

made the book's argument more powerful. For example, since the Ottoman Empire took captives from many European countries, study of captivity narratives provides an opportunity to evaluate what distinguished Russian understandings of captivity from that of other countries. Taki includes Linda Colley's influential *Captives: Britain, Empire, and the World 1600–1850* (2002) in his bibliography (although with her name misspelled) but does not engage it in his text.

Taki is right to suggest in his conclusion that “Orientalist discourse does not necessarily present the Other as immutable, stagnant, or ahistorical” (211). Taki's careful work through much rich material illuminates well Russia's changing understanding of itself and the Ottoman Empire.

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Protestanten und Altgläubige—Juden und Muslime: Die ethno-konfessionelle Struktur der russländischen Unternehmerschaft vor 1914. Ed. Dittmar Dahlmann, Klaus Heller, and Jurij A. Petrov. Essen: Klartext Verlag, 2015. 461 pp. Notes. Bibliography. Index. Figures. Tables. €29.95, paper.
 doi: 10.1017/slr.2018.168

The multiplicity and diversity of the Russian and then Soviet empires have been nothing short of an obsession in the historiography of the past quarter-century. The present fascinating volume brings together sixteen prominent German and Russian historians to address a vital, and fraught, aspect of this multiplicity: the nexus between religion (specifically, religious minority) and commerce and entrepreneurship in the nineteenth century. With the ghost of Max Weber hovering more or less explicitly in the background, contributors examine the mindsets, community structures, individual ambitions, and negotiations with state regulation that different religious-ethnic groups—specifically, Jews, Germans, Old Believers, and Muslims—brought to the tumultuous and sometimes uneven economic growth of the industrializing nineteenth century.

Following a series of three framing introductory articles, Matthias Winterschladen and Lutz Häfner set the stage with a locally-based discussion of young Moscow entrepreneurs' resistance to the regime, and the ethnic-religious dimensions of entrepreneurship in the provincial city of Saratov in the second half of the century. A set of five articles turns to the question of Jewish entrepreneurship, meticulously tracing the evolution of legislation regulating the assimilation of the Jewish population from the Polish partitions to the late-nineteenth-century pogroms (Galina N. Ulianova), documenting the vicissitudes of the participation of Jewish businessmen in the commercial infrastructures of St. Petersburg (Sergei K. Lebedev, Pavel V. Lizunov), and telling the story of two important entrepreneurial and banking families, the Ginzburgs and the Poliakovs, and their role as public figures (Johannes Raschka, Iurii Petrov). In each of these very different articles, the ways in which individual actors negotiated the considerable limitations on physical movement, social advancement, and commercial success take center stage.

Germans come next, and introduce a different set of issues: Germans were foreigners or descended from foreigners, and likely to be voluntary settlers in the empire. The authors recreate the image of Germans in literature and business (Klaus Heller), a collective portrait of German large-scale entrepreneurs in St. Petersburg (Wolfgang Sartor), the role of Germans in the Moscow chemical industry (Iurii A. Petrov), and a sketch of the prominent Knoop family (Dittmar Dahlmann). There seems to be less emphasis on religion in this section, but the articles are replete with tactile detail.

We learn, for example, that marriage outside the ethnic group was relatively unlikely until the third generation; and that the Knoop family was able to forge a far-reaching network of international connections, building upon the empire they built in Russia. As Eric Lohr has also shown, German businessmen were thoroughly squeezed out of the economy in the course of World War I.

The Old Believers are relatively underrepresented in this volume, with one piece by Valerii V. Kerov. Kerov sets out to concretize the trope of Old Believers' propensity for commerce, documenting their commercial activity, and success, in various regions of the empire. In Moscow, for example, fully 75% of entrepreneurs and workers in the cotton industry professed the Old Belief. Kerov further argues that specific communal structures gradually gave way to individual and family entrepreneurship and proposes that certain ethical principles (among them the evolving image of the businessman or *khoziain*) in the belief system played into commercial success. Repressive legislation, while it might have been one stimulus for Old Believers to channel their energies into economic activity, was neither a decisive nor a unique factor.

While Radik R. Salikhov and Ramil' R. Khairutdinov examine the workings of Muslim (mostly Tatar) entrepreneurship in Kazan' with its significant Muslim population, Mikhail K. Shatsillo engages the minority Muslim communities of the imperial capitals. If Muslim entrepreneurship was a world apart even in the early nineteenth century, by the early twentieth Muslim traders and businessmen had become almost fully integrated into "mainstream" merchant networks, belonged to Russian guilds, and were able to influence the course of politics in their regions. Like Kerov, Salikhov and Khairutdinov address Weber's suggestion that religious minorities, because limited in their spiritual expression, tend to channel their energies into economic activity. Salikhov's examination of Islamic modernism and the construction of "new teaching" schools, particularly in Kazan, shows how reformers were able to shape their local environment without coming into conflict with the central government.

The present volume grew out of an extended Russian-German research project that culminated in January 2009, when participants gathered at Bad Honnef on the outskirts of Bonn to discuss entrepreneurship in the Russian Empire from 1815 to 1914, focusing on confessional and ethnic structures, local politics, charitable activities, and with a comparative glance at the German Empire over the same time period. *Protestanten und Altgläubige* is the second publication to result from this collaborative venture: an overlapping but distinct version in Russian, *Chastnoe predprinimatel'stvo v dorevoliutsionnoi Rossii: Etnokonfessional'naia struktura i regional'noe razvitie, XIX-nachalo XX v.*, came out with ROSSPEN in 2010. While some of the articles are precisely duplicated, in translation, others are new or substantially different. An interesting advantage of this double format is that, for example, a reader more interested in Old Believers can read Kerov's much longer piece—nearly a monograph, replete with archival materials, statistics, and personal stories—in the Russian version.

Capitalism, private entrepreneurship, and their history became a topic of near-universal fascination in Russia as the new economy struggled to find its sealegs in the 1990s, and took off in earnest in the first decade of the new millennium. *Protestanten und Altgläubige*, while a significant contribution to the blizzard of incredibly detailed archival scholarship on all matters commercial, stands apart in its attention to links with religion and ethnicity. The nineteenth-century Russian Empire emerges as a brilliant, interactive patchwork of cultures and communities, each with its strategies for commercial success and local political influence, in which individuals and families played the defining role. The bourgeoisie of the Russian empire is abundantly in evidence, rather than missing, weak, or apolitical, as Soviet-era historiography insisted.

Although, by now, neither empire, nor commerce, nor religious minority are neglected topics, their combination leaves plenty of room for exploration. This

important volume's broad scope and precision of documentation place the conversation on a high level. The book is dedicated to the memory of the much-beloved and highly influential St. Petersburg historian, Boris Vasil'evich Anan'ich, who did much to define this collective agenda and who died in 2015.

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Chosen Nation. Mennonites and Germany in the Global Era. By Benjamin W. Goossen. Princeton: Princeton University Press, 2017. xiv, 266 pp. Notes. Bibliography. Index. Illustrations. Photographs. Tables. Maps. \$49.50, hard bound. doi: 10.1017/slr.2018.169

Chosen Nation presents a sweeping history of Mennonites and Germany in what Benjamin Goossen calls a "Global Era," roughly the nineteenth and twentieth centuries. Though he focuses on Mennonites within Germany, Goossen also comments on Mennonites in Imperial Russia, the Soviet Union and, to a lesser degree, Paraguay, Brazil, Canada, and the Dutch East Indies.

Goossen uses such a vast landscape to consider the relationship between religion and nationalism, terms that he deems highly malleable. Nations, he writes, "are amorphous to the point of incoherence" (8), as are "faith formations" (6). In their place, Goossen is attracted to those who bypass the "vagaries of 'identity' altogether" (6) and focus more on a collectivism that is inherently dynamic and necessarily fragmentary (17). He believes that the investigation of Mennonites and Germany in "a Global Era" will allow us to better understand "the fluidity of group loyalty" (16).

Goossen also finds it almost impossible to define who Mennonites are, or how Mennonite identities changed over time. Mennonites emerged out of sixteenth century Anabaptism but he accepts that it was always "disunited in even basic principles" (7) and that its statements of faith were "multiple and contested." Goossen suggests that there is no core to who Mennonites are, at least no "core values"; all is merely process (212). Even "Christ's foundation" (212) is in constant flux, a claim he makes but does not investigate or substantiate.

With such a vast and indeterminate approach it will not surprise readers that his study struggles to attain an overall coherence, nor will readers find an overview of the book's argument in the introduction. Goossen first investigates how selected Mennonite leaders in the German lands and beyond responded to German unification. Here and elsewhere he is primarily interested in Mennonite "activists" (69), progressive leaders like Carl Harder, Hermann Mannhardt, and Hinrich van der Smissen who sought to create a broader pan-German Mennonitism within a pan-German nationalist mold. Leave aside the difficulty of knowing what terms like "progressive" and "conservative" mean within the great indeterminacy of Mennonite identities for Goossen, he is at his best in his portrayal of these Mennonite progressive "activists" within Germany proper.

Mennonites themselves, however, are rarely investigated, which is ironic given Goossen's stated commitment to collectivism. For example, we are told (71) that only a small fraction of the seventy-one Mennonite congregations in the new German Reich joined the Union of Mennonite Congregations, but the Mennonites in those seventy-one congregations are rarely given a voice. This lack of voice is particularly troublesome in his chapter on Ukrainian Mennonites during the Nazi invasion and Holocaust. His approach is best captured in the book's cover photo. What the reader