Book Reviews

Edited by Timothy J. Holian
Missouri Western State University

Arthur Preuss: Journalist and Voice of German and Conservative Catholics in America, 1871-1934.
By Rory T. Conley. New German-American Studies/Neue Deutsch-Amerikanische Studien, vol.16. New York: Peter Lang, 1998. 361 pp. $61.95.

Arthur Preuss, a German-American editor and conservative Catholic lay leader, was perhaps the most respected Catholic journalist in the United States in his day. Preuss stood in the tradition of independent Catholic journalism established by Orestes Brownson and James McMaster and, in a career spanning more than forty years, emerged as a leading spokesperson for German-American and Conservative Catholics.

Preuss was educated at two Catholic colleges that had strong German-American roots, Canisius College (Buffalo) and St. Francis Solanus College (Quincy, Illinois), where he graduated in 1890 with a master's degree in philosophy. His father, Edward Preuss, a Lutheran minister who converted to Catholicism, edited the German-Catholic daily *Die Amerika* (St. Louis) for more than twenty years and transformed it into the flagship of the German-Catholic press in the United States. Preuss served a journalistic apprenticeship under his father and in 1892 was named editor of two German-Catholic weeklies in Chicago, the *Katholisches Sonntagsblatt* and *Die Glocke*.

In 1894 Arthur Preuss launched his own journal, the *Fortnightly Review.* Although Preuss was closely involved with the publication of Catholic newspapers, including stints as editor at *Die Amerika* and *The Echo* (Buffalo), his reputation rests primarily on his role as long-time editor of the *Forthnightly Review.* From 1894 to 1934 Preuss used the *Review* as a bully pulpit to confront liberal prelates and regularly questioned their policies. His well-reasoned and thoughtful style earned him respect even among liberal Catholics. The *Review* thus emerged as a powerful conservative voice that covered most important contemporary issues affecting the Catholic Church, such as Cahenslyism, the crisis over Americanism, the social question, the founding of The Catholic University of America, the German Catholic experience during World War I, the emergence of the liturgical movement, and the establishment of the National Catholic Welfare Conference.

Preuss was an avowed anti-Modernist and quick to affirm the connection between Americanism and Modernism. Conflicts between German Catholics

and the Irish-dominated American Catholic Church, particularly the one about the status of national parishes that served ethnic Americans, shaped his worldview and reinforced his ultramontanist leanings. These struggles were particularly bitter and divisive in St. Louis, his home base, and only partly resolved in 1896 when Archbishop John Kain finally declared parishes to be independent entities that were entitled to identical parochial rights and privileges.

Notre Dame historian Philip Gleason describes the German-Catholic intellectuals of the St. Louis-based *Central Verein* as "Conservative Reformers" and Arthur Preuss fits into that mold. He was a supporter of parochial schools and monastic communities, but at the same time, as a cultural pluralist, called for more equitable treatment of African-Americans. Preuss was grounded in a transplanted German intellectual tradition that built on the teachings of the *Katholische Soziallehre*. Like the *Central Verein* leaders, Preuss embraced the "Christian Solidarism" of Heinrich Pesch with its harsh critique of capitalism and was an advocate of social reform.

From 1896 to 1934 Arthur Preuss served as literary editor for the B. Herder Publishing Company of St. Louis. In that capacity Preuss was responsible for the adaptation and translation of German theological texts and works on spirituality. The theological textbooks which he edited, "Koch-Preuss" on moral theology and "Brunsmann-Preuss" on fundamental theology, were standard fare in many Catholic seminaries. Preuss is particularly known for his translation of Joseph Pole's *Lehrbuch der Dogmatik*, which Herder published as the "Pohle-Preuss." These neo-Thomistic volumes were still in use on the eve of the Second Vatican Council.

This is an important study of a prominent German Catholic layman who enjoyed tremendous stature among educated Catholics of his day. Conley's book serves as an authoritative guide to Preuss's career and his voluminous writings.

Indiana University *Heiko Muehr*

Out of the Ashes: Berlin 1930 to 1950.
By Annemarie Reuter Schomaker. n.p.: 1st Books Library [now AuthorHouse], 2003. 236 pp. $14.50.

Annemarie Reuter was born on November 3, 1930, in Berlin. Her book, *Out of the Ashes*, relates the circumstances of her life and that of her family from her earliest recollections through the rise of National Socialism, the Second World War, and ultimately the formation of two German states and a divided Berlin in the post-war period. The story is to some degree well-known. For scholars and students of twentieth-century Germany, images such as those pictured on the cover of the book—the Brandenburg Gate, cityscapes in flames, and swastikas—are all too familiar. Yet Schomaker relates a fascinating tale which is at once captivating, inspiring, and eerily detached from the main events on the world stage at the time.

In a section entitled "About the Author" at the close of the volume, Schomaker's style is described as "unique, humorous and always entertaining" (unnumbered page 235). The characterization is apt but fails to recognize the poignancy and bittersweet tone of the whole. Schomaker relates her own story with the innocence of the child she was

when she lived the events but from the vantage point of the adult she has become. The humor and poignancy of the story arise from the tension between the two points of view.

Viewed from the comfort of today, the deprivation which Annemarie's family and others suffered is almost unimaginable. School-age children in Berlin were removed to distant rural areas to protect them from the dangers of daily bombings. The precaution was probably necessary to protect the country's youth, yet it rent families asunder and separated very young children from their parents and siblings. The story is heart-rending.

From a human perspective, Schomaker's narrative has epic qualities. The struggle for survival in the face of massive destruction and the dislocation of millions of people was monumental. Young Annemarie's actions to reunite her siblings and be reunited herself with her family in Berlin may well strike the reader as heroic. Yet while she frankly relates the horror and the suffering, Schomaker makes no claim to heroism. She is simply relating from the distance of some decades her story, which is by no means unique, particularly for those who lived in Berlin. Indeed, Schomaker frames her story in terms of three generations of women in her own family, starting with her maternal grandmother and ending with herself (and by implication extending on to her own children). She ties the historical events of the time as well as the prevailing customs and social circumstances to her family, giving her story depth and a very personal face.

For all its readability, however, the book does have its flaws. Although one understands that the volume was for all practical purposes published by the author, it is difficult to reconcile the many typographical and grammatical errors with Schomaker's conscientious attempts to verify certain historical facts by reviewing original sources. Moreover, some readers might find certain parts of the book a bit unsettling. The title itself and the cover images evoke a stereotypical view of Berlin and Germany during the time of National Socialism and create a false impression of the true content of the volume. Conversely, although Annemarie's father was a party member from the early days and his widow and children enjoyed a certain protected status for a period of time after his death, Hitler himself is mentioned only briefly in Schomaker's narrative. Of course, politics would likely have been lost on the young Annemarie, but this reader felt at times frustrated as certain historical associations were introduced into the story only to be ignored. Finally, however, Schomaker's story is both moving and informative. It provides insights into life in Germany during the 1930s and 1940s which one rarely glimpses. The story is a very human one, one well worth the reader's time.

Loyola College in Maryland *Randall P. Donaldson*

Unsere Leute: The Volga Germans of West Central Kansas—Aspects of Their History, Politics, Culture and Language.
Edited by William D. Keel with James L. Forsythe, Francis Schippers and Helmut J. Schmeller. Lawrence, KS: Max Kade Center for German-American Studies, the University of Kansas and the Volga German Society, 2004. 258 pp. $17.00.

Editor William Keel explains the purpose of this collection well in his introduction. The volume is a product of the continuing cooperation between the Max Kade Center for German-American Studies at the University of Kansas

and the Volga German Society in Hays, Kansas. This particular project aims to preserve the "history and culture of the Catholic settlements in Ellis and Rush counties" (2) with an eye to providing further information on all Volga German communities in Kansas. Twenty of the twenty-one contributions are distributed across five major sections, with three to seven essays per section. The remaining article is a photographic essay with commentary on the six communities under scrutiny. In addition, there is an appendix with suggestions for further reading.

Most of the essays were created specifically for this publication. Those which were reprinted from elsewhere were revised or rewritten where possible. In at least one instance, where the author of a classic article was deceased, the article was augmented and annotated to guarantee its applicability to the current collection. In all, the essays present a view of the history, life, and customs of the Volga Germans in Kansas which is both expansive and thorough.

The major sections, in order, are: History; Legal and Political Life; Culture and Folklore; Religion and Education; and Volga German Dialects. "Culture and Folklore" contains the greatest number of essays at seven; the final section, "Volga German Dialects," has the second largest number at four. That the two sections between them provide a significant portion of the twenty regular contributions betrays the emphasis of the volume—language and folklore.

Although an uninitiated observer reading the volume could school him- or herself thoroughly in the history, speech, and customs of the Volga Germans in West Central Kansas, particularly the Catholics who are the major focus of study, it is likely that the specialist or enthusiast will benefit the most. The essays on Christmas traditions or marriage and burial customs would, of course, be accessible to many, as would the discussions of butchering and baking. However, most of the essays in the section on dialects demand more than a modicum of training in German and some knowledge of linguistics. Then, too, the genealogist, the ethnologist, or the social historian might well benefit from any one of the articles in ways its author could not even have anticipated. All readers will enjoy both the photographic essay with its sixteen full-color pictures and the many black-and-white photographs scattered through the volume, particularly in the section on culture and folklore.

Loyola College in Maryland *Randall P. Donaldson*

"Auf denn, Ihr Schwestern!" Deutschamerikanische Frauenvereine in Milwaukee, Wisconsin, 1844-1914.

By Anke Ortlepp. Transatlantische Historische Studien, vol. 17. Stuttgart: Franz Steiner Verlag, 2003. 308 pages. EUR 39,00.

The expert knows: thousands of *Turnvereine*, singing societies, clubs, church- and political groups, lodges and social organizations existed in German-American communities in the nineteenth and early twentieth centuries. Although their number must have been overwhelming, most of their records are gone: burned, thrown out, or taken away to unknown places. Single anniversary booklets or personal accounts, sometimes discovered in archives or private collections, allow an occasional glimpse

of their glorious days. Therefore, the study of German-American organizations is not easy. This book by Anke Ortlepp is unique in two ways. It is the first book-length study that systematically investigates the wide range of club activities in one city—here Milwaukee. It also focuses specifically on women's clubs, a topic that so far has gone wanting for solid investigation. Milwaukee is a logical choice: the city and state archives hold plenty of material; Milwaukee has a distinct German-American history and image; and some German-American club activities have remained in existence until today.

Ortlepp argues that women's clubs played an important role in "community building" and "community maintaining." Through female societies, women demonstrated their public engagement, their interest in opinion processes, and their influence within the German-American community. Their fundraising actions supported important community sustaining structures such as churches, kindergartens, and schools. Their benevolent work compensated for a lack of public responsibility, especially in an immigrant community. Furthermore, female organizations offered women a space to build up networks, self-awareness, and self-esteem through their accomplishments.

To support her arguments Ortlepp looks at the spectrum of female clubs, their activities, and their development from 1844 to 1914. The study opens with a general overview of the growth of the German-American community of Milwaukee. It reaches back to the initial settlement of the city in the 1830s and illustrates German settlers' involvement in politics, economics, and social activities. This general introduction is followed by eight chapters on various female clubs in the city: women's activities in Catholic churches; benevolent societies; the Women Aid Societies of the *Turnvereine*; school and kindergarten support groups; the women's club of the Free Congregation; Socialistic Women's Societies; unions; and the Sister Lodges of the Sons of Hermann. To allow easy comparisons between those different societies, all chapters are structured identically. Ortlepp begins with the historical background of the essentially male organization, which often reaches back to its German roots. She continues to outline its specific female branch; its goals and organizational structure, the social composition of its membership, their actions, and concludes with a summary and analysis of the female activities for this specific type of organization.

The example of the Ladies Auxiliaries of the Milwaukee Turnverein suffices to illustrate this system. The chapter begins with a synopsis of the history of the Turner movement in Germany. Although most expert readers will be familiar with this, Ortlepp frames the description according to her main interest: the role of women. She continues with a review of the establishment of Milwaukee's Turner societies. Again most of her information is based on previous studies. Her next sub-chapter, however, turns to the discussion of females, their roles, and activities within Turner societies. Although she bases her interpretation on primary materials, her three-page analysis does not compare favorably to other studies on the same topic. Annette Hofmann and Gertrud Pfister, both experts in the field, have given us more elaborated and detailed accounts. Their works, especially Hofmann's book on the German-American Turners that includes several chapters on women, published in 2001, unfortunately are not cited. But after the reader leaves behind the general introduction, the study turns to the topic itself: the Ladies Auxiliaries of Milwaukee's Turner societies. Based on golden jubilee booklets, newspaper articles, constitutions and by-laws, and minute books, Ortlepp constructs a convincing picture of the aims and structures, membership developments, and activities of

women in Milwaukee Turner societies. In her conclusion of the Turner chapter, she investigates the important supportive functions of the Ladies Auxiliaries.

In cases where local branches of national organizations are treated (e.g., Turners, the Free Congregations, Unions, or the Sons of Hermann) the brief historical introductions only allow for a very superficial picture. However, they still serve as a frame for the discussion of the associated female groups. But for a number of local institutions (e.g., Deutsch-Englische Akademie) that have not been looked at before, Ortlepp certainly offers new and valuable insights. The overall pioneering achievement of this study is her comparative look across all the different female organizations in Milwaukee. In the present book she convincingly illustrates how the growing German-American community of Milwaukee built up social structures that reflected the complexity of its community. This was also carried over to the wide range of female associations that set themselves apart by the distinct social construct of their membership, their goals, and the means by which they could be reached.

The work incorporates a large amount of primary and secondary material. Ortlepp has used a wide bandwidth of available sources and turned them into a compelling and thorough study. The text is supplemented with a number of tables and graphs that illustrate the growth of the German population, membership developments of specific female societies, financial information, and occupations of husbands. It also includes an impressive bibliography and an index.

The book is certainly a very valuable addition to immigrant studies, in particular German-American studies, gender studies, and local Milwaukee and Wisconsin history. Anybody working on topics pertaining to German-American women should consult it in the future.

Bonn, Germany *Katja Rampelmann*

A Milwaukee Woman's Life on the Left: The Autobiography of Meta Berger. *Edited by Kimberly Swanson. Madison: State Historical Society of Wisconsin, 2001. 208 pages. $15.95.*

The autobiography of Meta Schlichting Berger (1873-1944) unfolds the fascinating life of a woman who left her mark on the Socialist Party, on educational reform, on the Women's Movement, on Wisconsin, and on Milwaukee in particular. Along with her well-known husband Victor Berger—co-founder of the Socialist Party, journalist, and wholehearted politician—Meta led a life of public service with many ups and downs, major rewards, and threatening crisis. The story reveals her development from a shy young woman into a major political activist of the early twentieth century and allows readers a private view into both the Berger home and United States party politics.

Born on February 23, 1873, into a German middle-class immigrant family in Milwaukee, Meta's comfortable childhood abruptly ends with the death of her father in 1884. Her youth is marked by the family's struggle to avoid poverty. At age twenty-four she marries Victor Berger, her former teacher and thirteen years her senior, in 1897. Victor, an Austrian-Hungarian immigrant, is restless, asserts himself in several professions, and finally becomes publisher of the German weekly *Wisconsin Vorwärts*

and the English daily *Milwaukee Leader*. In her private life the young woman has to come to terms with her husband's dominance, their constant financial struggles, and Victor's devotion to his political course in the Socialist Party. His participation in meetings, rallies, strikes, conventions, and local and national meetings take him away from home most of the time. Slowly Meta finds her way into his political theories and ambitions whereas Victor remains oblivious to her family- and household concerns. By 1902 Meta is obliged to take care of three children: their two daughters Doris (born 1898) and Elsa (1900), as well as a nephew, Jack, son of her oldest sister Paula.

But Meta is not content with her life and in 1904 rolls the dice and becomes politically active herself. While accompanying her husband to many party events she becomes acquainted with prominent party and national labor leaders, and slowly begins to appreciate Victor's work for social reforms. She also helps out in the newspaper office and assists in Victor's political campaigns coordinating the fundraising activities and the distribution of literature.

After Victor's election to Congress in 1910—the first Socialist congressman in the nation—she joins her husband for part of the term in Washington but does not feel comfortable in the capital and its particular political atmosphere. The couple is met by warm welcomes as well as by open hostility and disapproval. Their unconventional political views and the representation of Socialist viewpoints make their fellow congressmen uneasy and they often remain isolated. The situation worsens when Victor is convicted and sentenced to a twenty-year prison term under the Espionage Act in Chicago 1918 and 1919. Meta describes how much the family suffers from the war-hysteria of World War I in much detail. Due to the Socialist Party's antiwar position the federal government focused much of its scrutiny on party leaders, including Victor Berger. Meta not only fears for her husband's freedom but also for their family income, since the mailing privileges for Victor's papers are lost. Through all this trouble Meta remains strong. By now she is so well connected that she is able to secure the enormous sum for Victor's bond money for his release. The persecution of her husband by the United States government continues when he loses his seat as congressman in 1918. Their socialist and German connections make them easy targets for attacks. They remain political outcasts until after the war, when the charges against Victor are finally dropped.

Although Victor's political accomplishments stand in the spotlight, Meta's own career is scarcely less impressive. She is elected to the Milwaukee School Board, on which she serves for over 30 years from 1909 until 1939. As the first female school board president in the United States she holds a very prominent public office from 1915 to 1916. Furthering her lifelong interest in educational reform, she also serves on the Wisconsin State Board of Education (1917-19), the Wisconsin Board of Regents of Normal Schools (1927-28), and the University of Wisconsin Board of Regents (1928-34). In 1914 Meta joins the Wisconsin Women Suffrage Association (WWSA), later establishes a chapter of the National Women's Party, and joins the national committee of the Women's International League for Peace and Freedom.

But in addition to her public activities, Meta also remains a loving mother and wife. When her oldest daughter Doris follows her husband to the Philippines, where he has taken a position as instructor at the University of the Philippines in Los Banos, Meta decides to visit them and embarks on a seven-month journey through Asia. In 1921 her trip takes her to Honolulu, Japan, Korea, and China, and she returns to

the United States with many favorable impressions. With Victor she also travels to Germany and Austria in 1923 to participate in an international convention. On their tour they witness first-hand the devastating effects of the German hyperinflation.

After Victor's death in 1939, Meta continues her work in the Socialist Party but progresses from Socialism to Communism. As part of a U.S. delegation she is invited to visit Russia in 1935. Although her journey is not endorsed by the Socialist Party, she accepts the invitation by the Friends of the Soviet Union. The study and sightseeing tour leads her to Leningrad, Moscow, and the Ukraine, where she is shown schools, factories, mines, and farms. After displaying open sympathies for Communist activities back in the United States Meta is asked to resign from the Socialist Party, which she subsequently does in 1940.

The autobiography remained unfinished. The book is based on Meta's autobiographical notes that she wrote during the final years of her life in the 1940s. A close friend, Miriam Frink, assisted Meta and organized her handwritten pages into a first draft before she deposited the original text and a typed early version in the State Historical Society of Wisconsin in 1971. Kimberley Swanson went back to Meta's original notes, transcribed them again, and organized them in such a way that her autobiography has become a fascinating piece of writing. Additionally Swanson added footnotes throughout the text that allow for more details on dates and events and identify persons named throughout the text. The footnotes not only reveal the substantial research effort undertaken by the editor but also show where Meta's memory was distorted. As is typical of autobiographies, some of the dates or events Meta presents to her readers turn out to be mistaken. With the help of archival material, letters, newspaper articles, other autobiographies, and an impressive list of secondary sources, Swanson has turned Meta's personal reflections into a history book. The autobiography ends abruptly in 1935, but Swanson provides an afterword summarizing Meta's final years until her death on June 16, 1944. A brief foreword by Genevieve G. McBride and an introduction by the editor delineate the work with regard to its historical and social context and allow for more details. The book also includes photographs and an index.

Meta's autobiography chronicles a life of service to the public and to her family. A pioneer in the educational reform movement, she influenced Milwaukee's and Wisconsin's educational history; as an activist within the early Socialist Party she wrote political and social history; as the wife of a politician and Congressman she served as his advisor and confident; and as a mother she provided and ran a loving home for her family.

This book offers a fresh and intimate look into an unusual life, the political scene of the Socialist Party and its struggles at the beginning of the twentieth century, educational reform, role expectations, and family life. Meta's personal story allows for insights only an autobiography can provide. It should be included on higher education reading lists for numerous political science, local Wisconsin history, and gender studies classes, although its distribution and availability might be limited due to its publication by the Wisconsin State Historical Society. It certainly deserves a larger audience.

Bonn, Germany *Katja Rampelmann*

Wooden Shoe Hollow: Charlotte Pieper's Cincinnati German Novel.
Edited by Don Heinrich Tolzmann. Milford, OH: Little Miami Publishing, 2004. xxxix + 273 pp. $22.50.

In 1951 Charlotte Pieper published her novel *Wooden Shoe Hollow*, in large part as a reflection of contributions made by German-Americans with ancestral roots in the northern German-speaking area of Europe. The connection was by no means abstract: the title of the book was derived from Wooden Shoe Hollow, a 150-acre northern Cincinnati community bordering Spring Grove Cemetery and suburban Winton Place and where immigrant farmers in its midst, primarily from North Rhine-Westphalia, indeed wore wooden shoes. Originally published in 1951 (Exposition Press), the book grew out of a University of Cincinnati journalism class project and became Pieper's fourth publication, following two plays and a worship service. Pieper did not have to look far for inspiration in formulating the short story-turned-novel: her maternal grandfather had emigrated from Hannover and her father came from Westrup, located northeast of Osnabrück. Through a unique series of literary, familial, and community circumstances, Pieper eventually put to paper the story of Rica Heber, a German emigrant who finds her way to Wooden Shoe Hollow in the early twentieth century only to realize that no matter how far one travels, there is neither hiding place nor escape from the realities of one's personal problems. Yet in many ways Heber's story, while compelling, is scarcely more than a sidebar to the narrative concerning Wooden Shoe Hollow. The community itself is portrayed with a palpable sense of love and admiration, which in turn allows figures such as Grossmutter Betz, Pastor Schicht, and Hermann Toepfer to shine no less brightly than Heber in illuminating the uniquely German character of the settlement. Wooden Shoe Hollow emerges as a haven for new German immigrants, a comfortable place where both recent arrivals and longtime residents could feel at home and thrive via a shared cultural bond.

Over fifty years later, long after the novel had gone out of print, Don Heinrich Tolzmann has resurrected the work in loving tribute to Pieper and the German-American enclave she depicted. While it is rewarding enough to have the book readily available again, Tolzmann has added several useful features which make this updated version of the text a desirable addition to the German-American literary canon. Within part one of the book, a map of the Wooden Shoe Hollow area, found at the beginning and directly in front of the table of contents, grounds the village within a specific area of suburban Cincinnati and makes its location readily identifiable to anyone with a reasonable knowledge of the city. A brief Editor's Foreword is followed by nine pages of illustrations, including recent photographs of Mary and Fred Pieper—Charlotte's sister and brother—in front of their sturdy brick home along Pieper Way in Golf Manor and Fred undertaking some gardening work, a longstanding family tradition. A seventeen-page Editor's Introduction discusses in depth the background of the Pieper family—including an insightful first-hand explanation from Mary about how her sister came to write the novel—and the evolution of Wooden Shoe Hollow as a German-American settlement, as well as important nearby landmarks such as Spring Grove Cemetery and the community of Winton Place. An additional segment clarifies the significance of the novel to an understanding of both immigration from

the northern German area and the sense of *Zusammengehörigkeitsgefühl* (feeling of togetherness) exhibited within the tight-knit Wooden Shoe Hollow neighborhood.

Part two of the book is a faithful reproduction of the 1951 Pieper text, 233 pages and thirty-three chapters in length—including the author's Preface—as well as in the original font and layout. Part three is labeled as the Editor's Conclusion; photographic rather than textual in nature, it comprises eight pages of historical and contemporary pictures further examining the Wooden Shoe Hollow area and its longtime residents, and is culled from various sources including the Pieper family collection and Tolzmann's own photographs. Many of the contributions in this section incorporate captions which add an intriguing oral history component to the book, albeit too briefly so; here one wishes for a written "Editor's Conclusion" to contextualize further these interesting observations and provide the reader with a unifying theme to the illustrations and their relevance to the overall work. The book concludes with sections devoted to notes and suggested additional readings, in addition to a useful and comprehensive index. The latter feature is thoughtfully presented in a research-friendly format, with author names printed in small capital letters and publications in italics.

In sum, the reissue of *Wooden Shoe Hollow* provides a welcome glance into a time and place beforehand largely left consigned to history, even by its own residents. By extension it can be seen as a role model for other studies into German-American life and culture where the identity of a smaller community has been obscured by the presence and significance of a much larger nearby city. One wonders if comparable cases might be encountered in other German-American centers (e.g., Milwaukee, St. Louis, Indianapolis) and, if so, what might be done to document their presence in a similar light. Lacking a literary work such as Pieper's as a starting point, a clear benefit which accrued to Tolzmann, such projects would do well to utilize an oral history component as at least part of the overall investigation. In the present study the brief instances of first-hand commentary leave the reader wanting more; it is hoped that Tolzmann and/or other scholars might avail themselves of this unique opportunity—in Wooden Shoe Hollow or elsewhere—before it is too late.

Missouri Western State University *Timothy J. Holian*

The Body and the Book: Writing from a Mennonite Life.
By Julia Kasdorf. Center Books in Anabaptist Studies. Baltimore: Johns Hopkins University Press, 2001. xvii + 207 pp. $26.00.

For those outside of a tightly organized group which has withstood misunderstanding and unwanted interest for centuries, a quandary exists for the process of understanding. In a useful way, Julia Kasdorf has created a welcome introduction to modern Mennonite sensibilities. In her book, three approaches work in bridging the chasm between the charmed circle and the outsider: memory, poetry and images.

Her ten essays are arranged into sections which draw upon her personal remembrances and the early Mennonite injunction to disturb no one. She appreciatively sketches in her early memories of the Big Valley, north of Lewiston. She focuses upon her step-grandmother who spoke Pennsylvanian

German with her. The reader is drawn in further as she creates a vignette of her father, showing obligatory hospitality. Then she illustrates the tensions common to Mennonite writing which she sees as several paired opposites: individual vs. community; outside vs. inside; city vs. country; and profane vs. sacred.

Her unexpected meanings for the outsider come together in a disconnected series of poems interspersed with her perspective on expectation, and a personal voice for understanding important historical episodes in Mennonite life such as the "blessed martyrs" of the faith. The open-ended possibilities come alive when words and rhythm connect to thirty-six images, in this case twelve photos and twenty-four reproductions.

This is all too brief for the outsider: tastes and sampling from one who was part of the group, and then was not, after college and removal. In 207 pages Kasdorf conveys meaning by presenting that which is "useful and bluntly true" (xiv). It is an experience to stretch the imagination of many practitioners of German-American Studies.

Scott Community College *William Roba*

The German Pioneer Legacy: The Life and Work of Heinrich A. Rattermann. *By Sister Mary Edmund Spanheimer, 2d edition, ed. by Don Heinrich Tolzmann. New German-American Studies/Neue Deutsch-Amerikanische Studien, vol. 26. Oxford: Peter Lang, 2004. xxx + 152 pp. $42.95.*

The first edition of Sister Mary Edmund Spanheimer's book about Heinrich A. Rattermann was published in 1937. It was, as Don Heinrich Tolzmann points out, the first full-length study of Rattermann, a man who searched out and assembled so much previously unknown historical data about the German immigrants and their contributions to the development of the United States, and who collected information on German-American literary life. Spanheimer had the good fortune to work at a time when some of Rattermann's friends and family were still alive and could be interviewed. She also based her study on primary source material: Rattermann's files and manuscripts which had been acquired by the University of Illinois Library.

This second edition of Spanheimer's *Heinrich Armin Rattermann* makes Spanheimer's work available again, but it does much more. Don Heinrich Tolzmann has added a short Foreword. Its footnotes (nine times as long as the Foreword) can be read as a bibliographical essay on resources useful for studying Rattermann. Next, in his Introduction, Tolzmann describes how he became interested in Heinrich A. Rattermann. Tolzmann, who lives in Cincinnati, was able to meet some of the Rattermann descendants and recalls especially the granddaughter, Dorothy Rattermann, who reminisced about her grandfather. Also useful is the addition of the essay "Rattermann's Life and Work" by A. E. Zucker. This appeared in 1939 after Spanheimer's book. Zucker acknowledges the use of her work for his essay and says, "Fortunately Rattermann has now found a capable and enthusiastic biographer whose book gives us in detail well-documented information on the many phases of his active life" (xxviii). The essay is a good overview of Rattermann's life and work and his

importance in the field of German-American studies. Thus, rather than hunt for a hard-to-find copy of the first edition, this reviewer suggests acquiring the second edition.

Spanheimer begins her study with the section "Rattermann, the man" in which she gives biographical information. Rattermann was born in Ankum, north Germany. As a child he was an eager student, but his studies were cut short when the family emigrated. After the family arrived in Cincinnati he worked at a variety of jobs to help out financially. Then his father died, and at age 17 Rattermann had to support the family. He studied bookkeeping to get a better paying job, and only six years later launched a successful insurance company. In Cincinnati he educated himself in literature and history, especially the history of the German element in the United States. Rattermann was active in many cultural organizations; as Spanheimer notes, he gave 150 lectures at the Deutscher Literarischer Klub von Cincinnati, which he helped to found.

Part two is titled "Rattermann, the poet." Spanheimer states that Rattermann's early life close to nature in Germany as well as the influence of his teacher there instilled a love of poetry and music. In Cincinnati he educated himself by studying poetic forms, the poetry of classical antiquity and German literature. Rattermann valued poets such as Klopstock, Platen, Hölderlin, and Goethe. Spanheim states that he was most influenced by Herder, and he had no use for Sturm und Drang or the new Naturalism. Rattermann wrote poems in all forms, but she says, his forte was odes and sonnets. Writing poetry was only part of his work in literature. He made perhaps an even greater contribution by collecting the work of other German-American poets, keeping these works from getting lost. He often lectured or wrote about German-American authors and used the material he collected in his study/anthology of eighty-five German-American poets.

Spanheimer's third section is "Rattermann, the German-American historian." Rattermann valued his American citizenship and admired the founders of the nation, but he noticed that American history was overlooking the contributions of its German immigrants, so he set out to change that. Spanheimer describes how Rattermann collected his information from primary sources, such as a government archive; "he aimed at a rigid objectivity, never injecting himself, but stating facts as they are"(101). Rattermann was self-taught in history also, and Spanheimer says that he modeled his output after that of Justis von Moeser and Leopold von Ranke. Rattermann did the spade work for later historians. She discusses his eleven years of labor on *Der Deutsche Pionier,* his next project—the *Deutsch-Amerikanisches Magazin*—and the *Bio-graphikon* that was part of the collected works which he printed near the end of his life. Finally, she describes the Rattermann library of 8,000 volumes, the files, clippings and manuscript volumes. He collected these over the span of fifty years to do serious research.

Spanheimer concludes that Rattermann had to divide his time between providing for "material needs" and the work he loved in history and literature, and he made great contributions to the fields of German-American history and literature. Don Heinrich Tolzmann has added a section, "For Further Reading," to her bibliography.

Sister Spanheimer has an engaging writing style and the book is a pleasure to read. She does look more closely at Rattermann's relationship to religion than one might expect. This second edition of the Spanheimer book should be on one's reference shelf. It is also a very good book for students in the field of German-American studies because of the clarity of its presentation and the way it invites further study.

Heinrich Armin Rattermann has brought many treasures to the field of

German-American studies. His contemporary, Gustav Brühl, summarized what Rattermann was about so beautifully in his poem dedicated to Rattermann, which Tolzmann has included in the preliminary pages.

University of Cincinnati *Franziska C. Ott*

Missouri's German Heritage.
Edited by Don Heinrich Tolzmann. Milford, OH: Little Miami Publishing Co. 152 pp. $15.95.

Those familiar with the history of German immigration and settlement in the American Midwest need not be reminded of the significance of that ethnic group in the history of the state of Missouri. With a plethora of scholarship on the language, culture, social and political life and the commercial importance of the German element in Missouri, it is, indeed, a Herculean task to condense that wealth of information into a short volume that addresses a general audience. Given that framework, Tolzmann has done an admirable job of making the story of the Germans in Missouri accessible to the general public.

In doing so, Tolzmann has also brought to life an English translation of the three chapters by Gustav Körner on the Germans in Missouri from his 1880 *Das deutsche Element in den Vereinigten Staaten von Nordamerika, 1818-1848*. The previously unpublished translation of those chapters by noted regional historian William G. Bek (1873-1948) comprises the first three chapters of Tolzmann's edition. Two subsequent chapters focus on two individuals of undisputed importance for the early history of Missouri's Germans: Gottfried Duden (1789-1856), whose *Bericht über eine Reise* (1829) induced thousands of Germans to immigrate to Missouri, and Friedrich Münch (1799-1881), who came to symbolize as the author "Far West" the positive contributions of the Germans to the intellectual, political and social fabric of the state in the nineteenth century. The chapter on Duden is an original contribution by Doris Keeven Franke while the chapter on Münch is an English translation by Siegmar Muehl of Heinrich Rattermann's account of a visit to Münch's Missouri farm in December 1874 (originally published in the April 1875 issue of *Der Deutsche Pionier*). In a concluding chapter, Tolzmann attempts to summarize the development of German Missourians from where Körner stopped in 1848 to the present day. In addition to providing an introduction and index to the volume, Tolzmann also appends an annotated list of selected sources as well as web sites relating to the German heritage of Missouri.

The highlight of the volume is without doubt the depiction of Rattermann's visit with Münch in 1874. Without being able to compare the translation to the original, the English version by Muehl provides a vivid portrayal of Münch in his later years, having survived the trials and tribulations of the hardships of pioneer life and even Civil War in his new homeland. Franke also offers a few new insights into the background of Duden and on his life after his sojourn in Missouri. Bek's translation of the Körner chapters often gives us glimpses of truly significant events such as the tumultuous reception accorded 1848 Revolutionary hero Friedrich

Hecker upon his arrival in St. Louis in December 1848 as well as the earlier mass demonstration in support of the Revolution in October 1848 (pp. 79-81).

The Körner chapters overwhelm, however, with much detail that in retrospect only clutters the description of the historical evolution of the German element in Missouri. And at times the translation misses key terms, such as translating *Freistaat* as "free state" instead of "republic" (e.g., pp. 8, 15). In addition to a fair number of typographical errors ("Westephalia" p. 29; "Barnard" instead of "Bernard Bruns" p. 35), one of the chapters of the Körner account also omits note number 3 in the endnotes, rendering the numeration of all remaining 44 notes incorrect and totally confusing for the general reader.

Tolzmann's own final chapter tries to condense such momentous episodes in the history of Missouri's Germans as the efforts to preserve Missouri for the Union in 1861, the period of anti-German hysteria during World War II—involving not only the Prager lynching but also a major court case against the state and local leader of the Deutsch-Amerikanischer National-Bund in St. Louis, Dr. Charles Weinsberg and the revival of Missouri's German heritage in the late twentieth century. Each of these periods easily deserves its own chapter. Yet the highlights are sketched so that the reader has some idea of what has transpired in the last 150 years in Missouri's German community. Especially moving is the depiction of the 1914 dedication of the statue "Die nackte Wahrheit" honoring the liberal German newspaper editors in St. Louis such as Carl Schurz, Carl Dänzer and Emil Preetorius (pp. 118-21), marking the high water mark of the German element in Missouri prior to its rapid retreat during World War I. Again, however, several glaring errors such as labeling Franz Sigel as a "major" instead of a "major-general" in the caption for his equestrian statue (p. 113) and the use of square brackets around the first name of every U.S. president mentioned in the text (e.g., "[Woodrow] Wilson" p. 123), mar the overall impression of the chapter.

Despite the relatively minor editorial flaws, Tolzmann has done a masterful job in putting together significant historical texts together with modern accounts that highlight the history of Germans in Missouri. The suggestions for further reading and information about web sites as well as the detailed notes provide the depth for the interested student or researcher. A second edition of the volume with editorial corrections will make a handsome guide to the history of the Germans of Missouri.

University of Kansas *William D. Keel*

Becoming Old Stock: The Paradox of German-American Identity.
By Russell A. Kazal. Princeton: Princeton University Press, 2004. 383 pp. $35.00.

Kazal's detailed case study of the social changes in the German ethnic community of Philadelphia at the beginning of the twentieth century attempts to unravel the mystery surrounding the apparent disappearance of the largest ethnic group in American society. Immigration records and census statistics define those of "German" ancestry as the most numerous by far of the many groups composing the great "melting pot." Yet, Kazal, a professor of history at Arcadia University, readily admits that the "Germans" in America never really formed a cohesive ethnic group. Split along

regional and political lines even after the unification under Bismarck in 1871, divided linguistically into mutually unintelligible dialects from the *Plattdüütsch* of the northern German plains to the Swiss and Bavarian dialects of the Alps in the south, severed into religious denominations marking them as Catholics, Lutherans, Reformed, Baptists (Brethren, Amish, Mennonites, etc.), Free Thinkers (Unitarians) and atheists, Kazal argues that in the aftermath of World War I the "German-Americans" melted into or became the core of some of the modern-day elements of American society—white ethnics and old-stock—following, in essence, their already existing lines of division.

Focusing on two Philadelphia "German" neighborhoods—suburban Germantown, originally founded by Mennonite-Quakers from the Lower Rhine region in 1683, and the Girard Avenue district, dominated by a working-class population of more recent immigration—Kazal examines the markers of ethnic identity in the period around 1900 and again in the 1920s. He utilizes, in particular, an analysis of sample households in those neighborhoods from the federal manuscript census in both 1900 and 1920 to determine the extent to which German-stock residents assimilated with their neighbors. In measured steps he traces the evolution of these ethnic neighborhoods and the greater German community of Philadelphia on a roller-coaster ride in the years before, during and after World War I. Kazal is careful to note the differences in the reaction to the anti-German hysteria of that period in Eastern cities such as Philadelphia versus that in cities of the Midwest such as Milwaukee and St. Louis as well as in the larger agricultural communities in the states west of Pennsylvania.

Kazal's four-part study grew out of his Pennsylvania University dissertation. Using quantitative methods (explained in some detail in an appended chapter), oral history, and a cultural analysis of written sources about Philadelphia's German communities—many of them from the collections of the Historical Society of Pennsylvania Kazal rethinks German ethnic assimilation and its relationship to American pluralism. In his first part, Kazal sets the stage by providing a social portrait of the two Philadelphia German neighborhoods in 1900. The second part examines the pressures of assimilation in the pre-World War I period by focusing on the social and economic ties of the German ethnic groups and how over time they led to less German and more American associations. The ultimate demise of public Germanness is chronicled in his third part dealing with the war years, 1914-19. In the final part, Kazal explores the transition of Protestant middle class Germans to American "Old Stock" as well as the evolution of Catholic working class Germans toward a "white ethnic."

Ultimately, the paradox of German-American identity lies in the makeup of the group itself. Kazal suggests that scholars have tended to ignore the group because it is difficult to categorize and because of its longer history of immigration. Some lump middle-class German Protestants into the group of "White Anglo-Saxon Protestants," ignoring the German Catholic workers. Others omit the German Catholic workers from their definitions of "white ethnics." Kazal concludes that it is precisely the diversity of the German ethnic group that merits further study and offers new insights into American society. This is a masterfully done study of the German ethnic group in the setting of an Eastern urban environment that complements the studies done on Germans in

the Midwest by such notable scholars as Kathleen Niels Conzen. *Becoming Old Stock* by Kazal belongs on the shelf of every student and scholar of German-Americana.

University of Kansas *William D. Keel*

Germans of Louisiana.
By Ellen C. Merrill. Foreword by Don Heinrich Tolzmann. Gretna, LA: Pelican Publishing Co., 2005. 380 pp. $25.00.

While it should come as no surprise to readers of the *Yearbook of German-American Studies*, the contribution and impact of German-speaking settlers in Louisiana rank equally with those of many Midwestern states. Comprising over a quarter of the state's current population in terms of ancestry, the German element has been present in Louisiana since the earliest times of settlement by Europeans (1720s). Additionally, the position of New Orleans as a major port of entry for German immigrants during the second third of the nineteenth century led to the establishment of numerous settlements and institutions by the Germans, primarily in and near New Orleans, but also throughout the state. Merrill deserves much credit for bringing together in one volume a compendium of highly useful and important information for the student of the German heritage of Louisiana.

After a foreword by Don Heinrich Tolzmann, placing the collection of materials offered by Merrill within the context of German-American Studies and sketching the achievements of several notable scholars in Louisiana such as J. Hanno Deiler and Karl J. R. Arndt, Merrill provides an extensive overview of the chronology of German settlement in Louisiana. She details the history of the colonial settlements of the eighteenth century, primarily in the area known as the *Côte des Allemands* (German Coast) along the Mississippi River some twenty miles upriver from New Orleans. A second chapter chronicles German immigration of the nineteenth century with focus on the establishment of a *Deutsche Gesellschaft* in New Orleans to aid German immigrants as well as the impact of the Forty-Eighters, the turbulent Civil War years and the gradual decline of German institutions following World War I.

Following a set format, chapters three through nine detail the separate categories such as "associations" or "churches" that make up the German element in Louisiana. After an introductory overview of the significant aspects of a particular category, Merrill presents an annotated list of the items pertaining to that category. In chapter three she describes individual settlements, German street names, monuments and historical markers. Chapter four is devoted to architects, commercial buildings and private residences. Chapter five documents German professions, trades, and businesses in Louisiana, from bakeries to mortuaries, with a special emphasis on breweries and newspaper publishing. Chapter six focuses on German churches, congregations, synagogues, schools, and cemeteries. Chapter seven lists orphanages, homes for the elderly, social and benevolent associations, turners, musical groups, and theatrical societies among others. Chapter eight includes bars, taverns, saloons, restaurants, coffee houses, hotels, and theaters under the heading of "entertainment." Chapter nine begins with biographical sketches of Deiler, Louis Voss, and John Frederick Nau,

and then appends biographical annotations for some 164 prominent Germans and German-Americans who are part of the German heritage of Louisiana. The volume is illustrated with numerous photographs, drawings, and documents. A bibliography of primary and secondary sources and an index bring the volume to a close.

As a resource for the plethora of German institutions, societies and individuals who played a role in Louisiana's German history, Merrill's volume is very welcome. The reader may find the different approaches used in compiling the extensive lists mildly annoying: at times alphabetical, at other times chronological. There are also a few unfortunate factual errors in the historical chapters such as claiming that nearly one million German immigrants landed in the U.S. in 1857 (51; the figure is correct for the entire decade of the 1850s, however). And the 1817 immigrants from Württemberg traveling on barges on the Rhine River for seaports on the North Sea were headed downriver rather than *upriver* (49). This reader was also puzzled by the mention of *Mississippi steamboats* (instead of *steamships*) bringing immigrants from New York to New Orleans in 1866 (73).

A minor stylistic annoyance is the repetition of certain passages or phrases. Within five pages, the reader is told three times that Congress began requiring ports to keep records on immigration statistics in 1820 (49, 50, 54). Similarly, the trek of a group of Germans from Maryland in 1769 from the Texas coast (Spanish-controlled) to Natchitoches is repeated, in part nearly verbatim, first on pages 36-37 and again on page 82 (perhaps due to the disjointed approach, with each chapter standing on its own). A final suggestion for improving the volume in a second edition would be to add more maps and also to include them within the appropriate chapters. There is an excellent map of the *Côte des Allemands* on the dust jacket—that will unfortunately get discarded, especially in university libraries—that should be included in the first chapter. The general map of Louisiana with German settlements in the front matter might also find a better location within one of the historical chapters or the chapter on settlements and definitely needs to be reworked so that it is legible—the parish designations and borders interfere with the names of the settlements. It would also be helpful to have a list of maps in the table of contents. Despite the caveats noted above, this volume contains a treasure trove of data on the Germans of Louisiana and will become an important source to turn to when undertaking any study of that group. It is most certainly a significant addition to the documentation of the German element in Louisiana and the South.

University of Kansas *William D. Keel*

Deutsch in Texas.

By Marcus Nicolini. Studien und Quellen zur Sprachwissenschaft, vol. 1. Münster: LIT Verlag, 2004. x + 232 pp. EUR 24,90.

Nicolini presents with this relatively compact volume a comprehensive historical and contemporary description of the variety of German he calls "Texas German." His aim is to chronicle the German settlements in Texas, their institutions, and their use of German in everyday interactions and publications from a historical

perspective. He then compares the earlier, largely late-nineteenth-century, linguistic situation with that of the following the period of language assimilation and the demise of "Texas German" during the course of the twentieth century. In particular, Nicolini focuses on German religious communities and German newspapers as carriers of the language as well as the role played by the anti-German sentiments during World War I in accelerating the process of assimilation to English.

In his introduction, Nicolini defines "Texas German" as the variety of German that can be described as "ein etwas altertümlich anmutendes Deutsch gesprochen mit texanischen Beimischungen" (4). While he is primarily concerned with a spoken variety of old-fashioned sounding German, he also treats the use of standard High German in Texas. He characterizes his approach as a "soziale Sprachgeschichte" (7) with emphasis on the domains of family, school, church and publications. Nicolini also explores the impact of the World Wars on Texas German that he characterizes as "verheerend" (8). An additional area of focus for Nicolini is the role of particular religious denominations, especially the Evangelical-Lutheran Synod in Texas, in the process of linguistic assimilation.

A second chapter is devoted to a general history of German immigration to the United States, with subsections treating the "Mühlenberg legend," German in Pennsylvania, Wisconsin and Missouri, and the German of the Amish and Hutterites. The following two chapters sketch the history of German immigration and settlement in Texas. In his fifth chapter on everyday Texas German, Nicolini claims that "die Deutschen in Texas bildeten eine einheitlichere Gruppe, als dies in den meisten Staaten des Mittelwestens der Fall war" and that a koiné on the basis of High German quickly emerged that supplanted the local and regional dialects of the immigrants (62-63). He goes on to discuss the use of German in newspapers, schools, and church, in particular the role of German as a marker of Lutheranism.

In a lengthy sixth chapter, Nicolini explores the myriad aspects of linguistic assimilation, including intra-generational issues, the decline in readership of German-language newspapers, and the language controversy in churches—especially the First Protestant Church of New Braunfels. He considers the impact of the First World War on the teaching of German in the schools of Texas and the use of German in Texas churches and concludes the war and its aftermath was the ultimate death knell for the use of German in all domains. Chapter seven provides a description of Texas German today—the koiné that emerged from the many immigrant dialects based on High German—that exists now only as a spoken variety.

The main chapters of Nicolini's study are followed by an extensive bibliography, including primary Texas German sources and secondary literature covering the broad spectrum of German-American linguistic research. Appended to the text are summaries of eighteen interviews with speakers of Texas German, five poems about the German language by Texas Germans, six maps and three examples of printed Texas German. The main text is copiously footnoted.

In general, one can readily see that Nicolini has taken pains to incorporate the relevant available research into his study of the German koiné in Texas. In compiling the results of prior research, he has done an outstanding job of weaving a narrative. His writing style and approach make this a very accessible study of a very significant speech community within the German-American context.

However, there are some aspects of the study that remain questionable. The

claim of a koiné emerging rapidly in Texas because the speakers of disparate dialects had to use High German to interact—and in fairness Nicolini cites none other than Glenn Gilbert to back this claim—stands in direct conflict with other statements in the book that the isolation of German settlements in Texas permitted the immigrant languages to continue for several generations. Furthermore, the settlements in Texas were certainly not in any particularly different situation from those in Missouri at approximately the same time. Yet, the Germans in Missouri found no need to give up their dialects to communicate with other Missouri German settlements. It is more likely that the distances between settlements in Texas practically precluded much interaction between, for instance, the Westphalian Catholics (Low German) in the Red River Valley in northern Texas and those of New Braunfels in central Texas.

A possible explanation for the existence of a "Texas German" is that there were two rather large settlements in central Texas dating from the mid-1840s based largely (but not solely) on immigrants from southern Hesse (New Braunfels, Comal County) and Württemberg, Baden and Alsace (Castroville, Medina County). The two German speech communities together had, according to Nicolini, some 20,000 German speakers at this early stage of Texas history—certainly a significant mass. The close relationship of the southwestern German dialects of Hesse in New Braunfels, the neighboring Alemannic dialects in Castroville, and the relative closeness of both to the literary form of German—as opposed to Low German dialects or even Swiss or Bavarian dialects—form a plausible basis for the development of a koiné (the situation would be comparable to that of southeastern Pennsylvania in the mid-eighteenth century with an admixture of very similar southwestern German dialects that led to the emergence of another koiné—Pennsylvania German, or to that of the Volga Colonies in Russia where a German koiné, termed *Neuhessisch* by Viktor Schmirmunski, emerged following the establishment of German settlements there in the 1760s).

The general southwestern German dialect features of the Texas German koiné described by Nicolini in chapter seven support this alternate thesis. It is much more likely that the early immigrants to Texas brought unrounded umlaut vowels with them from southern Hesse, Württemberg and Alsace than to claim that unrounding is due to English influence (145)—the southern German dialects were already without rounded vowels in the late Middle Ages, long before the settlement of Texas. The same holds true for the examples cited by Nicolini of apocope and syncope (*verheirat* instead of *verheiratet*), the replacement of the simple past tense by the present perfect, and the use of *tun* as an auxiliary verb in the present tense (146), as well as the elimination of allomorphy in verb conjugations such as *du laufst, er lauft* (147) and the absence of a formal *Sie* pronoun of address (149). The confusion and collapse of case distinctions noted by Nicolini (147-49) are also not due to English influence—even Gilbert now views the loss of case distinctions in Texas German as part of a natural internal development common to German varieties worldwide (see Gilbert, Glenn, and Janet Fuller, "The Linguistic Atlas of Texas German Revisited," *German Language Varieties Worldwide: Internal and External Perspectives*, ed. William D. Keel and Klaus J. Mattheier [Frankfurt: Peter Lang, 2003], 165-76).

Despite this reviewer's dispute with the author about the notion of what precisely Texas German is and some problematic aspects of his description of the Texas German koiné, this volume still offers many insights into the usage and the evolution of Texas German that are of great value. The wealth of background research

forms the basis for several cogent discussions of relevant issues such as the role of the First and Second World Wars and the significance of religious communities in the transition to English. Nicolini's study is an excellent starting point for any student interested in investigating the varieties of German and its dialects in the United States.

University of Kansas *William D. Keel*

German Language Varieties Worldwide: Internal and External Perspectives / Deutsche Sprachinseln weltweit: Interne und externe Perspektiven.
Edited by William D. Keel and Klaus J. Mattheier. Frankfurt: Peter Lang, 2003. 325 pp. EUR 49,80/$55.95.

How might a generalist use the rarified specialty of linguistics for the purposes of furthering an understanding of German-American studies? Part of the answer is to read this collection of essays, which were presented at an international symposium on German settlement dialects at Kansas University. The "Sprachinsel-Konferenz" took place from March 29–April 1, 2001, and involved more than forty symposium participants and the active support of the Max Kade Center for German-American Studies at the University of Kansas. Both the Max Kade Institute for German-American Studies at the University of Wisconsin–Madison as well as the Institut für deutsche Sprache in Mannheim, Germany, were represented by a number of conference participants.

The conference focused on the concept of language preservation as an "island" in the midst of a powerfully overlying language. What made the conference so successful, and the resulting collection of papers especially useful, was the number of participants and their degree of interaction. The group was small enough to be cozy at times, but it was the heady atmosphere of the conference and rare combination of scholarly exchange that was deep and intense.

It is always difficult to convey a sense of the atmosphere for a three-day conference; this one will remain memorable for the community involvement, highlighted by a field trip to a neighborhood in Topeka and a dinner meeting with members of a Volga German ethnic "island." There was also a fascinating presentation of digitally re-mastered dialect recordings of the 1940s from the collection of the Madison Kade Institute. Finally, the interaction of scholars from North and South America as well as from Europe was educational and useful for developing the applicability of the concept.

One particularly noteworthy essay was "Language Attitudes Across Society and Generations in a Pennsylvania German Speech Island," by Achim Kopp of Mercer University (Macon, Georgia). He carefully analyzed 161 questions on language attitudes as shown by fifty family members living on the edge of the Pennsylvania German area.

He was careful in handling aspects of the duality of dialect perceptions. The more positive aspects included ethnic pride, honesty and trust, nostalgia and humor; at the same time, negative reminders existed for speakers who thought that the dialect was not sophisticated ("Dutchified English"), not a language, and an entity that

created a self-consciousness (stereotype). As an example of the scholarly exchanges not included in this text, Glenn Gilbert, of Southern Illinois University (Carbondale, Illinois), argued that American English is not monolithic and noted influences of both Yiddish and English on Pennsylvania German.

The obvious applicability of this concept in the Great Plains area of the United States was highlighted in "Comparative Speech Island Research: Some Results from Studies in Russia and Brazil," by Peter Rosenberg, Europa-Universität Viadrina (Frankfurt/Oder). He suggested the reason for the validity of the concept in Kansas was linked to the settlement of Russian Germans in Kansas. In these islands a closed community continued complex attitudes both from the vernacular and super-regional varieties. From his presentation it became clear, to this observer that the operational concept of "islands" stems from the period after World War I, when linguistic analysis was applied to German-speaking populations in Russia: great cities, rural colonies of the Black Sea Region, the area around St. Petersburg, and the Volga region. Not included in the text was the invaluable handout of the 1925 *Volgarepublik* map that offered a clear visualization of the ongoing assumptions of this concept. He also briefly compared and contrasted Rio Grande do Sol in South Brazil with the colonization dynamics, linguistically similar to Russia.

Another short essay, on German varieties in Iowa, failed to extend the debate over the "island" concept. **"**Speel up't Plattdüütsch: ... so ein Theater!**"** by Philip Webber, Central College (Pella, Iowa), discussed the persistence of the East Frisian dialect of *Plattdüütsch*. He described his own experiences in Wellsburg, Iowa, in adapting a Low German play by Hans Balzar. This success story relied upon speaker pools in the community who could learn the lines and present the modified play in Central Iowa and in Oldenburg, Germany. Webber touches on some of the indirect reasons for this success, including the successful performance of Ingo Sax's adapted play, *Achter de Sünn an***,** which was financially underwritten by the Iowa Sesquicentennial Commission in 1995 and performed throughout Central Iowa. This regionally infused interest was then carefully refined by a series of oral history videotapes sponsored by the state NEH humanities board. While certainly an interesting contrast to many of the other papers which assumed language death as a certainty, Webber failed to indicate whether this experience represented an island; with other Low German speaking communities such as Ackley within the Iowa county of Grundy, and a series of successful heritage tours organized by Wolfgang Grams, with participants coming from the Oldenburg area during the previous years, it remains unclear whether this is indeed a "Sprachinsel" example, or rather a "Prärieblümchen" region.

A final essay proved helpful in suggesting the continuity of "island" communities over a very long period of time."Sprachwahl und kommunikative Handlungsformen der deutschen Minderheit in Ungarn," by Elisabeth Knipf-Komlósi, Eötvös Loránd University (Budapest), very adroitly sketched in the Habsburg legacy of linguistic ethnicity and the persistence of German minorities in Hungary. What makes this approach informative was her careful consideration of generational differences. She described four different epochs and their influence upon language persistence. The first, the Dialect Generation, was born before 1930. The second, the War Generation, was born from 1930 to 1945. The third, the After the War Generation, was born

between 1946 and 1960. The final one, consisting of those using German as a foreign or second language, was born after 1960.

The specialists thus offer the general participant and reader useful analyses of the problems concerning language persistence over time and distance. It remains a fruitful topic of comparative study and one that provides another technique in the interdisciplinary approaches of the field.

Scott Community College *Willliam Roba*