

Book Reviews

*Edited by Susan M. Schürer
Susquehanna University*

The Amish.

*By Donald B. Kraybill, Karen M. Johnson-Weiner, and Steven M. Nolt.
Baltimore: The Johns Hopkins University Press, 2013. 520 pp. \$29.95.*

Since the mid-twentieth century, the Amish have experienced unprecedented growth in number. In the same period, the group has continued its geographical expansion within the United States and Canada and has become internally more diverse. The resulting increased visibility has itself led to growing interest among the mainstream society and the scholarly community.

The volume under review is the result of research conducted among the Amish “over the past twenty-five years” (xi) and offers a comprehensive account of the history, culture, and society of the Amish in over five hundred pages. As the authors explain, their “research stands on the shoulders of John A. Hostetler’s *Amish Society*” (xi), which since its publication in 1963 has been considered the most comprehensive scholarly work on the Amish. The authors take great care to explain their findings in terms understandable to a general audience and yet position them repeatedly in current sociological theory. Short epigraphs at the beginning of each chapter and numerous quotations from Amish insiders throughout the book help the non-specialist to come to terms with a culture often seemingly contradictory and irrational. At the same time, references to the authors’ own and others’ more specialized studies, particularly in the endnotes, allow the specialist to follow the sociological framework. Throughout the book, the authors express a

certain degree of sympathy for, and acceptance of, the Amish ways, without, however, romanticizing a culture that deliberately chooses to separate itself from mainstream society.

In their preface, the authors raise the central question pursued in the book: “How has the Amish struggle with modernity modified their religious worldview, cultural patterns, social organization, and interaction with the outside world?” (xi). The answer, which is delivered in twenty-two chapters organized in five sections, enlightens the reader as much about the Amish themselves as it “illuminates mainstream culture in new and surprising ways” and “invites us to critically reflect on our own values and practices as well” (xii).

The first section, entitled “Roots,” explains the history of the Amish since their emergence in 1693 in Switzerland and Alsace under their namesake Jakob Ammann, detailing the early years in Europe and, starting in 1736, the immigration to, and subsequent expansion across, North America. Two construed cultural narratives on pages 16 to 18, one telling the Amish story and one telling the story of middle-class Americans, are particularly helpful to introduce the uninitiated reader to the Amish perspective.

The second section delivers the “Cultural Context.” In addition to the Bible, which prescribes discipleship and obedience as the twin “unchangeable truths’ of the Christian faith” (64), Amish life is governed by the so-called *Ordnung*, which may differ from community to community but is essential in providing “a blue-print for expected and forbidden behavior” (69). The authors repeatedly emphasize the importance of collectivism in Amish society as opposed to the individualism commonly found in mainstream Western society. The detailed description of the process used to determine Amish deacons and ministers serves to illustrate the importance of *Gelassenheit*, i.e., the unconditional acceptance of God’s will. The final chapter in this section describes the three foremost symbols of Amish identity, namely special dress, use of horse and buggy, and language. With regard to the latter, Amish people typically use three varieties, namely Pennsylvania German in the home domain, English at school and in their interactions with non-Amish, and an old variety of Standard German in religious texts.

Section III (“Social Organization”) turns the attention to various forms of social units and institutions. We learn about the wide array of “low” (more traditional and sectarian) and “high” (more liberal and mainstream-oriented) groups, from the conservative Swartzentrubers originating in eastern Ohio to the New Order Amish at the progressive end of the spectrum. The importance of the family as the smallest social unit and the “Gmay” (i.e., the twenty to forty Amish families forming a church district) are discussed in subsequent chapters. In the context of their discussion of gender, the authors call the

Amish society a “soft’ patriarchy” (194), in which males are dominant but “women’s agency is respected, affirmed, and operative.” As at some other occasions in the book (e.g., the final paragraph on page 170), this overly positive interpretation appears somewhat contrived and forced to a neutral reader, as if the authors felt compelled to justify the Amish way of life. Section III is rounded off by information on the Amish custom of “Rumspringa” (i.e., the time before adults are baptized and thus become official members of the church) and the education of Amish youth in parochial schools.

In Section IV (“External Ties”), the focus turns to the relationship with the surrounding mainstream society (called “the English” by the Amish themselves and throughout the book). The first chapter in this section nicely explains the general development of agriculture in the United States, but always through the Amish lens. As throughout the book, a multitude of quotations, all well documented in the endnotes, helps the reader understand the importance of farming for the Amish. The chapter on business describes the recent increase of Amish occupation outside of traditional farm work, exploring the complex ways in which this shift does and yet does not affect Amish lifestyle (307ff). Other issues examined include the Amish use of technology, attitudes toward modern medicine (Amish are exempted by law from the 2010 Patient Protection and Affordable Care Act because of their objection to accepting government aid [337]), relationships with the government, portrayal in the media, and tourism.

By looking forward to the future, the final section offers an excellent summary of the main issues explored in the book. The question at hand is how the Amish will fare in a world built more and more on technology (403). While the authors do not venture to give a definite answer (after all, the experts have been wrong before in their prediction of a speedy decline of the number of Amish [408]), they assume that the careful Amish negotiation with modernity will continue and will result in actual population increase and further growth in diversity (411-13). The typically decade-long lag of acceptance of new technology will continue to shield the Amish from adverse outside influence, a process protected by the First Amendment and supported by both the considerable Amish economic clout and growing admiration by the mainstream society.

The book is rounded off by two appendices on related groups (including the Mennonites) and key events in Amish history, thirty-five pages of endnotes (Why these could not be presented as reader-friendly footnotes in this day and age of computer-aided typesetting is beyond this reviewer), an extensive and up-to-date bibliography, and a useful index. Not a single typographical error was found in this carefully produced volume. The authors are to be congratulated on having produced a text that will for many years

be regarded as the standard reference work on the Amish. It includes just the right amount of information for a handbook, with plenty of references to more exhaustive treatments of selected topics. The authors take great care not to over-generalize their observations and to differentiate between the wide array of Amish subgroups. That they offer a clearly sympathetic view and avoid the hard questions until the very end of the book (Are the Amish “mere puppets of their culture”? Do they “squander human potential”? [418]), does not diminish the great value and importance of this volume

Mercer University

Achim Kopp

Why the Amish Sing: Songs of Solidarity and Identity.

By D. Rose Elder. Baltimore: Johns Hopkins University Press, 2014. 216 pp. \$39.95.

As the author correctly points out, little research on Amish music has been carried out over the last half century, and much of it is sorely in need of scholarly attention. This book goes a long way toward closing that gap. Notably, research in this study was conducted in Wayne and Holmes counties in northwestern Ohio. Though fieldwork among Amish settlements in Ohio can be compared to work conducted in other areas, Pennsylvania, Indiana, and, in my own case, Iowa, there will always be differences, and generalizations about behavior and practices, here their singing, among the Old Order Amish are to be avoided.

Even so, in part one the overall structure of Amish life is laid out with the authority of a trained sociologist. The author begins, of course, with a perfunctory chapter on “Who are the Amish?” and then quickly moves to address the topic of the book, “The Functions of Amish Singing.” In section two, she considers singing in childhood and adolescence, including several much neglected research topics: songs for infants—lullabies and children’s song—singing in school, and at youth sings. Part three deals with singing for worship, the one area that has received considerable attention in the past. It is here that D. Rose Elder takes on the most formidable task of Amish music, a case study of the *Loblued*. It is the one piece of music that transcends geography and time: *ALL* Amish communities sing this song as the second hymn of their worship service. The final section of the text presents the songs and their settings: weddings, funerals, daily life, and most interesting, a brief treatment of Amish singing in the twenty-first century. This last section demonstrates clearly that the Amish, in places other than in worship services, continue to

acquire both music and texts from outside of their communities, some merely playful, but others coming from more popular music, e.g., Doris Day's 1949 "There's a Bluebird on Your Windowsill" (73). These songs actually reflect continuing acquisitions, a practice reaching deep into Amish history.

The book concludes with three appendices, one giving additional musical examples, one devoted to the author's research methods, and one providing a brief history of studies of Amish music. Musicologists will appreciate the examples, ethno-musicologists will learn from the methodology, and all involved in Amish studies will find the summarization of past research helpful. Missing in this review of research, however, is Don Yoder's huge collection in the American Folklife Center at the Library of Congress. In fairness, his collection is not devoted specifically to Amish singing, but there is much there. Also, only brief reference is made to Alan Lomax' collection in the Folklife Center.

Elder offers us an excellent work on Amish songs of solidarity and identity, but there are two questionable matters here pertinent to all research on the Amish. First, there are places, very few, where the author seems to yield to the temptation to romanticize in descriptions of glowing faces and curious looks from the children, for example. Again, I emphasize my description as "very few." Second, with regard to the language of the Amish, Elder asserts somewhat confusingly "People who both sing and speak any language might be accurately classified as bilingual" (30). Yet, bilinguals speak two different languages, not the same language for two different modes of communication. Nor is music a different register. In her own treatment of true bilingualism, the author describes an occasion, while listening to children singing at school, in which one girl asks the teacher in Pennsylvania Dutch, "Why is she here?" He answers, "To listen to singing." "Does she understand us?" Another girl replies in English, "If we talk English" (63). Here as throughout the text the author refers to Pennsylvania Dutch as the language of the Amish, but offers little explanation of this colonial dialect, even though it is virtually ubiquitous. Reference is also made to High German (92) with only a clarification of its liturgical nature in the review of past studies (165). It is important to note, however, that the Amish are actually diglossic, their daily L language being Pennsylvania German and their H language being their version of Amish High German. If you add in their command of English, they are more accurately described as tri-glossic.

Elder describes the singing of worship songs as desultory (66) and says that children in some schools sing lugubriously (67), and goes so far as to say that "they do not sing cohesively but are dragging each other along, working out the tempo between them, . . ." (73). The term "dragging" is used several times to describe how singers are following the lead of a *Vorsinger*. I prefer

to describe the singing as extremely complex: *a capella* and *langsame Weise*, it is melismatic (several notes sung to one syllable of text) and represents a *contrafactum* (i.e., sung to the tune of). Because of melisma, one informant says it is important for singers to join in slowly, “staggering their breathing to produce a continuous sound” (108), while another singer says she takes “frequent breaths within one line, almost one for each word, . . .” (109). The point here is that assessing this kind of singing really requires sophisticated digital recording. Though that is impossible during the church service and extremely difficult in other settings, it can be done.

Iowa State University

James R. Dow

“Damn’d Dutch!” for the Union: Newspaper Accounts of the Civil War Published by Jacob Graf, *Hermanner Volksblatt*, Hermann, Missouri, 1860 to 1864.

Ed. by Joyce Schutt et al. Gasconade County, MO: Gasconade County Historical Society, 2014. x + 143 pages. \$15.00.

Missouri was the site of more Civil War battles and engagements than any other state besides Virginia and Tennessee. In fact, in 1861, the year the war began, nearly 45 percent of the fighting and a large number of the total casualties occurred in this state. In addition, Missouri provided nearly 200,000 troops to both sides of the war effort, which represented more soldiers in proportion to its population than any other state. Among these were some 31,000 Germans from Missouri serving in various units of the Union Army, accounting for about one-third of the total Union forces in the state. It is also well known that German volunteers accounted for a majority of the soldiers mustered in the first five regiments for the Union cause in St. Louis in spring 1861 in response to Lincoln’s call for 75,000 volunteers to put down the rebellion of the Southern states—largely from the local *Turnvereine*.

It can be no surprise then that a city as German—“in every respect”—as Hermann, Missouri, would be the focal point of much controversy during that struggle over the issue of slavery and a divided nation. The juxtaposition of a largely anti-slavery, anti-secessionist German population in the Hermann area and a more heavily “American” population just across the river, created a generally contentious situation that is very evident in editor Jacob Graf’s reporting of local news about the war in the German-language newspaper, *Das Hermanner Volksblatt*.

The city itself became a “battleground” during the fall 1864 Confederate

invasion of Missouri under General Sterling Price. Although the skirmish at Hermann on October 3, 1864, between Confederates under General John Marmaduke and some Home Guard units was relatively minor (Marmaduke reported “slight resistance” that was soon dispersed and the capture of one cannon), it is to this day reenacted as the “Battle of Hermann.”

To commemorate this heritage, the Gasconade County Historical Society has published a translation of selected news accounts from the *Hermanners Volksblatt* under the editorship of Jacob Graf spanning the time period from October 1860 to November 1864. The articles offer a fascinating account of the events of this era beginning with the presidential campaign of 1860 and the growing secession crisis and concluding with the aftermath of Price’s unsuccessful incursion into central Missouri in the fall of 1864.

Two examples from this volume will give the reader an idea of the type of commentary contained in this treasure trove of local history. The reaction of the German community of Hermann to the refusal of Missouri Governor Claiborne Jackson to supply Lincoln troops in April 1861 is highlighted in *Volksblatt* as follows:

Perhaps there will be found among the free men of Missouri a Tell for this Gessler. When the hour of decision strikes, the patriots will gather around their banner and smite this tyrant along with his hangmen into the dust. We must choose between total ruin of our welfare, vile servitude and tyranny, and even possible exile from our houses and homes, or vigorous resistance, yes, even war to death if necessary. (10)

Graf’s comments fomented treason—calling for the assassination of the governor just as Friedrich Schiller’s hero Wilhelm Tell had killed the Hapsburg overlord Gessler in the popular drama (John Wilkes Booth mentioned Tell/Gessler in his diary while being pursued following the assassination of Lincoln). Graf’s account of the “Battle of Hermann” in 1864 draws our attention to the terror experienced by the civilian population of Hermann during the Civil War:

The 3rd of October 1864 was for most of the inhabitants of Hermann a day of fear, surprise and unrest. That which was unexpected and which had been thought to be almost impossible became a reality; a rebel army stood at the city limits, occupied our hills, bombarded our hills and houses, marched through our streets and plundered our stores. (95)

For the interested reader, the articles in this volume open a fascinating window on the Civil War in a German ethnic community in central Missouri. Published during the 150th anniversary of the Civil War, *"Damn'd Dutch" for the Union* presents 42 articles from the local newspaper. The translation from the original German was made by Elmer Danuser of Hermann in the 1980s. The translated articles were compiled by Vernon Fricke in 1990. The editors of the published volume, Joyce Schutt, Julaine Cabot, Mary Kunstmann and Lois Puchta, reordered the compilation into a chronological order and edited the English translation for ease of reading while retaining the original meaning of the German articles. The 142-page book is fully footnoted and indexed and also includes an appendix with biographies of Graf and others as well as information from the later 19th century in Hermann. Several fold-out maps clarify the text. The footnotes include information not only about Civil War events and personalities generally but also about many local persons who became embroiled in the events of the war. The editors of this volume and the Gasconade County Historical Society are to be complimented for making these Jacob Graf articles about the Civil War in Hermann, Missouri, available to a larger readership.

University of Kansas

William D. Keel

Two Troubled Souls: An Eighteenth-Century Couple's Spiritual Journey in the Atlantic World.

By Aaron Spencer Fogleman. Chapel Hill: The University of North Carolina Press, 2013. 321 pp. \$39.95

In a January 1, 2006, essay in the *New York Times Magazine* titled "The Case for Contamination," the philosopher Kwame Anthony Appiah had this to say about human societies: "Living cultures do not evolve from purity into contamination; change is more a gradual transformation from one mixture to a new mixture, a process that usually takes place at some distance from rules and rulers, in the conversations that occur across cultural boundaries." Even a superficial look at countries as heterogeneous as the United States and as apparently homogeneous as, say, Iceland, underscore the fundamental truth of Appiah's view that all societies are both dynamic and hybrid. Especially readers of this yearbook will readily acknowledge the profound diversity, today and across time, of groups that are collectively referred to as "German-American." On a given fall Saturday, Wisconsinites of German ancestry may debate the relative merits of this year's Green Bay Packers lineup in Pomeranian, while

at the same moment a group of Amish in Kansas out for a shopping trip, chatting in their native Pennsylvania Dutch, might be discussing whether it would make more sense to stop at Subway or McDonald's for lunch.

The inherently dynamic and hybrid character of the "Atlantic World" in the eighteenth century is the focus of Aaron Spencer Fogleman's most recent engaging and elegantly written book. A historian at Northern Illinois University, Fogleman is the author of two previous, similarly important studies dealing with migration to America from mainly German-speaking Europe: *Hopeful Journeys: German Immigration, Settlement, and Political Culture in Colonial America, 1717-1775* (University of Pennsylvania Press, 1996) and *Jesus Is Female: Moravians and Radical Religion in Early America* (University of Pennsylvania Press, 2008). In the book under review here, Fogleman broadens the geographic scope of his study to include people from the four continents that comprised the Atlantic World in the colonial era: Europe, North America, South America, and Africa. At the same time, there are clear connections between *Troubled Souls* and Fogleman's two other books, including the fascinating question of gender in Moravian theology and life.

In the same way that a single picture may convey what a thousand or more words might, Fogleman explores the multicultural complexity of the Atlantic World through the prism of the life experiences of one married couple, Maria Barbara Knoll, who grew up in a German Lutheran family, and her husband, Jean-François Reynier, a Huguenot from French-speaking Switzerland. Both were religious seekers drawn to the Moravian Church, which became deeply involved with missionary work, especially among indigenous peoples in the Americas. Fogleman's study is thus an example of what is termed "microhistory." The narrative follows the life experiences of the Reyniers both in Europe and mainly the New World. Immediately after their marriage in 1740, which was arranged by the elders of the Moravian community at Marienborn in Wetteravia (Wetterau), located north of Frankfurt am Main, the two set off for a mission in Dutch Suriname. Jean-François had some experience as a medical practitioner and his skills were put to good use in the various places the couple lived. Maria Barbara developed expertise as a nurse, which complemented the practical work of her husband.

More important to the narrative, and to the larger significance of the Reyniers' experiences as a window onto the realities of life in the eighteenth-century Atlantic World, were the spiritual and personal characters of Maria and Jean-François as they faced the considerable challenges of both the external circumstances in which they found themselves and the difficulties of their marriage. Fogleman describes them aptly as "troubled souls." As two individuals who were drawn to the Moravian Church from different backgrounds, they brought with them a measure of religious zeal but also

independent streaks that almost inevitably set them on collision courses with some of those with whom they interacted, but especially with each other. Jean-François was particularly “troubled,” having left the relative comfort of his Swiss Protestant home for colonial America at the age of sixteen, spending some time in the communal society at Ephrata, Pennsylvania. After breaking with the group and suffering psychological distress, Reynier became associated with a Moravian mission in Georgia, which eventually brought him to the Moravian center at Marienborn (by way of England). There he was paired with Maria Barbara and they began their lives together, first in Suriname, then on the island of Saint Thomas in the Caribbean, and from there to North America, where they spent the rest of their fascinating but turbulent lives.

There is no doubt that the life experiences of the Reyniers were exceptional not only among their contemporaries born in Central Europe in the eighteenth century, but also for that subset of them who made the difficult decision to cross the Atlantic as immigrants. Although nearly all settlers from German lands and Switzerland in the New World identified themselves as Christians, the vast majority of them were affiliated with one of the two largest Protestant bodies, the Lutheran and Reformed churches. Moravians, together with members of other Pietist and Anabaptist groups, comprised only a small fraction of the total number of German-speaking immigrants to colonial North America. Yet in the same way that an exception can prove a rule, so do the (mis)adventures of Maria Barbara and Jean-François in close interaction with people from all major Atlantic cultural groups—indigenous people as well as those of African and European backgrounds—help us to understand of the fundamentally complex backdrop of the Atlantic World against which their lives were played out.

University of Wisconsin–Madison

Mark L. Loudon

Emigrant Paths: Encounters with 20th Century Swiss Americans.

Susann Bosshard-Kälin and Leo Schelbert. Washington: Swiss American Historical Society, 2013. 403 pp. \$25.00.

Emigrant Paths is an eclectic collection of short biographical and autobiographical narratives of sixteen twentieth-century Swiss American men who share varied stories about their emigration from Switzerland and the (re-) building of their lives in the United States. As the authors state in the preface, the present volume draws inspiration from their previous

work on twentieth century Swiss and Swiss American women: *spruchreif-Zeitzeuginnen erzählen: Frauenleben im Kanton Schwyz im 20. Jahrhundert* (Bosshard-Kälin and Hinshaw-Fischli, 2007) and *westwärts: Begegnungen mit Amerika-Schweizerinnen* (Bosshard-Kälin and Schelbert, 2009), which was also published in English by the Swiss American Historical Society as *Westward: Encounters with Swiss American Women* (Bosshard-Kälin and Schelbert, 2010).

They divided *Emigrant Paths* into two parts. In part one Bosshard-Kälin presents biographical sketches of nine Swiss American men whom she personally interviewed. For part two Schelbert selected seven autobiographical accounts, one of which was originally featured in the *Oregon Historical Quarterly* and others of which appeared in the journal for the Swiss American Historical Society, named *SAHS Review* after 1989 (v). With the exception of one American-born narrator of Swiss heritage, the rest of the men originated from various parts of Switzerland. They settled in diverse parts of the United States including: Colorado, Delaware, Illinois, Maryland, Michigan, New Jersey, New York, North Carolina, Ohio, and Wisconsin.

In the afterword to part two, Schelbert revisits the accounts by comparing where the men came from, their stories of emigration, and their experiences in the United States. Following the afterword is an appendix that contains lists of publications by several of the men featured in the volume. Schelbert then provides several tables of statistics to give some external context to the narratives in the volume, including statistics on immigration to the United States from Switzerland from 1900-2000, percentage of Swiss born individuals in the U.S. by decade from 1900-2000, statistics on Swiss immigration to various cities in the U.S., family income levels, formal education data, number of Americans with Swiss ancestry in 2007 and figures comparing Swiss populations by continent (376-80). Throughout the book, photos and portraits feature the men profiled.

In bringing together a range of personal narratives, Bosshard-Kälin and Schelbert succeed in giving readers an impressionistic mosaic of the lives and experiences of these Swiss German men. As indicated in the preface and the forwards to each section, the motivation behind bringing together these “portraits” and “sketches” was to allow glimpses into these individuals’ “personal self-understanding” (3, 127). While the volume is focused solely on Swiss Americans, it also encourage reflection on the experiences of individuals from other immigrant groups and should be of interest to anyone exploring immigration narratives.

Conrad Kain: Letters from a Wandering Mountain Guide, 1906–1933.

Edited with an Introduction by Zac Robinson. Translated by Maria and John Koch. Calgary: The University of Alberta Press, 2014. 468 pp. C\$ 34.95.

“It was always the delight in new experience and the longing for the new wonders and beauties of nature that drew him to faraway foreign lands The splendid colors of the sinking sun moved him most powerfully: the magnificent sunset in the Dauphiné, the rich colors of the setting sun in the Red Sea, and the subterranean splendor of ice domes in the Canadian Rockies.” Thus the Viennese Amalie Malek (1871–1941) characterized her life-long friend, the Austrian-Canadian mountain guide Conrad Kain, in a 1934 obituary of the *Deutsch-Österreichische Alpen Verein*. He was born 10 August 1883 at Nasswald in Lower Austria, and died on 2 February 1934 at Cranbrook in British Columbia. Malek’s assessment is reflected manifold in Zac Robinson’s expert edition of Kain’s letters to her. They are rich in detail not only about his travels and climbs in the European, Siberian, Canadian, and New Zealand mountain ranges that involved staggering heights, immense walls of rock, steep glacier fields, icy crests, as well as sudden storms, rockslides, and avalanches. The letters also reflect the inner experience and yearnings of this mountain guide and are testimony to a lasting friendship that was dedicated but not meddling, loving but not intimate, trusting but without demands. The edition of these letters complements Kain’s autobiography *Where the Clouds Can Go*, edited by J. Monroe Thorington and first published in 1935 and again in 1979 by the American Alpine Club of New York, in 1954 reissued by the Charles T. Branford Company of Boston and in 2011 by the Rocky Mountain Books of Calgary.

The book under review that presents Kain’s letters to Malek—hers seem out of reach—opens with an elegant foreword by Chic Scott that profiles Kain as “a master of rock and a master of ice” and as “one of the world’s greatest guides in the early decades of the twentieth century” (ix). The mountaineer was not only a gifted climber and masterful guide, Scott asserts, but also personable, dedicated, and serene as well as committed to the safety and well-being of those in his charge. Kain wondered in a letter of 12 March 1909, “How hundreds of people entrusted me their lives” and further observed that “among them, there were so many good ones, and also ungrateful ones, who estimated their life in millions and mine in only a few pennies. But I will nevertheless remain true to my profession” (43).

After Scott’s Foreword, editor Zac Robinson offers an “Introduction. Letters from the Archives” (xxi–xxxvii) that describes their provenance. He stresses that these documents are more than simply immigrant letters, reflecting not only an unusual and lasting friendship between an upper

class Viennese woman and a working class mountain guide, stone cutter, woodsman, hunter, and farmer, but also highlighting an important phase of the human ascent of some of the highest and most challenging peaks on the planet.

The book is enriched by fifty archival photographs mainly of mountains and people as well as by three helpful maps (xvi–xix). The 143 letters are amply annotated and date from 8 November 1906 to 13 June 1933. They are divided into four parts: “A Young Guide in Europe, 1906–1909,” presenting the letters 1 to 30 (1–54); “Your Friend in the Western [Canadian] Woods,” with the letters 31 to 63 (56–171); “The Wanderer,” containing the letters 64a to 124 (172–352), and “With Greetings from Wilmer, 1920–1933,” giving the letters numbered 125 to 142 (354–420). Finally, Don Bourdon, archivist at the Archives and Library at White Museum of the Canadian Rockies in Banff, details in an epilogue how Kain’s letters had finally surfaced and found their way to their proper depository. A rich bibliography and (perhaps a too detailed) index conclude this valuable source edition. As is proper for a documentary, the Koch’s translation seems to have intended faithfulness to the letters’ prose rather than striving for stylistic elegance.

Conrad Kain stands in a long line of mountaineers. Perhaps one of his oldest precursors was “Ötzi, the Iceman” of some five thousand years ago, whose well preserved skeleton was discovered in 1991 north of Bolzano in the South Tyrol at a height of 10,350 feet or 3,210 meters. Throughout the ages, it seems, people have scaled some of the highest mountains as is documented for the Andes or the Pyrenees. In Western culture, mountaineering as a sport that was supported by professional guides had come to its own in the second part of the nineteenth century and lasted in its personality-based form, as Conrad Kain’s letters document, into the twentieth. Alpinism had also become global as highlighted by his journeys and climbs in Siberia, North America, Western Europe, and New Zealand. Reading these letters puts a wonderfully human face on an Austrian mountain guide’s achievements and reveals as well his craft’s challenges, defeats, and glories.

University of Illinois at Chicago

Leo Schelbert

“Escape to Life”: German Intellectuals in New York: A Compendium on Exile after 1933.

Edited by Eckart Goebel and Sigrid Weigel. Berlin: De Gruyter, 2012. 553 pp. \$182.00.

This collection of essays grew out of a conference organized by the German Department of New York University and the Berlin Center for Literary and Cultural Research in the fall of 2010 to highlight NYU’s long-standing support of German writers. Not only do these 28 chapters demonstrate that the literary exchange between Manhattan and Berlin continues with wit, insight and style, they are also a testimony to the success of the NYU German department.

Even if you spent your life listening to stories of German-Jewish émigrés in New York City, you will still find this book fascinating; and if you have not, then a wealth of information awaits. Since the days of pure theory are gone, the essays provide, correspondingly, a fine balance of intellectual and biographical history. The book’s tone is matter-of-fact and understated while the wider historical narrative is presumed familiar to the reader. Well-told and perhaps familiar tales are recounted in the context of our present day. The essays refrain from setting a tragic tone—poignant notes are played but only briefly—but also refrain from offering a celebration of American immigration. By concentrating on individuals, the essays avoid sweeping generalizations about the landing in New York. Instead, each chapter offers a sharp analysis for each émigré of the path to New York, the conditions of exile, the insights of exiles, and the building of political and critical points of view.

The editors have done a superb job of drawing together their many high-quality contributions, and of having them all, by and large, follow a similar format. With the exception of Theodor Adorno and Hannah Arendt, each exile receives a single essay. While this might seem to put tremendous weight on individual contributions, the authors do not attempt a grand summary of their subjects, but rather focus on specific details or single passages from a book, treating them as telltale markers in the person’s intellectual life. Two historical figures who never arrived in New York are also included (Walter Benjamin and Vilém Flusser) to remind us of the fates that awaited other refugees. At every point, exile is presented as an intellectual question. Even when merely washing dishes to survive, the émigrés are always presented as they reflect upon their condition.

The book begins with one who did not make it over, Walter Benjamin, and while this story has been recounted often, it is still a wonder to of Gretel Adorno’s attempts to entice Benjamin over the ocean by describing the surrealistic things one stumbles across in Manhattan. As the next essay

comparing Adorno with Edward Said burrows into their mutual dialectical critiques, we are reminded that exile in New York has an on-going history extending into the present and that, even as these essays concentrate on one historic group, they allow us to reflect on the writers living now across the five boroughs, who are also reworking their own expulsions. Writing was by no means the only medium through which the experience of exile was described. Many of the essays focus on how the émigrés participated in and reacted to television interviews, radio broadcasts and magazine photographs. Some of their responses were misguided so that they revealed the obvious difference between academic *Bildung* and American popular politics, for example, Arendt's inexperienced analysis of the civil rights movement. Yet Flusser developed his own media theory from the recognition that expulsion from Europe also meant that old humanists were now being thrown into a technological world that they hardly understood. Everyone struggled to learn English, and the many contributions here show that their careers depended upon the degree to which they found their footing in New York. Finding their way into the English publishing world sometimes meant translating their own work back and forth between English and German, as Hannah Arendt never stopped doing. The individual decisions to write solely in English or to translate from German defined the exiles' careers. Bad advice was sometimes happily ignored, as when Leo Spitzer wrote to Erich Auerbach that he should not bother translating *Mimesis* into English. Some writers were quite comfortable in English, such as Oskar Maria Graf on the Upper West Side, yet they never stopped writing in German.

One important goal of the volume is to call attention to German-Jewish émigrés who have been over shadowed without quite having been forgotten. Several essays strive to re-establish the standing of the Frankfurt School's complete line-up. Leo Lowenthal and Max Horkheimer are given detailed treatments intended to bring out their voices as representatives of the Institute for Social Research. Yet even as Horkheimer is given the limelight for a chapter, his work is measured by how it compares to Adorno's. Despite this special attention to his theoretical work, however, the volume can not shake off Horkheimer's reputation as an impresario for German-Jewish critics, especially when it appears, a few chapters later, that he encouraged Siegfried Kracauer to write a history of Weimar Cinema.

Some of the subjects took the opportunity to return to Germany, such as Ernst Bloch, who accepted a professorship in Leipzig, to find himself later only by chance in the west as the Wall went up. Bloch was probably too old to learn English well, yet he was not the only one who lived in his own German universe, nor the sole refugee about whom it could be quipped, as Hans Meyer did about Bloch: "I always had my doubts whether he ever realized

that people didn't speak German in Massachusetts." Hermann Broch kept writing his masterpiece, *The Death of Virgil*, in German even as he grew to admire deeply the workings of American democratic institutions. The Mann family is represented by three essays on Erika, Klaus and their father, Thomas, each underscoring the tenuousness of exiled life, even as the Nobel laureate was standing in publically for classical German culture. There is much more wonderful material in this volume, which concludes with a collection of Fred Stein's black and white photographic portraits of the subjects.

Unlike many academic studies that narrowly define their topic, *Escape to Life* provides a complete presentation of German-Jewish exiles and their responses to life in New York City. The essays are learned and succinct, indeed a pleasure to read.

The Penn State University

Daniel Leonhard Purdy

Das deutsche New York: Eine Spurensuche.

Von Ilona Stölken. Leipzig: Lehmanns Verlag, 2013. 320 Seiten. € 30.90.

Drei Jahre nach Veröffentlichung ihres mit Thomas Fitschen herausgegebenen Stadtführers *New York's German Past* (siehe *Yearbook of German-American Studies*, vol. 45) hat Ilona Stölken in eigener Regie ihren großformatigen Bildband zur Geschichte der deutschen Einwanderer und ihrer New Yorker Nachfahren vorgelegt. Obwohl reich und sinnvoll illustriert, ist dieser Band mehr als ein *coffee table book*. Bewusst wurden für den jeweiligen Zeitabschnitt zeitgenössische Abbildungen gewählt, häufig aus *Frank Leslie's Illustrated Newspaper* für das 19. Jahrhundert, den zahlenmäßig stärksten Abschnitt der Einwanderung aus Deutschland.

Beginnend im südöstlichen Teil Manhattans, der Lower East Side (früher auch: *Kleindeutschland*), folgt die historische Darstellung der Abwanderung des deutschen Elements in nördlichere Umgebungen und andere Stadtteile (boroughs) wie Brooklyn und Queens. Die Bewältigung des umfangreichen Materials und der oft bewegten Geschichte der Deutschamerikaner in New York trägt sowohl der soziologischen Zusammenhänge als auch zahlreicher individueller Biografien Rechnung, zumal wenn es sich um eindrucksvolle Erfolgsgeschichten handelt. Während jüdische Einwanderer aus Deutschland im Finanzwesen (Joseph Seligmann, Heinrich Lehmann, Mark Goldman, Joseph Sachs, Salomon Loeb, Jacob Schiff, August Belmont, d.h. Schönberg, et al.) und als Kaufhausbesitzer (die Gebrüder Altman, Stern, Ehrlich, Straus, et al.) erfolgreich waren, erreichten nichtjüdische Immigranten aus deutschen

Landen vorwiegend (aber nicht ausschließlich) als Bierbrauer Millionärstatus (Friedrich und Maximilian Schaefer, George Ehret, Jacob Ruppert, George Ringle, Samuel Liebmann, et al.). Besondere Verdienste um die Verbreitung und Pflege der klassischen Musik erlangten sowohl Klavierbauer (Steinway & Söhne, Gebrüder Decker, Ernst Gabler, et al.) als auch ausübende Musiker und Dirigenten wie Theodore Thomas und Leopold Damrosch.

Da dieser Band rechtzeitig zum 100. Jahrestag des Ausbruchs des Ersten Weltkriegs vorlag und dieser gigantische Konflikt einschneidende Konsequenzen für alle Deutschamerikaner--nicht nur in New York--hatte, sei an dieser Stelle kurz auf das weitere Schicksal dieser ethnischen Gruppe hingewiesen. Der deutsche Militär-Erfolg gegen Frankreich (1871) und die Reichsgründung mit dem König von Preußen als deutschem Kaiser waren offenbar den Machern der auf Bismarck folgenden neuen Außenpolitik zu Kopf gestiegen, was Befremden und Missfallen auf amerikanischer Seite zur Folge hatte--obgleich Preußen zu den ersten europäischen Ländern gehört, welche die Vereinigten Staaten anerkannt hatten (unter Friedrich dem Großen war 1785 ein Freundschafts- und Handelsvertrag mit den USA abgeschlossen worden).

Zwar erklärte Präsident Woodrow Wilson bei Ausbruch des Ersten Weltkriegs die USA für neutral, versorgte aber heimlich England mit Kriegsmaterial. Der Vorwand der Regierung Wilson für den Eintritt in den Krieg gegen Deutschland war das von den Engländern abgefangene sog. Zimmermann-Telegramm, in welchem 1917 der deutsche Botschafter in Mexiko von Berlin aus angewiesen wurde, sich bei der mexikanischen Regierung wegen eines Bündnisses mit Deutschland zu erkundigen, für den Fall, dass die USA in den Krieg gegen Deutschland eintreten. Sollte es zu einem Sieg der auf diese Weise Verbündeten kommen, würde Mexiko seine einst an die USA verlorenen Gebiete zurückerhalten. Nun ist solch eine D marche bzw. diplomatische Anfrage eigentlich kein Grund f r eine Kriegserkl rung, aber der Regierung Wilson kam diese Initiative gerade recht, zumal 1915 bei der Versenkung des englischen Ozeandampfers *Lusitania* durch ein deutsches U-Boot  ber 1000 Passagiere ihr Leben lassen mussten, darunter 128 Amerikaner. Die Stimmung im Lande war somit alles andere als deutschfreundlich. Der weitere Verlauf der deutsch-amerikanischen Beziehungen zu Beginn des 20. Jahrhunderts ist weitgehend bekannt. Dass der Zweite Weltkrieg und die bis dahin unvorstellbaren Verbrechen des NS-Regimes dem Image des deutschen Elements in Amerika irreparablen Schaden zugef gt haben, bedarf keiner weiteren Erkl rung.

Die Herausgeberin dieses Bands, der als Lesebuch ebenso faszinierend ist wie als Bilderbuch, tr gt denn auch des Schicksals der deutschj dischen Emigranten Rechnung, die als Verfolgte des NS-Regimes den schwierigen

Weg nach New York schafften. Vertreter der Exilliteratur fanden ebenso wie die Exilzeitschrift *Aufbau* Berücksichtigung in Stölkens Untersuchung. Rund siebenzig Jahre nach Ende des Zweiten, über 100 Jahre nach Beginn des Ersten Weltkriegs ist der Autorin nicht nur eine wichtige Spurensicherung gelungen, sondern auch ein vorsichtig hoffnungsvoller, leicht nostalgischer Ausblick auf die Zukunft des ehemals *Kleindeutschland* genannten New Yorker Stadtviertels.

Point Pleasant, New Jersey

Gert Niers

The Steerage and Alfred Stieglitz.

By Jason Francisco and Elizabeth Anne McCauley: Berkeley: University of California Press, 2012. 152 pp. \$24.95.

George Ohr: Sophisticate and Rube.

By Ellen J. Lippert: Jackson: University Press of Mississippi, 2013. 240 pp. \$40.00.

At first glance, texts centered on the life and work of eccentric, late nineteenth-century potter George Ohr and the life and now iconic image *The Steerage* of photographer Alfred Stieglitz may seem an odd choice for a single book review. However, a closer look at the life and times of these individuals suggest the subtle similarities in their approaches to art-making, their experiences as German immigrants, and their attempts at self-promotion. Despite quite different levels of recognition and contemporary success, both men dedicated their lives to work in media, which, at the time, fit outside the purview of traditional definitions of fine art. Both also sought recognition for a body of work that, while technically masterful, had more in common with the tendencies of avant-garde art production. As artists, they hoped to raise their chosen media to greater recognition as more than simply craft or mechanical documentation. Authors Jason Francisco and Elizabeth Anne McCauley (on Stieglitz) and Ellen J. Lippert (on Ohr) provide readers with fairly successful accounts that blend seamlessly the traditional monographic biography with an assessment of the varied impacts of the art world and contemporary cultural events on the work of the respective artists. Nevertheless, each work has its problems and neither can claim to provide the definitive text on its subject.

In *"The Steerage" and Alfred Stieglitz*, Francisco, a photographer, and McCauley, a photo historian, provide two divergent readings of Stieglitz's

most well-known photograph, *The Steerage* (1907) and Stieglitz's own writings on the image. Both scholars take as their starting point Stieglitz's 1942 retelling of the events surrounding the making of the image, "How *The Steerage* Happened," first published in the journal *Twice a Year*—and reprinted in Anthony W. Lee's introduction to the text. In his account, Stieglitz spins a tale of the moment of creating the now celebrated photograph and the later *aha*-moment in the dark room. More importantly, Stieglitz, full of ego and bravado, highlights the surety he felt, despite initial disinterest in the work, that *this* was the photograph that best encapsulated his career. But, with this start point established, Francisco and McCauley write radically different assessments and understandings of the photograph. In the end, neither seems more successful than the other. Rather, their analysis suggests the true importance of the image, regardless of Stieglitz's brash self-promotion, and the need for intense re-readings of a photograph that is now a standard in histories of the photographic medium.

For readers of this yearbook, McCauley's essay, "The Making of a Modernist Myth," is perhaps of greatest interest. To start, she teases apart Stieglitz's narrative of the events on board the Kaiser Wilhelm II that fateful day in 1907, and she seeks to understand these events within a larger account of Stieglitz's time onboard the ship. McCauley argues that Stieglitz's self-described moment of *kismet*—happening upon the view of the steerage class and fitfully running back to his quarters to retrieve his camera and somehow, almost magically it seems, capturing this perfect image—was not so original. She compares the work to other images from this same trip, all rather trite documents of family and friends and goes even further to suggest that the once-in-a-lifetime photo was in fact unoriginal, dredging up a 1904 photograph that Stieglitz had shot of the steerage class on an earlier passage aboard the same ship.

The bulk of the essay seeks to understand this photograph within the complicated history of Stieglitz's own immigrant past, his beliefs about immigration, and wider political and cultural understandings of immigration in the early decades of the twentieth century. McCauley provides a well-researched account of other similar imagery of the immigrant experience and a rehashing of the history of passage and the so-called immigration problem of the era, all of which Stieglitz had certainly read about in the headlines of the era. In her retelling of Stieglitz's own experiences with immigration she paints a picture of a man that was not only alienated from his family but also deeply in denial of his own Jewishness, a choice she suggests was a means to better acclimate himself to the American experience. Along this line of analysis, then, the photograph serves as a document of Stieglitz's troubled sense of identity, a photograph that, despite the acknowledged formal achievements

in the realm of straight photography, cannot be separated from its subject. As such, *The Steerage* is a romanticized image of a people who Stieglitz so desperately wanted to join but also chose openly to ignore.

McCauley less successfully goes on to track to other lines of inquiry including an all too brief, and perhaps misplaced, analysis of Stieglitz's repeated attempts in the years following the making of the photograph to insert the image into a history and understanding of modernist art tendencies. While such an inclusion certainly fits within the essay's primary aim of unravelling Stieglitz's self-created mythos for the photograph, this reader would have been pleased with a more thorough account of the image as a document of immigration. The author does highlight the ways in which Stieglitz manipulated our reading and understanding of *The Steerage*. But, her study feels too brief, as though it deserves a whole text rather than this essay-length investigation. If nothing else, this shortcoming suggests the seemingly endless lines of analysis and inquiry offered up by a single photograph.

Francisco's essay, "The Prismatic Fragment" offers a much more theoretical investigation into Stieglitz's explanations of *The Steerage*. Borrowing heavily from the ideas of French theorist Henri Bergson, Francisco argues for an aesthetic definition of the role and purpose of photography. In doing so, he highlights the interplay between Stieglitz's authorial voice and what he terms the silent image. In this assessment, the author attempts to define what exactly great photographs do and how exactly they come to be made, all using *The Steerage* as a case study of sorts. While his efforts here are notable, and this line of investigation certainly works well in a text dedicated to the extrapolation of Stieglitz's own writings on the photograph, there is also a sense that such an investigation and such an argument could be made about a whole host of photographs and that the focus on *The Steerage* is of less overall importance. Such conclusions become even more apparent toward the end of Francisco's essay when he admirably compares the iconic photograph to other less remembered but equally estimable photographs by the artist. Francisco does, however, deserve commendation for his ability to bring his own eye as a photographer and his inherent understanding of the media as a practitioner into his assessment. In the end, his essay seems to condone the same mythos of the photograph that McCauley has so deliciously picked apart.

Following a large national touring exhibition (*Ohr Rising: The Emergence of an American Master 2007-2010*) and the 2010 opening of the Ohr-O'Keefe Museum of Art in Biloxi, Mississippi, George Ohr has seen a scholarly and exhibitionary resurgence as curators and historians look to analyze the work of this admittedly eccentric, Biloxi-based art potter. In her introduction to *George Ohr: Sophisticate and Rube*, art historian, Ellen J. Lippert, remarks upon this growing body of scholarship and notes a consistent portrayal of

the artist as an outsider craft prophet. Lippert hopes to sidestep claims of otherworldly or even unfounded talent and instead endeavors to root Ohr's art production within a contemporary context, revealing the ways in which the culture and ideologies of the Gilded Age shaped the artist and his work. Moreover, Lippert contends that much of Ohr's wild personality was not, in fact, the mad ravings of some stereotypical impassioned artist, but instead the shrewd decisions of an active self-promoter and mythologizer.

Lippert most excels in teasing apart this mythos of Ohr, hoping to complicate the art community's facile labeling of the artist as a peculiar, provincial artisan. Early in the book, she analyzes the available primary documents, striking on the ways in which contemporary critics and Ohr himself emphasized and even invented his persona. In the remainder of part one of the text, Lippert looks to understand the multiple modes for understanding both Ohr the man and his art. A chapter analyzing Ohr's participation in eight world's fairs between 1884 and 1904 is especially successful. Here, the author highlights the double benefit of the fairs to the artist, showing not only the way in which the fair served as a venue to highlight Ohr's special talents but also the ways in which artistic trends on display played an equivalent role in the shaping of Ohr's approach to art-making and self-promotion. Other chapters look at a range of additional cultural influences on Ohr, including highly convincing analyses of Ohr as a "southern character" and his specific identity within the community of Biloxi as well as Ohr's commitment to socialist causes and politics. Other chapters that analyze, for example, the artist's engagement with the writings of Omar Khayyám or a comparison to other notorious self-promoters (James McNeill Whistler in the art world and P.T. Barnum in culture at large) are less convincing. It should also be noted that little overall attention is paid to Ohr's immigrant identity and the impact of his strong German cultural heritage on his work; however, the text provides a compelling and multifaceted look at the artist's life. And, at the end of the first part of the text—which it should be noted takes up more than two-thirds of the total monograph—the reader has gained a complex understanding of the influences of culture on the artist and his work.

In part two of her text, Lippert turns to the pottery, hoping to understand Ohr's methods and approaches to form. This section is undeservedly brief. Lippert does manage to contextualize Ohr's work within a greater history of pottery production at the turn of the twentieth century, often highlighting the ways in which Ohr's work not only demonstrates some shared tendencies with potters working at the time but also eludes easy classification. However, what is notably missing is a clear formal analysis of individual works, a hallmark of the art historical monograph. The text's poor quality of image reproduction

is also disappointing and makes for an overall incomplete discussion of Ohr's pottery.

As both these texts prove, artists such as Stieglitz and Ohr are as much creators of art work as they are their own particular legacies. These two valuable texts provide a historical context for such invention and self-promotion. In the end, while neither text is without short-comings, they both insist that the artist is not the product of some imaginary font of creative inspiration but rather the product of his own life and times.

Susquehanna University

Ashley L. Busby

“Das ist unsere Party:” HipHop in der DDR.

Leonard Schmieding. Vol. 51 of Transatlantische Historische Studien edited by Hartmut Berghoff, Mischa Honeck and Britta Waldschmidt-Nelson. Stuttgart: Franz Steiner Verlag, 2014. 267 pp. €49.00.

Leonard Schmieding's "Das ist unsere Party:" *HipHop in der DDR*—a follow-up on his dissertation—offers the first comprehensive overview and analysis of the HipHop movement in the 1980s in the German Democratic Republic. Through case studies and interviews, the publication (a rather pleasant read) covers the movement's four pillars: Breakdance (B-Boying), Rap (MCing), DJing, and Graffiti in the cities of Dessau, Radebeul, Dresden, Berlin, and others. It compiles material by Nico Raschnik (2006 documentary *Here We Come*), Reno Rössel (2013 HipHop exhibition *The Early Days*), and HipHoppers such as *Kretsch*, *Simo*, *DJ Opossum*, and *Electric Beat Crew* as well as documents from well-known archival sources such as the Federal Archives in Berlin or the *Stasi* archives. Schmieding provides the reader with a long-needed and extensive analysis of the points of contention between the GDR HipHop movement and the state apparatus. This analysis demonstrates the manner in which a culture was fostered that conformed to state ideology to a certain degree but offered, at the same time, a space where criticism against the state could be voiced.

In his introduction, Schmieding covers the origins, functions, and developments of HipHop in New York City in the 1970s, which offers the reader background to understand his four theses about GDR HipHop. First, through HipHop, the GDR youth was able to engage by proxy in the black culture movement of the United States that was part of a global culture. This fostered the process of Americanization and *Afroamerikanophilie* in East Germany. For GDR teenagers, the Bronx turned into a utopia that

helped them to flee their walled-in country without physically leaving. Second, and surprisingly, both the government and the youth movement saw Afro-Americans as allies since political officials utilized their “solidarity” to support the international class struggle against capitalist exploitation. Third, Schmieding argues convincingly that the youth’s protest cannot be considered dissidence or political opposition, but that it nevertheless contributed to a generalized though often subtle criticism against censorship, surveillance, and political discipline within the society. Fourth, these governmental measures actually failed when it came to the HipHop culture due to a lack of cooperation and communication between the individual state institutions, the same failure that eventually contributed to the collapse of the state.

Chapter one examines how West German radio, television, and film—especially the 1984 HipHop movie *Beat Street*—were distributed to East German teenagers. These then tried to imitate what they saw. They made their own clothing that resembled U.S. brands (pictures in the back of the book illustrate those nicely), practiced their dance moves at home, in pedestrian zones, and clubs, and mixed music from New York City HipHop artists with their own lyrics and sounds. This chapter also includes a thorough analysis of *Beat Street*—a movie whose distribution the GDR government actually supported because of its entertainment and educational value in support of anti-capitalist goals (and, significantly, because the GDR made more money through ticket sales of Western movies than with their own productions).

The second chapter discusses the official view of HipHop—especially Breakdance—as a “second culture,” a counterweight to bourgeois culture, which they tried to present as socially acceptable. Schmieding argues that when it became obvious, however, that the state could not coerce HipHop artists to support its political goals, the state oscillated between supporting and condemning HipHop. This brought governmental institutions into conflict with each other. Their strategies went from disciplining the artists with a system of official classification (*Stufen*), to appropriating artists to their own ends (e.g., to perform at state celebrations or to work as IMs for the *Stasi*), to policing and prosecuting individuals and groups. At the same time, the youth radio station *DT 64* provided teenagers with musical input from the United States and with information about GDR HipHop events through the show *Vibrationen* that actually kept the artists well-connected to each other.

In the third chapter, the reader finds five case studies that explain how different artists appropriated HipHop for their needs and how the state apparatus reacted to them. The Leipzig Breakdance workshop initiated a national movement that benefitted from cooperation with the state while offering a space for teens to criticize the state’s control over the arts. The Breakdance and Graffiti group *Crazy 7* from Rostock engaged with cultural

officials, but soon found their strategies ineffective as they attracted negative attention from the *Stasi*. Similar things happened to the B-Boys *Melodic Dancer* in Stralsund. The next case study focuses on fashion and graffiti—areas of self-expression that the state apparatus wished to criminalize but could hardly control. Lastly, Schmieding explains how the Dresden rapper *TJ Big Blaster Electric Boogie* used his texts completely outside of state control as a mouthpiece against socialism. Here, Schmieding refers to the *Universal HipHop Family* that the rapper wanted to found, which was supposed to function as an umbrella association for GDR HipHop artists against the traditions in the GDR. *Electric Boogie's* lyrics can also be found in German translation in the appendix of the book.

Schmieding's book provides scholars with thoroughly researched and well-organized material about the HipHop movement in the GDR. It is also an excellent evening read for music fans or any reader interested in the artistic movements in the GDR. Schmieding could help those readers who are fairly unfamiliar with HipHop terms, however, by explaining words such as Sampling, Boasting, or Dissing much earlier in his text. Especially the term *Erosionsnarrativ* remains vague until the end. Unclear is also whether or not the image that GDR teens had of the United States and its HipHop movement was an actual reality in the United States of the 1980s. Schmieding rarely takes the reader out of the *Beat Street* world or the 1985 accounts by SED theater scholar Erhard Ertel about HipHop culture. It would be interesting to see how accurate those versions actually were.

The Penn State University

Juliane Schicker

Erziehung im Kollegienhaus: Reformbestrebungen an den deutschen Universitäten der amerikanischen Besatzungszone 1945-1960.

By Konstantin von Freytag-Loringhoven. Stuttgart: Franz Steiner Verlag, 2012. 608 pp. €82.00.

The reviewed tome is a comprehensive study of “*Kollegienhäuser*,” dormitories and common student residential areas used during the immediate post-World War II period, primarily in the American zones of occupation, to educate German students in citizenship and character (*Erziehung*) and to promote research and teaching (*Forschung und Lehre*). The rather ponderous work examines, first, the sources for the conceptualization of university reform, particularly regarding character building. Second, it approaches the

broad topic of how the American occupying force influenced attempts for reform.

The first section discusses the concepts behind educational development including the historical background of the university's mission in Germany and the United States from the beginning of the nineteenth century to 1945. The second section examines the demand for character building in the debate surrounding higher education reform in the immediate post-war period. This includes an examination of the pre-conditions for American higher education policy in occupied Germany after 1945 along with a look at the proponents of *Kollegienhäuser* who strongly influenced the reform debate of the 1950s. Finally in the third section, the author presents four examples: Frankfurt am Main, Heidelberg, Marburg, and Berlin. It is noted that *Kollegienhäuser* reflected the American model in the French and British zones of occupation as well. The diametrically opposite development of higher education in the totalitarian socialist Soviet zone of occupation is only occasionally referred to as a contrasting element.

The process of education was conceived as going far beyond the narrow parameters of a systematic acquisition of subject knowledge, although there were certainly institutions based on the principle of pure research and the idea of a "*Gelehrtenrepublik*" such as the Max Planck Gesellschaft, which paralleled institutions like the Institute for Advanced Study at Princeton University. As the author points out, there is a history of debate over the role of the university and its peripheral functions, such as fraternities, common dwellings with subject or training specific themes, and purely research oriented institutions. The Humboldtian idea of the virtual unity of research and teaching had already hit headwinds in the need to train competent functionaries for state bureaucracies, e.g., in Humboldt's own Prussia. Also the emphasis on research and knowledge alone left students to seek socialization in other organizations such as the fraternities and the "Corps" of the time. In the period after World War I with its severe economic distress, student numbers actually increased although their living conditions were difficult and the *Studentenwerk* had much responsibility to help. *Studentenhäuser* with cafeteria and common rooms were important and brought students in common circumstances together. Self-help and self-rule became the predominant model.

Interestingly, the Nazi-Student Bund, already in place before 1933, was very well organized, presented itself as modern and revolutionary, and grew in strength and a certain brutality against other groups. This was often answered by the communist-organized student groups. The university student scene paralleled the greater society. The Nazis made use of student living quarters in their own fashion to develop adherence to Nazi precepts and to undermine the self-administration of the groups.

Ultimately the debate and creation/rejection of *Kollegienhäuser* emerged along traditional German concepts of university functions—on the one hand, “Learning through Science” (*Bildung durch Wissenschaft*) with its individualistic orientation, on the other, the belief that the university should build character by having students live and work together. The former, scientific and individualistic, tended to gain the upper hand as time passed but Max Horkheimer and Theodor Litt brought the traditional humanistic value of *Bildung* to the fore in the early fifties. For their part, the Americans did not seem to have an overall unified concept of how to deal with higher education in their domains. While there was a defined de-nazification, there was less involvement in other aspects of higher education. The American college concept with its more intellectually open atmosphere à la John Dewey’s concept of “democratic learning” made the German planners a bit nervous because of their determination to reject Nazism and to inculcate Christian-Humanistic values. Finally, neither approach pleased the reformers of the 1960’s with their radical push towards a more materialistic Marxist approach.

The book for its length is well edited with few typographical errors and a spot check of source quotations indicates thoroughness. There is a very good listing of archival materials and other primary sources supplementing a likewise good and thorough list of secondary sources. I would only express some concern about the lack of treatment of some of the individuals, such as the emigrant philanthropist Max Kade, who tried to play a role in helping German higher education by establishing residential experiences and even simply a place to live in the post-war period.

Indiana University Purdue University Indianapolis

Giles Hoyt

Command Culture: Officer Education in the U.S. Army and German Armed Forces, 1901-1940, and the Consequences for World War II.

By Jörg Muth. Denison, TX: University of North Texas Press, 2011. 366 pp. \$18.95.

In *Command Culture*, Jörg Muth offers a bold and interesting thesis, namely, that German Army officer training prior to World War II surpassed that of the United States Army. Arguing against conventional beliefs, Muth maintains that the German system did a far better job of encouraging the development of practical military leadership than the United States Military Academy at West Point and its other army command colleges. Though it

had attempted to model its own officer training on the Prussian (and then German) system beginning in the nineteenth century, the United States Army, argues Muth, created a flawed training system based upon a *misinterpretation* of the goals and methods of the German system (15). As a result, the German Army created a superior “command culture” among its officers which, in turn, produced a better prepared officer corps prior to World War II.

In defining the “command culture” of the two armies during the twentieth century prior to 1940, Muth focuses primarily upon the ethos of command developed within the two formal military educational systems. Muth defines “command culture” as, “. . . how an officer considers himself to be in command, i.e., does he command as a visible person close to the action or rather through orders by his staff from his command post?” (8). To assess this, Muth does not primarily examine content of courses or number of hours spent in the classroom. Instead, he examines the pedagogy, methodology, and philosophical attitudes underlying the two systems of military education.

Though not all United States Army officers were West Point graduates—other cadet programs included the Virginia Military Institute (VMI) and the Corps of Cadets at Texas A&M University among others—, Muth focuses on West Point graduates because they made up the key cadre of generals prior to World War II. From its founding, West Point emphasized engineering and mathematics as the core of its curriculum and, though it produced good engineers, its archaic, rigid pedagogical practices did not result in practical military training or leadership, in Muth’s estimation. In fact, some of the best future military minds of the United States barely became officers for lack of strong mathematical skills. Patton, most notably, had to repeat a year due to low grades in math and science. Muth analyzes the various attempts to modernize and transform American military education and the manner in which these attempts were undermined by academic politics and the narrow, self-serving attitudes of departments and professors.

Of course, cadets learned as much in the dorms as they did inside the classrooms. In examining memoirs and letters of former West Point cadets, Muth concludes that the rigid caste system based on seniority and hazing indoctrinated cadets through the worst possible examples of peer leadership. As a result, West Point produced officers who learned how to lead and command within a culture defined by bullying and power. These were the officers who operated the other army war colleges, such as Command and General Staff School at Fort Leavenworth, that prospective generals attended later in their careers with similarly disappointing results. According to Muth, the best leaders of the United States Army during this period learned to lead in spite of and in opposition to the experiences that they had at West Point.

By contrast, Muth portrays the German system as more flexible, more

focused on practical training, and more effective in producing leaders and commanders. Though abolished following the Treaty of Versailles after World War I, the *Kadettenschulen* system was crucial in the training of senior officers who would be commanding German troops during World War II. Significantly, the *Kadettenschulen* served also as a model for American officer training. Though there was a premier military academy in Berlin named *Hauptkadettenanstalt* (HKA), *Kadettenschulen* existed all across Germany and were preparatory schools that took boys as young as ten years old (87). They focused on producing leadership skills, giving far less weight to seniority than the American system where seniority ruled. Though Muth recognizes that class-based biases existed within the German model, he argues that the leadership model within the *Kadettenschulen* tended to be far more of a meritocracy based upon leadership skills so that younger cadets often took command over older. In addition, there was no guarantee that a cadet would be commissioned into the army much less at the rank of lieutenant upon graduation from the German system. Finally, Muth stresses that the German system emphasized hands-on leadership from the front where concrete and clear information was readily available.

Muth argues that the best American officers such as George Marshall, George Patton and Matthew Ridgeway developed good military leadership skills in spite of their training (174). The Infantry School in Fort Benning, Georgia, the one bright spot within the American military education, succeeded precisely because its influential commander, George Marshall, understood the lessons of the German system and put them into effect. Working with the input of a German army veteran and exchange student, Marshall improved officer education by encouraging more creative and independent thought through practical application and study (142).

While *Command Culture* holds obvious interest for professional soldiers (the book is on required reading lists for officers of several U.S. military branches) with Muth's challenging thesis about the American military education, the book can be recommended to a wider audience. Muth's relatively short monograph (219 pages excluding endnotes) provides an intriguing example of American-German transatlantic cultural analysis employing both German and English language archival sources. As a fellow in the annual West Point Summer Seminar, Muth was able to access not only the official records and syllabi of the American system but also the personal letters, diaries and memoirs of American officers reflecting upon their experiences and (often problematic) lessons learned at the U.S. Military Academy.

After reading Muth's persuasive argument, one might wonder whether the German system needed to be more flexible because the German society

that had created these young officers was itself too rigid? By contrast, American society and culture (distinct from its military educational culture) was more fluid and egalitarian than German culture. Steeped in democratic rhetoric and individualism, American officers perhaps needed to learn how to counter those previously inbred traits while the opposite was true for the German cadets. Such questions, of course, take nothing away from Muth's convincingly bleak portrayal of the institutional culture created in the United States.

Dordt College

Paul R. Fessler

Lepel, Laumtje, Lostichkeit: Gesammelte Beiträge zu deutschen Mundarten in der Sowjetunion.

By Hugo Jedig. Ed. Nina Berend. Mannheim: Institut für Deutsche Sprache, 2014. 588 pages + CD. €56.00.

This anthology of essays by Hugo H. Jedig (1920-91) is intended especially for researchers in Germany working on Russian-German immigrants from the former Soviet Union. It contains the principal contributions of Hugo H. Jedig on the dialects of the German element in the Soviet Union. Jedig was not only the most significant personality among linguists and dialect researchers of Russian Germans in the postwar period, but also played a leading role in the organization of such scholarship in that period and was at the same time a committed defender of the rights of the German minority in the Soviet Union. For many years, he was the only professor of German Studies east of the Urals, at the University of Omsk, and in that capacity promoted the study of German language and the German minority in eastern Russia. His essays shed light on dialect research behind the Iron Curtain, on the Russian-German dialects and the daily life of the Russian-Germans in the Soviet Union.

This volume will also be of great interest to those scholars in the United States, Canada, Central and South America who investigate the history, culture and linguistic varieties of the Germans from Russia, especially the Volga Germans and the Mennonites from southern Russia. Six of the eleven primary essays are devoted to aspects of the Low German variety, *Plautdietsch*, spoken by Mennonites in Russia. Additional items in the volume also deal with *Plautdietsch*: a text sample in *Plautdietsch* as well as a word list running some 360 pages based on the variety of *Plautdietsch* in Altai, in central Asia (settled by Mennonites from colonies in southern Russia in the early 20th

century).

One of the major German-speaking immigrant streams to the United States today is that of the Low German-speaking Mennonites coming from Chihuahua Province in northern Mexico to western Texas (Gaines County) and southwestern Kansas (Liberal, Dodge City, Garden City) working primarily in the feedlots associated with the meatpacking industry in those areas. The essays and data provided by the Jedig anthology is a treasure trove of comparative linguistic and culture information on Low German-speaking Mennonites and related groups.

Edited by one of Jedig's students Nina Berend, now a researcher at the *Institut für Deutsche Sprache* in Mannheim, Germany, this volume, also includes complete bibliographical and biographical information on Jedig as well as a selected bibliography on research on German varieties in Siberia since 1990. Included with the volume is a CD with recorded material collected by Jedig for his dissertation research in the Altai region among the Low German speaking Mennonites.

University of Kansas

William D. Keel

Theses and Dissertations in German-American Studies, 2014

We have again used the *ProQuest* database to glean doctoral dissertations and master's theses which seem pertinent to German-American Studies published during the calendar year 2014. In some instances the connection to German-American Studies may not be indicated in the title, but the subject matter includes groups associated with the German-American element such as the Amish, Mennonites and the like. The dissertations and theses in this compilation are listed alphabetically by author's last name, followed by the title of the dissertation/thesis and the name of the degree-granting university. If not otherwise indicated, the entry is for a doctoral dissertation.

Please contact the editor, should you have additional items that should be included for the year 2014 or any previous year since 2000. In the subsequent issue of the *Yearbook* we will include any additional items through 2014 as well as all new dissertations and theses for the calendar year 2015.

2014

- Altuglu, Murat. "Electoral Rules and Elite Recruitment: A Comparative Analysis of the Bundestag and the U.S. House of Representatives." Florida International University.
- Auman, Karen Elaine. "Germans in Georgia: Salzburgers, Protestant Philanthropy, and Empire, 1730-1800." New York University.
- Balas, Richard Andrew. "The Prospect of Dreadful Times Coming: The Transforming Community of Loudoun County, Virginia 1730s-1860s." College of Charleston. M.A. thesis.
- Baurkot, Samuel Joseph, Jr. "Kurt Birrenbach and the Evolution of German Atlanticism." Columbia University.
- Beers, Kevin. *Building will: The architecture of Frank Lloyd Wright through the lens of Schopenhauer's philosophy.* California State University, Dominguez Hills. M.A. thesis.
- Boyd, James. "An Investigation into the Structural Causes of German-American Mass Migration in the Nineteenth Century." Cardiff University (United Kingdom).
- Brookins, Julia Akinyi. "Immigrant Settlers and Frontier Citizens: German Texas in the American Empire, 1835-1890." The University of Chicago.

- Buenviaje, Dino Ejercito. "The Yanks are Coming over There: The Role of Anglo-Saxonism and American Involvement in the First World War." University of California, Riverside.
- Carducci, Vince. "The Art of the Common: Envisioning Real Utopias in Postindustrial Detroit." *The New School*.
- Carroll, William John. "Beer wars: The fight for independent brewing in progressive era Baltimore." University of Maryland, Baltimore. M.A. thesis.
- Chan, Hannah. "'Der Ring des Nibelungen' in the New World: The American Performance and Reception of Wagner's Cycle, 1850-1903." University of Illinois at Urbana-Champaign.
- Cox, Alicia Marie. "Autobiographical Indiscipline: Queering American Indian Life Narratives." University of California, Riverside.
- Dufresne, Katherine Marie. "Images and Reality: War Brides and Media Representations." University of Maryland, Baltimore County. M.A. thesis.
- Eckard, Theresa N. "Prison-Based Deradicalization for Terrorist Detainees: An Analysis of Programmatic Religious Re-education and Systematic Institutionalization and Their Impact on Achieving Deradicalization." Northern Illinois University.
- Farrar, Helen Mavis. "Older Adult Caregiving in an Amish Community." The University of Oklahoma Health Sciences Center.
- Gorby, William Hal. "Saints, Sinners, and Socialists on the Southside: Polish Catholic Immigrant Workers, Politics, and Culture in Wheeling, West Virginia, 1890-1930." West Virginia University.
- Hand, Lance W. "Rivers of Living Water from the Belly of the Whale: Frederik Herzog in Conversation with Renewal Theology via Liberation Theology." Regent University. M.A. thesis.
- Harrelson, Claudia G. "Seeking Sustainability for the St. Paul and Mountain Grove United Methodist Churches Utilizing a Rural/Agricultural model." Drew University.
- Harrop-Stein, Christine A. "Transitioning from a Traditional Nursing Home Environment to Green House Homes: What Are Stakeholders' Attitudes Toward and Satisfaction with the Small House Care Environment?" Virginia Commonwealth University.
- Hartvigsen, Kenneth. "Patriotism, Race, and Gender Bending Through American Song: Cover Illustrations of Popular Music from the Civil War to World War I." Boston University.
- Hopkins, Robert J. E. "String Chamber Music Performance in New York City, 1842-1852: The Social and Cultural Context of Representative Works by

- George Frederick Bristow." University of Illinois at Urbana-Champaign.
- Hustad, Bradley J. "Problems in Historiography: The Americanization of German Ethnics." Minnesota State University, Mankato. M.S. thesis.
- Kaffenberger, Schorsch L. "Kurt Schumacher and the West German Rearmament Debate 1948-1952: The Rise of U.S. Diplomatic and Media Angst." San Diego State University. M.A. thesis.
- Kelly, Rachel. "Songs and Silence in the Lancaster County Old Order Amish Settlement." Tufts University. M.A. thesis.
- Kemp, John Stephan. "Bayard Taylor and His Transatlantic Representations of Germany: A Nineteenth-Century American Encounter. The University of New Mexico.
- Kerr, Noah Paul. "To bear all that comes upon us': Resurrecting the Aurora Colony Narrative through Mortuary Analysis." University of Oregon. M.S. thesis.
- King, Martha Elizabeth. "Cultural Contexts of Health and Illness among the Lancaster Amish." The University of North Carolina at Chapel Hill.
- Kruger, Cole T. "Stalag Nebraska: Labor and Education Programs in Nebraska's World War II Prisoner of War Camps." University of Nebraska at Kearney. M.A. thesis.
- Kruger, Linda L. "Logistics Matters: The Growth of Little Americas in Occupied Germany." University of Kansas.
- Lemza, John W. "Tracing American Exceptionalism during the Cold War: American Military Communities in West Germany, 1946-1990." George Mason University.
- Lopez, Gloria. "(Re)contextualizing the Berlin Wall: Tracing the Historical Memory of the Cold War in Los Angeles." California State University, Fullerton. M.A. thesis.
- McCarthy, Megan Kathleen. "The Empire on Display: Exhibitions of Germanic Art & Design in America, 1890-1914." Columbia University.
- McComas, Jennifer. "The Politics of Display: Exhibiting Modern German Art in America, 1937-1957." Indiana University.
- Michelsen, Catherine Bingman. "Julius Eichberg (1824-1893): Composer and String Pedagogue." The University of Arizona.
- Neill, Sarah Elaine. "The Modernist Kaleidoscope: Schoenberg's Reception History in England, America, Germany and Austria 1908-1924." Duke University.
- Odom, Rebecca. "Negotiating Hyphenated Identities: Transnational Identity Formation of the German-American Residents of St. Charles, Missouri, During World War I." St. Louis University.
- Ornelas-Higdon, Julia. "A Cultivating Enterprise: Wine, Race, and Conquest

- in California, 1769-1920." University of Southern California.
- Osborne, Gillian Kidd. "Bad Seeds: Inhuman Poetics in Nineteenth-Century America." University of California, Berkeley.
- Parker, Whitney Erin. *Insights from Pretzel Syndrome: The Role of STRADA in Neuronal Migration and Cortical Development*. University of Pennsylvania.
- Petersheim, Benjamin D. "The Heartland of the Democracy: Presidential Politics in Oley Township, Berks County, Pennsylvania, 1860-64." Liberty University. M.A. thesis.
- Rasmussen, Natalia King. "Friends of Freedom, Allies of Peace: African Americans, the Civil Rights Movement, and East Germany, 1949-1989." Boston College.
- Ritter, Luke J. *Anti-Catholic America: Nativism and Religious Freedom in the Antebellum West*. Saint Louis University.
- Rosenzweig, Laura. "Hollywood's Spies: Jewish Infiltration of Nazi and Pro-Nazi Groups in Los Angeles, 1933-1941." University of California, Santa Cruz.
- Schenderlein, Anne Clara. "Germany on Their Minds'? German Jewish Refugees in the United States and Relationships to Germany, 1938-1988." University of California, San Diego.
- Schmidt, Danielle Lynn. "Agriculture and the Dimock Oil: Encountering Faith, Work, and Community in Hutchinson County, South Dakota." University of Wyoming. M.A. thesis.
- Schoessow, Courtney J. "An Assessment of Old Order Amish General Health Beliefs, Practices and Health-Seeking Behaviors in Clark County, Wisconsin." Medical University of South Carolina- College of Health Professions.
- Stoner, Richard D. "Developing a Lyrical Language of Anabaptist Gospeling." Fuller Theological Seminary.
- Sullivan, Stephen Jude. "A Social History of the Brooklyn Irish, 1850-1900." Columbia University.
- Swafford, Emily Lockett. "Democracy's Proving Ground: U.S. Military Families in West Germany, 1946-1961." The University of Chicago.
- Tophoven, Ingo. *Long-Lasting, Satisfied, Bicultural United States Veterans and German Spouses: A Phenomenological Study*. Regent University.
- Vix, Kayla. "Verticalization, Wartime Americanization Efforts, and the German-to-English Shift among the Mennonite Brethren of Hillsboro, Kansas." The University of North Carolina at Chapel Hill.
- Voelkl, Yuanyuan Sun. "Singing of the Old Order Amish in Lancaster County, Pennsylvania." University of Maryland, College Park.

- Wall, Christina. "American Blackness and *Vergangenheitsbewältigung* in Twenty-First Century German Literature and Film." University of Maryland, College Park.
- Watkins, Jordan Tuttle. "Slavery, Sacred Texts, and the Antebellum Confrontation with History." University of Nevada, Las Vegas.
- Weinfeld, David. "What Difference Does the Difference Make? Horace Kallen, Alain Locke, and the Development of Cultural Pluralism in America." New York University.
- Yoder, Beth R. "Playing Our Prayers: Toward More Embodied, Participatory Worship." Drew University.

