussion given to attempts at reconciling ruptures from the European Reformation. While the volume provides a laudable introduction to the diverse movements of early *European* Anabaptism, it neglects the polymorphic, polyphonic *global* reality which defines the movement today.

The *T&T Clark Handbook of Anabaptism* offers a robust introduction to the origins of Anabaptism. While drawing together the work of leading scholars, the text remains accessible. It would function well as a textbook in an upper-level undergraduate or introductory graduate course or for a non-academic researcher. Each chapter provides a rich bibliography to extend research, and the volume is well-served by a detailed index, though a non-specialist reader might also wish for an occasional map.

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