Book Reviews

Edited by Jerry Glenn
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Review Essay: Belles Lettres 1991-92

Hier: Auf der Erde.
By Irmgard Elsner Hunt. Deutschschreibende Autoren in Nordamerika, vol. 3. Vermillion, SD: University of South Dakota, 1991. 55 pages. $5.00.

KPHTH: fertile and full of grace.
By Lisa Kahn. Trans. by Edna Brown and Peter Kahn. New York: Mellen Poetry Press. 1992. 58 pages. $9.95.

Augenzeugnisse: 25 Gedichte angeregt durch Skulpturen des Wilhelm-Lehmbruck-Museums Duisburg.
By Margot Scharpenberg. Duisburg: Gilles & Francke. 1991. 108 pages.

Ein Sprung im Schweigen: Gedichte und Zyklen.
By Richard Exner. Stuttgart: Radius. 1992. 155 pages. DM 24.00.

Hier, a collection of fifteen stories, reflects a wide range of experiences and perspectives of people living in a culturally diverse America. Major themes include: memories of frequent journeys between continents, the profound effects of writing in isolation, and the complex nature of woman and friendship. Central to Hunt's collection is a close observation of human behavior in two different cultures. It is interesting to explore how the form and meaning of her narrative vignettes are affected by her complex situation–that of an East-European who lived for over twenty-eight years in the United States and who writes in German.

The narratives twine together current events in Eastern Europe, Germany, and the United States with the author's most personal memories–of her Polish grandfather, a prominent writer in Germany; of her absent father; of her siblings; of her close friends who accompany her own path through life. Although a personal book, *Hier* is also an account of the immigration experience and the political issues of justice, gender, and language. The narrative voice has the same power when it speaks about "West German Chauvinism," "Eastern European Drama," the execution of mass murderer Ted Bundy. The reader hears the voice of a woman who has a clear vision of what life should be and is not afraid of giving the reader her elegant solution to human cruelty in the world: affection, tenderness, fondness.

The temporal and spatial reference in the title is central. *Hier* appears frequently throughout the stories and very specifically refers to the author's newly chosen country. She now lives in the small town of Fort Collins, Colorado, and therefore America becomes the point of reference. The forty-eight-year-old Elsner Hunt was born in Hirschberg (Silesia) and chose in 1964 to make the United States her new home. It was not until seventeen years after coming to America that her first collection of poetry, *Schwebeworte* (1981), was published. She has also established a reputation as a literary scholar.

It is not surprising that only two of the stories do not reflect the American experience. Since America was not an exile country or asylum for her, she was able to view this country and its people in a more favorable light than many exile authors. The American social reality is an important theme in Hunt's work. The reader receives a picture of everyday life in a small American city in an immediate context and usually from two different perspectives: in "Brief an einen Freund, den Maler K." (12), she achieves this double perspective by contrasting the one thing that is most apparent for any first-time visitor to North America–the incredible distances–with the perception in Germany.

Throughout the collection the polarities are subtly developed geographically, here (United States) and there (Europe), from North (Alaska) and South (Toscana, South Carolina) to East (Poland, former East Germany). A picture is painted in the reader's eye recreating the beauties of the American "soul and body landscape" ("Körper- und Seelschaften," 16). References to specific locations abound, evoking the flavor of Midwestern cities and the lives of average people there. Many short stories are interspersed with English, mostly phrases ("no plumbing," 14; "We'll keep you posted," 26; "far out west," 34) and colloquial speech ("Come on, let's hear the old record again," 38; "Honey," 35) which help create an authentic tone and rhythm. The reader enjoys the familiarity the author has with certain American customs and smiles at the playfulness with which some differences are expressed: "In Amerika wird ein

Christbaum Anfang Dezember oder noch früher (um Thanksgiving) aufgebaut und sofort nach Weihnachten abgeräumt und hinausgeschmissen. Die Frau wird den Baum ins *Seattle Engineering Department* fahren, wo er kleingeschnetzelt auf Baumfarmen zurückgebracht wird" ("Jahresende: Summa," 49).

A warm, familiar tone–as if a caring voice speaks directly to the reader–is prevalent throughout the collection. In "My Darling Julia" (41) a woman copies a love letter from a man who is writing it on a plane; she changes the words and invents new ones to fit a letter addressed to a man and translates the plagiarized love letter into German. The importance of language and writing is a recurrent theme throughout the collection. What hardships does a German-writing woman in America face? In a playful and humorous way she "curses" German language classes which might have enabled one to understand German. Actually she makes a plea for the necessity of German instruction in America ("Sie können nicht erahnen, welche Vorteile das Deutschlernen Ihnen bringt!" 43).

Besides being entertaining short stories in their own right, many of Hunt's narratives could serve as motivational reading examples in intermediate and advanced German classes. The directness and simplicity of language and the choice of subject matter (American lives and customs seen through a European filter) make these stories excellent tools for learning, and starting points for an analytical look at some differences.

Although critical towards some aspects of American life, Hunt never displays any anti-Americanism or German chauvinism. The strengths of the entire collection are perhaps best illustrated in "Brief an meinen Großvater K.," where she reflects on German unification through her "Americanized" perspective: "Vereinigung, Großvater, neu oder wieder? Deutschdeutscher Staat, demokratisches Polen daneben? Ich fände es schön, ästhetisch schön. Dies Schmerzhafte, Aberwitzige überwunden fände ich schön! Es unterstelle mir, die ich ein Vierteljahrhundert in Amerika lebe, keiner einen deutschen Nationalismus. Kein Patriotismus. Was die sind, weiß ich nicht. Die reine Ästhetik. Die kenn ich. Was schön ist, das weiß ich!" (32).

Hunt's picture of America is created with a German-speaking audience in mind, concentrating on specific American social and political values. The stories are also written with the purpose of illustrating different aspects of German-American daily life (of an educated middle-class woman writer) and of describing the inner growth achieved by the "immigration" process. Drawbacks of not knowing German are humorously dealt with ("My Darling Julia"), but humor cannot remove the pain caused by cruel human behavior.

The last story, appropriately called "Unfertiges Kapitel," emphasizes one of the characteristic aspects of short stories, open-endedness. A number of political and social issues in American society are mentioned:

freedom of speech, the right to burn the flag, freedom of women to retain control over their bodies, and freedom of expression. Suddenly, the American landscape becomes as desolate and dreary as the environment in which the speaker lives. The destructive image of a burnt land points towards the dark realities in American society. The reader is left with an unsettling view of contemporary America: "Verbrannt. Wer dort leben will dörrt aus verarmt. Wird karg liegt brach wie das braune Land" (55). The narrative voice observes these occurrences skeptically, but with personal concern: "Ich bin im heißen Land gewesen und habe es zitternd gesehen: es brennt" (54).

These last lines place Hunt in the spiritual company of Heinrich Böll, whom she mentions in the motto of the collection. She offers a wide enough range in her short stories to attract a large audience of German-American scholars, foreign-language teachers, students, and anyone interested in the perceptive and pointed prose of a German-American woman who writes about contemporary America.

Lisa Kahn, another well-known German-American author, now even captures an audience who knows little German but shares an interest in German-American poetry. Her book of fifty-two poems in German, *KPHTH: fruchtbar und anmutsvoll* (1988) appears now in an English translation by Edna Brown and Peter Kahn, *KPHTH: fertile and full of grace* (1992). The adjectives, taken from Homer, describe the Greek island. This poetic cycle becomes at times a modern travel guide through ancient Greece, where hordes of tourists (often German and American) can be found. In many cases, the English translations are accurate and elegant and one senses that they were closely scrutinized and re-drafted several times. At times, however, one wishes that the poet herself participated in the translation process, reviewing the German version, revising the translations, and suggesting improvements. The musicality of the original German poems, the familiar rhythm of phrases seem to be lacking in a few translated poems. Translating poetry can be a complicated and risky enterprise when translators attempt to capture the original tone, the poet's own characteristic style of speech. This edition of poetry could benefit from a side-by-side by presentation of the original poem facing the English translation. Nevertheless, this translation will be welcomed for courses in German-American literature and in German language classes.

Margot Scharpenberg, like Lisa Kahn, is one of the most widely published contemporary women authors (both have had books published in Germany) who live in the United States and write German poetry. Born and raised in Cologne, she moved to New York in 1962. Since 1957 she has published twenty collections of poetry and three volumes of prose.

Her new collection of poems, *Augenzeugnisse*, is reminiscent of some of her previous works, most recently *Verlegte Zeiten: 25 Gedichte angeregt*

durch das Frankfurter Museum für Vor- und Frühgeschichte–Archäologisches Museum (1988), *Moderne Kunst im Bildegespräch: 25 Gedichte zu Kunstwerken aus dem Museum Ludwig in Köln* (1982), and *Fundort Köln* (1979). The book contains twenty-five pictures of sculptures ranging from famous artists (Orpheus, Villon, Baudelaire, Däubler) to women models (Rose Beuret, "Pandora," "Die blonde Negerin," "Weiblicher Torso") to general art objects, and for each of them a poem by Scharpenberg. As in her earlier work, her poems are not mere descriptions of art objects one finds in a museum, but rather commentaries about the objects she sees. What most of the sculptures have in common is that they represent an essential form without much detail. Each visitor to a museum or reader of a poem adds a new perspective according to the experience they have. The poems preserve some of the quiet presence of the objects, but in addition they inspire the readers' imagination and therefore bring movement into the motionless and inert sculptures. Scharpenberg combines the stillness of the observation with the imagination of the viewer of art. The poetry collection is aptly entitled "Augenzeugen," a term which is explained by the author in an afterword: "Wir sind Augenzeugen bestimmter, vorübergehend fixierter Aussagen zu dauerhaften Fragen and reagieren familiär, d.h. vor jedem Urteil steht die Vertrautheit. Das kennen wir doch" (108). Not the knowledge of art history alone is important, but the personal, familiar approach to art. As Christoph Brockhaus mentions in the foreword, Scharpenberg successfully developed a method that combines the experience and recognition of a work of art for the visitor to a museum: "zwischen Gedicht and Sachkommentar steht die Reproduktion des Kunstwerks" (6). Factual explanations are provided by Petra Renkel and follow each poem and picture.

It is the form of the poems, however, that mediates between all three dimensions: the sculpture, the factual commentary, and the world of imagination and memory. Her intimate style remains similar to her previous works. As in *Verlegte Zeiten* she directly addresses the sculptures, speaking to them, questioning them in a familiar voice. The first poem, "Henry Laurens: Der Grosse Amphion (1952)," sets the basic tone:

> Stülp dir ein Vogel-
> mundstück über
> es sitzt
> wie angegossen
> leicht-
> händig verknüpft
> die Saiten

du fingerst vor aller
Augen das alte
Fadenspiel schnur-
stracks ins Gehör
das Spiel der Verwandlung

wie geht es denn weiter
man sagt daß du ehmals
Steine rührtest das rührt
heutzutag keinen

Rufer wie du
müssen die Klänge
sichtbar machen
durch Mark und Bein
aus dem verfremdeten Körper
schreit es:
steht auf

und du gehorchst
Vortänzer
Vormund
als erster
daß dir die Steine folgen
jeder zu seinem Ort

auch ich
sichtlich
klangverfallen
mich wandelnd
zu was und wohin bloß
zieh mit. (8)

The lines reveal a closeness that the reader encounters again and again. A growing number of words and phrases like "zuzuhören," "bloßgelegt," "ein offenes Insichhören," "reiner Klang zuhöchst," "süchtig trinken," Anmut / ausgesparter Züge," "wirf doch die Tarnung ab / daß ich dich sehe," "im Licht verschränkt," "die Glocke schweigt es / meinem Aug ins Ohr" point towards a new way of discovering the surroundings with all senses. The sculptures grow clearer in the poems, the poems in the sculptures.

Scharpenberg is truly "eine Wanderin in und zwischen den Welten" (7) and has the talent to fill in the empty spaces surrounding the sculptures with words and metaphors that prolong the instant. In the

very middle of the poetry cycle appears the following image of a 'complementary artist,' a term which can be used to describe Scharpenberg herself who makes reading a poem and looking at an art object two complementary ways of viewing life:

vergiß Verlust
wir sind Ergänzungskünstler
an unserem eigenen
wie am andern Leib
wir schlüpfen ein
den Leerraum überbrückend
und aus getrennten Stücken
wird Gestalt. (56)

Richard Exner, like Lisa Kahn and Margot Scharpenberg, is a poet who writes in German but lived in America. He emigrated in 1950 to the United States where he studied German and comparative literature; after teaching at Oberlin (1960-65), he was a professor at the University of California at Santa Barbara from 1965-91. Unlike Kahn and Scharpenberg, he recently decided to move back to Europe and make Munich his home. Many of his best works emerged from his travel experience in Europe and the United States. With his tenth volume of poetry, *Ein Sprung im Schweigen: Gedichte und Zyklen* (1992), Exner continues his concentration on universal themes of human existence, such as: death, love, times of childhood, and aging, but returns to an elegiac undertone which was pervasive in his earlier collections. With this thematization the reader is reminded of the lyric tradition of Rilke and Hölderlin, but Exner never loses his own lyrical tone which is best exemplified by the poem that gave this book its title:

Ein Sprung im Schweigen

. . . mit beiden
Händen dein Gesicht
umschließen die
Fingerkuppen an
die Schläfen und
über deiner Stirn
den Mund die
Neigung unseres
Schweigens

und
deine Augen meine
Augen geschlossen

wir sehen
mit den
Händen . . .

still-
halten und atmen
atmen bis alle
Schrift an uns
erlischt:
der Gruß
entspringt. (110)

The empty spaces between the lines echo the quiet, undisturbed present against the torrent of time. This mood is sustained throughout the collection which is divided into seven sections: "Menschenzeit," "Im Jahrhundert des Terrors," "Sprachrisse, Sprechrisse," "Gezeichnet: Jetzt," "Ein Sprung im Schweigen," "Ankunft Ankunft," and "Nachsatz," starting from a primary experience of mankind, which is expanded by political experiences of today, as well as by excursions into childhood experiences, and memory–his own and one characteristic of our time.

Now and then one hears a surprising closeness, a voice which discloses experiences of painful devastations ("Nach Hiroshima"), of futile attempts at surviving ("Namen. Schaut fest auf den Atlas / des Todes, denkt an den Rauch / über A., über B., über T . . . ," 47), of loneliness ("einer muß / immer fort / und beide überleben / Narben Narben," 31). The poem "Abschied" contains the painful phrases: "das Liebste in die Stichflamme / der Entfernung," and "Feuer in der Nacht wird uns / der Atem auf den Kissen / stocken wir liegen ein- / gerissen offen bluten aus" 29). Exner frequently employs images of natural elements, such as fire and water, to express the destructive as well as renewing powers of nature and human relationships. But as this example shows, Exner integrates the traditional into his own language, which reveals and communicates primary experiences. In many poems it appears as if the poet himself discovers his words and part of himself ("Ja / Jetzt / Jesse / Jesajah / Johannes . . . ," 91). "Ein Sprung im Schweigen" once again professes that writing extends the moment ("im Lied / lebt nur fort, / was du nieder- / schreibst," 83), and even the 'century of terror' with Auschwitz and Hiroshima could not silence this poetic voice.

The four poets under discussion are bound to affect and inspire the reader who will appreciate these remarkable collections of poems and

short stories. The value of the books is that they again bring into the focus of German-American studies what has been often neglected and seemingly inaccessible: the poems of contemporary German-American writers. The publication and discussion of these books will at last give them the significance they deserve in literary studies.

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Reviews

Tradition & Transition: Amish Mennonites and Old Order Amish 1800-1900.
By Paton Yoder. Scottdale, PA: Herald Press, 1991. 358 pages.

Pennsylvania School History 1690-1990.
By Isaac Z. Lapp & The Lapp Family. Gordonville, PA: Christ S. Lapp, 1991. xv + 655 pages.

Researchers of Amish and Mennonite history will welcome two recent works, Paton Yoder's *Tradition & Transition* and Isaac Lapp's *Pennsylvania School History*. There is little overlap between the two. Reading both, however, one may arrive at a clearer understanding of issues that have shaped Amish and Mennonite communities.

As Donald Kraybill notes in the foreword to *Tradition & Transition*, most studies of the Old Order Amish have tended to describe briefly the European origins and then gone on to the twentieth century. Yoder, however, has turned his attention to the forgotten nineteenth century. Beginning with a survey of early Amish immigration patterns, he proceeds to discuss the development of the Amish church, the 1865 schism, and the two very different factions that were left to start the twentieth century. It is, as Yoder notes, an exploration into a past forgotten by many, Amish and Mennonite alike.

Yoder's carefully researched work is organized into four parts. The first, "Introducing the Amish in America," provides the reader an overview of Amish settlement in North America, focusing on the first half of the nineteenth century. It was, Yoder claims, an "era of consolidation" (28), a time when the authority of the church over the individual grew stronger and a new Amish identity began to emerge. Yoder asserts that, although many at the end of the century looked back at this time as a "golden age," the forces that would later tear Amish congregations apart were already evident. For example, he notes that new immigrants confronted a land in which they were free from the persecution that had controlled their behavior in Europe. They could own land and prosper economically, and their prosperity led them to adopt many of the

trappings of their non-Amish neighbors. Moreover, later immigrants tended to be less tradition-minded. Yoder cites church disciplines in the first half of the nineteenth century that demonstrate a growing concern with the little details of daily life, from the clothing worn to household furnishings, and repeatedly emphasize the use of the bann. By 1850, the authority of the church had increased in strength, church disciplines controlled daily behavior, and Amish had been clearly set off from non-Amish.

In "Amish Church Polity, Beliefs, and Discipline," Yoder describes the evolving organization of the Amish church, Amish theology, and, most importantly, the discipline that marked Amish communities in the mid-nineteenth century. The increasingly hierarchical character of the ministry led not only to the loss of the position of full deacon (*völliger Armendiener* or *bestätigter Diakon*), but to the adoption of new terms for old positions. "Bishop" (*Bischof*), instead of *völliger Diener* or *Ältester* came into common use, and, with the term, many of the overseer duties the term implied. The use of the lot for electing ministers, as opposed to congregational vote, came into general use among North American congregations. Conflicts developed over the application of the bann and shunning.

It was disagreements in the concept and practice of discipline, Yoder asserts, that led to the disruptions of Amish life in the latter half of the century, which are discussed in detail in the third part of the text, "The Great Schism." Foreshadowing the major division was a temporary disagreement between two Indiana communities over the rules and regulations of the church. More importantly, conflict arose over the introduction of stream baptism, support for which, Yoder contends, came to characterize the more progressive factions, those hoping to introduce other innovations. Despite sixteen annual *Diener-Versammlungen*, or minister's meetings, held to debate and resolve differences, the two factions, the progressive Amish-Mennonites and their conservative counterparts–later known as the Old Order Amish–ultimately went their separate ways.

In "Amish, Amish Mennonites, and Mennonites," Yoder explores the paths taken by each faction. Unrestrained by the conservative, tradition-bound forces, the Amish-Mennonites continued to liberalize. The traditionalists, no longer forced to compromise, drew the lines sharply between their communities and the surrounding society.

Tradition & Transition is an impressive, carefully researched, and well-documented work. Calling on a wide range of primary and secondary sources and writing in a clear, direct style, Yoder is able to guide the reader through the ins and outs of the very complex series of events of the nineteenth century. I was left feeling, as I never had before, that I understood why individuals and communities had acted as they did. To an outsider, the issues leading to the schism seem almost petty and

certainly lacking in a scriptural base; Yoder takes the reader below the surface to understand that the struggle was over nothing less than the nature of the church.

If there is a flaw in Yoder's work, it is that the events Yoder describes are not placed in a wider context. He suggests, for example, that the Mennonites were facing similar conflicts and raises the possibility that this might have been due to external forces (140). He apparently dismisses this notion, however, suggesting instead continuous communication between the two churches. Yoder gives other hints of continuous exchanges between Amish and Mennonite groups. The use of the term "bishop," he notes, "may have been the result of Mennonite influence" and, if so, "has substantive significance" (57). Moreover, he claims that the source of the doctrine of "stream baptism," a very controversial issue for the Amish, "was probably the Mennonites" (123). Finally, Yoder notes that in the 1860s, as the schism seemed beyond healing, Amish minister, John Ringenberg, of the progressive congregation of Nappanee, Indiana, wrote to the *Herold der Wahrheit*, addressing the Mennonites as brothers, and also notes that northern Indiana was the center of a movement calling for an Amish-Mennonite merger. This suggests that Amish congregations were aware of developments in the Mennonite church. Yet, although he drops hints that the Mennonites influenced the Amish, Yoder does not discuss the relationship between these groups and the impact one might have had on the other.

Nor does he discuss the impact of changes in the surrounding society on Amish (or Mennonite) communities. For example, although Yoder suggests that the religious and political freedom and economic opportunity of the New World led to strains within the Amish community and may have led to the increasing need to regulate individual behavior, it is unclear whether he believes the problem was one of new ideas or simply one of growing material wealth. What was it about the New World that led Amish congregations to make changes in such fundamental practices of the Old as baptism and the election of ministers? If, as he points out, "Amish Mennonites emerged from their cultural and social shell" (224) after the Civil War, how were Amish congregations able to remain isolated from ideological movements affecting the rest of American society before the Civil War, and how did the Civil War affect the relationship between the Amish and the rest of American society? Finally, the nineteenth century was marked by a growing commitment in American society to public education. What affect did this have on Amish communities? In short, Yoder's incisive study tends to treat the Amish of the early nineteenth century as if they were living in a vacuum, isolated from the influence of the world around them.

To be certain, Yoder does discuss the influence of outside movements, such as the Great Awakening, and public education on both the progressive Amish-Mennonites and the traditional Old Order in the latter half of the nineteenth century. But, one has the impression that the Amish became aware of the outside world only after the schism.

Whereas Yoder discusses events in an Amish world isolated from the surrounding English society, the work of the Lapp family is primarily based on English publications and forces the reader to consider the relationship between the plain people and the state. *Pennsylvania School History* is a collection of articles, letters, and documents put together, for the most part, by Isaac Z. Lapp. Following Lapp's death in 1986, his children collaborated to extend the time period covered by the book to 1990 and to have the manuscript printed. Written for the descendants of the Anabaptist settlers of Pennsylvania, the goal of *Pennsylvania School History* is, according to the Lapp family, "to help our younger generation to appreciate some of the efforts our forefathers put forth in preparing a country with churches and schools . . . for the generation of today to live in" (xv). Like Yoder, the Lapp family is concerned that their audience understand the past, the "challenges that our forefathers experienced" (xv).

Although the focus of *Pennsylvania School History* is generally on schools and Pennsylvania, this work is most decidedly *not* a history of Pennsylvania schools. There is, for example, a selection on "The Oldest Wooden Schoolhouse," which discusses a building in St. Augustine, Florida, includes a summary of Florida's history, outlines classroom conditions in Florida in the eighteenth century, and informs the reader that the official song of Florida is "The Swanee River" (40-41). One can also find a number of selections on the decision of the Supreme Court to ban the use of school-sponsored prayer in public schools, as well as articles on home schooling, the qualifications of a Christian teacher, and the shortcomings of the American educational system. In fact, far from covering the history of schools in Pennsylvania, most of the selections in *Pennsylvania School History* concern the conflicts between Amish and Mennonite communities and the state of Pennsylvania over the 1937 compulsory education law, which raised the compulsory school attendance age to eighteen in the cities and fifteen in rural areas, and extended the school term to nine months.

Despite the misleading title of this work, Isaac Z. Lapp's original goal was "to compile a book on the various hardships that some of the plain people experienced in order to receive permission to have schools as we have them today" (xv). In this, the work succeeds admirably. A brief history by Isaac Z. Lapp, himself, "The Plain People and Compulsory Law," provides an introduction to the problem (125-126), and numerous articles and letters follow, including personal letters, copies of petitions, and the minutes of meetings held by Old Order groups. One can follow

the battles in the state legislature and the arrests and trials of Old Order parents. The conflicting thoughts of many in the English community are clear in the numerous reprints of letters written to the *Intelligencer Journal*. There is, however, no clear connection between these selections and the others included in this book.

One cannot read this work as a thorough exploration of educational issues, for, rather than scholarship, it is a collection of newspaper clippings, letters, and reminiscences. Moreover, since most of the selections are drawn from one source–the *Intelligencer Journal*–the coverage of issues is neither exhaustive nor objective. Finally, neither Isaac Lapp nor his children have provided commentary on the selections. This book does, however, provide the researcher with an in-depth picture of the issues of interest to a member of a plain community. For this reason, *Pennsylvania School History* is both an eclectic collection of source materials and a primary source in itself–a window into the world of plain communities.

Pennsylvania School History is indexed but lacks a bibliography, and the referencing of sources is haphazard at best. *Tradition & Transition* is well-indexed and referenced but lacks a bibliography, an unfortunate omission that forces the researcher to search through endnotes for sources. Nevertheless, each is a valuable resource for the researcher of Amish and Mennonite history and culture. Although radically different, each, in its own way, will help the reader understand better the reasons why Old Order communities are as they are.

Clarkson University *Karen M. Johnson-Weiner*

Ohio Valley German Biographical Index.
By Don Heinrich Tolzmann. Bowie, MD: Heritage Books, 1992. 80 pages. $17.00.

Research Guide to German-American Genealogy.
By Mary Bellingham, et al. St. Paul: Minnesota Genealogical Society, German Interest Group, 1991. 215 pages. $15.00.

The German Immigrant in America: F. W. Bogen's Guidebook.
Edited by Don Heinrich Tolzmann. Bowie, MD: Heritage Books, 1992. 99 pages. $14.50.

The European Emigrant Experience in the U.S.A.
Edited by Walter Hölbling and Reinhold Wagnleitner. Tübingen: Gunter Narr Verlag, 1992. 289 pages. DM 68.00.

These four works all serve, in their own unique ways, to further the reader's understanding of German and European immigrants in America. While the scope and direction of each volume varies, all serve a worthwhile task, in that they shed light on the roles played by German-American immigrants or assist in the researching of German-Americans who have figured prominently in personal, local, or national history.

The *Ohio Valley German Biographical Index* is a particularly helpful work for scholars wishing to locate source materials for Ohio Valley German-American figures, particularly those in the Greater Cincinnati area. In compiling his work, Don Heinrich Tolzmann provides access to 3,754 German names, which are included in four major, previously uncompiled German-American histories, biographical directories, and indexes; included are references to Max Burgheim's *Cincinnati in Wort und Bild*, Armin Tenner's *Cincinnati Sonst und Jetzt*, Emil Klauprecht's *Deutsche Chronik in der Geschichte des Ohio-Thales*, and *Early Nineteenth-Century German Settlers in Ohio*, edited by Clifford Neal Smith. Alphabetically arranged, the index features a variety of names of German-Americans and corresponding abbreviations, indicating which source work, or works, contains information on the figure desired. Additionally, volume numbers of multi-volume works are given, to facilitate finding source materials. For example, if one were seeking information on Christian Moerlein, the famous Cincinnati brewer, one would find the listing "(S I, III)" next to his name, indicating that pertinent information could be found in volumes one and three of the Clifford Neal Smith edition. However, page numbers for the references are not given, requiring a visual search for the exact location of the entries in a given volume. Information available on the German-Americans listed varies, ranging from extensive biographical articles to obituaries.

Given the fact that the Ohio Valley, and especially Cincinnati, represents a major settling as well as distribution point for German-American immigrants, Tolzmann's work can be considered a valuable reference source, not to mention a significant time- and labor-saving device, for any scholar wishing to research prominent German-American figures in the Cincinnati area, as well as those in other areas who are known to have had some connection to Greater Cincinnati before moving on to other regions of the country.

Similarly, the *Research Guide to German-American Genealogy* serves to aid those wishing to research a person's background. As the title of the book implies, though, this work is less concerned with scholarly research of prominent figures, and more concerned with an individual's desire to trace back his or her roots to the German-speaking areas. It is accessible even to those who are not familiar with the German language. Previously published under the title *Beginning Research in Germany: An Introduction to German-American Genealogy*, the book has been expanded to include

three times as much information as its predecessor. Among the new or expanded features present are: 1) a greater depth of information and detail on the twenty-four European countries in which ethnic Germans are known to have lived; 2) new chapters on religion, personal and place names, and Canada (with additional material on emigration to Latin America and Australia); 3) significantly more information regarding writing to Europe in German and other languages; 4) an expanded German-English word list; 5) more extensive data about history and its relation to modern migrations of German-speaking peoples; and 6) a dateline of relevant historic events, along with reference maps.

The book is thoughtfully laid out by chapters and subchapters, starting with advice on how to begin a genealogical search and then discussing how to use existing American records to find an ancestor's place of origin. Personal and place names, including the contingency of misspelled place names, are adequately dealt with, providing a solid overview of the essentials and listing a good number of helpful additional references. Correspondence addresses in Europe and sample letter formats are especially helpful for those unsure of how to take the first step in making contacts in Europe, and the German-English vocabulary section is an added bonus for those who have little or no background in German. Maps of Europe, collected in Appendix B, aid in tracing major areas of settlement in Europe, especially for those not familiar with its geography. Also, the chapter on researching European records by country generally is well laid out and informative, though some countries, with presumably minimal ethnic German populations (such as Bulgaria, Finland, and Spain), are only mentioned in passing.

As a guidebook, this work serves its purpose very nicely. It is far from being a reader, as one might suspect, yet functions as a solid tool in the role for which it is intended. A casual researcher of genealogy, or one simply curious about his or her heritage, may feel intimidated by the amount and scope of information contained in the book; however, serious genealogical researchers, especially those with only a casual knowledge of German at best, will find this volume to be an invaluable aid.

Further, Don Heinrich Tolzmann has done German-American scholars a great service by making available again F. W. Bogen's guidebook from 1851, *The German Immigrant in America*. Bogen, a minister living in Boston, offers a fascinating, "slice-of-life" account of what it was like to be a German immigrant, and how to be successful in America during the middle of the nineteenth century. In his effort to provide potential immigrants with information on what to expect in America, Bogen presents a readable, detailed account of the situation at the time, utilizing a German-English format designed to help immigrants learn the English language. Of course, it is understood that the book has the limitation of being written from an 1851 perspective, with less particular

applications for the scholar mainly interested in later nineteenth and early twentieth century problems of German immigrants. As Tolzmann points out in his editor's comments, at least three hundred guidebooks were published in the German-speaking countries during the nineteenth century, some more credible and helpful than others. Through his comments, Tolzmann explains why Bogen's work became such a popular, authoritative book, cogently defining the advantages in Bogen's effort which make its republication of particular interest for German-American scholars, as well as for historians in general. Also, Tolzmann explains why he opted to exclude the U.S. Constitution, as well as biographies on George Washington and Benjamin Franklin, from this edition of Bogen's work, noting that this information is readily available elsewhere; however, Tolzmann does make a point of emphasizing the importance of these items in the original work. In the end, these omissions do not detract from the work; Bogen's original has been abridged to reflect the needs of the scholar, in as compact a form as possible. In his editor's conclusion, Tolzmann offers his personal insights as to why Bogen's guide is important for understanding the questions and concerns of the German immigrant, leaving it to the descendants of the eight million German immigrants, as well as to scholars, to determine what the immigrants would seek and find, as well as ultimately how useful Bogen's guidebook was to them. Regardless of one's perspective, Tolzmann's efforts in reintroducing this important work deserve to be recognized.

The European Emigrant Experience in the U.S.A. is another work which focuses on issues of importance for those planning to emigrate to America. In this case, we are presented with a collection of essays, given originally at the annual conference of the Austrian Association of American Studies in 1988. Understandably, a number of the essays deal with topics related to Austrian refugees and emigrants, particularly with regard to the period of the Austrian *Anschluß* to the German Reich in 1938 and its consequences. For the most part, these are readable, well written, and equally well-thought-out essays, which yield a considerable amount of insight as to the perspectives of those who chose to emigrate and their reasons why. The interdisciplinary focus of the essays is well suited for a wide range of scholarly interest; included are essays on art, literature, writing, language, politics, economics, social sciences, and ethnicity, among other subjects. As a result of the variety presented, there likely is something for everyone in this collection. Several of the essays are worthy of special mention, for example, "How to Become an American." Written by the former U.S. Ambassador to Austria, Henry Grunwald, the essay draws upon his youthful experiences in being forced to leave Austria, helping to define the extent to which the emigrant experience has helped shape the United States. Adi Wimmer, in the essay "Expelled and Banished," competently illustrates the plight of numerous writers,

scientists, and artists, who were forced to leave their countries, seldom being invited to return following World War II. By using letter-interviews and autobiographical sources, the pain these figures experienced becomes palpable, and a powerful feeling of sorrow and loss can be felt by the reader. Also, in the final essay, "Words Don't Come Easy," Bernhard Kettemann examines the role of German as an immigrant language in the United States, ably demonstrating how political and social factors involving two world wars led to a language shift, in which the German language rapidly lost a significant degree of its communicative function and, consequently, importance within the German-American community.

These essays are but a few examples of a solid, useful collection for many scholars of German-American as well as European affairs. By focusing primarily on Austria, during an especially fateful period of time, these essays provide us with a wealth of information which too often is overlooked or underemphasized in contemporary research.

University of Cincinnati *Timothy J. Holian*

Americana Germanica: Bibliographie zur deutschen Sprache und deutschsprachigen Literatur in Nord- und Lateinamerika.
By Hartmut Froeschle. Auslandsdeutsche Literatur der Gegenwart, vol. 15. Hildesheim: Olms, 1991. 233 pages. DM 49.80.

German Canadiana: A Bibliography.
By Hartmut Froeschle and Lothar Zimmermann. Deutschkanadisches Jahrbuch, vol. 11. Toronto: Historical Society of Mecklenburg Upper Canada, 1990. 420 pages. $16.00.

Since the 1970s Hartmut Froeschle has published widely in the field of German-American studies (see my reviews in *Journal of German-American Studies*, 15:3-4, 1980, 95-97, and *Yearbook of German-American Studies*, 24, 1989, 163-65). Although he has dealt with German-American topics, his central focus has been on the German-Canadians and the South American Germans. Indeed, one of his major contributions has been to expand the definition of German-American studies to embrace the entire hemisphere, from north to south.

As Froeschle notes in *Americana Germanica*, "Bibliographische Arbeit ist sehr zeitraubend (und zumeist auch undankbar, da die Benutzer der gedruckten Resultate nicht selten eher die unvermeidlichen Schwächen und Lücken einer Bibliographie sehen, als die zähe, hingebungsvolle Tätigkeit, die hinter bibliographischen Veröffentlichungen steht," (v). However, Froeschle correctly has recognized that the growth and development of German-Canadian and South American German research

rest on bibliographical foundations, and he has, therefore, addressed these needs.

His *Americana Germanica* aims to provide bibliographical coverage for the fifty-five years since the appearance of Karl Kurt Klein, *Literaturgeschichte des Deutschtums im Ausland* (1939). This half century is important, since it witnessed the Second World War together with the related anti-German hysteria, and the eventual postwar upswing and ethnic revival. It contains bibliographical sections on the following: Canada, the United States, Latin America, Argentina, Bolivia, Brazil, Chile, Ecuador, Columbia, Mexico, Middle America and the Caribbean, Paraguay, Peru, Uruguay, and Venezuela. Each section is divided into seven sections: "Bibliographien, Geschichte, Geistes- und Kulturgeschichte, Sprache, Literatur, Anthologien, Periodika." Roughly half the work (3-130) covers Canada and the United States, while the rest deals with Central and South America. In each section the arrangement is not alphabetical by author, but rather chronological by date of publication, which is useful for viewing the historical development of the field in specific countries. The mere compilation of this bibliography is a noteworthy achievement. It is without question a work of exceptional value, which will be the basic source for anyone interested in the German elements in the Americas.

The same quality is immediately apparent in Froeschle and Zimmermann's *German Canadiana*, which at once becomes the central bibliographical source on the topic. Containing 6,585 entries, this work is divided into fifteen chapters dealing with the various aspects of German-Canadian history, literature, and culture. An examination of the work serves to reveal how interdependent German-Canadiana is with German-Americana. As Froeschle has pointed out elsewhere, 20 percent of German-Canadians are descended from German-Americans. Also, various subgroups retain close relationships, such as the Russian-Germans, the Danube Swabians, the Mennonites, the Missouri Synod, and the Pennsylvania Germans. This reviewer recalls that members of his family came from Pomerania through Canada and then down into Dodge County, Wisconsin. One can also note from the author index that a number of German-American studies scholars have been concerned with German-Canadiana and its relationship to German-Americana, e.g., Karl J. R. Arndt is represented with ten entries.

Both *Americana Germanica* and *German Canadiana* are milestone works which lay the foundations for further study in the field of German-American studies, especially with regard to the German-Canadian and South American German branches.

University of Cincinnati *Don Heinrich Tolzmann*

Alexander von Humboldt: Colossus of Exploration.
By Ann Gaines. New York and Philadelphia: Chelsea House, 1991. 112 pages. 42 black-and-white illustrations, 2 maps, 10 pictures in color. $18.95.

Right before the quincentenary of Columbus's voyage to America this book on the "second discoverer of the New World" has appeared. It is the first biography of the German scientist and explorer available in the United States since Douglas Botting's *Humboldt and the Cosmos* was published in 1973. Loren A. McIntyre's fascinating report on Humboldt's American travels came out in book form in German in 1982; a short version of it was published in *National Geographic*, September 1985.

After short introductory essays by W. Goetzmann, the editor, and Apollo-11 pilot Michael Collins, the reader is immediately taken to Pichincha, the volcano in the Andes which Humboldt climbed (for the second time) on 26 May 1802. We then learn major facts about Alexander's parents and his education, first at home by tutors, later at the universities of Frankfurt on the Oder and Göttingen, as well as the College of Mining in Freiberg, Saxony. Humboldt's often underestimated studies at the trade school in Hamburg are not mentioned. The time he spent in the Prussian Mining Department and the preparations for the expedition to America are briefly summarized.

The description of Humboldt's and Bonpland's travels in South and Central America (1799-1804) is the most interesting and most accurate part of the book. We read about the famous navigation on the Orinoco and Casiquiare rivers, during which Humboldt proved that there really was a connection between the Orinoco and the Amazon systems. On 23 June 1802 Humboldt and his travel companions Bonpland and Montúfar tried to climb Chimborazo, which at that time was generally accepted as the tallest mountain in the world. Though they did not reach the summit, the altitude they reached set a long-standing record which added to the explorers' fame.

Humboldt's expedition to Peru is briefly mentioned; his studies in Mexican history, economy, population, and geography are summarized, as well as his short visit to the United States during which he met President Jefferson and others. Gaines suggests, as do many other Humboldt biographers, that the German explorer spent three weeks at Jefferson's estate, Monticello. We know, however, from Herman R. Friis's excellent essay on Alexander von Humboldt's visit to the United States of America 20 May through 30 June 1804 (published in German 1959) that such a visit did not take place.

The final passages of the book are dedicated to Humboldt's publications on the New World (more than 30 vols.), his Russian expedition (1829), and his work on *Cosmos*, of which four volumes (not

two) appeared during his lifetime. Gaines has written a thrilling, splendidly illustrated book on Alexander von Humboldt, concentrating on his role as explorer and scientist. Thus, she does not focus on his other activities, such as the promotion of younger scientists and his educational efforts (Cosmos lectures, Berlin 1827-28). Some of the presented facts, though, are misleading, for example: "The boy's mother, the former Maria Elizabeth von Hollwege . . . " (17). Humboldt's mother's maiden name was Marie Elisabeth Colomb; she was first married to Ernst von Hollwede; or: "Humboldt never published a personal account of his journeys through the Andes; for details of these years, scholars must turn to his letters" (89). This is not quite true, as parts of his travel journeys were published in Alexander von Humboldt, *Reise auf dem Rio Magdalena, durch die Anden und Mexiko*, ed. Margot Faak (vol. 1: Berlin 1986, vol. 2: Berlin 1990). And finally:

> Shortly before parting company with Humboldt, the reporter noticed a live chameleon in a glass terrarium. "He can turn one eye towards heaven, while with the other he inspects the earth," Humboldt remarked playfully–a description that suited himself as well as the lizard (158).

The American reporter who visited Humboldt in November 1856 was Bayard Taylor, and we read in his report:

> Just then the chameleon opened one of his long, tubular eyes, and looked up to us. "A peculiarity of this animal," he [Humboldt] continued, "is its power of looking in different directions at the same time. He can turn one eye toward heaven, while the other inspects the earth. There are many clergymen who have the same power" (*New York Daily Times*, 21 January 1857).

In spite of a few misunderstandings, the book is informative and gives a generally accurate picture of Humboldt's personality, his persistence, his personal courage, his widespread interests, and his humanity. I would like to recommend it to all readers, not only younger ones, who want to know more about the history of the exploration of our planet.

Alexander von Humboldt Research Center
Berlin, Germany

Ingo Schwarz

News From the Land of Freedom: German Immigrants Write Home. *Edited by Walter D. Kamphoefner, Wolfgang Helbich, and Ulrike Sommer. Translated by Susan Carter Vogel. Ithaca and London: Cornell University Press, 1991. ix + 645 pages. $35.00.*

News From the Land of Freedom is the much anticipated English translation of *Briefe aus Amerika* published in 1988. The English version remains faithful to its German counterpart. Drawing on some of the more than five thousand letters collected at Ruhr University-Bochum in the Bochum Immigrant Letter Collection (Bochumer Auswandererbrief-Sammlung or BABS), the editors have sought to provide scholars of German immigration, social historians, genealogists, and other interested parties with a work that goes well beyond other published letter collections. Rather than selecting individual letters that focus on a particular theme or subject, such as Helbich's earlier volume, *Amerika ist ein freies Land . . . : Auswanderer schreiben nach Deutschland* (1985), or on a single individual, such as *Hold Dear, As Always, Jette, A German Immigrant Life in Letters* (1988), the editors have chosen to publish series of letters from individuals or families that reflect some of the broader patterns of nineteenth-century German immigration to the United States.

The editors acknowledge Charlotte Erickson's *Invisible Immigrants* (1972), in which letters from English and Scottish immigrants were also reproduced in series, as their model. They have also incorporated aspects of Erickson's approach. For instance, as with Erickson, they have provided an extensive, detailed, scholarly introduction. This excellent introduction covers key features of German immigration, including the forces propelling emigration, the occupational and economic backgrounds of the emigrants, settlement patterns, and the creation and importance of German-American institutions. The introduction also weighs the significance and impact of emigrant letters home and the representativeness of the letters chosen for inclusion.

Because they seek to give voice to those traditionally ignored in previously available letter collections, the editors have chosen to publish those from three general occupational backgrounds–farmers, workers, and domestic servants. While these classifications are adequate for exploring the diverse experiences of the letter writers, the lines demarcating the occupations occasionally blur and can be confusing. For example, Heinrich Möller is included in the farmers' section. Although he was a Hessian farmer's son and lived in rural areas in America, he primarily made his living as a shoemaker. In most instances, the individuals seem to be categorized on the basis of their work in America. Thus, it would seem more logical to place Möller in the workers' section. A related problem emerges in the section on workers. Johann Carl Wilhelm

Pritzlaff, who initially emigrated as a worker, eventually became a wealthy hardware store owner. In this instance, the commercial, clerical, and professional work category that Erickson used in her book might have been useful. However, the editors must be commended for including domestic workers and the voices of working and emigrant women, who are generally omitted from published letter collections, as well as making the effort to focus on the lower social classes, rather than the educated middle and upper classes.

Each series of letters receives its own introduction that details the specific context in which the writer or writers were born and the decision to emigrate is made. One area which might have been given more consideration in these introductions concerns the German family. An expanded analysis of the nineteenth-century German family, strategies to preserve or not to preserve the family, and the long-distance responsibilities assumed within the German family might provide social historians with the broader implications and processes of decision making that occurred when family members emigrated.

Despite these reservations, *News From the Land of Freedom* establishes a new standard for publishing immigrant letters. One addition to the English edition is an assessment of the letter writers' German writing abilities, providing a clearer glimpse into the writers' level of education and adding another dimension as to how to view the letters and the letter writers. Susan Carter Vogel's English translation is excellent. Furthermore, great care is devoted to documenting as many references contained in these letters as possible. This includes the exhaustive use of United States census materials and city directories, emigration lists, parish registers, passenger and ship lists, county histories, and the German-language press in the United States.

The editors have more than matched Erickson's model. Not only have they provided a source rich in individual accounts that might never have found their way into the historical record, but many of the individuals chosen for inclusion open up other avenues of German-American history that warrant further investigation. For instance, the example of the illiterate Peter Klein, who managed to find others to write letters home for him while working in California gold mines, points to the absence of any recent major works on the Germans in the West.

Because of the numbers of letters in the Bochum Immigrant Letter Collection and the small fraction of which are published here, one hopes that other volumes are forthcoming.

Santa Monica College *Lesley Ann Kawaguchi*

Popular Narratives and Ethnic Identity: Literature and Community in *Die Abendschule.*
By Brent O. Peterson. Ithaca and London: Cornell University Press, 1991. 273 pages. $36.95.

Die Abendschule was a bi-weekly (later, weekly) family magazine published from 1854 to 1940. Its purpose was both to instruct and to entertain. Moved from Buffalo to St. Louis in 1856, it had close ties to the Lutheran Church–Missouri Synod. C. F. W. Walther recommended it in official Synod publications, and several times ministers of the Synod served as *Die Abendschule*'s editor. Walther saw it as a safe, Christian alternative to the anti-clerical journalism of the St. Louis Forty-Eighters.

In an effort to analyze identity-formation among the magazine's immigrant readers, Peterson examines the fiction, much of it historical fiction, serialized in *Die Abendschule* between 1854 and 1900. He asserts "that what nineteenth-century German immigrants read was intimately connected with their continually shifting sense of who they were" (4). Although scholars often scorn serialized immigrant fiction, Peterson, by analyzing this material using recent literary and cultural theory, shows that the material is both important and of real interest. Indeed, by using deconstructionist, psychoanalytic, feminist, and neo-Marxist insights, the author provides an originality and an excitement which should do much to invigorate German-American studies and elevate the field's reputation within the academy.

In its first two decades, *Die Abendschule* and, by extension, its readers seemed to be juggling three simultaneous identities–German, American, and Lutheran. To fully accept any one of these would have meant losing important elements of the others. During the whole period covered by this study, *Die Abendschule* in its socioeconomic stance looked backward to "an imaginary pre-capitalist utopia where small producers flourished in the midst of an intact organic community" (72). In the 1880s and 1890s the identity cues which the magazine gave its readers changed in response to new threats in America to this ideal and the ideal of a special German-American presence. Such threats came from the growth of industrial capitalism, German socialist and anarchist workingmen, and new immigration from Southern and Eastern Europe. In attempting to make common cause with America's Anglo elite, *Die Abendschule* began to stress the Germanic heritage of the Anglo-Saxon world and to de-emphasize such earlier concerns as the dangers posed by "the 'wrong' kind of Lutherans" (7).

It is in regard to the latter that Peterson makes one of his few stumbles concerning factual matters. When Missouri Synod Lutherans referred to the disdained "Unionists" or "Evangelical Reformed Lutherans," they usually had in mind the German Evangelical Synod of North

America. The Evangelical Synod was based on the Prussian Union idea that all German Reformed and Lutherans should be brought together into one united evangelical church. This former Evangelical Synod is now a part of the United Church of Christ, not the Evangelical Lutheran Church of America.

With respect to the author's interpretive stances too, the reader may not be completely satisfied based on the capsule summaries the author himself provides of *Die Abendschule*'s fiction. While it is clear how the magazine supplied alternative and refined models of ethnic and national identity for its immigrant readers, did it, except in masthead illustrations, ever go beyond the pre-capitalist, small-producer ideal? Alternately, if the later masthead icons are to be taken seriously, how restricted was the socioeconomic identification of *Die Abendschule* by the turn of the century? Did it contain a place for German Protestants, urban or rural, who were not yet in a financial position to give up physical labor and who could no longer prosper as pre-capitalist small producers on farms or in workshops? Were the economic images presented by the magazine more than simply escapist for many of its readers? Regrettably, Peterson found little information about just who subscribed to the magazine. Was its readership a representative cross section of the Missouri Synod (or a larger group of German-American Protestants) with respect to social class and the urban/rural dichotomy?

But such questions do not detract from the strength of this work. Perhaps its most impressive feature is the breadth of Peterson's reading in both factual and theoretical realms. In the bibliography, Frederick Luebke is flanked by Jackson Lears and Georg Lukacs. George Condoyannis is followed by Gilles Deleuze and Umberto Eco. Karl J. R. Arndt appears with Louis Althusser. Our field cries out for just the kind of bold, theoretically challenging work Peterson here presents us.

Hendrix College *Robert W. Frizzell*

Hoosier German Tales–Small and Tall.
Edited by Eberhard Reichmann. Indianapolis: German-American Center and Indiana German Heritage Society, 1991. 258 pages. $8.50.

Dedicated "From Lots of Hoosier Germans to the Great State of Indiana with Love on Its 175th Anniversary," this entertaining and compelling collection of anecdotes and tales reflects the richness of the German-American experience in America's heartland. Eberhard Reichmann put together oral lore, newspaper accounts, and excerpts from local history books into a kaleidoscope of life in the American Midwest as seen through the eyes of people from all walks of life. Some still speak German at home while others maintain a passive knowledge of the

language or still remember German-speaking relatives and acquaintances. A few items in the anthology relate to events as far back as the first third of the nineteenth century, to the arrival of the first German settlers in Indiana and their struggle for survival. But the book as a whole strives to encompass German-American life up to our own day. While most pieces are in prose, a few poems are interspersed in the text, and it concludes with Dubois-County-born poet Norbert Krapf's contemporary tribute to his German-American ancestors.

It is a rich collection, comprising 337 individual items in all, which are divided up into 27 chapters. Each chapter heading is adorned with humorous drawings by R. L. Robertson, who also designed the book's black, white, and yellow cover.

The reader curious about Indiana's pioneer days, people's religious life back then, or oddities in naming places and people, should look at chapter I, "*The Long Long Way to Indiana*," chapter V, "*Pioneer Priests and Preachers and In n' Out of Church*," and chapters II and III, "*Place Names*" and "*Names and Nicknames*." But this comprises only a fraction of the colorful and somehow timeless lore of men and women, of children and old people, some clever and some foolish, some honest and brave, some roguish and sly, and some sad, dealing with great hardship. But all of them are remarkably free of self-pity, no matter how hard life must have been. They are told with rollicking good humor and with an earthiness rooted in the predominantly rural and small-town life of the Old Country these people left behind. The editor, himself a teller of many a good yarn, deftly weaves into this fabric some tales of his own thus linking past immigrants to those like him who found a new home here quite recently. The book also offers a section on the difficulties experienced by German-Americans during the First World War as well as chapters on the Civil War, and more general anecdotes on "Politics and Politickin'."

While most of the stories are told in English, two chapters are bilingual since they represent the still-living German oral tradition of Dubois County in the Southwestern part of the state. Ably transcribed in the original dialect and then translated into English by Mary Jo Meuser, they deal with two figures, one very real and the other entirely imaginary, namely Fr. Basil Heusler, O.S.B., also called "the Duke of Jasper," who served Jasper's St. Joseph's parish from 1898 until 1942; the second cluster of anecdotes, combining German and American folk elements, centers around "Ed Meyer," Dubois County's *genius loci*, who is to that area what "*Rübezahl*" is to the German *Riesengebirge*.

My local bookstore was unable to locate this volume through its customary sources, but it can be ordered directly from NCSA Literatur, 430 S. Kelp Grove Rd., Nashville, IN 47448.

Ft. Collins, Colorado *Sabine D. Jordan*

Fünfzig Jahre unermüdlichen deutschen Strebens in Indianapolis. *By Theodor Stempfel. German/English edition translated and edited by Giles R. Hoyt, Claudia Grossmann, Elfrieda Lang, and Eberhard Reichmann. Indianapolis: German American Center and Indiana German Heritage Society, 1991. 150 pages. $18.25.*

When Theodor Stempfel wrote this *Festschrift* in 1898, it celebrated the completion of *Das Deutsche Haus* in Indianapolis, seen by Stempfel as the culmination of fifty years of effort by German immigrants to both preserve their native culture and to contribute to the cultural life of their adopted homeland. This 1991 bilingual reprint acknowledges in turn the increasing interest in the contributions of German-Americans and, as Giles Hoyt notes in the foreword, "provides access to an important document of German-American history" (iii). This importance derives in part from the fact that Stempfel utilized sources that are no longer available to the modern researcher, but perhaps just as important is that it provides an alternative, multi-cultural view of a period in American history which has been clouded by the anti-Germanism prevalent during much of this century as a result of the two world wars.

Stempfel used the occasion of the opening of *Das Deutsche Haus* to trace the history of German immigration to Indianapolis, focussing primarily on the forty-eighter generation, the development of the *Turnvereine*, and their influence on cultural life in Indianapolis. He describes the evolution of the *Vereine* from gymnastic clubs to cultural societies, with a number of chapters devoted to activities of the *Männerchor* and other musical groups and organizations. While music is arguably the dominant contribution, the range of activity is much greater, revealing the remarkable impact the German-Americans had on the city. They published newspapers and journals with wide circulations, founded an orphanage and a German-English school, participated in the political debates which enveloped the city and the nation, and shaped the appearance of the city with architectural accomplishments such as *Das Deutsche Haus*.

Being a *Festschrift*, this work accentuates the positive but Stempfel does not shy from portraying negative aspects of *Verein* life in Indianapolis. Politics at times divided the German-Americans, and conflicts arose between those who had made their names as abolitionists before and during the Civil War and those who failed to uphold hard-won personal freedoms afterward. The German-Americans acquired a reputation for being liberal freethinkers, dedicated to equality and freedom. That made them leaders in the antislavery movement and caused them to initiate counterdemonstrations against the temperance movement.

The reprint improves on the original by including an English translation of all German texts, including the verses and songs scattered throughout. The quality of the translation is excellent, successfully preserving Stempfel's engaging, almost conversational style. Subtleties in the translation reveal the modern perspective of the translator(s). Thus a phrase such as "Wir können heute nicht ermessen, wie sich die Entwickelung des Deutschthums unserer Stadt ohne den Einfluß dieser Schule gestaltet hätte . . . " becomes "It is hard to imagine what directions the development of the German element in Indianapolis would have taken without the influence of this school" (18). Similarly, tense changes from present perfect to simple past are made throughout the text, again subtly revealing the modern perspective. However, these slight alterations do no injustice to Stempfel's original, and, combined with the occasional translator's note, they serve only to make the text less ambiguous for today's reader. This edition is completed by the inclusion of the numerous photographs and illustrations which accompanied the original, as well as twenty-eight pages of historical advertising. The original membership list of the *Socialer Turnverein* is reprinted and complemented by an index of other names found in the text.

Both Hoyt's foreword and Stempfel's original postscript recognize the shortcomings of the *Festschrift*. The scope is limited to the *Vereine* and their activities, and ignores German-American life outside this circle. Similarly, the bulk of Stempfel's research comes from *Verein* publications, creating the possibility that this work is less accurate as a thorough account of German-American life during this period than as a portrayal of how the *Verein* members perceived themselves, or perhaps how they wished to be perceived by the general public. Considering the demonstrable influence the *Vereine* had in Indianapolis, however, this work attains a greater significance as a contribution to our understanding of civic life in this period. In the larger context, the story Stempfel tells could apply to a number of American cities, thus this book can be seen as a general chronicle of the role of the active German-American in the nineteenth century.

University of Cincinnati *J. Gregory Redding*

One's Own Hearth is Like Gold: A History of Helvetia, West Virginia. *By David H. Sutton. Swiss American Historical Society Publications, vol. 8. Frankfurt, Bern, New York, Paris, London: Lang. 1990. 118 pages. $30.95.*

The German element of West Virginia has been woefully neglected by the state's historians and sociologists for years. Perhaps this is because there were no central settlements of Germans in what became the Mountain State as there were in neighboring Pennsylvania, Maryland, and

Ohio. Then too, with statehood only granted in June 1863, the early history of the Germans in West Virginia belongs to the discussion of those in Virginia. Still, there is much to be researched and written on the role the Germans played in shaping this state. From the pioneering families along the Ohio river at Point Pleasant, to those engaged in the statehood movement of the 1850s in Wheeling, to the miners of the southern coal fields, Germans were an integral part of West Virginia's growth and development.

David Sutton's book documents another equally interesting and colorful aspect of the German settlement in the Mountain State, this one based on the history of the Swiss-born farmers who settled in rural Randolph County, West Virginia, beginning around 1870. For over a decade, Sutton, a native of the tiny hamlet of Helvetia, West Virginia, has been studying these Swiss immigrants and chronicling their lives and contributions in newspaper and magazine articles. Now he has produced a comprehensive monograph recounting the immigration to, the development of, and the culture in his hometown. The story of Helvetia reads like most local histories, with copious names, dates, and places included. Sutton has, however, avoided the obvious temptation to fill his text with personal recollections and humorous anecdotes. Instead, he presents a meticulous and methodical account of the process of enticing settlers to this remote region of the state; their growth and maturation as a community; their agricultural and economic development; their social and cultural institutions and activities; and, finally, some of the more recent events in the community.

Copious old photographs and documents add to the overall enjoyment of the text. Sutton's bibliography, including unpublished sources, and his six demographically oriented appendices are also outstanding. This work is an excellent example of how a local history can and should be written, and Sutton is certainly to be commended for his interest in the long-neglected German element of West Virginia.

Marshall University *Christopher L. Dolmetsch*

***Germany and America (1450-1700).* Julius Friedrich Sachse's "History of the German Role In the Discovery, Exploration, and Settlement of the New World."**

Edited by Don Heinrich Tolzmann. Bowie, MD: Heritage Books, 1991. $20.00.

One hundred years after its first appearance, Sachse's *The Fatherland (1450-1700)*, long out of print, is once again available to a wider audience. This new edition by Don Heinrich Tolzmann is divided into three parts: 1) Editor's Comments; 2) Sachse's History; 3) Editor's Conclusion, with

suggestions for further reading. Part one has a number of typographical errors which should be corrected in future printings.

Sachse's original title, "The Fatherland . . . ," has been changed to *Germany and America (1400-1700)*, which, as the editor points out, more accurately describes the content of the work. The new title also reflects late twentieth-century sensibilities and serves to mute the numerous ethnocentric comments by Sachse, for example: " . . . the jealous Spanish ear . . . " (103); " . . . the glorious wars against France . . . " (129); " . . . the heartless and bigoted Spaniard . . . " (134); and several references to the bigotry and rapacity of the French (143, 169, 170).

Despite such lapses into nationalistic jargon, Sachse offers a fascinating history of German contributions to the discovery and development of the Americas. Of special interest to this reader were the chapters dealing with the period prior to the arrival of the Crefeld colonists in 1683. Sachse's concern that "writers of American history have thus far failed to accord the German people anything like the proper amount of credit due them for the part they took in making possible the voyages to the unknown lands in the west . . ." (33) has been only partially addressed in the intervening century. In his pioneering attempt to correct this situation, Sachse provides a wealth of information from many, often obscure, sources about German involvement in Europe's expansion to the New World, including the role of the German financial houses of Fugger and Welser in funding much of the exploration undertaken by the Spanish and Portuguese kings, and the early settlement of Venezuela, Chile, and other parts of South America. In many respects, Sachse's numerous footnotes are as interesting and useful as the body of the text. One example for many: on page 96, note 93a, we learn that the wife of one Sigmunt Enderlein, a miner in the service of the Welser family, might well have been the first German woman to set foot on American soil (Venezuela, in 1529 or 1530).

The work also includes a rich collection of maps, facsimiles, coats-of-arms, contemporary sketches, and illustrations. In addition, an appendix contains over fifty pages of facsimiles of "Title Pages of Books and Pamphlets that Influenced German Immigration to Pennsylvania." In order to provide a context for the publication of the volume at this time, the editor has included a brief introduction to the life and works of Sachse (5-14), and a section entitled "German-American Studies, 1492-1992 and Beyond" (16-28), which helps to put Sachse's work in perspective and may serve as a kind of primer of German immigration and German-American studies; this will be useful particularly to readers new to the field. In his introduction, Tolzmann calls for a hemispheric approach to German-American studies and thus continues his contributions to the ongoing process of defining and expanding the field of German-American studies and its vital role in achieving a clear "understanding of American

and European history, as well as that of local German communities, and how they are both . . . interrelated" (17).

The editor has performed an important service by making this fascinating work accessible again to teachers and scholars of German-American studies.

Ohio University *Barry G. Thomas*

The First Germans In America, with a Biographical Directory of New York Germans.
Edited by Don Heinrich Tolzmann. Bowie, MD: Heritage Books, 1992. 113 pages. $13.00.

After a brief introduction, this anthology presents Otto Lohr's *The First Germans in North America and the German Element in New Netherland* (1912). This short work touches upon Virginia, New England, New Sweden, Maryland, and Carolina, and then devotes greater detail to New Netherland, the home of most seventeenth-century Germans in America.

The second item, much longer, is Herrmann Schurich's *The First Germans in Virginia* (1898). This tells of the participation of the Germans in and around Jamestown, who were more numerous than generally known. There were, in addition to the carpenters, of whom we all have heard, also Germans in positions of leadership, such as Richard Kempe and the explorers Johannes Lederer and Heinrich Batte and the Swiss Peter Fabian. The size of the German element is attested by lists of naturalizations, land grants, and other legal papers.

The last, and for me the most informative, item in this anthology is John O. Evjen's *The First Germans in New York* (1916). This relates the difficulties the Lutherans, both German and Scandinavian, suffered in winning freedom to establish their own church under the Calvinistic government of the colony. Of great value for the demography of New Netherland is the attached list of German immigrants in New York from 1630-74. Nearly all the names appear in standard Netherlandish. Since most of the German settlers had come from the shores of the North and Baltic Seas and had therefore spoken *Plattdeutsch*, it is not surprising that their names were netherlandized. It is significant, however, that even settlers from High Germany suffered their names to be written as if Dutch, as in the cases of Jan Adamsen of Worms, Matys Blanjan of Mannheim, Valentine Claesen from Transylvania, Ulderick Cleen of Hesse, Hans or Jans Coenratze of Nürnberg, Coenraet Cross from Switzerland, Hendricks Hendricksen from Erlangen, Adriaen Huybertsen from Jena, Harmen Janzen from Hesse, Jan Janszen from Tübingen,

Conraet Locker of Nürnberg, Pieter Van Oblinus from Mannheim, and Jacob and Reyer Stoffelszen from Zürichsee.

The above names have been so well netherlandized that we would not recognize their bearers as having been High German if their homes had not been mentioned in the records. One can therefore only speculate how many more of the inhabitants of New Netherland, whose homes are not recorded, were also from High Germany. Far greater is the number of netherlandized names of Low Germans whose places of birth are known, and still greater must be the number of "Netherlanders" of colonial New York and adjacent areas whose Low German homes are not recorded.

The individual items in this *Sammelschrift* bear their original pagination for the benefit of those who wish to pursue the sources, but the volume itself is not paginated.

We owe a debt of gratitude to the editor for making this valuable and somewhat inaccessible information available in such an attractive format.

University of Maryland *George Fenwick Jones*