Book Reviews

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Dialect Emergence in Waumandee English.
By David N. Ehrat. New German-American Studies/Neue Deutsch-Amerikanische Studien. Frankfurt: Peter Lang, 2008. 214 pp. €47.40, $66.95.

The emergence of new dialects that exist under the infrastructure of a larger, more dominant language community is frequently a postmortem field of study, with linguists often arriving in an area after the creation of the new dialect has already taken place. In this monograph, Ehrat documents the phonological shift currently underway in the small Wisconsin community of Waumandee. Couched within a traditional dialectology approach to language emergence/chance, Ehrat seeks to find answers to the following questions: 1) Can the claim be upheld that a new dialect is on the rise in the Waumandee community (i.e., one that has contrastive phonological features when compared with Midwestern American English), and 2) Assuming that a new dialect is indeed in development, does the ethnic (and subsequent linguistic) history of the region play a significant role in this process? Focusing on the phonology of the English spoken in this area, Ehrat presents an in-depth and meticulously detailed description of individual consonant and vowel features as well as different processes of sound change at various stages of development. Ehrat upholds that new phonological developments—especially within the vowel system—are underway in the Waumandee dialect. Furthermore, his research highlights potential correlations between gender and ethnic heritage and the phonological changes evidenced in this study.

Overall this monograph is a strong contribution to the field of dialectology and American English linguistics. The prose is easy to read and is encouraging to potential readers who might not be familiar with some of the notion

system employed in the text that is more commonplace in works specifically dedicated to the field of dialect studies. One of my criticisms of this book is its strong resemblance to a dissertation. For example, the first four chapters could have been reconfigured to read less like a dissertation and more like an academic monograph. Specifically, chapters 1 (Introduction) and 2 (Waumandee History) and chapters 3 (Methodology) and 4 (Language Change Mechanisms in Waumandee) could have been revised and combined. Aside from the structure of the book, Ehrat never clarifies how he elicited and measured the data from his informants (i.e., with regard to the recording and phonetic analysis equipment he used). This underlies a significant weakness in his work, because it is unclear how Ehrat ultimately reached some of his conclusions. Furthermore, if Ehrat made use of phonetic transcriptions (which I would assume he did), his findings could have been significantly strengthened by occasionally adding spectrographic data and measurements and statistical data gained from his research. Lastly, although Ehrat incorporates references to the German and Swiss-German heritage of the Waumandee area and the potential that this heritage could play in shaping the phonological changes currently underway in the region, the Germanic element is seriously underrepresented and secondary for a monograph that appears in a series entitled New German-American Studies. These criticisms aside, the work as it currently stands represents a solid case study in modern American English dialectology and language change/dialect emergence.

Carson-Newman College *Michael T. Putnam*

Transatlantic Cultural Contexts: Essays in Honor of Eberhard Brüning. *By Hartmut Keil, ed. Tübingen: Stauffenberg, 2005. 244 pp. €58.00.*

As Catrin Gersdorf writes in her contribution to this book, "a festschrift celebrates its addressee with contributions that connect the writer of the contribution with the recipient of the essayistic gift" (49). When the honoree is a person with such wide and varied scholarly interests as Americanist Eberhard Brüning, the scope of such a collection would necessarily be just as wide and varied. A perusal of both the table of contents and the long bibliography of works written by Brüning quickly reveals that the contributors have indeed succeeded in presenting a broad range of topics that relate to the career and pursuits of the man they aim to honor.

The book contains 14 essays written by colleagues or former students of Brüning. Topics addressed in these essays include African-American literature, issues in translation, American experiences in German culture, and the influence of German political exiles on the German-American labor

movement in the late 1800s. Although there is no explicit structure to the book, such as section or topic headings, some articles are organized by topic: the first four essays discuss American authors, three of the articles addressing African-American issues appear as a group, and the two articles examining American experiences in Germany are placed together. This organization is not immediately discernible, however, and the essays at first seem to jump from one subject to the next. In particular, I felt the emphasis on Richard Wright as an African-American author related the essay written by Yoshinobu Hakutani more closely to the other three articles addressing African-American literature—such as Klaus Ennslen's "History and Fiction in African American Literature"—than to the articles with which it is grouped.

My own involvement with German-American studies has so far concentrated on issues concerning German immigrants and historical German communities in America. When I first examined the contents of this book, therefore, I initially found only two essays that I thought would relate to my understanding of German-American studies. However, taking a cue from the word 'Transatlantic' in the title—and keeping in mind the common thread of Eberhard Brüning's considerable body of scholarship—it quickly became apparent that this book represents a dialog between the two cultures. The relation of this book as a whole to German-American studies is evident in how it illustrates the exchange between German and American cultures. For example, Wayne Kvam's essay on Ernest Hemingway's radio address to the German people at the beginning of the Second World War examines the involvement of this particular American writer in German political issues. Albrecht Neubert's essay concerning issues in translation brings to light the predominance of American fiction translated into German, the lack of exchange in the other direction, and how this imbalance is currently affecting the translation industry. The essays on African-American issues also investigate this transatlantic cultural exchange, as most of their authors, several of whom were educated in the former German Democratic Republic, are now professors of German at European universities; the essays are thus written from the perspective of scholars viewing the issues from outside the culture in which those issues arose. This transatlantic approach is perhaps the greatest strength of the book, as it helps lead to a deeper understanding of the ongoing dialog that has been taking place between German and American cultures.

One minor weakness of this book has to do with specific details about Brüning's academic interests. The introduction, written by Hartmut Keil, does mention Brüning's interests in American literature, especially his interest in what Keil terms "left and progressive writers" (7) and the theater of the 1930s, as well as his current focus on the historical relationship between the United States and Saxony. However, I would like to see more detail about his

interests. Four of the fourteen essays deal specifically with African-American issues, suggesting that Brüning has an interest in this subject, especially in African-American literature. Yet one does not find any particular mention of this interest, if indeed it exists. The bibliography lists 165 works written by Brüning, but out of these, only three essays and six book reviews appear related to African-American literature. This small percentage of works devoted to the subject does not seem to justify the much larger percentage of essays devoted to this particular topic, and the significance of some important aspects of these articles thus becomes lost. For example, Yoshinobu Hakutani contributes an article that analyzes Richard Wright's haiku, connecting his search for a harmonious relationship between humanity and nature to his own stated responsibility as a "Negro writer who seeks to function within his race as a purposeful agent" (qtd. in Keil, 35). The essay clearly emphasizes this aspect of Wright's writings, but without a clear indication of Brüning's interest in African-American literature, one does not readily see how Wright's being an African-American author is significant to this book.

The only substantial weakness is the lack of concrete examples and references to support Sanford Marovitz's claims in the first essay, entitled "W. D. Howells: Realism, Morality, and Nostalgia." For example, while discussing a particular passage in Howells's *The Undiscovered Country*, Marovitz mentions "enchanting views of nature in [Howells's] depiction of the garden and surroundings of the Shaker community" (12). He then comments on this description and compares it to the writings of other notable American authors: "Such exquisite word-paintings reveal that America's principal realistic novelist of Boston and New York may be more closely related than is usually believed to Emerson and Thoreau of the past generation as well as to such an esteemed naturalist of his own period as John Muir" (12). However, Marovitz leaves us with no examples of these "exquisite word-paintings" and seems to presume knowledge of Emerson, Thoreau, and Muir. Readers would better understand Marovitz's assertion if he had included an excerpt from Howells' description and perhaps similar passages from Emerson and Thoreau that illustrate how these authors relate to each other. I also would have liked to see examples of scholarly opinion about the relationship between these three authors that would help us better understand Marovitz's dissenting view.

Apart from these few weaknesses, I found the essays to be well written, informative, and sufficiently interesting to hold my attention. The wide range of topics presented clearly reflects the varied interests of the honoree, and the collection as a whole presents a fascinating look at the cultural dialog occurring across the Atlantic. The authors achieved their goal in honoring the life and career of Eberhard Brüning.

University of Kansas *Michael DeHaven*

The Catholic Bohemian German of Ellis County, Kansas: A Unique Bavarian Dialect.
By Gabriele Lunte. Europäische Hochschulschriften. Reihe 21: Linguistik 316. Frankfurt: Peter Lang, 2007. 145 pp. €36.20, $52.95.

In this monograph, Gabriele Lunte offers a detailed overview of the historical, anthropological, and linguistic characteristics of the Catholic Bohemian German (CBG) dialect community of Ellis County, Kansas. According to the author, "it is a unique Bavarian dialect spoken by descendents of settlers to this area in west central Kansas from Bukovina, then an Austrian province" (backcover). The Catholic Bohemian Germans were one of two distinct groups of Bukovina immigrants to the area immediately surrounding Ellis County as early as the 1880s. As duly noted by Lunte, William Keel's pioneering research (1981, 1982, 1988, 1989) on the Volga Germans and their dialect as well as Johnson's (1994) dissertation on the Volga German dialect spoken in Schoenchen, Kansas (also in Ellis County) failed to include any in-depth treatment of the linguistic composition of CBG dialect spoken in the area, thus providing the rationale for this current study.

Lunte does an excellent job of providing a detailed historical development of the phonological inventory of the dialect. Especially with regard to the vowel system, she is able to trace convincingly the individual phonemes of the CBG dialect back to their Central Bavarian and Middle High German ancestors. In doing so, she is also able to document and comment on phonological changes that have taken place in Ellis County CBG dialect. Another outstanding strength of Lunte's research is her thorough analysis of the lexical forms and unique grammatical characteristics of the dialect. The culminating effect of the phonological, lexical, and grammatical research that presents an overview of the CBG dialect, an *Ortsgrammatik*, to use Lunte's word, is to provide accurate *Heimatbestimmung* of the CBG dialect in the Bohemian Forest, a task which Lunte successfully accomplishes. In sum, Lunte's research achieves its desired goal of functioning as a solid overview of many of the linguistic—both diachronic and synchronic—facets of the CBG dialect.

Although this work provides an adequate overview of the CBG dialect, it fails to pursue some of the more interesting and idiosyncratic developments in the dialect beyond a surface-level analysis. To substantiate this criticism, I refer to three points in the text where Lunte could have discussed and analyzed linguistic structures in more detail and quite possibly could have made some interesting inroads and unique claims about the dialect community under investigation. First, in her discussion of paradigmatic case erosion where some instances of the dative case are merging

with the accusative case to form one oblique case (26–27), Lunte only cites four examples, two of them employing prepositional phrases and the other two displaying pronominal forms. Morphophonemic dative case markings occur in a variety of environments in German and its dialects; Lunte could therefore have examined the presence (or lack thereof) of dative case markings in varied environments, e.g., 'free dative' constructions, dative verbs (i.e., *helfen*), dative experiencer subjects (i.e., *gefallen*), etc. Secondly, Lunte missed an opportunity to discuss what appears to be an interesting idiosyncratic development in the relative clause structure of CBG (28–29). The examples she provides on page 29 show that the CBG dialect exhibits a doubly-filled complementizer phrase with a demonstrative pronoun followed by the indefinite relative pronoun *wos* ('what'). Based on the footnote from Wiesinger (1989) that Lunte provides on page 29, it appears that relative clauses in Bavarian dialects exhibit the opposite order (e.g., *wos* + demonstrative) from that found in CBG. More discussion on this matter could have exposed an interesting development in the syntactics of the CBG dialect, one that could scarcely be argued to be the influence of English. Third, in her discussion of English verbs that are being integrated into the CBG dialect and receive Germanic morphological inflection (63), Lunte misses a golden opportunity to probe further into another potential facet of the CBG dialect that could make a unique contribution to German-American dialect studies. Lunte points out that the English infinitives *to hire* and *to rent* have successfully become past participles in the CBG dialect, adapting the inflectional morphological markings in proper context. This, however, is only half of the story. It is interesting to note that whereas the verb *to hire* receives the perfective *ge-* prefix, the verb *to rent* appears with a *ver-* prefix. The fact that the CBG grammar does not ubiquitously map all borrowed verbs into the language and stamp them with the perfective *ge-* marker is worthy of more in-depth scrutiny. As demonstrated by these three aforementioned shortcomings, Lunte's *Ortsgrammatik* of the CBG dialect in Ellis County, Kansas does a great job of capturing generalizations about the linguistic nature of the dialect. However, the discussion of potential key constructions and facets of the grammar that could make unique contributions to the field of language decay and German-American dialect studies is lacking in some areas. Lastly, although Lunte is cautious about employing "semi-speakers" in her study, the use of Wenker Sentences as a licit test for certain grammatical constructions in the dialect is very difficult to integrate into German-American dialect research (Putnam & Johnson 2006). Lunte does, however, recognize this and she supplements her interviews with other questionnaires (e.g., the *Wisconsin Questionnaire*, the *LAKGD questionnaire*, and 'open' questionnaires in the form of pictures).

To recapitulate, Lunte's works represents a much-needed, breakthrough study of the CBG dialect and its history in West Central Kansas. Her work in historical dialectology and *Heimatbestimmung* is first-rank, as well as her overview of the linguistic structure of the dialect. The biggest weakness of the text is her failure to engage in more detailed research and discussion of certain constructions and idiosyncrasies in the CBG dialect that would enable her work to reach a larger audience and thus have a more pronounced impact on the field of German-American dialectology/speech island studies. In many ways, these remarks should not be regarded so much as a negative criticism of this monograph, but rather as a 'call-to-arms' for scholars to consider pursuing research in the many areas of the CBG dialect that need to be investigated with more care and depth than in previous attempts. In its current form, this work stands as a very good introduction to studies of the CBG dialect and it lays a good foundation for future research endeavors into this dialect community.

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Carson-Newman College *Michael T. Putnam*

Between Natives and Foreigners: Selected Writings of Karl/Charles Follen (1796–1840).
Edited with an Introduction by Frank Mehring. New Directions in German-American Studies 4. New York: Peter Lang, 2007. 372 pp. €73.00, $94.95.

Karl Follen is known as an important representative of the immigrant generation of the first half of the nineteenth century who contributed to the rich tradition of German-American philosophical, religious, literary, and political writings. During his lifetime Follen formed and associated with a network of political reformers, intellectuals, academics, and political activists on both sides of the Atlantic. But scholars of the past 100 years have drawn a controversial picture of him. Follen has been described as "messianic mastermind" or "devilish demagogue" as well as an "outstanding cultural ambassador" (xxv) and exceptional and prominent intellectual. Frank Mehring tries to explore Follen's multifaceted interests, his unconventional ideas, and his sometimes chaotic life by looking at his original texts. What does Follen himself offer in his writings? In this edition Mehring has gathered a selection of Follen's "key essays, pamphlets, lectures, sermons, speeches, letters, poems, and translations" (xxvii) written in Germany, Switzerland, and the United States from roughly 1816 to 1839. This edition is the first attempt to bring back Follen's writings to a larger audience since 1841, when his wife Eliza Lee Cabot published a volume of the works. The task must not have been easy, taking Mehring to many countries to gather the multilingual, scattered materials.

Unlike other German intellectuals of the period who searched for an opportunity to put their theoretical sociopolitical ideals into practice, Follen did not seek the remoteness of the countryside but turned to the urban centers of the East Coast. In 1830 he became the first professor for German Literature and Language at Harvard University. In such a position Follen was able to influence the standing and teaching of German literature and language at American universities and schools in important ways. He was among the first German-American sociopolitical reformers who were deeply influenced by German theological liberalism and rationalism, involved in German reform movements, and connected to American transcendentalists such as Theodor Parker, Henry David Thoreau, or Margret Fuller. When his humanistic convictions got in the way of his professional development he turned to other avenues to remain true to his ideals.

Born on 6 September 1796 in the state of Hesse-Darmstadt, Karl Follen went to school and attended the university in Giessen, where he studied first theology and later law. In 1818 Follen graduated with a doctorate in law and continued as a lecturer at Giessen University. In November 1814

he had already become one of the founding members of a Giessen fraternity. During the next few years he was a member of numerous other student organizations, all of them politically active with a radical orientation. From this period of Follen's life, Mehring has chosen 59 paragraphs of the Code of Honor (*Ehrenspiegel*) of the fraternity *Christlich-Teutsche Burschenschaft*, which Follen had conceived and written. After siding with farmers in a successful court case against the dukes of Hesse-Darmstadt over taxation issues, Follen continued his academic career at the University of Jena, where he again joined and lead another radical student organization. Here, Karl Ludwig Sand became one of Follen's devoted followers. This connection to Sand, who assassinated August von Kotzebue, one of Germany's best know literary writers of the time, added to Follen's radical reputation, for he was seen as the mastermind behind the crime. In 1819 Follen drafted a "Constitution for the Future German Empire" (*Reichsverfassung*). The constitution, also part of this edition, outlines a "Utopian German nation based on a common cultural, religious, and ethnic background" (xxxi) and is one of the most radical texts of the early *Vormärz* era. Furthermore, Mehring has chosen another interesting text from this early German period that deals with the foundation of a German-American university in the United States (*Die Gründung einer deutsch-amerikanischen Universität).* In this essay Follen envisions the German intelligentsia at an institution overseas, where German academic advances could be combined with democratic values. He also sees this university as the center of a German free state in North America, an idea that is later pursued more vigorously by his brother Paul, founder of the *Giessener Auswanderungsgesellschaft*, and his friend Christian Sartorius in Mexico. Follen's devotion to Ludwig Jahn not only raised his interest in Jahn's exercises but also lead him to write a number of poems on the topic, including "Turnerstaat" and "Turnerbekenntnis."

In the fall and winter of 1819, Follen had to leave Germany. He went to France and later to Switzerland, where he found a teaching position in Chur. The University of Basel offered him a position in 1821. Follen was asked to leave the country again in 1824, when Switzerland caved in to political pressures exerted by Prussia and Austria. He avoided deportation by escaping with a number of friends, among them Karl Beck and Wilhelm Wesselhöft, and sailed to America. In Switzerland Follen had served as the co-editor of *Wissenschaftliche Zeitschrift der Universität Basel.* Among his major writings were two essays, "The Future Destiny of Man" and the "Legal Teachings of Spinoza." Both texts laid an important foundation for Follen's later works in connection with his anti-slavery campaigns and religious views in the United States. The section on Switzerland also includes poems and letters written by Follen, mainly to his family.

On 19 December 1824 Follen and his friends reached New York City. On the journey Follen had studied English intensively and upon arrival anglicized his name to Charles Follen. With a recommendation from Marquis de Lafayette, whom he had met in Paris, he soon found himself established in Boston society. One year later he had already received a position as lecturer for German and French language and literature at Harvard University. Due to a lack of teaching materials, Follen wrote a German reader (*Deutsches Lesebuch*) and a practical German grammar book. Both books remained the basis for German language teaching in the United States for many years. He also introduced the works of major literary figures such as Goethe, Schiller, Herder, Wieland, and Klopstock in his lectures and in essays for the American public. Follen's writings on German literature were not only popular, they also laid the cornerstone for a deeper interest in German scientific achievements and intellectual life. Follen's lectures opened new interests for American transcendentalists such as Amos Bronson Alcott, Ralph Waldo Emerson, and Theodor Parker and fostered their fascination with German idealism.

In 1826 Follen was appointed superintendent of the Harvard gymnasium, which gave him the opportunity to introduce Jahn's teaching of *Turnen* in the United States. Two years later, in 1828, Follen married the writer Eliza Lee Cabot. By 1830 he had risen to the rank of professor of German Literature and Language. In this capacity he became one of the first influential advocates for German culture in the United States. But Follen had not left his political interests behind. He took an unveiled look at the Declaration of Independence and the discrepancies between the text and reality. As a naturalized German immigrant, he fought for female emancipation and the abolition of slavery. He became vice president of the Massachusetts Anti-Slavery Society and a member of the Executive Committee of the American Anti-Slavery Society. His activities as an advocate for human rights did not meet the approval of all his fellow American citizens. In 1839 his contract at Harvard University was not extended. Follen turned to his theological interests and became deeply involved in the Transcendentalist as well as Unitarian movements, opening an independent church in Lexington, Massachusetts. On 13 January 1840 Follen drowned in a shipwreck off the shore of Long Island.

The collection of texts written in the United States offer a wide range of topics. This body forms roughly two-thirds of the entire volume. Texts on education and literature include excerpts of the German reader and grammar book as well as Follen's lectures on the life of Schiller and a plan for a Boston Seminary. The section "Slavery and Democracy" offers Follen's views on the anti-slavery movement, including a speech for the Anti-Slavery Society and his "Address to the People of the United States on the Subject of Slavery."

Texts on "History and Religion" include a number of sermons, e.g., Follen's perspectives on "Religion and the Church." The volume concludes with letters to his family and a number of prominent people, among them President John Quincy Adams, Ralph Waldo Emerson, and his friend William Ellery Channing.

Mehring has picked key texts from the years in which Follen lived in Germany, Switzerland, and the United States. Each set of writings consists of Follen's political, social, and religious works as well as poems and letters from each period. The editor has chosen to present the texts in their original language. Therefore, texts produced in Germany and Switzerland are in German, whereas those written in the United States are in English. Each text is accompanied by a very useful commentary and notes that not only summarize the main ideas of the works but also give additional information on each text. In this way, the German texts written in Germany and Switzerland can also be accessed by readers not familiar with both languages. The commentaries also note the sources.

Although Mehring has spent time in a number of archives, it is surprising to see that hardly any of the material presented is archival material. Most texts and even letters have been published before—mostly, however, in publications that are remote and difficult to obtain. Therefore, this edition of texts is most valuable. Only marginal questions arise while reading the book. In a letter from Switzerland to his brother, for example, Follen mentioned his engagement to Anna de Lassaux (167). Later the reader learns that he married Eliza Lee Cabot in the United States. Unfortunately, the commentary does not reveal what happened to this earlier love or when the engagement was dissolved.

In the Foreword of "New Directions in German-American Studies," editor Werner Sollors points out that the series attempts to unearth important and interesting texts of immigrant writers in the United States which have been ignored or simply overseen because their foreign-language texts have imposed obstacles to English readers. This aim is most praiseworthy. This volume clearly presents to the reader insights into the thinking of a most interesting individual of the early *Vormärz* period. Mehring has chosen texts that portray Follen as one of the leading German intellectuals in the United States of his time. Follen certainly added his voice to the choir of those who wanted to see the ideals and promises of the American Constitution fulfilled. Anyone who is looking for a critical voice on the American Dream will find Follen's words most impressive and powerful. Mehring has also summarized his results in an article that was published in the last *Yearbook of German-American Studies* 42 (2007): 17–38.

Berlin, Germany *Katja Hartmann*

The Rise of Multicultural America: Economy and Print Culture 1865–1915.
By Susan L. Mizruchi. Chapel Hill: University of North Carolina, 2008. 355 pp. $65.00/$24.95.

Mizruchi's study offers a fascinating perspective on America's understanding of itself in the period between the American Civil War and the beginning of the First World War. In many respects, however, the volume's title belies both its content and its depth. Certainly the economy and the development of various print media play a role, yet Mizruchi's study finally highlights and examines the coincidence of large increases in the immigrant population, the rise of capitalism as a dominant economic force, and the growth of the print media and their increased ability to wield considerable influence in shaping public perception of the image of America.

The narrative of Mizruchi's argument comprises eight chapters framed by an "Introduction" and an "Afterword." The last two essays are admirably clear and concise, yet the argument itself is complex. Perhaps the best formulation of the volume's premise comes at the bottom of the second page of the introduction, where Mizruchi writes that the "book explores and analyzes a momentous and enduring national metamorphosis through the lens of literary writers." Yet because Mizruchi's concept of "literary writers" is very broad and the "national metamorphosis" she outlines so profound, even that sentence does not do justice to the nature and range of the discussion.

Emblematic here is the variety of writers considered in chapter 6, itself aptly titled "Varieties of Work." The chapter considers the work of Upton Sinclair, Theodore Dreiser, W. E. B. DuBois, and others alongside that of Samuel Gompers, Jacob Riis, and Henry George. And the whole is punctuated by a series of haunting images of urban life taken from Riis's *How the Other Half Lives* (1890). Even the more narrowly literary works discussed in other chapters demonstrate a multiplicity of formats, genre, and viewpoints, from Upton Sinclair and Theodore Dreiser to Mark Twain and Frank L. Baum, from corporate reports to utopian novels.

The story Mizruchi tells by means of such a broad array of authors and works is of "racial and ethnic others" (3) as diverse as immigrants from Western Europe and Eastern Asia, freed slaves, and Native Americans. She chronicles the increased volume of immigration during the period as well as the gradual change in the complexion, both literally and figuratively, of new arrivals as the sources of immigration shifted eastward from central Europe. She examines the internal migration, at times physical and at other times psychological, of groups such as Blacks and indigenous Indians, which were already in place. To a degree certainly, such stories have been told before, individually if

not collectively. Mizruchi herself credits the work of John Higham and others in her introduction. Yet what is perhaps unique in Mizruchi's narrative is the combination of immigrant tales with the story of the emergence of capitalism as the dominant economic system in the United States. As she weaves the two stories together, Mizruchi underscores the power of print media, of advertising particularly, both to facilitate an immigrant's economic assimilation and to support an immigrant's need to preserve a measure of ethnic separateness. Taken together her arguments document well the emergence of the United States as a multicultural nation.

Mizruchi acknowledges the anachronism inherent in using the term "multicultural" when referring to the period of her study. Multiculturalism as a concept first became current in intellectual circles nearly one hundred years after the start of the period under consideration. Yet, as Mizruchi herself points out, the specific term may not have been coined until years later, but the facts speak for themselves. Moreover, emphasizing the historical parallels expands and enriches the contemporary debate over multiculturalism.

The bulk of Mizruchi's discussion centers on literary works, although the term must be understood broadly. The individual treatments themselves are considerably less analytical and more expository than this admittedly traditional reviewer is comfortable with, and the significance of German immigration to North America considerably less than is typical in books normally reviewed in these pages; but the story itself is a compelling and informative study of American culture in the latter third of the nineteenth century. It is likely typical of most discussions of multiculturalism that they are wide-ranging, loosely organized, and somewhat inconclusive. The topic is too complex to fit comfortably into a single intellectual framework, but it is also too important to ignore simply because it is difficult to comprehend. Mizruchi takes her reader on an extensive tour of the American cultural terrain in the final third of the nineteenth century. It is a circuitous, yet captivating march, and one well worth taking.

Loyola University Maryland *Randall P. Donaldson*

Images of America: German New York City.
By Richard Panchyk. Charleston, South Carolina: Arcadia Publishing, 2008. 127 pp. $19.99.

Arcadia Publishing, with offices in Charleston, Chicago, Portsmouth, and San Francisco, prides itself on its website, which describes the company as "the leading local history publisher in the Unites States, with a catalog of more than 5,000 titles in print and hundreds of new titles released every

year" (www.arcadiapublishing.com, 9 June 2009). Its series *Images of America* features nostalgic picture books of towns or sections of towns from various regions of the country, most of them located in the Eastern part of the United States. Richard Panchyk, born in Queens, New York, has now contributed to this series a collection of circa 200 photos focusing on the German aspect of New York City. The book is divided into six chapters or sections and an introduction. The photos are accompanied by extensive captions.

The timeline of this sampling reaches from the last third of the nineteenth century until the year 2007, when the 50th Steuben Day parade took place in Manhattan. The photos are not necessarily arranged in chronological order, which may be the result of dividing the book into various sections (but within a given section, chronological order cannot always be discerned). The strongest merit of this collection consists in its use of many private sources of photographic material. These photographs provide insights into the family life of non-prominent people whose existence is not normally documented in the print media. Particularly useful is the coverage of German-American communities in Queens, such as Ridgewood, Glendale, and Middle Village. In regard to the entire collection, it should be stated that photos of buildings that have been torn or burned down are of special interest to the historian of urban development.

Unfortunately, the value of this picture show is reduced by numerous shortcomings. The dilemma already starts in the introduction, where Jacob Leisler is referred to as "the infamous Jacob Leisler" (7). This epithet does not reflect the generally accepted appraisal of the colonial lieutenant governor. After all, his name was cleared by the Parliament in London in 1695. Why then discredit him as "infamous" more than 300 years later? On page 79, the husband of the British Queen Victoria is identified as "Prince Albert of Germany." While it is correct to state that he came from Germany, he was—to be precise—Prince of Saxe-Coburg and Gotha, not of Germany. An awkward misrepresentation of facts occurs on page 105, where one can read about the 50th Steuben Day parade in New York, at which "Dr. Henry Kissinger was the grand marshal and former German chancellor Helmut Kohl was the guest of honor." The fact is that Kohl did not come (for health reasons); he was replaced by Germany's Ambassador in Washington, DC, Dr. Klaus Scharioth.

In consideration of the very promising book title, *German New York City*, one might be tempted to expect a complete (or almost complete) listing of persons and places in NYC that carry a distinct German connection. However, such high expectations often remain unfulfilled. While ample reference is made to *Kleindeutschland*, many remnants are omitted. New York's oldest and most important German-American newspaper, the *New Yorker Staats-Zeitung*

(which is older than the *New York Times*), is mentioned only occasionally. Anna Ottendorfer, one of the early publishers of the *New Yorker Staats-Zeitung* and a well-known philanthropist, is not mentioned at all, although the Ottendorfer Library (135 Second Avenue, Manhattan) and the adjacent building of the former German Polyclinic (137 Second Avenue) are still standing and in good condition. The library is still in use. Still in existence and also unmentioned is another major institution sponsored by Mrs. Ottendorfer; named after her deceased daughter, the Isabella Geriatric Center is located today at 515 Audubon Avenue. The building of the former Astor Library, now housing a theater, is not mentioned, either. The world-famous Steinway pianos receive one reference: the drawing of a patent (50). However, neither an image of the founder of the company or other family members, nor one of Steinway Hall, nor an image of the old piano factory in Astoria, a neighborhood of Queens, can be found. The name Rockefeller is completely absent. In Tompkins Square Park (in the heart of former *Kleindeutschland*), a fountain by the German-American sculptor Bruno Louis Zimm was erected in 1906 to commemorate the loss of the children who had perished in the maritime disaster of the doomed excursion boat, *General Slocum*. Although Panchyk mentions this catastrophe, he does not seem to be aware of the memorial fountain. Another sculpture with a turbulent past, the Heinrich Heine Fountain, a.k.a. Lorelei Fountain (opposite the Bronx County Court House), also does not appear in Panchyk's album. Other public monuments—of Goethe, Schiller, Beethoven, Mozart, or the Civil War general Franz Sigel—do not fare better. In the section titled "People," the author names famous German-American baseball players but leaves out George Herman ("Babe") Ruth, whose career pinnacled with the New York Yankees (64). The section "Religion and Education" (73–88) focuses on Catholics and Protestants but leaves out Jews. This is regrettable insofar as some of the oldest Jewish congregations in New York were founded by immigrants from Germany.

Such omissions strengthen the impression that Mr. Panchyk's book is the result of a somewhat idiosyncratic selection. The tiny bibliography (126) delivers further justification of this assumption: no mention is made of *Schlegel's German-American Families*, which would have provided excellent picture material of prominent German-American New Yorkers. A real treasure trove of nostalgic images and names of German-American entrepreneurs of the end of the nineteenth century is *King's Handbook of New York City, 1892*, now available in a facsimile reprint (New York: Barnes & Noble Books, 2001). *Outdoor Monuments of Manhattan: A Historical Guide*, by Dianne L. Durante (New York: New York UP, 2007) also contains valuable information about sculptures of German-American relevance. However, such sources are not listed in Panchyk's bibliography and obviously were not used for this edition.

The last sentence of the introduction sums up the author's intention: "I have tried to give a sampling of what life was like in German New York City" (8). Indeed, it is a sampling, not necessarily according to every reader's taste or expectation, but maybe it is a beginning, an incentive for volumes to follow. If the small coastal town in New Jersey, where this reviewer is living, can be represented in two volumes of *Images of America*, the German element of New York City certainly deserves greater attention.

Point Pleasant, New Jersey *Gert Niers*

Karl Jakob Hirsch. Schriftsteller, Künstler und Exilant: Eine Biographie mit Werkgeschichte.
By Helmut F. Pfanner. Würzburg: Königshausen & Neumann, 2009. 184 pp. €28.00.

"Warum schreibt man die Biographie eines Schriftstellers, der in seinem letzten Lebensjahrzehnt zwei Autobiographien verfasst hat?"

Diese Frage beantwortet der Autor Helmut F. Pfanner zu Beginn seiner Biographie und Werkgeschichte zum Leben und Wirken von Karl Jakob Hirsch. Jener 1892 in Hannover geborene Schriftsteller und Künstler machte beim Verfassen seiner Autobiographien unstimmige Angaben zur Chronologie seines Exils. Überdies ging es Pfanner darum, vorhandene Lücken in den Lebenserinnerungen nach Möglichkeit zu ergänzen.

K. J. Hirsch entstammt einem orthodoxen jüdischen Elternhaus und ist der Nachfahre einiger bekannter Rabbiner. Mit vielfältigen Talenten gesegnet, entschloss er sich zunächst zu einer musikalischen Laufbahn, die jedoch aufgrund der Teilamputation eines Fingers ein rasches Ende fand. Ein anderes Talent bestand im Zeichnen und Malen und so war es nur folgerichtig, dass er in München eine Ausbildung zum Kunstmaler und Graphiker durchlief. Auf diesem Gebiet erzielte er beachtlichen Erfolg und konnte seine Erfahrungen noch vertiefen durch einen Paris-Aufenthalt und das Zusammentreffen mit anderen Künstlern. Nach ihn prägenden Stationen in Worpswede und Berlin heiratete Hirsch die Ärztin Auguste Lotz, seine Jugendliebe.

Seine künstlerischen Tätigkeiten wandte Hirsch auch in politischem Sinne an, etwa durch Propaganda-Arbeiten für die damaligen Linksparteien der Weimarer Republik. Spätestens Mitte der zwanziger Jahre legte er immer mehr Gewicht auf das Talent, dem er schließlich sein weiteres Leben widmen sollte: das Schreiben. Ein wesentlicher Anstoß für seinen Wechsel zur Literatur sah Hirsch in der Begegnung mit dem österreichischen Maler und Schriftsteller Oskar Kokoschka.

Während einer Italienreise 1925 verliebte Hisch sich in eine Amerikanerin, die sich in Deutschland unter dem Namen Wera Carus einen Namen als Ausdruckstänzerin gemacht hatte. Er ließ sich scheiden und heiratete Wera, die ihm 1932 sein einziges Kind schenkte, einen Sohn namens Ralph.

Nach der Gründung und gemeinsamen Leitung des Carus-Verlages in Berlin verfasste Hirsch zunehmend narrative Prosa und Kunstkritiken. Der literarische Durchbruch gelang ihm 1931 mit dem Roman *Kaiserwetter*, der im Fischer Verlag in Berlin erschien. Dieser Großstadtroman bleibt bis heute das bekannteste und am meisten geschätzte literarische Werk von Hirsch. Die jüdische Herkunft des Autors, die Antikriegstendenz des Romans und die scharfe Kritik an der Korruption im Rechtswesen und der Politik ließen *Kaiserwetter* vier Jahre später auf der "Liste 1 des schädlichen und unerwünschten Schrifttums" der Nationalsozialisten erscheinen.

Die Annahme verschiedener Pseudonyme bewirkte allmählich ein Verschwinden seines Namens aus der deutschen literarischen Szene. Nach dem 1933 verhängten Berufsverbot als Schriftsteller und Journalist ist der Zeitraum der folgenden drei Jahre bezüglich seines Aufenthaltsortes Spekulationen unterworfen. Wahrscheinlich wurde Hirsch 1936 aus Deutschland ausgebürgert. Nach einem knapp einjährigen Aufenthalt in der Schweiz emigrierte Hirsch im Mai 1937 nach Amerika. Es folgten mehrere Jahre in den USA. Während dieser Zeit benutzte Hirsch das Pseudonym Joe Gassner sowohl in literarischer als auch in bürgerlicher Hinsicht. Zwar erhielt er die Möglichkeit, Beiträge für die Neue Volkszeitung zu verfassen, doch war seine finanzielle Situation unbefriedigend. Aufgrund seiner Ehe mit einer Amerikanerin wurde er bereits nach drei Jahren eingebürgert und konnte 1942 beim "Office of Censorship" eine Stelle als amerikanischer Beamter erlangen. Parallel dazu schrieb er Artikel und Glossen für deutschsprachige Tages- und Wochenzeitungen. Im selben Jahr scheiterte auch seine zweite Ehe.

Allmählich entwickelte Hirsch ein immer größeres Interesse am Christentum, das ihn schließlich 1945 bewog, zum Protestantismus zu konvertieren. In dieser religiösen Selbstfindung sah er eine Vereinigung beider Religionen, also nicht zwangsläufig die Aufgabe seines jüdischen Glaubens. Im Jahr seiner Konversion nahm er die Gelegenheit wahr, im Dienste des amerikanischen Kriegsministeriums nach München überstellt zu werden. Im Rahmen dieses zweijährigen Aufenthalts als Besatzungssoldat bei der amerikanischen Briefzensur lernte er Ruth Reinhart kennen, die als Schreibkraft und Dolmetscherin seine Kollegin war. Da staatenlos in Deutschland, musste er zunächst nach Amerika zurückreisen—zu dem Zeitpunkt mit dem festen Vorsatz, so bald wie möglich nach Deutschland heimzukehren und eine dritte Ehe einzugehen.

1948 verließ er die USA endgültig und war fortan für die deutsche Tagespresse journalistisch tätig. Allerdings fand er keinen Verleger für seine Buchmanuskripte. Seine Arbeit wurde durch zunehmende gesundheitliche Probleme erschwert. Sein zeitlebens labiler Gesundheitszustand verschlechterte sich durch ein mysteriöses Nervenleiden, das seine Beweglichkeit immer weiter einschränkte. Hirsch starb im Juli 1952. Seine Witwe setzte sich bis zu ihrem eigenen Tod 2000 für die Betreuung und Verbreitung des Werkes ihres Mannes ein. Sein Nachlass befindet sich heute in der Universitätsbibliothek München.

Die ca. 100 Seiten umfassende Biographie ergänzt Pfanner durch eine Bibliographie mit den Werken von Karl Jakob Hirsch. In chronologischer Reihenfolge unterteilt er diese in selbständige Veröffentlichungen und eine umfassende Auswahl in Zeitungen, Zeitschriften und Anthologien. Anschließend wendet er sich den Bildern, graphischen und bühnenbildnerischen Arbeiten zu. Es folgt eine Auflistung von Literatur über Hirsch, danach Besprechungen einzelner Werke, zum Schluss eine Auswahl von Lebenszeugnissen. Abgerundet wird das Buch durch eine gelungene Zusammenstellung von Bildanhängen. Dies ermöglicht dem Leser einen besseren Zugang zu dem von Pfanner als "engagierter Außenseiter" bezeichneten Künstler.

Es entsteht das nicht wirklich sympathische Portrait eines Mannes, dem man auf der einen Seite Anerkennung für die vielfältige Umsetzung seiner Talente zollen muss. Andererseits wächst Hirsch als Privatmensch dem Leser bei der Lektüre nicht unbedingt ans Herz—das mag mit seiner Lebensgestaltung, aber auch mit seiner Rolle als—wie Pfanner ihn charakterisiert—"lebenslanger Nörgler" zusammenhängen. Ab dem zweiten Kapitel stößt der Leser hin und wieder auf Buchstaben- und Zahlenkombinationen, die irritierend sind und ohne vorherigen Hinweis erst in einem Teil der Bibliographie erklärt werden. Es ist also eine gewisse Detektivarbeit zu leisten, um den Verweis auf diese Kürzel zu finden.

Leider ist es Pfanner nicht gelungen, den im Buch aufgeführten einzigen Sohn, Ralph Hirsch, ausfindig zu machen, was vielleicht noch weitere Informationen zu Tage gefördert hätte. Aber zurück von Spekulationen hin zu Fakten: Pfanner hat mit großer Akribie gearbeitet und sein eingangs selbst gesetztes Ziel im Rahmen der zur Verfügung stehenden Informationen weitestgehend erreicht, nämlich einige Lücken in den Lebenserinnerungen zu ergänzen.

Als Fazit läßt sich festhalten, dass es Pfanner gelungen ist, das Interesse am Werk eines Schriftstellers und Künstlers zu wecken, der ohne Bemühungen dieser Art bedauerlicherweise wohl immer mehr in Vergessenheit geraten würde.

West Bloomfield, Michigan *Susanna Piontek*

Relations Stop Nowhere: The Common Literary Foundations of German and American Literature 1830–1917.
By Hugh Ridley. Internationale Forschungen zur Allgemeinen und Vergleichenden Literaturwissenschaft 109. New York, Amsterdam: Rodopi, 2007. 317 pp. $86.00.

Hugh Ridley's recent book, *Relations Stop Nowhere: The Common Literary Foundations of German and American Literature 1830–1917*, aims to convince scholars of American Studies to consider German literature as a vital part of their discipline. As Ridley explains on the back cover: "This book attempts for the first time a comparative literary history of Germany and the United States in the nineteenth and twentieth centuries. Its material does not come from the familiar overlaps of individual German and American writers, but from the work of the literary historians of the two countries after 1815, when American intellectuals took Germany as a model for their project to create an American national literature." The author wants to share his appreciation of his understanding of German literature by showing that it is more than just a collection of great books (7). He also seeks to make German literature accessible to American scholars who fail to see beyond their own subject's boundaries and who, by doing so, may ignore international influences on the development of American literature. Ridley's approach considers similar developments in both American and German literature and focuses on an abstract view of historical events that connect the literatures of both countries. His main point is to show processes of influence instead of static developments.

Ridley's book consists of two parts. Part One examines German and American literary history as an active process, whereas Part Two defines the mid-Atlantic space and presents interpretations of literary works that Ridley considers representative of this geographic region. With this new focus on the two-way exchange of German and American literature as a process, Ridley argues, new insights can be gained into works that have generally not belonged to the traditional literary canon.

In Part One, the author starts his discussion of the similarities in the development of German and American literature and literary history by examining the idea of how nations are built. According to Ridley, national literature and literary criticism reflect and even define national values, and literature's task is to spread these ideals by creating and encouraging national myths. Only when a nation develops literary criticism and a literary apparatus can it establish a sense of national pride. Furthermore, "Literary history not only helps to build the nation, it defends it against the challenge of alternative systems" (15). But at the same time, while distancing one's own literature

from others, there is a space in which foreign literary works can be successful: "As institutions, German and American literary history shared features that were independent of their national colourings" (15). According to Ridley, German Germanistik had to fight to become an accepted academic field distinct from the classical fields, whereas the United States had to legitimize its literary production and find a new way to distinguish it from English literature and classical languages (16).

In his book, Ridley considers Germany and America as latecomers to creating nationhood. On paper the United States has been a nation since 1776, but Americans had to define themselves and their national identity and literature in the following centuries, thus bringing the paper to life. On the other side of the ocean, Germany had a traditional literary canon but became a nation only in 1871, the founding year of the Second Reich. Following Ridley's argument, it becomes evident that he establishes his own interpretation of nation, but he does not support it with facts that clearly define the concept. It is not clear whether he wants to challenge older definitions or intends to create a new perspective. Interestingly, the author does not engage in the 'nation' discussion still ongoing among historians and therefore he does not discuss noted historians such as Eric Hobsbawm (although Hobsbawm is included in the bibliography). A clearer definition of nation, nationality, and nationhood would enrich Ridley's discussion of these concepts. This criticism also reflects on one of the major flaws of his book: Ridley uses the word "historians" as a collective term without naming specific scholars.

It also becomes increasingly evident that Ridley does not explain why he chose the year 1830 as a starting point. In most literary histories, scholars provide reasons for choosing a particular date, but Ridley's book proves an exception to this rule. While 1830 is an important date, the reader can only guess as to its significant for Ridley.

In his transnational approach, Ridley considers most important the fact that both countries were facing the same problems during the nineteenth century, which included having too many diverse and regional interests to become single nations. Further, Ridley argues that Germans as well as Americans had national fantasies that they applied to each other's countries. The distance between the United States and the German states was so great that these kinds of fantasies were not critically challenged. As a result, America in the eighteenth and nineteenth centuries had been seen as virgin land and as a place in which it might prove possible to achieve political freedom, which never could have happened in Europe. Germans used America as a blank screen upon which to project their fantasies about nationhood, and these fantasies usually did not represent American reality. The Young Germans in particular put all their hopes in the American struggle for freedom and

independence, but it was their philosophical ideas that the Americans appropriated. One reason for the disappointment in the American "experiment" was the generally negative voices that were published in Germany. Later, after the Revolution of 1848 and the disillusionment of nationalistic authors, Germans were waiting for a major American realist novel which, according to Ridley, never appeared. Ridley fails to connect the disillusionment of German authors such as Fontane, whom he compares with Emerson in an excursus, to his discussion of American literature. He appears not to see that in German literature, America at the end of the nineteenth century was not an option for immigration, which of course contradicted the reality and the constant flow of immigrants to the United States during that time.

Another core element for nations, according to Ridley, is the development of literary realism, which had not developed in either America or Germany in the nineteenth century. Germany, in its European *Sonderweg*, took a path to development in the nineteenth century that was different from that followed by other European countries; social literary realism never emerged, therefore, as it had in England or France. Instead, Germany developed poetic realism. Here again Ridley is very vague; he does not explain why he does not view poetic realism as realism, or why realism has to be invented by literary historians and academia in order to be established. In addition, he treats American literary historians so abstractly that realism appears to have been the invention of scholars who saw it as a vital element in the dawn of nationhood. Therefore, these scholars were extremely conscious of the fact that each of the large nations had already produced social realism. As a result of their analysis of other older nations, they concluded that American authors had no authors who produced realistic literary writings.

Whereas Part One describes the processes of writing literary histories and including and excluding literary works in the canon, Part Two provides the reader with concrete examples of writings that are part of the mid-Atlantic space. Ridley claims that shifting the focus from power relations to the process of two-way exchanges opens new perspectives on works such as Charles Sealsfield's *The Prairie on the San Jacinto River*. Sealsfield, who had been influenced as much by European as by American literary traditions, had never been claimed by either of the two literary histories. Therefore, Sealsfield qualifies for what Ridley terms "the mid-Atlantic" space.

Ridley provides a good overview of historical and literary developments in Germany and America during the nineteenth century, but some of his interpretations are too abstract to support his argument. His categorization of literary works is also problematic. I strongly disagree with his labeling of Droste-Hülshoff's *Die Judenbuche* as a piece of travel literature, an understanding of this work that becomes evident when Ridley includes it

in a general account of nineteenth-century literature of this genre: "We may approach this question [about the parallels between Droste-Hülshoff's text and Charles Sealsfield] from the perspective adopted in Mary Pratt's account of travel literature (1992), in which, without mentioning either Droste-Hülfshoff [*sic*] or Sealsfield, she reflects on the relationship between the national and international dimensions of nineteenth-century writing" (187).

In general, Ridley's book does not always make his argument clear to the reader and his tendency to switch focus from Germany and German ideas to American literary history is sometimes confusing. He emphasizes primarily the American literary canon and the origins of philosophical ideas that have been traditionally considered truly American. It might have been helpful to make a clearer distinction between Germany's and America's historical developments and to discuss in a later chapter the intellectual exchange between Germany and America.

Ridley's core idea is good and may point the way to closer cooperation between academic disciplines, but he needs to support his arguments. His book is too broadly focused, which makes it too abstract. After all, the American Civil War is not the same as the German struggle for unification and the Wars of Unification.

University of Kansas *Jenny Baisert*

First Language Attrition, Use and Maintenance: The Case of German Jews in Anglophone Countries.
By Monika S. Schmid. Studies in Bilingualism 24. Amsterdam: John Benjamins, 2002. 259 pp. €110.00, $165.00.

The distinction between language contact, language change, and language attrition is one that is often quite blurred. Focusing exclusively on the latter issue, a number of questions immediately arise, and the answers can vary or be quite similar to one another, depending on the phenomena in natural language that are investigated. Can any one language ever be really 'lost'? How can we measure if and to what degree a language is lost? What is language loss, anyway? How does it take place? What exactly is 'lost'? In this monograph, which is a significant revision of her dissertation, Monika Schmid presents a study of the L1 attrition of German among German Jews who emigrated to Anglophone countries while the National Socialists were in power during the 1930s and 1940s. Although predominantly written from a historical sociolinguistic perspective that looks at a complex network of issues such as identity, identification, and first language loss and maintenance, Schmid devotes special attention to making her study applicable to linguistics in other areas

also involved in research on bilingualism and, in particular, language attrition (e.g., psycholinguists and generative linguistics). In her monograph, Schmid focuses exclusively on the attrition of morphology, i.e., loss of case marking, loss of gender marking and the adjective/noun congruence, reduction in allomorphic variation, a movement from inflectional devices and allomorphic variation toward more regularized or analytic forms, a trend toward periphrastic constructions (e.g., from an inflected future tense to a go-future) and grammatical relations that tend to be encoded less by bound morphemes and more by lexemes, and syntax (i.e., word order phenomena and, in particular, the V2-rule present in most Germanic languages).

The present study examines language use and language loss of a group of 54 German-Jewish emigrants. It attempts to establish the influence of extralinguistic (autobiographical) factors on language attrition, as well as look at intralinguistic determinants for language loss. The informants for this study are all German Jews who were forced to emigrate under the Nazi regime. They left Germany between 1933 and 1939 and have lived in Anglophone countries (England and the United States) ever since. Although a multitude of independent sociolinguistic variables were taken into account, Schmid decided to divide the informants of this study into three groups, based on the date of their emigration. Emigration group 1 comprised the people who left Germany within the first 2.5 years after the Nazi rise to power, before September 1935, when the Nuremberg race laws were announced. Emigration group 2 left after these laws were passed but before the first deportations to Poland in late October of 1938 and, most importantly, before the Pogrom on 9 November 1938. Emigration group 3 left between this pogrom and the outbreak of World War II in September 1939, after which emigration became virtually impossible. This group also included one informant who survived the war in Auschwitz, was liberated in January 1945, and subsequently went to the United States. This study is based on a corpus of 54 narrative autobiographical interviews with no closed questionnaire implemented in addition to the narratives to serve as control data.

Concerning 'interferences' (note: throughout her book Schmid labels all instances of non-native-like forms and structure not as 'mistakes', but rather as 'interferences') in the area of morphology, Schmid devotes two separate chapters (chapters 4 and 5 respectively) to the treatment and discussion of the morphology of the noun phrase and the verb phrase. Focusing first on noun phrase morphology attrition, Schmid's findings suggest that there is a correlation between acquisitional sequences and the amount of interference in L1 attrition on the morphological variables under investigation: Those variables that are completely required at a relatively late stage (e.g., plural morphology) appear to be more vulnerable to mistakes than those that are acquired

relatively early (e.g., gender). Interlanguage effects for L1 attrition of German morphology under L2 influence of English, on the other hand, "are hard to establish, since inflectional morphology is far more restricted and regular in English than German. Interlanguage effects and intralinguistic simplification are therefore hard to distinguish" (125). In the domain of verbal morphology, the data confirms that there were three times as many errors when compared with the data in the nominal domain. For example, despite their similar distributional frequency in German, strong verb inflection was clearly more vulnerable than weak verb inflection. Another noteworthy observation comes from the comparatively high number of mixed verb interferences in the corpus. To quote Schmid, "This suggests that, while irregular inflection is less stable than regular inflection, where both principles are mixed there is the highest chance that eventually inflection will conform to just one or the other principle" (146). Concerning relational categories such as number and person, the target rather than the controller was shown to be the deviant element in the majority of instances of interference. This finding provides further support for the claims on noun phrase morphology in the previous chapter.

Schmid's study of syntactic interferences in the L1 speech of her subjects centered on three construction types: verb-subject orderings, discontinuous word orderings, and subordinate clause structure. The overall distribution of correct and incorrect sentence structures shows no discernible effect; no structure appears to have been used incorrectly to a much larger degree than any other. In contrast to the morphological variables discussed in the previous chapters, "there is no apparent rate of loss of these syntactical structures which parallels the rate of acquisition" (168). Rather than looking at regression as a possible explanation of L1 attrition in syntax, these data suggest that, given changes in this domain, interlanguage may be a more important factor.

Returning to her discussion of the emigration group affiliation as an independent variable, it was statistically proven that those who had endured more racial and religious persecution at the hands of the Nazi Regime (i.e., group 3) exhibited more 'interferences' and were judged less native-like in their speech patterns by native German speakers. In the words of Schmid, "these findings speak very strongly for the importance of attitudes in language loss and language maintenance. It appears that what is at the heart of language attrition is not so much the opportunity to use the language, nor yet the age at the time of the emigration. What matters is the speaker's identity and self-perception" (191).

Schmid's work is very effective in addressing head-on a topic of research that investigates many underdeveloped and controversial issues. This work adds to the ongoing discussion of structural and sociolinguistic decay of

variants of German—both in the form of L1 attrition of 'standard' German and German-American heritage dialects (i.e., *Sprachinseln*)—over time.

Carson-Newman College *Michael T. Putnam*

Deutsche Juden in Amerika: Bürgerliches Selbstbewusstsein und jüdische Identität in den Orden B'nai B'rith und Treue Schwestern, 1843–1918.

By Cornelia Wilhelm. Transatlantische Historische Studien 30. Stuttgart: Franz Steiner, 2007. 372 pp. €48.00.

German Jewish migration to the United States has been mostly seen in the light of World War II. Cornelia Wilhelm, however, has chosen to look at Jewish immigrants from Germany and their networks in the nineteenth century. The focus of her study is the assimilation process of German Jews into American society and their struggle between religious identity and secular values, Jewish traditions and civil society's conventions. Wilhelm argues that two Jewish lodges—the male lodge B'nai B'rith and its female counterpart Treue Schwestern—were instrumental in the formation of an American-Jewish identity that bridged Jewish religious traditions and secular and civic values. The book is a classical study of two German-Jewish lodges in the United States. The author herself is very familiar with the topic. Since 1996 she has published widely on similar topics.

The Order of B'nai B'rith was founded by German Jews in New York City in 1843 and modeled on the Independent Order of Odd Fellows. It started as a secret society, practicing secret initiation rites. In the course of its growth, it adopted social and philanthropic activities typical for nineteenth century lodges. The female organization Treue Schwestern was founded as a separate entity in 1846. Although ladies auxiliaries were a more common feature of similar organizations, the Treue Schwestern was one of the first female lodges that offered women a public sphere outside traditional Jewish female roles in the family or synagogue. In 1895, when female membership in B'nai B'rith was introduced, both organizations merged. In her 347-page history, Wilhelm explains the role of both organizations in the process of reshaping Jewish identity in the United States from a religiously driven particularism to a more universal interpretation that embraced U.S. civil and national values and practices.

The author begins her study with an overview of Jewish life in the United States between 1820 and 1850, when mass migration increased the number of Jews in America from roughly 3,000 to 140,000. Prior to 1820 Jewish life was predominately organized within the religious spheres of synagogues.

However, mass migration lead to an increase in Jewish social activities outside the religious realm. The establishment of schools, social societies, lodges, and congregations added to an increasing range of Jewish life in the United States. At the same time, this diversity challenged a unified Jewish identity (40). In particular, German-Jewish immigrants with a secular background and academic training shaped Jewish activities in the United States in the nineteenth century in important ways. Academically trained rabbis such as Dr. Max Lilienthal and Leo Merzbacher restructured religious services and introduced new elements (42–43). The new leadership was not only familiar with discussions on the civil emancipation of Jews that had been taking place in Germany since the eighteenth century, it was also strongly influenced by German rationalism and thus grounded reforms on humanistic principles.

According to Wilhelm, newly arrived Jewish immigrants had to go through a painful reorientation process that involved the acceptance of dominant civil and social values and codes they were not familiar with prior to arrival. Wilhelm argues that both lodges were instrumental in this acculturation process because they provided a familiar religious environment along with new democratic features and civil orientation. Caught between established Jewish practices and acculturation's challenges, the progressive leadership sought ways to develop a "civil Judaism" (122). In the course of this process they reinterpreted the topos of the "covenant with God," which had previously been the basis for Jewish particularism. Instead, the interpretation now demanded Jewish responsibility for the good of mankind. The modern Jew was to be an integral and productive part of American secular society (48). Within this ideological framework the foundation of organizations that executed the new thinking was a logical development. Among the goals of the fraternity B'nai B'rith were the elevation of morality and character; the support of arts and sciences; pursuing the principles of philanthropy, honor and patriotism; and providing for the protection of widows and orphans (66). Typical for immigrant aid societies, the fraternity was the motor behind the establishment and the support of Jewish hospitals, relief associations, benevolent societies, orphanages, and libraries in many American cities. Its motto, "Benevolence, Brotherly Love and Harmony" (67), reflected its purpose. Charity and the insurance business were major pillars of the services it provided for members.

From the 1850s to 1873 nearly 200 lodges were established as part of the growing B'nai B'rith network throughout the country. The organization, structured in a manner typical of nineteenth-century fraternities, included a national operating umbrella organisation and regional districts. By 1873 the membership of B'nai B'rith had risen to 15,967 (109). Wilhelm's book on the history of the organization leads the reader through its ups and downs,

marked by multiple discussions and crises. Especially in the 1880s, the order came under pressure due to dwindling membership. Although the number of Jewish immigrants from Eastern Europe increased rapidly and in principal offered new means of expansion, the organization was not able to solve the tensions between acculturated German Jewish members and newly arrived immigrants. Furthermore, competing lodges, congregations, and social organizations offered the same services. Despite these problems, B'nai B'rith was able to internationalize and open new fraternities, for example in Egypt and Romania (238–39). Although B'nai B'rith remains one of the important Jewish organizations today, the author follows its history until World War I, with some aspects covered until the 1920s.

Cornelia Wilhelm has used a wide range of available sources. She has visited archives and historical societies and studied archival material of Jewish congregations and lodges in numerous American states. The book is primarily based on these original papers, which makes it a fine piece of research and a valuable addition to scholarship. Wilhelm ventures into an area of study in which only a close look at original materials provides needed details. Organizations such as B'nai B'rith offer an abundance of information that does not make it easy for scholars to create a coherent picture of its multifaceted history. Wilhelm has certainly done a very good job weaving all parts together into an interesting and nicely written book. The study would have benefited had she only considered more recent works on similar topics. Anke Ortlepp's study on German female organization in the United States (*Auf denn, ihr Schwestern*), published in 2004, covers the same time period and a closely related topic but is not even cited in the bibliography. The same holds true for Katja Rampelmann's study on German *Freie Gemeinden* and Freethinkers in the United States (*Im Licht der Vernunft*, 2003), which deals with Germans in the United States who shared a reform and rationalistic background with many Jewish leaders. Wilhelm mentions the movements the *Freie Gemeinden* (122) and *Lichtfreunde* (76) but consulted only dated scholarship and did not take advantage of more recent findings. Since Wilhelm's book is published in the same series from the German Historical Institute as the two mentioned above, this is hard to understand. Russell Kazall's *Becoming Old Stock: The Paradox of German-American Identity* (2004) also would have given her valuable insights into the Philadelphia community. A closer look at these studies might have provided more information on the connections between B'nai B'rith and related German organizations.

Rather irritating are her citations. Although she is specific about the citation of her archival material, she does not handle the citation of her secondary literature very well. Instead of precise page numbers, the reader finds the term "passim" in the majority of such footnotes. On page 25, all footnotes

are cited "passim," which should, according to scholarly convention, be used only occasionally. This, however, leaves the reader with the impression of an uncomfortable vagueness. Has she snapped up bits of information here and there and can she not remember exactly where?

Overall this is a well-researched book. One might have wished for the interpretation of her results within the larger picture of German immigration to the United States. English readers will be glad to know that, according to her homepage, a translation of this book is being prepared under the title *Pathmaker for a New Jewish Identity in America: Mission and Self-Awareness of the Independent Order B'Nai B'rith 1843–1914*; it has apparently been accepted for publication in the American Jewish Civilization Series of Wayne State University Press.

Berlin, Germany *Katja Hartmann*