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Pennsylvanisch-Deutsch darich's Yaahr: A Pennsylvania German Reader for Grandparents and Grandchildren.

*Edited by Deutsch-Pennsylvanischer Arbeitskreis e.V. (German-Pennsylvanian Association).
Neckarsteinach: Edition Tintenfass, 2006. 159 pp. \$18.99.*

The title and subtitle of this handsome volume of short, literary works in the Pennsylvania German dialect might lead one to believe that it is meant only for bedtime stories and for that it would certainly fit the bill. It is quite assuredly more than just that. The author of the preface to this work and one of its editors, Michael Werner, states "*Halt fescht, was du boscht!*" ("Hold fast what you have!"), reiterating a common expression among the Pennsylvania Germans, and an idea common to many ethnic groups that find their language in danger of extinction. Werner makes reference, in fact, to the "lost generation" of children who were born after 1945 for whom the "*Mudderschprooch*" was no longer Pennsylvania German, rather English.

It is for this generation and those to follow that this collection of stories, sayings, songs and even tongue twisters is primarily intended. It invites grandparents to sit down with their grandchildren and share the rich traditions of the Pennsylvania German people in the language that helped maintain those traditions even into the twenty-first century. Responsible for the selection of this set of seasonally related works in Pennsylvania German is an international editorial committee consisting of Michael Werner, Butch Reigart, Joshua R. Brown, Alice B. Spayd, Helmut Schmahl, Frank Kessler, and Walter Sauer. It is their stated intention to include as many contemporary writers of the dialect as possible in addition to the better known writers of years gone by. The texts have also been regularized in orthography reflecting the Buffington-Barba-Beam system. This spelling regularization serves the reader well, eliminating the need to decipher the potential orthographic idiosyncrasies of individual authors. The title of the anthology, *Mit Pennsylvanisch-Deutsch darich's Yaahr*, (*Pennsylvania German Through the Year*), sets the tone for the organization of the book.

Although not numbered as such, the bulk of the volume is divided into twelve chapters, one for each month of the year. Each chapter begins with a black and white illustration taken from early twentieth century Palatine almanacs that depict typical scenes relating to the activities of the month—in January a sullen winter scene of crows on the snow, in May the hanging of freshly washed clothes on the line, in September the bustle of activities surrounding the harvest, and in December the peaceful cutting of a small Christmas tree. Following each illustration is a poem of varying lengths titled after each month. For January we read *Nu hen mer die neie Kalenner / Un sin aa schun widder im Yenner* (Now we have the new calendar / And are already in January), for April, *Abril—un die Amschle sin do! / Was singe sie marijets so froh!* (April—the robins are back! / How beautifully they do sing in the morning!) and for July *Im Tschulei geht mer*

in die Ern, / Un schafft, un schwetzt un—dutt's doch gern! (In July we go harvesting / And work and talk and—we do it gladly!). Each chapter features a combination of between eight and fifteen short works of no longer than three pages in length and concludes with one text from the “Old Country” in the dialect of the Palatinate. The inclusion of these texts is meant to show the linguistic and traditional connection between the Palatinate and areas of the “New World” where Pennsylvania German was and is still spoken. Neither translations into English nor a glossary is provided. While on the one hand such a provision might have been desirable, given the number of people who are no longer fluent in the dialect, the omission of translations is certainly understandable within the scope and target audience of the anthology.

Individual highlights from the anthology include “*Em Herr sei Gebet*” (“The Lord’s Prayer”), “*Pennsylvaanisch-Deitsche Schprichwadde*” (“Pennsylvania German Sayings”); “*Was mer duh kenne fer die Mudderschprooch uffhalte*” (“What We Can Do to Maintain Our Mother Tongue”) by Alice Spayd; “Counting-Out Rhyme, Sonnet 18” by Walter Sauer (after William Shakespeare); “*Der Haas un der Igel*” (“The Hare and Hedgehog”), a Grimms’ fairy tale adapted by C. Richard Beam; “*Schtille Nacht! Heilichi Nacht!*” (“Silent Night”) by Arthur D. Graeff (after Franz X. Gruber); and “*Die Nacht var Grischtdaag*” (“’Twas the Night Before Christmas”) by Solomon DeLong (after Clement C. Moore). Collectively, however, the real highlights of this much-needed anthology are the many texts that give the reader of any age insight into the life of especially rural Pennsylvania German speakers, their agricultural practices, humor, superstitions, beliefs, hardships, reliance and dependence on the weather, and most notably, their language as keeper and promoter of their cultural identity. The book closes with a very useful and comprehensive list of sources, newspapers, other resources (of interest more to scholars than grandparents) and an appendix. Contributing to the appendix are Helmut Schmahl with an article entitled “A Short History of the Pennsylvania Germans” and Frank Kessler, with “Pennsylvania Dutch in the 21st Century: Taking Stock.”

This anthology is a welcome addition to the works of original Pennsylvania German dialect literature. It not only provides grandparents, grandchildren and everyone in-between a rich selection of entertaining and informative literature, but also complements Earl C. Haag’s more scholarly work, *A Pennsylvania German Anthology*, as a text well worthy of the university classroom.

Kutztown University

Gregory J. Hanson

Carl Neuberg – Biochemie, Politik und Geschichte: Lebenswege und Werk eines fast verdrängten Forschers.

By Hinderk Conrads and Brigitte Lohff. History and Philosophy of Medicine, vol. 4. Stuttgart: Franz Steiner Verlag, 2006. 221 pp. €45.00.

On May 30, 1956 Carl Neuberg died in New York City. Fifty years later, Hinderk Conrads and Brigitte Lohff present his biography. The subtitle reveals their aim: “Biography and Work of a Nearly Forgotten Scientist.” The authors wish to restore Neuberg in the collective memory of – whom? The German public? The international scientific community? The epilogue reveals that the topic is connected to a situation

at the Medical University of Hannover in the 1990s. At that time the official address of the University needed to be changed. Historical research unearthed that the former namesake, the architect Konstanty Gutschow, played a prominent role in Nazi Germany. Therefore, the university decided to change its official address to Carl Neuberg Street. But who was Carl Neuberg? As the "Father of Biochemistry" he was among the most significant German scientists of the early twentieth century. This biography not only offers detailed insights into his life, but also adds fascinating chapters to the history of science, Germany's scientific community before World War II, and German-Jewish exile-life in the United States.

Conrads and Lohff have chosen the classical arrangement of the material in chronological order. Born on July 29, 1877 into a wealthy German-Jewish family Carl Neuberg attended school in Hannover. In 1892 the family moved to Berlin where Carl finished his „Abitur“ in 1896. He studied chemistry in Berlin and Würzburg, completed his Ph.D in 1900, and his residency in 1903. Already in 1898 Neuberg had taken an assistant position at the world-renowned chemical department of the Pathological Institute at the famous Charité in Berlin, founded by Rudolf Virchow himself. His work led him into the border area between medicine and chemistry. As an assistant Neuberg was responsible for medical students and their introduction to the basics of physiological chemistry. Neuberg also impressed his colleagues with his enormous publication activities. His main interest focused on the artificial fabrication of carbohydrates, the investigation and classification of different types of fermentation, and the study of fat properties. His pioneering studies also included analysis of the chemistry of amino acids and enzymes. His work became very relevant for the detection of malignant tumors. In 1909 Neuberg was offered a position at the Royal Agricultural University (Königliche Landwirtschaftliche Hochschule) where his work concentrated on the metabolism of animals. In 1913 Neuberg was offered a position at the Kaiser-Wilhelm-Gesellschaft (KGW), the predecessor of today's Max-Planck-Gesellschaft.

One of the most significant accomplishments of Neuberg's scientific oeuvre is his work as editor of the *Biochemische Zeitschrift*, which he built up to become the most recognized journal in his discipline. The first volume of the *Biochemische Zeitschrift* appeared in October 1906. Neuberg edited this journal for twenty-nine years, until 1935. By 1930 he had reviewed more than 8,500 scientific articles in 230 volumes (32). This editorial work required four hours per day and made him a primary international figure in the field of biochemistry. Scientists from the United States, Japan, Russia, and all leading institutes in Europe contributed to the journal, among them eighteen Nobel laureates in medicine and eleven in chemistry. Conrads and Lohff also manage to draw a vivid picture of the scientific community of Dahlem in Berlin in the early twentieth century. Pioneers in science such as Albert Einstein, Otto Hahn, Fritz Haber, Lise Meitner, Max Planck and Otto Warburg lived and worked side by side, thus creating a working atmosphere that fostered groundbreaking scientific advances and unmatched creativity. The reader can easily follow Neuberg's biographical milestones.

During World War I Neuberg was spared military service because he suffered from a disturbance of his equilibrium. Nevertheless he supported the Kaiser's war efforts by conducting important scientific experiments. Beginning in 1915 he was responsible for the development of gas masks for horses. Even more significant was his development of an industrial process to manufacture glycerol for the production of explosives. The

Kaiser honored him for his discoveries with two Iron Crosses.

In 1913 Neuberg became director of the newly founded Institute for Experimental Therapy of the Kaiser-Wilhelm-Gesellschaft. A few years later (1922) he accepted the first chair for the newly established discipline of biochemistry in Germany. Finally, in 1924, the KWF established a separate KWF for Biochemistry and appointed Neuberg as its director. In addition to Neuberg's scientific struggles, Conrads and Lohff outline the nature of the establishment of Neuberg's KWF for Biochemistry; under his direction the institute became a top scientific address. International guests from around the world came for working visits, the publication record of the institute grew impressively, and Neuberg himself was recognized around the world as a leading expert in biochemistry. During his life he received eight honorary doctorates from universities in Poland, Russia, Spain, Scotland, and Italy, as well as innumerable recognitions, medals, and awards. Although he was nominated for the Nobel Prize several times, it was not awarded to him.

Unfortunately the political situation in Germany during the 1930s finished his brilliant career. The Nazi regime made life for German-Jewish scientists increasingly difficult. In 1934 Neuberg lost his teaching position at the Berlin University. One year later, the Ferdinand Springer Publishing Company pressed him to discontinue his work on the journal. Years later, after the war, Neuberg would fight with Springer for compensation. Also during the 1930s Neuberg was forced to sell his Dahlem mansion. He left Germany in 1939, first turning to Holland, then to Israel (March-November 1940) until he arrived in the United States on January 25, 1941, sixty-four years old and searching for a new life. The last 15 years of his life, Neuberg resided in New York City and Brooklyn. Although existing connections within the scientific community helped him to gain several short-term research positions and guest professorships, he never again found a suitable "scientific home." He felt displaced and dissatisfied, a condition which prevailed until his death on May 30, 1956 in New York City.

Conrads and Lohff manage to draw a vivid picture of a world-leading scientist whose life and work is torn to pieces by the political situation in Nazi Germany. The book is based upon Hinderk Conrads' dissertation at the Medical University of Hannover in 2002. It is not quite clear why his dissertation advisor, Brigitte Lohff, shows up as second author. The text is based on thorough research conducted in German, Danish, Polish, Czech, and American archives. Especially the Carl Neuberg papers, held by the American Philosophical Society, offered the authors a close look at Neuberg's active correspondence with colleagues from around the world. Besides the text, the book contains two appendices: a list of publications from 1925 to 1935 and a directory of classes taught by Neuberg. Furthermore, the reader finds twenty-eight photos and illustrations, and a name index. 1,080 footnotes provide ample additional information. The book appears as volume four in the series *History and Philosophy of Medicine* published by the Franz Steiner Publishing Company. Unfortunately the publisher apparently has decided to streamline its series covers: *History and Philosophy of Medicine* now comes with the same cover as the *Transatlantische Historische Studien* series. This might save on costs, but it is not very attractive. The fact that the text is in the German language also likely will limit its accessibility by a larger audience. Although the book is generally well-written, it occasionally suffers from redundancies, leaving one to wonder if the authors do not trust the reader to digest the work from cover to cover.

On balance, however, Conrads and Lohff have provided a well-researched book about the beginning of biochemistry and one of the main protagonists in the field. It could certainly find a place on the reading list of any "History of Science" class, but also is well suited for courses on immigration studies or German intellectual life of the early twentieth century. The story of Carl Neuberg is certainly not new. But this study gives us another example of how the anti-semitic ideology of Germany in the 1930s destroyed a brilliant career and forced many of its most successful and recognized scientists out of their homes.

Berlin, Germany

Katja Hartmann

Cream City Chronicles: Stories of Milwaukee's Past.

By John Gurda. Madison: Wisconsin Historical Society Press, 2007. xvi + 303 pp. \$24.95.

A casual perusal of any substantive library, public or academic, reveals the vast wealth of titles which have appeared in recent years under the wide umbrella of local interest works. In many cases these books contribute substantially to a community's understanding of its own vibrant history, reminding those long familiar with a given place what made it so special over time and instructing more recent residents in the ways in which the past has influenced the evolution of the hometown into its present state. This is particularly true of the latest book by Milwaukee historian and *Milwaukee Journal Sentinel* columnist John Gurda, which through a series of intriguing and well-written vignettes admirably demonstrates a number of threads past and present which combine to weave a portrait of this diverse Midwestern metropolis.

The genesis of the current work may be found in Gurda's numerous newspaper columns on Milwaukee history, beginning in 1994 at the afternoon *Milwaukee Journal* and continuing until the present following its merger with another local paper, the morning *Sentinel*, in 1995. In total sixty-three different stories are culled from Gurda's past writings in the composition of *Cream City Chronicles*, although each has been revised and updated—sometimes modestly, other times substantially—for the current publication. These represent a wide range of interests, touching upon a multitude of topics concerning politics, social life, business and industry, and sports in Milwaukee, and with regard to various of the city's well-represented ethnic groups both past and present. The stories are categorized and presented according to several overarching themes, specifically "The Early Years;" "A Heritage of Diversity;" "Water: The City's Lifeblood;" "Making a Living;" "A Sense of Place;" "The Common Good;" and "Celebrations!" Four further sections are delineated according to the seasons ("Spring;" "Summer;" "Fall;" "Winter") and feature thematic narratives with a specific connection to those times of the year.

While none of the primary sections are geared exclusively toward German-American history and culture, inevitably aspects pertaining to them are woven into many of the narratives. "A Heritage of Diversity" gives focus to several of the most prominent Milwaukee ethnic groups both past and present, with the German element featured prominently in "Outrage Revisited" (spotlighting the Bennett Law and its impact upon

the use of German in schools) and "Terrorism, Past Tense," effectively framing the events of September 11, 2001 and their immediate aftermath with a recollection of the anti-German hysteria of the World War I era. The chapter "Making a Living" is one of the strongest in the entire book, and also perhaps the one most directly associated with the German element and its many contributions in the area of business and manufacture, including "Milwaukee Leather" (Pfister & Vogel as the world's largest tanner) and "Frozen Assets" (the ice harvesting trade). Perhaps inevitably the brewing trade assumes the primary role in this regard, with three individual narratives: on the pre-Prohibition Falk Brewery and its later, still operational incarnation as a manufacturer of precision industrial gears; a general but well-presented overview of the brewing trade in the city from its inception to the current microbrewing trend as conducted by the Lakefront and Sprecher firms; and a more specific discussion of Miller Brewing founder Frederick C. Miller and the family business. In the latter case the focus is understandable, given that the brewery is still operational and Gurda gained significant access to corporate archives, having written a commissioned book on the company; nevertheless in light of this redundancy, one wishes that the space in a previous column and this book might have been allotted to Frederick Pabst, Valentin Blatz, or the Schlitz and Uihlein families whose accomplishments in running their own influential brewing operations were no less noteworthy. In subsequent chapters, personal narratives are similarly emphasized, the highlights including "A Cemetery for the City," which effectively treats the final resting place of some of Milwaukee's most prominent German-American citizens; "Close Call for Mr. Roosevelt," detailing the failed assassination attempt upon 1912 "Bull Moose" Progressive Party candidate and former President Theodore Roosevelt by German immigrant John Schrank; as well as "Beer, Bands, and Balloon Rides" and "O Tannenbaum, Milwaukee-Style," highlighting the festive side of the local German community.

There are many points which recommend this publication to the potential reader. The organizational structure of the book, by topic and seasons, is well thought out and presented, lending itself well to the formatting of the individual stories. By his own admission Gurda takes a "presentist" approach (i.e. how Milwaukee and its citizenry arrived at the time and place where it is at) to telling the story of the city; the attempt successfully welds past to present and well invokes a sense of what once was within the rich cultural threads of today. Illustrations are ample and judiciously introduced within the work, drawn from a nice variety of sources and most prominently from the Wisconsin and Milwaukee County Historical Societies and the *Milwaukee Journal-Sentinel*, although the use of standard paper stock for reproduction renders them somewhat less effective than optimally could be the case. In a nice touch, Gurda dedicates the book to the memory of prominent German-American former mayor Frank Zeidler, who passed away a year before publication. On a less satisfactory note, even though the book is not by definition a chronicle of German-American contributions to Milwaukee, there are a number of stories which would gain from more prominent discussion of the German element, most notably "All the News That's Fit" with only brief mention made of the German-American press in the city, a shortcoming in that one could easily devote an entire narrative to its significance and prominent fall with the onset of World War I. While acknowledging that previous newspaper columns were the source of these edited and updated texts, Gurda does not present original publication dates for any save his

first—on the Falk Brewery—making it difficult for readers or scholars who might wish to compare these revised versions with the original works. Also, given that Gurda is well-published in the field of Milwaukee history, a certain amount of overlap in both topics and information between the current work and his other books, most notably *The Making of Milwaukee*, is inevitable.

That said, *Cream City Chronicles* is not a simple rehash of existing publications on the subject matter. Quite in contrast, Gurda takes a fresh approach to retelling material both familiar and unfamiliar to anyone interested in Milwaukee history and culture. The people, places, and events under examination resonate under Gurda's well-conceived storytelling approach and admirable capabilities as a writer. Readers with a deep interest in the topic will find plenty to engage their attention anew, while more casual observers likely will be drawn into the narrative and thus find it a hard work to put down, much less leave unfinished, once having begun.

University of Wisconsin—Waukesha

Timothy J. Holian

Friedrich Hecker: Two Lives for Liberty.

By Sabine Freitag. St. Louis, MO: St. Louis Mercantile Library University of Missouri-St. Louis, 2006. 492 pp. \$29.95.

After being educated in Baden as a lawyer, Friedrich Hecker began his public life as an important leader of the opposition in the lower house of the Baden state assembly in the 1840s. In the Revolution of 1848 he both led an uprising to overthrow the government of the Grand Duchy and tried to spark a wider southwest German revolt. Defeated in April of the revolutionary year, he fled to America in the fall. In the spring of 1849, upon hearing of a new Badenese revolutionary outbreak, he rushed to Europe, only to learn in Strasbourg that this revolt, too, had been defeated.

He settled on a farm at Summerfield, near Lebanon, Illinois, east of St. Louis. There, with a great deal of hard, physical work, he became one of the few Forty-Eighter leaders to achieve success as a farmer. This was in keeping with his ideal, gained from the study of ancient history, of a republic composed of frugal and virtuous men who tilled their own soil. Yet in America Hecker was much more than a farmer. Although he never held public office, he helped found the Republican Party in Illinois, and he was an inveterate campaigner for the party, especially among German-Americans, from 1856 through 1880. He earned money for years on the lecture circuit. In addition to being, in both America and Germany, the very symbol of the Revolution of 1848, he was known as a political journalist from New York to California. His speeches and columns were often printed and commented upon in newspapers in Germany as well.

So eager was he to defend the Union during the American Civil War that he served as colonel of two different Federal regiments of volunteers. He worked closely with Carl Schurz both in St. Louis German-language journalism and in formulating an American civil service when Schurz served as Secretary of the Interior under Rutherford B. Hayes.

Born Catholic, Hecker as a free-thinker fought a life-long battle against clericalism, the Jesuits, and the papacy. Although he respected Bismarck's acumen, he thought

German unification under the Hohenzollerns was valuable only as a step toward a German republic. In his nineteenth-century economic liberalism, he battled against the socialists of the 1870s.

Much that needs to be said about this biography was noted by Hans Trefousse in a 2002 review of *Friedrich Hecker: Biographie eines Republikaners*, the original German edition of this work (the Trefousse review may be found online at <http://www.h-net.org/reviews/showrev.cgi?path=163931018624944>). Although the book is to be admired for treating Hecker's German and American careers with equal seriousness, it is not as complete as one might prefer. Freitag concentrates on Hecker as an intellectual, a political thinker, a politician, a correspondent with other exiled Forty-Eighters and a cultural symbol. Hecker the army officer, the family head, and the farmer are given little attention, although source material on these topics is probably available.

In the opinion of this reviewer, Trefousse erred when he doubted this work's potential viability in English translation. Steven Rowan, as translator and editor, has provided an able translation. Since it was originally a dissertation, Rowan has probably made the book more readable by shortening the endnotes and deleting some methodological material. In this study, Freitag makes a substantial contribution to the intellectual origins of the Revolution of 1848 in Baden and to the political thought and actions of Forty-Eighters in America. Her errors of fact and questionable interpretations are relatively few and small for such a lengthy and detailed work of both European and American history: some Whigs did attempt to win German votes. It is not clear to this reviewer that the Know-Nothings represented the interests of the Free Soil movement. Certainly in Missouri they did not. Gratz Brown was not a hyphenated surname. "Lovejoy Browning" is the conflation of the surnames of an Illinois Congressman and an Illinois Senator. The modern scholar is Reinhard (not Rainer) Doerries and President Garfield's middle name was Abram, not Abraham.

With the publication of this work in both languages, there is now a book-length and quite informative study of Hecker for scholars in Germany and America. For this we owe much to both the author and the translator.

Northwest Missouri State University

Robert W. Frizzell

Safeguarding German-American Relations in the New Century: Understanding and Accepting Mutual Differences.

Edited by Hermann Kurthen, Antonio V. Menéndez-Alarcón, and Stefan Immerfall. Lanham, MD: Lexington Books, 2006. 277 pp. \$68.00.

Safeguarding German-American Relations in the New Century is a conference book, comprising essays on an array of themes from political history and popular culture to international relations. Like many conference books, the contributions vary in interest and quality. The principal approach underlying the volume is explained by the editors in the preface: "Therefore we pay particular interest in this volume to perceptions, norms, and values that constitute political cultures in the broadest sense and attempt to understand their role in affecting transatlantic relations and the direction in which societies are heading" (4). Indeed, mentalities and ideologies can take precedence over

geopolitical and economic interests in shaping foreign policy. This is nowhere more obvious than in the case of German-American relations.

The history of German-American relations has been characterized by an abundance of narratives, images and discourses, especially from the German side. As a result, the reader wonders why the synchronic dimension in this volume dominates the entire work at the expense of the diachronic. We have to wait until Thomas Clark's fine essay on the reception of Michael Moorer in Germany to discover that Germany's preoccupation with America prefigured its responses to the presidency of George W. Bush. Clark argues that German perceptions of America were rooted in "ambivalence," citing an essay by Mary Nolan. "Ambivalence" is, of course, a given in all relationships between cultures and states. Peter J. Brenner adds to this notion of ambivalence by positing in his study of travel books on the New World that America represented a "Flucht in die Vergangenheit," as well as a "Flucht in die Zukunft," suggesting that the escape component of ambivalence was preeminent in the German approach to the New World. Jeffrey L. Sammons in his study of nineteenth-century German literature on America aptly illustrates this thesis by entitling his book: "Ideology, Mimesis, and Fantasy," noting that German writers on America were not solely moved by verisimilitude, but by visions of establishing an ideal community (Charles Sealsfield) as well as by visions of an ideal Germany (Karl May).

Thus, German narratives of America, as Clark tells us, were ultimately more concerned with German national and cultural identity than with America. Throughout the nineteenth century there was a profound struggle over discourses in Germany to determine whether America was a force for good or ill. This of course was related to Germany's own confusion about modernity and tradition as well as her struggle over democratization and the preservation of elites.

This debate over America continued in Germany until the advent of the Third Reich. By their own admission, the Nazis could not tolerate many things, least of all ambivalence. Hence the creative tension underlying America and its imagery devolved into something simplistic and stereotyped. America was a country dominated by Jews and plutocrats, fostering a regime of mobocracy, mongrelization, and Mammonry. This belief contributed to Nazi Germany declaring war on America in 1941, although this ultimately meant a restoration of the alliance that led to her defeat in the First World War.

After the war there was a predictable bifurcation in the official discourses on America. In the German Democratic Republic, America was metamorphosed into the embodiment of monopoly capitalism, brimming with imperial ambitions to consolidate and expand its markets and find sources of cheap labor. In West Germany, America became the symbol of Western liberalism and the rule of law—a society that guaranteed both a maximum of abundance as well as a panoply of freedoms and civil rights to its citizenry. Interestingly enough, it took a generation for the traditional ambivalence towards America to reemerge—at least in the Federal Republic. In other words, the pre-war discourses, those anchored in the nineteenth century debate underlying modernity, began to crystallize again. Once more, America was the Mammon-infested hotbed of world capitalism on the one hand and the promising realm of individual and communitarian regeneration on the other.

According to the authors' argumentation, these active discourses continue to thrive

in Germany, still shaping relations between the two countries. The accession of George W. Bush to the presidency is the prime mover of this work, invoked by many of the authors as the cause of the profound rift between the two countries, although the authors argue that it is too simplistic to posit a Golden Age of harmony between Germany and the United States before the Bush administration. There may have been a high degree of amity between the two states owing to the defeat of Germany and the advent of the Cold War, but there was never a genuine consanguinity of spirit between the two cultures. Ambivalent images and discourses about America have persisted unabated, and it would probably be fair to say that if George W. Bush had not existed, he would have been periodically reinvented simply because the narrative matrices in German culture are predisposed to such creations. In fact, the prototype of George W. Bush had already been rendered by Charles Sealsfield in his famous novel, *Das Kajütenbuch* (1841), in the figure of the Alcalde, where the Alcalde provides the ideological grist for manifest destiny and the supremacy of American culture.

Since the purpose of this book, judging by its announced intention, is to prevent German-American relations from succumbing to misapprehension and overt conflict, one would expect some insights into how to avert such a debacle. Unfortunately, the authors find solutions in rhetoric and not in viable strategies or insights. For example, they write, "A new approach will also require Germans and Americans and their leaders to take a deeper look at their shared humanistic-universalistic normative orientations and goals embedded in their political culture and go beyond the promotion of nationalistic power, patriotism, and profit" (259). Still, the authors show very clearly many of the economic, societal, and political differences between the two countries that lead to conflicts. For example, Barbara Schmitter Heisler's trenchant essay on immigration policies and ideologies points to significant differences in the structures of both societies. So does Stephen Kalberg's Weberian-inspired essay on the role of the state and civil society in the United States and Germany depict deep fault lines between the two societies. Significant differences exist between all societies at all levels, but these differences are compounded by the unceasing proliferation of imagery and discourse. Much of this imagery and discourse follow templates carefully disseminated by interest groups and the media. However, a more serious problem relates to the propagation of imagery and discourse as a result of an individual nation's response to conflicts, both domestic and international. Thus, the Yankee has been a sorely needed foil for the rampant materialism prevalent in German society. "Old Europe" is necessary to reinforce American virtue. Here the authors do not propose any solutions. In the end, we are left to wander aimlessly through Plato's cave alone.

University of Turku

Jerry Schuchalter

Chancellorsville and the Germans: Nativism, Ethnicity, and Civil War Memory.

By Christian B. Keller. New York: Fordham University Press, 2007. xiv + 222 pp. \$65.00.

As the soldiers of the 153d Pennsylvania Regiment prepared for their evening meal west of the Virginia hamlet of Chancellorsville on May 2, 1863, no one apparently

suspected that they would soon bear the brunt of a surprise flanking attack by Stonewall Jackson's Confederates. Within two hours of that furious attack, many of the 153d would lie dead and wounded on the battlefield or would be captured; those not shot or captured formed part of the chaotic rout of the Union XI Corps—whose regiments were largely made up of German immigrants and others of German descent, such as the Pennsylvania Germans of the 153d. Notable among the officers of the XI Corps were Major General Carl Schurz (commanding the 3d Division) and Colonel Friedrich Hecker (commanding the 82d Illinois), both exiled heroes of the 1848-49 Revolution in Germany. Among the regiments of the "German or Dutch" XI Corps was also the 26th Wisconsin, known popularly as the "Sigel Regiment" after the beloved hero of the German-American soldiers, Major General Franz Sigel, who had served as war minister in the ill-fated Baden Republic of 1849 and had commanded the XI Corps until his resignation in early 1863.

Following the Battle of Chancellorsville, the "Damned Dutch" of the XI Corps became the scapegoats for this Union defeat at the hands of Robert E. Lee. In his sweeping account of the events of that battle from the perspective of the German soldier, Christian Keller offers a number of new insights into both the context of that catastrophic incident and the impact it would have for years after the end of the Civil War. Citing German-language newspapers of the period, soldiers' letters, memoirs, and regimental records, Keller reconstructs both the events of the Civil War leading up to Chancellorsville from the German-American perspective as well as the attitudes of the German soldiers toward the struggle to save the Union. Keller offers a detailed account of the regiments of the XI Corps during the battle and elucidates its aftermath from both military and civilian German-American perspectives. This more sympathetic German-American point of view is juxtaposed against the dominant Anglo-American view that the Germans were the culprits who "skedaddled" in a cowardly fashion in the face of the Confederate assault. By calmly assessing the evidence, Keller shows that the German retreat was also marked by feats of bravery and valor in the face of overwhelming odds, although at times this reviewer does wonder if Keller is not trying too hard to make every shot a German might have fired count. It becomes a bit repetitive to state as often as Keller does that a certain regiment was able to fire a couple of rounds before retreating. But the point remains that not all Germans just dropped their weapons and ran like rabbits.

The scathing attack on the Germans of the XI Corps following the battle in the Northern press was nothing less than devastating and had a significant impact on both the soldiers in the field and the German-American communities from which those soldiers came. By attacking the very regiments that symbolized the participation of the German-American elite—the revolutionaries of 1848 who had thrown their support behind the Republican Party and Abraham Lincoln—the damage done to the German-Americans was severe. Keller argues that this prevented a rapid assimilation of these Americans of German ancestry into the larger American cultural and social fabric in the decades following the war.

While the effects of the disaster at Chancellorsville may have been long lasting on those directly involved in the Eastern Theatre of the war and their families—Keller makes a strong case for its life-long impact on the career of Carl Schurz—it may not have been so traumatic for those serving in the Western Theatre. Keller rightly focuses

his attention on the news accounts in the eastern press, primarily Pennsylvania and New York, and the reactions in later years of the participants in the battle.

It would be interesting to examine the attitudes of individual soldiers and also the depiction of the exploits of those German-Americans who served in units in the West. This reviewer suspects that one might find a less negative point of view on the part of the survivors of that great conflict. For instance, the Germans knew that they were largely responsible for "saving" Missouri for the Union cause in 1861 despite the painful memory of the rout of Sigel's brigade at the Battle of Wilson's Creek. Their elevation of Sigel to some kind of "war god" occurred despite his penchant for conducting retreats rather than advances. That pride in the German-American role during the Civil War was undiminished some four decades later when a battery of German Civil War veterans had the honor of firing the ceremonial cannon on the grounds of the state capitol in Jefferson City on patriotic occasions such as Lincoln's Birthday and the Fourth of July. But as Keller rightly notes, whether in the east or in the west whatever place these German-Americans had found in American society was dealt a far more serious blow by the advent of the First World War. Keller's study of the German-Americans and Chancellorsville is a significant addition to our understanding of the German ethnic soldier in that heartbreaking conflict and its long term impact on them in American society.

University of Kansas

William D. Keel

Linguistic Interference and First-Language Attrition: German and Hungarian in the San Francisco Bay Area.

By Gergely Tóth. Berkeley Insights in Linguistics and Semiotics 59. New York: Peter Lang, 2007. ix + 364 pp. \$82.95.

As stated in the introduction of this book by the author, "the goal of this volume is to provide the reader with a comparatively- and sociolinguistically-oriented description of language contact phenomena, based on data gained from twenty German and twenty Hungarian speakers in the greater San Francisco Bay area in the course of a contrastive fieldwork project" (1). In the larger context of examining the first language (L1) attrition of native speakers of a given language, this project investigates how German and Hungarian, two non-related languages, react to the pressures of the embedding English, and how these findings contribute to our growing knowledge about languages in contact. To ensure reciprocity in his results, Tóth interviews twenty German and Hungarian speakers respectively and further parses these groups into three generations of speakers. The primary linguistic data of this study comes from the spontaneous translation of the twenty-five English sentences of the original Bay Area German Fieldwork Project (BAG), which were devised by Professor Irmengard Rauch at the University of California, Berkeley in the mid-1980s "on the basis of their potential yield of specific syntactic, morphological, pragmatic, and lexical-semantic features" (Rauch et al. 1988:96). The informants in this survey were requested to provide translations of these sentences into the target languages German and Hungarian. In chapters 3 and 4, the recorded infelicities are judged on the basis of current Standard German and

Standard Hungarian. These violations are taxonomically organized and examined from four sub-fields: discourse-pragmatics-idiomatics, lexicon, morphology and syntax.

In the second chapter, Tóth lays out the theoretical background and description of the speech communities found in this study. *Contra* Chomskyan (1965) generative approaches to linguistic inquiry, Tóth's results and conclusions elicited in this study are solely from performance data. With that being said, in section 2.4 Tóth draws a contrast between the first generational speakers of German and Hungarian—whom he classifies as “bi-lingual”—and the second and third generational speakers, who produce “interlingual data” (37). The concept of interlanguage (coined by Selinker [1972]) is oft used in the field of second language acquisition as a separate linguistic system “based on the observable output which results from a learner's attempted production of a T(arget) L(anguage) norm” (Selinker 1979:60). (For discussion of how the concept of interlanguage in second language (L2) acquisition is constrained by principles of Universal Grammar (UG), the reader is referred to White [2003]). Although never explicitly discussed in the course of the book, the bifurcation of the production errors of the first vs. second and third generation German and Hungarian informants also alludes to a shifting (or shifted) mental representation of linguistic knowledge (i.e., a formalized grammar). Tóth only makes tacit reference to this aspect of his research and findings, nonetheless by employing the notion of interlanguage to describe the change(s) in the internal grammatical system of each of this speakers interviewed in this longitudinal study, this work has the potential of also bearing relevance to studies in contact linguistics from a generative perspective.

In chapter 5 Tóth discusses the sociolinguistic situation of both the German and Hungarian informants and establish whether the elicited linguistic data correlates with the overall linguistic performance of the informants. Chapter 6 functions as the conclusion of the work where statistical comparisons of the grammatical violations identified in the German and Hungarian linguistic questionnaires. As could be expected, although most speakers of the successive generations prevail in retaining reception skills, their abilities to produce L1 structures reduce sharply. For example, the “heritage speakers” (i.e., the second and third generation German and Hungarian informants) display “an overall reduction of morphological complexity [. . .] resulting in a more analytical structure” (226-27). Languages with multiple-case systems are particularly vulnerable to paradigmatic leveling in language attrition/contact environments. The presentation of the comparative data elicited in this study merely highlights some of the more salient (in terms of frequency) clusters of errors found within the four linguistic sub-fields under investigation. It is undetermined which of these contrasts are statistically significant from one another, making it very difficult to ascertain more than a frequency count between the two groups of informants along generational lines.

By selecting two unrelated languages (i.e., German and Hungarian), Tóth's study of first language attrition in the San Francisco Bay Area provides valuable insights into the processes of language adjustment/decay from a cross-linguistic perspective. However, a primary criticism of this work is that the writing and structure of the book strongly resembles a dissertation format. At times the concluding remarks of chapters – as well as the book as a whole – suffer from a lack of depth and clarity. As mentioned above, statistics would have helped to point to the most significant linguistic changes between the respective groups and generations. As it now stands, we are reduced to make

inferences based solely on frequency of error production. In his discussion of other long-term projects engaged in the study of German-American dialects, Tóth only mentions the projects at the University of Texas at Austin. For example, mention of other scholars and programs at the University of Kansas-Lawrence and the University of Wisconsin-Madison would have acknowledged the full body of research being conducted in this field (for a more detailed list of individuals and programs actively pursuing this line of research, the reader is referred to Putnam & Johnson [2006]). As a point of praise, Tóth does an excellent job of steering clear of the traditional argument of internal vs. external linguistic interference (although he does rightly acknowledge this dichotomy in Section 2.4). Tóth rather focuses solely on the data and leaves such related arguments for future research. Notwithstanding the aforementioned shortcomings of the prose and style of this book, Tóth's current work provides us with opportunity to systematically view language attrition at work in two distinct unrelated languages confined to the same geographic region, namely, the San Francisco Bay Area. Tóth's findings and analyses serve as a strong contribution to our understanding of L1 attrition in language-contact situations.

Carson-Newman College

Michael T. Putnam

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Lakotas, Black Robes, and Holy Women: German Reports from the Indian Missions in South Dakota, 1886-1900.

Edited by Karl Markus Kreis. Lincoln: University of Nebraska Press, 2007. 303 pp. \$55.00.

"The turbulent years surrounding the founding of St. Francis and Holy Rosary were followed in the 1890s by a first phase of consolidation and expansion of the missions into the social and political life of the Sioux. By 1900, [. . .], the Catholic Church had gained a strong footing among the Sioux" (62). *Lakotas, Black Robes, and Holy Women*, a translation by Corinna Dally-Starna of Karl Markus Kreis's book *Rothäute, Schwarzröcke und heilige Frauen*, highlights the significant role of German Catholic missionaries among the Lakotas in South Dakota in the late nineteenth century. Kreis describes the situation of the St. Francis Mission on the Rosebud Reservation and the Holy Rosary Mission on the Pine Ridge Reservation on basis of a selection of historical accounts by members of Orders who served at these missions.

Kreis introduces his collection of reports from the two Indian missions in South Dakota between the mid-1880s and 1900 with an informative and detailed preface.

He begins by depicting the day of the arrival of the first seven Jesuits and Franciscan sisters to the Sioux village Owl Feather War Bonnet on March 25, 1886. He asserts "this was the beginning of the St. Francis Mission school on the Rosebud Reservation of the Sioux (Lakota) Indians in South Dakota. Two years later the same religious orders, the Jesuits and the Franciscan sisters, established Holy Rosary Mission on the neighboring Pine Ridge Reservation of the Sioux" (ix). He points out that the German-speaking missionaries, who founded both missions, regularly reported on their mission life among the Sioux Indians. Kreis then summarizes the collection of documents presented in his work and categorizes them into two parts. The first group of texts consists of chronicles and annual reports from the two missions drawn up by the Franciscan sisters and the Jesuits "for internal use by the orders" (xi). The texts in the second part of his compilation are foremost articles written for the journal *Die katholischen Missionen*, and were meant for a broader readership. A detailed map of the Sioux Reservations from 1890 follows the author's informative preface, and conveniently illustrates the geographical area of the Sioux territory and the missions of St. Francis and Holy Rosary.

Immediately following the map, an introduction by Raymond A. Bucko offers the reader an overview of the history of Jesuits in their early missions in New France and later in the Dakota Territories, and highlights the differences in their documentation. For example, he familiarizes the reader with names of Jesuits who left a legacy during their mission time on basis of their different viewpoints and relationships with the natives. Bucko also informs the readership of various structural and focal changes within the Lakota missions, as they exist today, and includes the web links of both the St. Francis and the Holy Rosary Missions as helpful references.

Kreis draws the reader's attention to firsthand accounts on St. Francis and Holy Rosary, by illustrating dramatic events such as the Ghost Dance and the Wounded Knee massacre and by reflecting on the history of the mission schools, the importance of Catholicism, and the impact of government regulations in these communities. Lastly, he discusses future prospects of these two missions concerning their development and focus into the twentieth century.

The first section of Kreis's compilation of German accounts from the two missions consists of four documents from the chronicles of the missions and six annual reports of the Sisters of St. Francis of Penance and Christian Charity, dating from 1897-1901. The first four documents from the chronicles of the missions catch the reader's curiosity about the Lakota missions. They seem to the reader to be like diary entries because "what is written here gives some insight into our mission life" (84). In the first document between the years 1886 and 1891, the writer, among other things, depicts the origins of the Sisters of St. Francis of Penance and Christian Charity, mentions undertakings such as the digging of a well to secure drinking water or the construction of a church and informs the reader on the number of native children enrolled in school and baptized. The second document talks about the work of the sisters at St. Francis mission whose role in the mission is described as the instruction of Indian children in school-, needle-, and housework (78). In addition, failure and success stories on christianizing and educating Lakotas are relayed to the reader. The writer of the third document chronicles the founding of the Holy Rosary Mission, goes into detail about the baptism and deaths of its native pupils and relates her eyewitness account on the Ghost Dance. The fourth document of the chronicles covers the period from 1895 to 1900, recounting

events such as the school year in 1895 in the St. Francis Mission, a visit by the bishop in 1897, and the affliction of measles among the mission children in 1899.

The six annual reports offer some insight into the situation of both missions. Three of the annual reports are letters addressed to the mother superior of the order. They inform her about the state of St. Francis Mission, talk about holiday celebrations, or depict single events like a wedding of two converted Lakota people in the mission church. The bishop's visit or the key event of cessation of federal assistance for the mission schools in 1900 are also central topics as well.

The next twenty-four documents, which the author selected for the second section of his "German Reports from the Missions," focus on the Indian missions in South Dakota. They are presented largely as newsletters and at times highlight primary accounts of important incidents, such as the execution of the Sioux chief Two Sticks, who dies a Christian (see Document 2.15, 209 f.). Furthermore, these documents deliver some insight into Lakota people and their culture, which certainly arouses interest in the reader to learn more about these people. But on the same token, the reader gets informed about the missionaries' education of Indian children in detail, which leads one missionary to quote the following: "Our children never quarrel [and] do not fight, yet they are lively; they do not insult, do not disobey, ..." (139). Incisive incidents such as the Ghost Dance, or the Wounded Knee Creek bloodbath are recounted, and subsequently the missionaries' endeavors to regain footing in their conversion efforts. And lastly, the reader is made aware of the fact that government measures against the Indians are to a large extent met with criticism among the Jesuits. They see the troubles Indians face, such as the cutting of food rations inside and outside the mission schools, as a consequence to government policies they find detrimental to these people. This becomes very apparent in the last of these twenty-four documents, entitled "Mac Kinley's Indian policy. Plight of the Indians in South Dakota" (see document 2.24, 271 f.).

A list of the names of members of the Orders, who served at the St. Francis and Holy Rosary Missions from 1886 to about 1900, as well as their date and place of birth, is given at the end of the book. Comprehensive and explanatory notes, a detailed bibliography, and an index of persons, round off Kreis's work.

The inclusion of twenty-four photographs following page 158, are taken from the "Provincial Archives of the Franciscan Sisters of Penance and Christian Charity" in Nonnenwerth/Rhine (Germany). They show the buildings of both missions, depict mission staff and pupils, illustrate life in the children's dormitory as well as in Indian families and provide picture portraits of famous Indians who were baptized. These illustrations add immensely to the reader's understanding of the documents listed in Kreis's work.

Lakotas, Black Robes, and Holy Women. German Reports from the Indian Missions in South Dakota, 1886-1900 is a valuable collection of documents, and should be considered essential reading, for anyone who is interested in Native Americans, especially in Lakota people. Moreover, it is a must-read for anyone who has an interest in Indian Missions and the roles German Catholic missionaries played in educating and converting Native Americans. In addition, it will surely draw the attention of those involved in German Studies and American Studies.

Willkommen und Abschied: Thirty-five years of Writers-in-Residence at Oberlin College.

Edited by Dorothea Kaufmann and Heidi Thomann Tewarson. Studies in German Literature, Linguistics and Culture. Rochester, New York: Camden House, 2005. 385 pp. \$75.00.

Willkommen und Abschied traces the first thirty-five years of the Max Kade Writers-in-Residence program at Oberlin College, Ohio. In the late nineteen sixties John W. Kurtz, head of the German department at Oberlin, visited the philanthropist Max Kade in New York. Kurtz outlined for Kade a program for inviting German authors to spend ten weeks at his college. The authors would have plenty of time to pursue their own writing. They would also take part in a weekly colloquium at which their own work was being discussed, and give a presentation toward the end of their tenure. The proposal neatly suited Max Kade's goal of sponsoring cultural exchange and understanding between Germany and the United States, and he agreed to support the project. In 1968, Swiss author Kuno Raeber became the first visiting writer. He and the authors that followed are some of the best of the postwar generation.

The genesis of the collection project came from visiting professor Undine Griebel, whose idea it was to contact all the former writers-in-residence to solicit them for remembrances of their time in Oberlin. A variety of original works were submitted: some poetry, journal entries, short essays, etc. Susanne Hochwalder, the widow of author Fritz Hochwalder, provided some letters which her husband wrote to her from Oberlin. Once the material was assembled, the notion of a book suggested itself.

One of the interesting facets of the program is the number of prominent writers from the German Democratic Republic. The journalist Eva Windmoller, in reporting on her 1978 Oberlin interview with Jurek Becker, noted that the German department had "...developed an exceptional partiality to G.D.R. literature." (*...eine besondere Vorliebe fur DDR Literatur entwickelt.*) Although the majority of authors are from the primary German-speaking countries, there are also German-speaking authors from as far afield as Israel and the United States.

As one might expect, many of the authors experienced a certain shared culture shock. At the least, they were mildly astonished at the concept of a "dry" town, as well as the tornadoes, and the seeming inability to go for a long walk without some well-meaning person asking whether their car had broken down. Some authors found the locality and its winter barrenness depressing, and were simply unable to write. Some began major works at Oberlin, or at least have said that the seeds were sown there. Many of the authors include in their reminiscences descriptions of how they saw Oberlin. Taken in the aggregate, a fairly complete picture emerges of the campus, the buildings, and the town, down to what the grocery store did and did not have. Several of the writers took special note of the cardinals and the squirrels, vividly describing their color and their habits.

The editors struck upon a most workable format for the book. The section for each author contains a brief biography, with a portrait, taken from the printed programs of their Oberlin presentations; an update to the biography, *Nach Oberlin* (After Oberlin); a short work or reminiscences submitted by the author, or something written about them, and a bibliography of their work. Many of the submissions were only a page or

two, some as long as six or eight. Most of the later biographical updates and literary submissions are in German. There is a fairly complete of author and subject index at the end of the book.

Tying the work together is an essay entitled *Oberlin: so weit, so nah – a kind of afterword* by the thirty-sixth Max Kade writer-in-residence, Katja Lange-Müller. After having read the manuscript, she was acutely aware of the distinguished line of authors preceding her. She says, “I raise my glance from my reading, and with one eye, I see what *I see* [my italics], and with the other, exactly what Hochwälder, Becker, Geiser, Malkowski, Wolfgruber, Amann, Rabinovici, Jungk . . . have seen, and have already cast into word pictures” (*Sprachbildern*). As one reads this remarkable collection, one also gets the feeling of seeing what these remarkable authors have seen. The editors, Thomann and Tewarson, are to be commended for bringing this project to fruition. This collection is ample evidence that the support offered to Oberlin College by Max Kade has been amply repaid.

William Woods University

Tom R. Schultz

The Fourth Horseman: One Man's Mission to Wage the Great War in America.

By Robert L. Koenig. New York: PublicAffairs, 2006. 349 pp. \$26.00.

The Fourth Horseman, as the subtitle indicates, is the story of one man's attempt to bring the First World War to North America on behalf of the German cause. That man was Anton Dilger, Virginia native, highly trained physician and medical researcher. He was also an effective German spy and saboteur. The grainy tintype picture on the front cover depicts Dilger with the distinctive armband of the International Red Cross. The title is an allusion to the Book of Revelations, yet the significance of the unusual coincidence of humane concerns and the apocalyptic vision of the Bible emerges only slowly as the story of Anton unfolds.

Dilger's life as a German spy is shrouded in secrecy. As he begins his explanation of sources, Koenig notes that “espionage, by its very nature, tends to be poorly documented” (307). Dilger himself was cautious and, at times, cryptic even in his personal correspondence, much of which was lost during the Second World War. Koenig likens the job of piecing together the story of Anton Dilger to that of reassembling the “shards of a mosaic” (307) into a meaningful picture. The task may have been daunting, but the finished product is truly remarkable. The story which emerges is at once haunting and horrifying, and Koenig tells it masterfully. His narrative is by turns gripping and suspenseful.

Anton Casmir Dilger was born in rural Virginia in 1884, the tenth son of a decorated Civil War hero. It is generally believed that he died in 1818 in Spain, yet another victim of the influenza pandemic of the time. But the circumstances, even the fact, of his death are still a subject for debate among those who have studied the man closely. Dilger was born into a family which represented the best of the German cultural and intellectual tradition. His great grandfather on his mother's side was Friedrich Tiedemann, a renowned Heidelberg professor. His military and democratic credentials were also impeccable. His father had fought with Carl Schurz at Chancellorsville,

and his maternal grandfather, Heinrich Tiedemann, had fought with Hecker in the revolution of 1848 and had been exiled to America as a result.

Anton trained in Germany as a physician and put his surgical skills to use in succoring the wounded during the Balkan Wars of 1912 and 1913. Then, in a none-too-clear series of events, he signed on as a spy in a German plan to sabotage the supply of horses so vital to the ground effort during the Great War. His primary assignment was germ warfare. To that end, he used his medical training, his research skills, and his American citizenship to establish a secret laboratory in a suburban house in Chevy Chase outside of Washington, DC. In that laboratory he cultured bacillus anthracis (the anthrax microbe) and bacillus mallei (the glanders germ). Although Dilger and his colleagues had only limited success in infecting the supply of horses headed to the war in Europe, the lab itself went largely undetected. American authorities became aware of the details of the conspiracy only years later, after the war had ended and after Dilger's presumptive death.

It is difficult to find fault with Koenig's work, yet some likely will. Koenig is a journalist, and his journalistic efforts have garnered him accolades to rival the military decorations of the Dilger family. The story he tells has the qualities of a spy novel. Koenig prefers "biographical narrative" (308), and this reviewer agrees. Anton Dilger's story is the stuff from which a *le Carré* novel is crafted; but it is fact, not fiction. The essay on sources which Koenig provides (307-322) grounds the narrative solidly in verifiable evidence. There are moments (Chapter 9 is a case in point), when Koenig waxes eloquent and allows himself too much latitude in divining Dilger's thoughts. On balance, however, Koenig relates his story well while maintaining the historical accuracy of the tale. Koenig spins an engaging and compelling yarn. Finally, the book is a good read, informed by an impressive amount of research.

Loyola College in Maryland

Randall P. Donaldson

Wisconsin German Land and Life.

Edited by Heike Bungert, Cora Lee Kluge, and Robert C. Ostergren. Madison: University of Wisconsin Press, 2006. xxv + 260 pp. \$24.95.

As a matter of historical record, few if any places have been more influenced by the influx of German immigrants and their multifold contributions to the growing and evolving United States than Wisconsin. At the dawn of the twentieth century over one in eight residents was born in Germany, with substantial parts of the state adopting the immigrant culture. This trend was particularly pronounced in the agricultural sphere, where in many cases the German-born forged a new and dynamic relationship with the land, which in turn enabled the newcomers to exercise significant influence upon the economic development of Wisconsin and accelerate the integration process.

With this in mind, the editors have compiled a collection of ten essays which, taken together, paint a vivid portrait of German migrants as they lived in the Old World, the nature of the migration process in action, and the experiences of these immigrants after their arrival in the state. More specifically, they have elected to focus the attention of this survey upon immigrants from a single region, the Rhineland, who settled in the southern and eastern portions of Wisconsin during the 1840s and 1850s. The editors

take the position that in doing so they are able to provide "a certain richness to the picture that might be lost in a broader portrayal" (xvi). That may be true, yet the reader might reasonably question the decision to limit the scope of the study to such an extent: one can only speculate as to whether the results generated are representative of overall trends throughout the state, among immigrants from other regions of Germany, and in comparison with developments in subsequent decades, to mention just a few legitimate areas of scholarly consideration.

Structurally this essay collection is well-organized, albeit familiar: a previous work co-edited by Ostergren in 1997, *Wisconsin Land and Life*, utilizes the same exact approach and formatting, with three primary sections of global interest supported by multiple specific essays within each given area of focus. Part I of the present text, "The Premigration Situation," features chapters by Anke Ortlepp, Ulrich Sanger, and Ute Langer which highlight the traditional nature of agricultural practices in the Old World, including impediments such as land tenure, local legislation and taxation burdens, and a highly regimented harvest system which compelled many Rhineland landholders to seek greater opportunities abroad. Collectively the writers effectively demonstrate that these farmers and their offspring held little realistic hope of forging a prosperous existence in Germany under prevailing circumstances, using substantive archival materials such as population registers, tax rolls, and land records as the informational basis for the conclusions they draw. The second part of the study, "The Migration Process," offers essays by Timothy Bawden, Johannes Strohschank and William G. Thiel, Scott A. Moranda, and Helmut Schmahl that take a fresh look at familiar topics on a regional level, such as chain migration; the rationale for resettlement in the United States (e.g. socioeconomic and geographic versus political or religious reasons); and personal letters, travel guides and other documentation which influenced emigration decisions: in short the adventurous nature of relocation to a new homeland. Moranda in particular makes a compelling case that the choice to emigrate did not in fact represent a definitive break with the Old World, confirming the two-way nature of the resettlement experience; he upholds the notion that the decision of where to settle in Wisconsin often was based upon familiar aspects of Germany (in this case the nature of land held in the Old World) while contradicting the idea that the settlement of forested areas necessarily was based upon a natural cultural affinity for same based on the importance of forests within the German economy, as a source of identity for the German middle class, and as a component of German national memory. Part III, "The Experience with the Land in Wisconsin," demonstrates through case study essays by Kevin Neuberger, M. Beth Schlemper, and Suzanne Townley the nature of settlement patterns in Wisconsin among the Rhineland immigrants. Each author succeeds at least in part in dispelling some long held stereotypes, not least that the German newcomers were essentially a conservative lot who were careful to cultivate their land for the benefit of subsequent generations of the family. In truth and as demonstrated by the authors, a substantial number of Germans in the locations studied engaged in land dealing and speculation, with some leaving Wisconsin behind in order to move further westward, although a number of them took a more conservative approach to natural resources, maintaining a portion of their woodlands in order to engage in commercial ventures.

As such, these concluding essays represent one of the biggest strengths of the book as a whole: the collected works confirm and expound upon many older theories but

specifically disprove others, in the process proposing and supporting new ideas which are borne out by the Wisconsin Rhinelander experience. The findings espoused by the writers are supported with an appropriate depth of evidence and a broad range of source material, although in fairness—and as acknowledged in the book—research and other assistance for the project in many cases was provided by graduate students, a luxury many independent scholars do not enjoy. A generous selection of maps, charts, graphs, and other illustrations are reproduced and add a useful visual element to the publication, not to mention important documentary evidence, but unfortunately their application lacks consistency: some essayists (most notably Townley) make extensive use of such resources, while others feature none at all. The editors have done a solid job of giving the body of essays a unified feel despite the number of different writers and approaches, making the collection easy to read and appreciate from a stylistic point of view, although to this reviewer the use of footnotes, rather than endnotes, in this instance appears somewhat cumbersome and distracting to the reader desirous of a fluid reading of the text. Thoughtfully, in a brief *Nachwort* Cora Lee Kluge and Joseph C. Salmons offer a summary of findings across the essays and provide useful context for the information generated, and how it might be beneficial on multiple levels of study. Also worth noting is the international and interdisciplinary scope of the project: conducted originally as a collaborative venture between the Max Kade Institute in Madison and the Institute of Anglo-American History at the University of Cologne, it later came to include other interested individuals from universities in Mainz, Bonn, and Eau Claire, building a bridge between countries and cultures that was augmented with close cooperation with historians, community scholars, and genealogists outside of the academic realm.

The editors state that the collected essays “provide an in-depth picture of the migration and settlement experience, ranging from the circumstances and considerations that initially drove people to emigrate from the Rhineland to the profound sense of community, culture, and accomplishment that eventually came to characterize the Wisconsin settlements they founded” (xvi). To a considerable extent they have succeeded in realizing their lofty goal: viewed as a portrait of the Rhineland immigrant group during a two-decade settlement period and the areas in eastern and southern Wisconsin where they exercised significant influence, this study provides a wealth of valuable insights into regional identity and the migration experience and thus represents a welcome addition to the canon of Wisconsin and German-American historical literature. Yet given the expansive title of the book, one might wish that the image were a panorama photo rather than a relative snapshot, that the gaze might have extended further outward over time and space to encompass more of the Wisconsin German immigrant experience. It is hoped that a subsequent text will pick up where this one leaves off, or that another scholar might find inspiration in the quality of the present work and provide us with what Paul Harvey would call “the rest of the story.”

University of Wisconsin-Waukesha

Timothy J. Holian

Jesus is Female: Moravians and the Challenge of Radical Religion in Early America.

By Aaron Spencer Fogleman. Philadelphia: University of Pennsylvania Press, 2007. 330 pp. \$49.95.

The Moravians were a radical religious group originally founded in the late fourteenth century in Bohemia and Moravia (therefore the English name), but its revival in the eighteenth century is what interests Aaron Spencer Fogleman in his study on radical religion in early America. The book deals with "the expansion of radical religion in colonial America during the years of the Great Awakening and the steps taken by European religious authorities and ordinary colonists to limit it" (3). The study focuses on four European groups: the Moravians and three of their European enemies, who fought against them: the Lutheran pietists from Halle, the state church of the Netherlands, and the state church of Sweden. Fogleman's study is not just for people interested in these groups, however, but also for people interested in the Great Awakening and the development of the American colonies during the eighteenth century.

The time period of Moravian history that interests Fogleman is from the revival of the religious group around 1722 to their defeat in the American colonies around the time of the beginning of the French and Indian War in 1754. The author focuses on the radical challenge of the Moravians and the orthodox response of their major opponents. By doing so he explores possible connections of three important themes that were a major part of the conflict between the mentioned groups. The first theme deals with the confessional order, the second one with gender order, and the third theme with religious violence. In his book the author draws the connection between these prominent themes.

Fogleman divides his book into three parts. The first part deals with concepts of gender order and confessionalism in Protestant communities of the Atlantic world as they developed in the early modern and colonial era. This section gives a general overview of different (radical) religious groups, including the Moravians, but not limited to them. The second part concentrates mainly on the Moravians and how they challenged the gender and confessional order that had developed in the mid-eighteenth century, and, finally, the last part deals with the violent response to the Moravians's point of view and practices towards gender and confessional order and the defense of these in North America.

The views of the Moravians (whose German name is *Herrnhuter Brüdergemeine*, named after the town they originated from) were very radical; especially their view on gender and on the confessional order. They believed in a female trinity; they disempowered "God the Father" and feminized the Holy Spirit. On top of that they believed that Jesus was a woman, or had at least female features. They also introduced the image of Jesus as a mother; this image originated by referring to Jesus' side wound as a womb. The Moravians did not just feminize the Trinity, however, but they also violated other gender orders by letting women preach. The latter, in particular, was against orthodox Protestant beliefs. Furthermore, patriarchal authority was challenged because Moravians allowed women to live independently, away from their husbands and children. All this was a direct threat to the family and patriarchal order and it was a

threat to the orthodox Protestants. Fogleman looks at all this in different places of the American colonies, and he gives an account of how the enemies of the Moravians tried to get that radical religious group out of the American territories. The author also shows how Moravians were perceived back in Europe, and the aforementioned groups that tried to get rid of the Moravians.

Fogleman comes to the conclusion that mainly "gender and confessional issues may have been the central problems in the struggle with radical religion in the German and Swedish communities of British North America" (219). This becomes very clear in this study and Fogleman gives an interesting overview of the Moravians between 1722 and circa 1754. It also is an interesting study about colonial America, and how radical religion had a greater chance to develop in the colonies than it had back in Europe. Overall the author gives a detailed overview and this interesting study will provide scholars of the Great Awakening and those of radical religions a new perspective as well as it is a good book for people who want to learn about the Moravians.

The University of Kansas

Julia Trumpold

Other Witnesses: An Anthology of Literature of the German Americans, 1850-1914.

Edited by Cora Lee Kluge. Madison: Max Kade Institute for German-American Studies, 2007. 423 pp. \$39.95.

With the possible exception of Reinhold Solger, the writers anthologized here are likely unknown to all but the best-informed scholars of German-American literature. Although most of these authors enjoyed some level of popular (if not critical or commercial) success in their lifetime, they and their texts have for the most part since faded into obscurity. In her introduction to the anthology, Kluge points out the odd disconnect between the sheer volume of literary texts produced by German-American writers and the paucity of scholarship on those writers. This collection of representative texts from the *Blütezeit* of German culture in the United States should serve to awaken interest in a more careful accounting of the texts, topics, writers, and readers of that era.

Some twenty writers are represented, nine of whom are given individual chapters with carefully referenced introductions by Kluge that seem to account for all of the meager prior research on these authors. The anthology is interesting as much for the compelling details it provides about the authors as for the texts collected here. Take for example the life story of Mathilde Franziska Anneke, a Forty-Eighter who counted Susan B. Anthony and Elizabeth Cady Stanton among her friends. Her essay "Das Weib im Conflict mit den socialen Verhältnissen" is considered an early landmark in the history of the women's rights movement, but has become practically impossible to locate in print. The version published here is drawn from a handwritten copy in the archives of the Wisconsin State Historical Society. Also included is Anneke's "Die Slaven-Auction. Ein Bild aus dem amerikanischen Leben," a short text inspired by Stowe's *Uncle Tom's Cabin*. Kluge admits that the works of Anneke may not have "high literary value," but argues that "her influence was immense and her importance cannot

be denied" (86). The profile presented here supports that claim.

The other writers in the collection have diverse backgrounds and intellectual interests. Counting the excerpt from Solger's novel *Anton in Amerika*, all literary genres are represented. There are *Reisebilder* that describe wonders such as Niagara and Yosemite as well as customs and manners of Americans. There are fictional narratives and autobiographical accounts that address both the idyllic and the darker side of the immigrant experience. And there are texts that deal with timely topics—such as abolition, prohibition, and labor conflicts—that were important to German immigrants in particular and American history in general. Examples of literary responses to pressing issues of the day include Christian Essellen's 1853 dramatic farce *Bekehrung vom Temperenzwahn*, which attempted to unmask the hypocrisy or self-serving motives of temperance law advocates among the German-American community of Milwaukee, and Robert Reitzel's essayistic responses to the 1886 Haymarket Riot in Chicago, which called attention to the challenges facing the working class. The final chapter is devoted to poetry of *Heimat*. These poems remind us that many German-speaking immigrants to America lived with one foot in each culture: although they embraced their new homeland, they often retained affection for their country of origin.

Many of these texts were apparently written for the feuilleton pages of German-American newspapers and magazines and have since been dismissed as *Gebrauchspoesie*. But if we believe that the outsider—the Other—offers a different (if not objective) view of the familiar, then the voices represented in this anthology have much to teach us. This is the point Kluge argues for in the introduction and concluding remarks that frame the German texts. For any number of reasons this is an engaging collection. It extends the discussion of German-American literature beyond standard figures such as Sealsfield, Solger, Gerstäcker, and Kürnberger. It provides a good introduction for those who are unfamiliar with the vast body of literary text that was produced during the Golden Age of the German element in the United States. Finally, it offers new names and new texts to those who already have some knowledge of and appreciation for the literary efforts of German-Americans.

Wabash College

J. Gregory Redding

The Decay of a Language: The Case of a German Dialect in the Italian Alps.

By Silvia Dal Negro. Frankfurt: Peter Lang, 2004. 261 pp. \$52.95.

The last half-century has witnessed a marked increase in the many individual case studies of moribund German-American dialects and the linguistic attrition of *Sprachinseln* world-wide. Silvia Dal Negro's *The Decay of a Language: The Case of a German Dialect in the Italian Alps* is another such instantiation of the detailed study of the language decay of a German dialect-based linguistic enclave. Dal Negro's study provides a detailed analysis of aspects of the morphosyntax of *Pomatteritsch*, an Allemanic (Wälser) dialect spoken in Formazza, a remote Alpine community in Italy. Within the framework of language decay and language death Dal Negro's assessment and analysis of the *Pomatteritsch* dialect provides natural language data from informants of different age groups and with different levels of language fluency, thus providing

a unique perspective of an endangered *Sprachinsel* with regards to morphosyntactic maintenance, regression and innovation. As a point of departure Dal Negro operates under the standard assumption in language decay studies that "a diminished use of language and its minority status do not necessarily or exclusively lead to a simplification of the grammatical system" (117). Throughout this book Dal Negro shows, in contrast, that the opposite is often true that "a minority isolated dialect can develop idiosyncratic and non genetic linguistic features as it weakens its role within the community's repertoire and its link to the linguistic area of which it is a part" (117).

Chapters 1 and 2 provide a solid background of the terminology associated with language attrition studies and the sociolinguistic background of the Formazza community respectively. Dal Negro does an excellent job of clarifying oft misunderstood and misinterpreted terms such as *language attrition*, *language decay* and *language death*. These clarifications establish how each of these distinctions are critical in understanding language island studies and the specific sociolinguistic situation in which individual communities find themselves entrenched.

In Chapter 3 Dal Negro begins her present analysis of the nominal system of the Formazzian *Pommattertitsch* dialect. She restricts her treatment of the morphosyntactic properties of the dialect's nominal system to three topics; namely, the maintenance and decay of the genitive and dative cases, adjectival inflections and the neutralization of gender marking on animate objects. As demonstrated in previous studies on the Walser dialect (cf. Bohnenberger [1913:186-87], Zinsli [1968:151]), Alemanic dialects south of the Alps have maintained a robust genitive case, in contrast to the elimination of this case marking in other German dialects (cf. Schirmunski 1962:433). The genitive case in the Walser dialects is quite archaic, having preserved the nominal inflections that can be traced back to Old High German. Aside from the paradigmatic leveling of the inflectional distinction between the genitive plural ending (e.g., *-o*) and the dative plural ending (e.g., *-u*) to the analogous *-u* ending in the last century, the genitive case inflections have remained intact in the grammar of even 'semi-speakers' of the dialect. Although the genitive markings have been in large maintained thus far, there is a growing trend to mark possession with analytical constructions that begin with a preposition (most often with the preposition *fon*). Although the corpus of data in this study shows a reduction in the active usages of the genitive in responses elicited from dialect speakers, the few occurrences of the genitive case in the corpus show "a vitality of forms on pronouns, modifiers and on nouns" (127). Dal Negro does not classify this shift away from synthetic nominal case marking to analytical forms to express the possession in the Walser dialect as a form a language decay, but rather as an instance of convergence "...to a well-attested trend of German dialects with a few centuries' delay because of the conservative and secluded status of Pommattertitsch" (127). In a similar vein, the loss of dative case markings also follows an ordered and foreseeable course; whilst dative markers are often maintained on pronouns, a significant loss of dative markings on modifiers and nouns is prevalent among current dialect speakers. This is convincingly demonstrated in the data from Section 3.2.2.1 that illustrates the different case markings assigned to nouns and pronouns in prepositional phrases. Regarding the status of adjectival inflections, Dal Negro demonstrates that strong adjectival endings are better preserved than weak ones. Much like the situation with its preservation of the genitive case in its grammar, the Walser *Pommattertitsch* dialect maintained an

extended declension system in both attributive and predicative adjectives, which—as Dal Negro mentions (142)—may to some degree continue to exist due to contact with neighboring Romance languages. On the whole, the rich adjectival declension patterns are well-maintained, especially when compared with other Walser Sprachinseln communities in Valais (Grisons) (Fuchs 1993) and Triesenberg, Liechtenstein (Banzer 1993), which have both witnessed significant loss in their inflectional paradigms. As noted by Dal Negro, the most threatened morphological opposition with regard to adjectival declensions is that between weak and strong adjectives, with an “expensive” opposition that is not supported by any semantic or functional motivation. Lastly, Dal Negro documents a trend to mark human entities with neuter gender.

The morphosyntactic properties of verbs in the Fromazzian *Pommattertitsch* dialect are the focus of Chapter 4. Here Dal Negro discusses the subject-verb agreement paradigms (including stressed vs. unstressed pronouns), the development of the periphrastic *tun* + infinitive construction, and the subjunctive mood in the dialect. Regarding subject-verb agreement in Walser *Pommattertitsch*, Dal Negro points out the phonological reduction of pronouns—especially those occurring adjacent to *Kurzverben*—which are, in turn, realized as complex verb endings. This grammaticalization process is also realized in other continental German dialects such as Bavarian (cf. Merkle 1975). Dal Negro labels this phenomenon as “pro-drop” (159), which may indeed be a misnomer. In generative literature, languages classified as “pro-drop” languages also license constructions that allow for not only matrix subjects but also embedded subjects to not be phonologically realized. In the data that Dal Negro cites, no such evidence is present suggesting that Walser *Pommattertitsch* licenses true “pro-drop” constructions. In her treatment of stressed vs. unstressed pronouns and the development of the periphrastic *tun* + infinitive construction, Dal Negro illustrates how the Walser *Pommattertitsch* dialect has predominantly maintained distinctions that are characteristic of other Alemannic dialects, while at the same time highlighting shifts that have taken place in the dialect that have altered these traditional forms. For example, in a dramatic shift away from Alemannic dialects (and even from standard German) is the emergence of apparently pleonastic subjects, a consequence of “the increasingly specialized functions of either series (i.e., stressed vs. unstressed) of subject pronouns” (165). Clitics mainly fulfill agreement functions whereas stressed pronouns are overtly referential. Referential stressed pronouns, which are always focused, can also occur in post-verbal position (as in Italian) detached from the main verb. As for the *tun* + infinitive construction in this dialect, Dal Negro argues that this construction receives more extended usage when compared with other Alemannic dialects in the Northern Alps (192). In addition to a detailed discussion of the various functions that this construction represents in the dialect (cf. Section 4.2.4), Dal Negro also conjectures that the periphrastic construction functions as a discourse strategy that provides the speaker additional time to process lexical gaps (203).

Chapter 5, which is appropriately entitled *Language decay, maintenance and renewal*, returns the reader to the standard assumption found in language decay studies, namely, that language decay leads exclusively to a simplification of morphosyntactic paradigms and the growth of periphrastic forms over synthetic ones. In her summary of the elicited data and previous work on Walser *Pommattertitsch*, Dal Negro concludes that not only do we find the maintenance and simplification of certain constructions in this dialect,

but we are also witness the creation of innovative forms such as the expansion of verbal inflections (from phonologically reduced unstressed pronouns) on *Kurzverben*. Similar to Denison's (1977, 1981) claims of "rule expansion" in Bavarian dialects in the Alps, Dal Negro present concrete cases where it appears that synthetic forms rather than merely the universal flattening of the dialect to show a large increase in periphrastic forms. Lastly, Dal Negro present rationale in support of the unique value that grammaticality judgments from semi-speakers can have on studies involving language decay. Comparing and contrasting the internal grammars of non-native German L2 speakers and dialect semi-speakers, Dal Negro conclusively makes the argument that the grammatical system of the former – even one that has undergone attrition and decay – is superior to non-native speakers' on the whole. This book contains a thorough study of many aspects of the morphosyntactic system of a dialect in the process of language decay. The work is highly recommended, especially to those investigating German-American *Sprachinseln*. The design of the study and its scope of coverage are quite good, and would serve as an idea springboard for future studies. Lastly, the presentation and discussion of these data are packaged in such a way that this book will also be useful to those who work in generative linguistic frameworks.

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Guarding the Golden Door: American Immigration Policy and Immigrants Since 1882.

By Roger Daniels. New York: Hill and Wang, 2005. xii + 328 pp. \$15.00.

In writing *Guarding the Golden Door* immigration historian Roger Daniels takes us on a clearly written, well-documented tour through the immigration policies of the United States. He begins with a historical overview of the paradoxical attitudes of Americans toward immigrants, i.e. a nation descended, as Franklin Roosevelt said, in addressing the Daughters of the American Revolution, "descended from immigrants and revolutionaries." The paradox which Daniels presents us is that the descendants of

older immigrant groups seem to develop nativist tendencies and to favor restrictions on immigration, citing reasons which have been used for centuries: They don't speak our language, they stick together with their own, they don't assimilate, they erode our culture – in short, they're not us.

Daniels chooses as his starting point the passage of the Chinese Exclusion Act of 1882, which Daniels describes as "...the hinge on which Emma Lazarus's "Golden Door" began to swing toward a closed position." Restrictions on immigration were increasingly easier to implement, as they were usually emended to earlier restrictions. So-called *inferior* persons [read: Asian], radicals, and those "likely to become a public charge" were restricted from immigrating. The culmination of thirty years of these increasingly restrictive regulations was the Immigration Act of 1924.

Along with the development of the regulations, Daniels also details the development and growth of the regulatory agencies. Immigration was variously under the control of the Treasury Department, the Department of Commerce, and the Immigration and Naturalization Service, which was subsumed after the September 11 terrorist attacks into the Department of Homeland Security. In the early days of immigration control, commissioners of immigration were largely drawn from the world of business or organized labor, rather than professional civil servants.

In the eyes of this reviewer, Daniels makes the point that the tightening or loosening of immigration restrictions can be, and has been, used as political capital. In 1943, the Chinese Exclusion Act was removed, not least because the Chinese were allies against the Japanese and a prevailing wish was to bolster their morale. After World War II, immigration restrictions were greatly relaxed, notably in 1952, and especially in 1965, under Lyndon Johnson. Still, as a result of previous restrictions, the documentation shows that immigration to the United States had been vastly reduced, and only began to show an upturn beginning with the 1970 census.

From the strict standpoint of German-American studies, the book has its limitations. While it does document from government sources the numbers of foreign-born in the United States, and immigration statistics by decade, Daniels only speaks at any depth about the problem of Jewish refugee immigration during the Nazi period. He points out that, during the period from *Kristallnacht* up to our entry into World War II, less than half of Germany's quota slots were filled, only about 100,000 of an eligible 212,000. He states plainly that United States consular officials could have done much more to facilitate the visa applications from within Germany, and from other countries to which refugees had already fled, but did not. Many were saved, but there could have been more.

Guarding the Golden Door is the product of two decades of research and contains an extensive bibliography and notes, with a comprehensive index. It is skillfully and clearly written and easy to read, with more than a little biting wit. For example, Daniels notes Benjamin Franklin's objections in 1751 to German immigrants in Pennsylvania, referring to them as "...palatine boors...who will shortly be so numerous as to Germanize us, rather than us Anglifying them, and [who] will never adopt our Language or Customs, any more than they can acquire our Complexion." One particular passage strikes this reviewer as the essence of Roger Daniels' impression of the immigration bureaucracy: "While the Department of Agriculture spoke for farmers, the Department of Labor spoke for working people, and the Forest Service looked out for the trees, the

immigration service...lobbied against the interests of legal immigrants, especially those of color and those who seemed to them un-American.”

William Woods University

Tom R. Schultz

Authority, Culture, and Communication: The Sociology of Ernest Manheim.

Edited by Frank Baron, David Norman Smith, and Charles Reitz. Heidelberg: Synchron, 2005. xxii + 308 pp. €34.80.

Ernő, Ernst, Ernest: The progression of sociologist Ernest Manheim's given name suggests the general path of his odyssey from the Old World to the New: from Hungary in 1920 to Austria, then Germany, Great Britain, and finally, in 1937, the United States. For a member of the generation born in Budapest at the turn of the century—especially one from an upper-middle class assimilated Jewish Hungarian family—the phenomenon of multiple names and homelands, if not identities, was far from unusual. Yet despite the many obstacles historical events presented him, Manheim managed to lead a productive life in each of his various homelands. By the time he settled permanently in the United States, whether he was Ernő, Ernst, or Ernest, depended on whom he was addressing.

Authority, Culture, and Communication: The Sociology of Ernest Manheim is a collection of essays by and about Ernest Manheim that brings together tantalizing highlights from his long life and multifaceted career. The essays about Manheim initially were delivered at the Ernest Manheim Symposium, held at the Max Kade Center of the University of Kansas, Lawrence, on January 28, 2000—100 years and one day after Manheim's birth in Budapest. Manheim's own essays complete the book. They deal with a variety of topics, such as communication, public opinion, propaganda, minorities, the authoritarian family, music, the sociology of Hans Freyer and Karl Mannheim. Anthropologist, philosopher, social activist, urban planner and administrator, as well as sociologist, Manheim also found time to compose music for piano, voice, and orchestra. (A compact disk of selections from Manheim's musical compositions, performed at the Ernest Manheim Symposium, accompanies a copy of *Authority, Culture, and Communication* purchased through Oread Books at the University of Kansas bookstore.)

Following David Norman Smith's comprehensive introduction are articles about two of Manheim's most important works: Charles Reitz's "Call to Concrete Thinking" about *Zur Logik des konkreten Begriffs* (1928) and Stephanie Averbek's article about *Träger der öffentliche Meinung: Studien zur Sociologie der Öffentlichkeit* (1933), which she subtitles "a theory of public opinion thirty years before Jürgen Habermas" (translation by the reviewer). These articles are each informed by the writers' separate interviews of Manheim. Jean van Delinder portrays Manheim, the social activist, in her discussion of his participation as expert witness in the famous *Brown v. Board of Education* (1954) case.

The next group of essays presents Manheim's life and times. The short biographical essay by Elisabeth Welzig, based on her meetings with Manheim in his later years, enticed this reader to seek out her book-length biography. Tibor Frank's illuminating article about *fin de siècle* Budapest, drawing on archival materials from several collections,

illuminates the world into which Manheim was born, a world that produced a stream of internationally recognized genial Hungarian intellectuals, scientists, mathematicians, musicians, filmmakers, and artists. Elfriede Üner describes the intellectual history of the Leipzig School, including Hans Freyer's important influence on Manheim's work. Manheim's astute essay in this volume, "The Role of Small Groups in the Formation of Public Opinion (1939)," reflects insights he drew from his relationship with Freyer and his experiences in 1930s Germany.

Why was it important to be born in turn-of-the-century Budapest, Europe's fastest growing city? Historian Tibor Frank's essay provides some answers. First, the half century between 1867 and 1918 was a golden age, unique in Europe, for Hungary's Jewish citizens. Assimilation was their top priority. They considered themselves Hungarians first, Jews second. Mixed marriages were common, as were conversions. Manheim's family, for example, did not practice the Jewish faith at home, and Manheim married a German Protestant, Anna Vitters.

The first generation to benefit from the 1867 Compromise, establishing Austria-Hungary and the law giving equal citizenship with political rights to Jews, concentrated on material success. They created a professional middle- and upper-middle class in Budapest. The second generation, Manheim's, had the luxury of pursuing intellectual success at the best universities of the monarchy. Theodore von Kármán, John von Neumann, Leo Szilard, Eugene Wigner, and Edward Teller all came from assimilated Jewish Hungarian families of the upper-middle class, the majority being of German descent. They formed a new and unique intellectual elite in Budapest. Ernő's seven-year older cousin Karl introduced him to other left-leaning intellectuals and took him to a meeting of the "Sunday Circle," where he met Georg Lukács.

Unlike the more theoretically inclined intellectuals, Ernő, at the age of eighteen, volunteered to fight on the Italian front in the Austro-Hungarian army. A year later, he voluntarily joined Béla Kun's Red Army. When he fled Hungary in 1920 during the "White Terror," he had Romanian soldiers on his heels. His generation led the first wave in the emigration of Hungarian intellectuals.

It was on his way home from the Italian front that Manheim came to the "shocking" realization that not everyone living in Hungary was Hungarian. He met Croat, Serb, and Slovak soldiers who made claims for pieces of Hungarian territory. This revelation of Hungary's ethnic minority issues no doubt heightened his awareness of issues he encountered later in other countries: the class system in England, fascism in Germany, and racism in the United States. Issues involving discrimination became topics for sociological analysis and even causes for action, as in the Brown vs. Board of Education case regarding racism in United States public schools.

Second, the secret to Hungarian "genius" before World War II was, first and foremost, a fabulous school system, developed according to the German model. Similarly, the Budapest Music Academy, founded by Franz Liszt, produced remarkable Hungarian emigre composers and conductors, such as Béla Bartók, Zoltán Kodály, Fritz Reiner, Eugene Ormandy, Antal Doráti, István Kertész, Georg Solti, and George Szell. As a youth Ernő, the future composer with perfect pitch, studied piano for three years with Fritz Reiner in Budapest.

The German authoritarian tradition that prevailed in the schools extended to family life. The father dominated the household, while the proverbial "Kinder, Küche,

Kirche" defined the wife's role. The father-son relationship became a central problem of the period, especially in Jewish families. This was, after all, the atmosphere in which Freud's "father complex" and Kafka's letter to his father came to life. Manheim's groundbreaking "Beiträge zu einer Geschichte der autoritären Familie" (1936) is included in *Authority, Culture, and Communication*.

Finally, most distinctive of Hungary's intellectual elite was what Frank calls "*der Kult des Allwissens*" ("the cult of knowing everything"), which he characterizes as "the wish to preserve the feeling of wholeness, the yearning to comprehend the world as an integrated system." For Jewish Hungarians, mastering the world of knowledge was a form of assimilation. In practical terms it meant crossing traditional departmental divisions and led the way to multi- and interdisciplinary studies. It meant that Manheim found no conflict among his various roles as sociologist, ethnologist, composer, and social activist.

This volume should awaken new interest in an important sociologist, some of whose best work was obscured by political upheavals or overshadowed by his better known older cousin Karl Mannheim's work. *Authority, Culture, and Communication* is an invitation to scholars to participate in a resurgence of interest in Ernest Manheim. It reminds readers that Ernst Manheim's classic *Träger der öffentliche Meinung* still awaits an English translation (the original work was republished in 1979 under the title *Aufklärung und öffentliche Meinung*). The volume contains a complete bibliography of his writings and musical compositions, as well as a list of taped interviews.

Northwestern University

Marguerite DeHuszar Allen

Deutsch-Amerikaner im ersten Weltkrieg: US-Politik und nationale Identitäten im Mittleren Westen.

By Katja Wüstenbecker. *Transatlantische Historische Studien*, vol. 29. Stuttgart: Franz Steiner Verlag, 2007. 428 pp. € 56.00.

World War I marked a turning point in German-American relations. It likewise represented a seminal moment for millions of Germans and German-Americans in the United States. Never before had this ethnic group found itself under such dramatic pressures by the government and the general public. Katja Wüstenbecker tackles an important and extended question when she explores what impact World War I had on Germans living in the United States during this time. The question is not new. A number of important and excellent studies already have been written on this topic. Equal to those in number are the mythical accounts of that time that continue to surface. Consequently scholarly works such as this one add to our understanding of the time in important ways.

Wüstenbecker presents a comparative regional study in which she looks systematically at four predominately "German cities" in the Midwest: Chicago, Milwaukee, St. Louis, and Cincinnati. Her comparison has three different angles: the first explores the legal frameworks and regulations set up by the local, regional, and national governments before and during the war years; the second displays the public reaction to these regulations, while the third tries to answer the question of how war-

related legislation influenced German-American communities specifically, and what the reaction was to it.

The book starts off with a brief definition of the region and its specific German-American population, and a summary of United States immigration policy history before 1914. The author soon moves on to cover relevant legal circumstances during the time between 1914 and 1917. Although the nation had declared neutrality, lots of war-related actions in fact were underway there. Individual Germans and organized groups displayed their enthusiasm for the war quite publicly. The German government itself reached out to the German-American population to win its support: extensive propaganda efforts were undertaken, such as the establishment of the German Information Center in New York City. Its main task was to disseminate information and to recruit volunteers.

Rightly, Wüstenbecker points out that the heterogeneous group of Germans and German-Americans represented a similar wide range of ideas and reactions to the war. Whereas a number of German-American organizations were absolutely positive about the war, others were much more skeptical. The formation in 1915 of the Neutrality League, or the American Independence Union, demonstrated the general discomfort with the situation many German-Americans felt. However, increasing activities in the United States initiated by Germany, especially acts of sabotage, increased the rise of anti-German feelings and mistrust. The situation worsened when a German submarine sank the *Lusitania* in May 1915. This and other acts of warfare put the German-American population under increasing pressure to demonstrate their loyalty to their new home country.

By the time the United States officially entered World War I in April 1917, many already anticipated the troubling times ahead. Within German-American communities the pressure grew: church congregations and social societies were called on to act in accordance with the general situation. As part of the war mobility plan the federal government created the State Council of Defense. This was a multi-task organization split into local units to coordinate war mobility activities on the home front. Wüstenbecker introduces the reader to a series of mobility actions ranging from the selling of liberty bonds to public information campaigns, and food rationing. Soon the United States passed a number of new laws, such as the Selective Service Act, thus introducing compulsory military service. The law caused severe problems for specific religious groups such as the Mennonites or Amish, who live as strict pacifists. In June 1917 the Espionage Act followed. A few months later, on October 6, 1917, the Trading With the Enemy Act was passed, a measure which had a direct impact on the German-American press. All foreign-language papers were required to submit one-to-one translations of their daily work. It is not surprising that many papers switched to English or ceased publication altogether. Furthermore, a number of citizens formed "patriotic" organizations. Their goal to detect "anti-American activities" often resulted in illegal acts, thus spreading fear within the entire population, especially among German-Americans as their preferred targets.

The outbreak of the anti-German hysteria came unexpectedly to most German-Americans. Wüstenbecker nicely summarizes the pressure that was exerted upon the group when she states: "To prove your patriotism, it was not only requested to participate in patriotic activities such as parades, but also the membership in a patriotic

organization, the purchase of Liberty Loans, and the utterance of patriotic slogans—that is anti-German-sentiments. Those who spoke German, subscribed to a German-language newspaper, held a membership in a German club, and possibly had shown pro-German feelings during the phase of neutrality, had to face severe consequences during the war” (191). One of the worst cases of anti-German violence was the lynching of Robert Prager in Missouri in April 1918. But his case is not the only one. In an appendix the author lists a great number of court cases and mob activities directed at the German-born population. As can be imagined the enormous pressure lead to a steady decline of German spoken in schools or at home, of cultural affairs, and the German-language press. Wüstenbecker also demonstrates this deterioration in a study of German-language departments at universities and schools, the press, and religious practices. She further points to name changes made to many streets and places, and the disappearance of German symbols on house fronts.

Although the book gives a nice, compact overview of the legal and cultural situation of German-Americans before, during, and after World War I, most facts will already be known to historians. What is nice about the volume is that she has accumulated many details and brought them together here. Wüstenbecker herself argues that the pro-German activities of many German-Americans between 1914 and 1917 had encouraged and fueled the anti-German hostilities after 1917.

One of the most valuable parts begins on page 315 when Wüstenbecker finally realizes the systematic analysis of the four cities. Here she is able to show that reactions and activities directed against Germans in the United States differed from city to city. A key figure was the individual state attorney who decided which cases under the Espionage Act and Selective Service Act were prosecuted, thus making a huge difference for the German-American population to feel safe or unsafe. Wüstenbecker herself follows the argument that World War I forced the decline of German-American culture which, however, was already in deterioration by 1917. In her closing remarks the author gives a brief outlook of the postwar years in which German-American cultural life slowly recovered glimpses of its past glory. The re-establishment of cultural institutions and traditional celebrations went slowly. Therefore the extent of German-American activities was much more limited, and thus often more private, after 1918.

The book is excellently researched, but unfortunately it suffers from a number of unnecessary redundancies. The work is built upon archival material from the National Archives in Washington, DC, the Justice Department, the Bureau of Immigration and Naturalization, the Bureau of Investigation, the Secret Service, and the War Department. In addition, the author has consulted regional archives in Illinois, Ohio, Missouri, and Wisconsin to examine the records of state governors, senators, and members of Congress. A wide range of newspaper articles add a valuable public perspective. The personal German-American view was captured by going through private manuscript collections, diaries, letters, as well as society and church records. Appendices at the end include a list of German street names changed between 1914 and 1918 and a list of documented mob attacks in all four states by dates.

Although the book has a historic perspective on German-Americans, it could easily be used to speak about present-day pressures on certain ethnic or religious groups in western societies.

John Roebling and his Suspension Bridge on the Ohio River.

By Don Heinrich Tolzmann. Milford, OH: Little Miami Publishing Company, 2007. 88 pp. \$12.95.

The John A. Roebling Suspension Bridge that spans the Ohio River between Cincinnati, Ohio, and Covington, Kentucky, locally known simply as "the Suspension Bridge," is a landmark to anyone who has lived in the region. Many are aware that the bridge, which opened in 1866, served as a prototype for the Brooklyn Bridge designed by Roebling and built after his death. Far fewer are aware of Roebling's intellectual pedigree and the role he played in German immigration societies. While most scholarly interest has focused on the technical innovations and intricacies of Roebling's suspension bridges, Tolzmann's book, *John Roebling and his Suspension Bridge on the Ohio River*, explores not only the bridge, but also the man who designed and built it. In so doing, Tolzmann's book appeals to a broader audience than those with an interest in the bridge's engineering or in local history, appealing as well to those with an interest in the German-American community at large.

John A. Roebling was born Johann August Roebeling on June 12, 1806, in Mühlhausen. With the support of his family, Roebling studied at the Royal Polytechnical Institute in Berlin, graduating in 1826 with a degree in Civil Engineering. While enrolled at the Royal Polytechnical Institute, Roebling attended lectures by the philosopher Georg Wilhelm Hegel, whom Tolzmann identifies Hegel as an early influence in Roebling's thought and philosophical inclinations and credits him with first sparking Roebling's interest in America as "the land of freedom and opportunity." This interest in America blossomed into an attendant interest outside of technical engineering matters and let Roebling to become an avid proponent of German immigration to the New World.

The first part of Tolzmann's book, arguably of greater interest to those with a generalized interest in German-American studies rather than localized interest in the history of the bridge and of the Cincinnati area, deals specifically with Roebling's involvement with the immigration movement led by Johann A. Etzler. Initially enthusiastic about Etzler's promotion of the United States as a potential home for German immigrants, Roebling's own early experiences in the US led him to feel disappointment with Etzler and what he felt were misrepresentations of the potential hardships that immigrants might face. Roebling objected specifically to Etzler's choice of location in the South for a potential German Colony, largely due to the inadequacy of the hot southern climate for immigrants from Germany and the institution of slavery, which Roebling found repugnant.

Breaking away from Etzler, Roebling chose Butler County, Pennsylvania, as a more appropriate site. Roebling and his colleagues purchased 1600 acres in Butler County, 20 miles north of Pittsburgh. Tolzmann describes the lengthy and meticulously detailed letters that Roebling wrote to friends in Germany concerning the gritty realities of immigration and containing precise instructions as to what to bring, how to travel, what professions the community needed etc. At the same time, Roebling preserved his enthusiasm and his eager vision of a potential utopian community. Farming by day and furthering his work in engineering at night, Roebling eventually transitioned from his role as community founder back to a role in civil engineering although his role in the community continued via his involvement as a delegate to the German-American

Conventions in Pittsburgh which led to the founding of a German-language school in Phillipsburg Pennsylvania.

From Roebling's beginnings as a leader in the immigration community, Tolzmann then turns his attention to the technological matters that led to Roebling's involvement in bridge building, noting Roebling's innovation not only in bridge design itself but perhaps just as importantly, in the materials used in his designs. The impetus for Roebling's aspirations in bridge building was concern regarding the cables used to move canal boats up and down the steep incline of the railway on the Allegheny Railroad. The cables being used for that purpose were of Kentucky hemp, three inches in diameter. Upon witnessing an accident with such a hemp cable, and concerned with weaknesses that he had noted in suspension bridges of the day, which used rope or chain, Roebling recalled an inventor in Saxony who had made rope using twisted strands of wire rather than hemp. Roebling subsequently began manufacturing these wire cables at a wire factory in Saxonburg, then later in Trenton, New Jersey. He promoted the use of these cables in suspension bridges for the railroads and indeed, built four such suspension bridges by 1850.

At this point in the book, Tolzmann turns his full attention to the history of what was initially called the Covington and Cincinnati Bridge, later called the John A. Roebling Suspension Bridge that connected the city of Cincinnati with the town of Covington. Tolzmann's account gives concise detail regarding the 27 year process by which the bridge was negotiated, designed and built. Establishing an important trade point between the citizens in Ohio and Kentucky when it opened on December 1, 1866, the bridge was not without controversy. After years of fruitless efforts to initiate the bridge project, the citizens of Kentucky finally requested a charter from the Kentucky General Assembly to incorporate the Covington and Cincinnati Bridge Company in 1846, upon which Roebling was commissioned to do the requisite surveying. At the same time there was a great deal of opposition to the bridge, largely from the citizens of Ohio who feared that the bridge would cause the steamboat companies to lose business, that the bridge would be used extensively as a flight route in the Underground Railroad, etc. As a result, the Ohio charter was delayed, being obtained in 1847.

Throughout his book, Tolzmann outlines the life and work of an important German-American from John A. Roebling's earliest intellectual influence through the completion of the Ohio River suspension bridge. He concludes his work with an examination of Roebling's legacy and his influence on subsequent German-American engineers, most notably the architect of the Golden Gate Bridge, Joseph Baermann Strauss. Included in the book's appendices are basic statistics concerning the Ohio River suspension bridge, a tabular summary of all of Roebling's suspension bridges, information concerning the Covington-Cincinnati Suspension Bridge Committee and several selected articles by other authors concerning the Ohio River suspension bridge. Overall, the book provides a fascinating look at many facets of Roebling and his work that extend beyond the common technological interest to include the biography of Roebling himself, his influence on subsequent engineers, his involvement in the immigration movement and his role in the nascent German-American community of the nineteenth century.

Low German: Platt in America.

By Stuart Gorman and Joachim Reppmann. Davenport, IA: Hesperian Press, 2004. 97 pp. \$13.00.

Building a Bridge.

By Erhard Böttcher, Virginia Degen, and Joachim Reppmann. Davenport, IA: Hesperian Press, 2006. 115 pp. \$18.00.

These two stylistically breezy books are in essence an encomium to the Low German culture that once existed particularly in Iowa and to those residual aspects of that culture that still are to be found. First of all, it should be noted that these are not intended to be scholarly books that endeavor to provide an in-depth overview of the subjects, replete with footnotes and the usual documentation. Rather they constitute collections of disparate information about the North German immigration to the Midwest and about the Low German language that was spoken by the immigrants and to a very limited extent still is spoken by their descendents. The audience is intended to be the general public who might be interested in German immigration and the ongoing relationship between Germany and the US. Indeed the stated aim of the book on *Platt* is "to give you, the reader, a feeling for Low German, especially how it stands in America today" (23). The *Bridge* book "approaches things on more of a micro level by focusing on the trials and tribulations in the creation of one small rural town [Holstein, IA] in America's Midwest founded by brave emigrants from Schleswig-Holstein at the end of the nineteenth century" (10). The latter is in fact more the story of the authors' student days in the United States and their contacts with the town.

That in itself is an interesting story, complete with illustrations of the appropriately for the times hirsute German students in various settings during the 1970s and then thereafter as contact was maintained. The stress is on the personal stories of a number of people who worked and are still working on understanding and maintaining the Low German heritage. An overview of the founding of Holstein, IA, its various fortunes and misfortunes, is provided along with a review of who the early settlers were. Although not well documented, the overview is useful.

The same can be said for *Low German*. A brief overview of where Low German came from in historical linguistic terms and how it compares to other Germanic languages is given. The book then launches into a likewise brief and somewhat disjointed overview of some North German immigrants and a discussion of their not inconsiderable effect on primarily Midwestern American life and culture. The book concludes with a list of organizations and contacts for those interested in Low German cultural heritage. The book does describe the "ethnic revival" of the seventies, although it is perhaps too optimistic about the resurgence of Low German in the Midwest. However to aid in that cause, the text, short though it is, is provided tri-lingually, in English, Standard German, and *Platt*. Similarly, *Bridge* is bi-lingually offered, in English and Standard German. In both cases, however, the texts are not exactly parallel, neither in the printing nor in the semantic relationship. This is a distinct problem if you want to compare the texts. The Standard German seems the most durable of the texts, while the *Platt* seems a bit conversational in tone (even from the perspective that it is primarily a spoken, not a written, language), and the English is stylistically uneven, ranging from very informal,

even slang, to hyperbole.

Within their frame of reference, however, the two volumes can serve to spark interest in the *Platt* heritage, and, indeed, one hopes that they do.

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Independent Immigrants: A Settlement of Hanoverian Germans in Western Missouri.

By Robert W. Frizzell. Columbia, MO: University of Missouri, 2007. 202 pp. \$34.95.

As the subtitle indicates, Frizzell's study has a very specific focus. The volume details the migration of a disproportionately large number of inhabitants from the tiny village of Esperke in northern Calenberg in the Kingdom of Hannover to the area in and around the community of Concordia in northwestern Missouri. Chronologically the narrative extends over an approximately fifty-year span from the late 1830s to the early 1890s. In fact, the historical situation can be defined even more narrowly. In Europe those emigrating were very much affected—and at times motivated to relocate—by the economic and political unrest of the years from the July Revolution of 1830 to the Franco-Prussian war and the establishment of the German Empire. Across the Atlantic, the American Civil War, the issues which brought the country to the war, and the aftermath of that war dominated the political, social, and economic landscape. Yet the narrowness of focus, both geographically and chronologically, by no means limits Frizzell's field of vision. He relates a very moving human story, firmly grounded in meticulous scholarship, with a solid grasp of the national and international forces which shaped and occasionally overwhelmed a small German immigrant community in the southeastern corner of Lafayette County in northwestern Missouri.

Although it is almost a commonplace in the history of nineteenth-century German immigration that an individual immigrant or group of individuals would encourage relatives or friends back home to join them in America after they had settled in, the number of links in the chain of migrants from Esperke to Concordia specifically, and from Hannover to Missouri generally, is truly remarkable. That lucky circumstance affords Frizzell the opportunity to isolate and to study a relatively uniform set of influences which shaped the entire process of immigration for a relatively homogeneous set of individuals, from the decision to leave home to the process of assimilation and accommodation in the adoptive homeland. The historical record is spare, but Frizzell mines the available data effectively. The volume is rich with charts, facsimiles, and pictures which illustrate the story being told. There are maps of the Kingdom of Hannover and the area around Esperke which make the complicated political and governmental arrangements of the post-Napoleonic era clear. There are charts on farm property and the nature of farming in northern Missouri as well as the production of hemp in that area which make the economic complexities of the period more readily understandable.

Frizzell does an admirable job as well of rendering the bewildering array of terms for governmental structures and social arrangements in Hannover into English and into a context which is comprehensible to a reader unfamiliar with the German or the

historical circumstances. Although this reviewer is perplexed by the occasional use of irregular spelling (e.g., the plural of *Herzogtum* or *Fürstentum* without an umlaut) the fact that the German terms for institutions, government entities, and class distinctions normally appear in parentheses after an often-inspired English equivalent of the word makes the discussion immediately accessible to both scholar and lay person alike.

In the preface Frizzell worries that the task of marrying thoughtful scholarly research and justifiable pride in one's ancestors might prove "a tall order" (xi). He needn't have. He does an admirable job of providing substantiation for every claim he makes. Indeed, he is meticulous to a fault. The notes document the argument impeccably. Yet there are times when one wishes the discussion were less fragmented. Despite their usefulness both the footnotes and the parenthetical explanations in the text proper interrupt the flow of the narrative. The story of the unique yet awkward position of anti-slavery German farmers in an area of Missouri known as "Little Dixie" because of its sympathy for Southern slaveholders is fascinating. The tale of lawlessness and mindless slaughter in Missouri and neighboring states in the wake of the Civil War is horrifying. Both stories are likely unknown to many and deserve an extended discussion which conveys the full impact of the situation.

Indeed, Frizzell does present and document the two stories. He thoroughly situates the story in the historical moment, weaving the historical data and artifacts deftly into the narrative. Where necessary, he augments the discussion with information about the global or national political and economic conditions; but he provides little analysis or commentary along the way. The conclusion, when it comes, illuminates the economic dynamics of an era where slave labor could no longer be assumed, but the body of the argument gives little advance notice of either the thrust or the implications of the historical events it chronicles. Frizzell's contribution is a welcome addition to the collective knowledge of the period which offers some significant new insights. It is, however, regrettable that the scholarly apparatus dulls the impact of the narrative.

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German Milwaukee: Its History—Its Recipes.

By Trudy Paradis and E. J. Brumder. St. Louis: G. Bradley Publishing, 2006 (reprinted 2007). 216 pp. \$35.00.

As the title indicates, *German Milwaukee* takes a look at this vibrant city from two distinct yet interrelated perspectives: on a general level the multitude of areas in which the German element has had a significant impact upon the evolution of the community from the 1830s to the modern era, and more specifically the culinary traditions which are represented within it. Clearly the idea behind it has been a successful one: the present work is now in its second printing, and the concept has been extended by its Midwest-oriented publisher with several other recent history-and-recipe titles, such as *Polish Chicago*, *Greektown Chicago*, and *The Hill*, referring to a staunchly Italian-American community in St. Louis.

German Milwaukee is divided into four sections following a foreword by Frank P. Zeidler, the former mayor of Milwaukee who passed away during the same year as the

publication of the book. The first portion, a historical overview, offers a nearly seventy-page primer on the reasons why German immigrants came to and settled in Milwaukee and many of the areas where their influence was most profoundly felt, including German churches and religion, printing and publishing, business and industry generally, and the brewing industry specifically. The text ably summarizes the key contributions of the German element, and a generous selection of photographs, reproduced with excellent clarity in both black-and-white and color and on heavy paper stock, draws the reader further into the topic. The second section pays tribute to German cuisine on a personal level, featuring appealing family recipes from twenty-two German residents of Milwaukee ranging from appetizers and main dishes to desserts, from the familiar (Schnecken, Sauerbraten, Pork Schnitzel, Spätzle) to the less obvious (Koenigsberger Klopse, Rote Grueze, Blitz Torte). The third part of the book returns to a historical focus, continuing the theme developed in the first segment of the work—and featuring the same successful mix of text and relevant photographs—by adding sections on numerous other areas of German-American interest, such as architecture; sport and recreation; education; societies and organizations; music and the arts; and taverns and restaurants. The representation of dining out segues nicely into the final segment of the book, an overview of four prominent German restaurants in the area (Karl Ratzsch's and Mader's in downtown Milwaukee, the Bavarian Inn in the northern suburb of Glendale, and Weissgerber's Gasthaus in Waukesha), their history, and several representative recipes from each. In each instance the restaurant profile and photographs of the location add an interesting dimension for readers already familiar with its offerings while at the same time giving a welcoming impression for the uninitiated.

While the text alone would suffice to make this an interesting and desirable book for anyone interested in Milwaukee history and the German-American connection to it, the photographs stand out as a motivation to procure a copy. Plentiful in number throughout and consistently intriguing, they exhibit substantial human warmth and greatly help to tell the story of why the city is so strongly identified with the German element. There is little to find fault with in the work, although there are some minor discrepancies and factual errors (such as stating at one point that the Pabst Brewing Company bought rival Blatz in 1950 and on another occasion, this time accurately, in 1958) (24, 34), and Germanists might quibble with a few of the translations from German into English and lament an occasional misspelling of basic German words and expressions (e.g. "Auf Weiderssehen") (216). But these represent the exception rather than the rule for *German Milwaukee*: clearly a labor of love for both authors, born in Milwaukee and longtime residents of the city, the book succeeds very admirably in conveying the personal side of the ethnic experience and the importance of food as a cohesive element within German-American culture. Through their affectionate tribute Paradis and Brumder have enriched significantly our understanding and awareness of Milwaukee's German heritage and provided a keepsake work that deserves a home on many bookshelves, while doing their part to help fulfill Frank Zeidler's prognostication at the end of his foreword to the book: "A fresh study of the German roots of Wisconsin life will prove immensely enriching for those who engage in it."

