

Book Reviews

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Review Essay: Belles Lettres 1988

Verlegte Zeiten: 25 Gedichte angeregt durch das Frankfurter Museum für Vor- und Frühgeschichte—Archäologisches Museum.

By Margot Scharpenberg. Duisburg: Gilles & Francke. 1988. 108 pages.

KPTH: fruchtbar und anmutsvoll.

By Lisa Kahn. Berlin: Klaunig. 1988. 64 pages.

Ein halber Himmel: Gedichte.

By Richard Exner. München: Schneekluth. 1988. 112 pages.

Beneath the Cherry Sapling: Legends from Franconia.

Ed. and trans. by Norbert Krapf. New York: Fordham Univ. Pr. 1988. 138 pages.

The status of scholarly research on German-language literature written in America, as well as its critical reception in Germany and the United States, leaves much to be desired. A reluctance on the part of publishing houses in both countries to print new, unknown ethnic writers and the lack of systematic documentation and recognition of German-American literature on the part of Germanists contribute to this unfortunate situation. A notable exception is Alexander Ritter, who provides a brief survey of German ethnic literature outside of Germany.¹ Typically, studies start with an attempt at defining the vague and problematic term "German-American,"² then survey prominent themes³ and discuss the language and style.⁴ As Ritter points out, and as the works reviewed here corroborate, there is "a typical minority preference for the short form in German-American literature, above all poetry, rather than the short story, novel, or drama" (347).

The wide variety of topics and styles of German-American writers can be demonstrated by the example of three of the very few such poets who are taken seriously in Germany: Margot Scharpenberg, Lisa Kahn, and Richard Exner. Norbert Krapf, an English-speaking author, is included here as an example of the vital exchange of cultural knowledge and the cross-fertilization of the German-American relationship.⁵

One of the most widely published authors and one who has enhanced her art significantly in the years following her move to the United States is Margot

Scharpenberg. Born and raised in Cologne, she moved to New York with her husband in 1962. A number of her poems are accompanied by drawings, lithographs, or illustrations of churches and museums, and some are embellished by her husband's photographs of American Indian art and Polynesian cliff drawings. Frequent visits to Germany help her overcome the dilemma of living in two different cultures. Since 1957 Scharpenberg has published nineteen collections of poetry and three volumes of prose. All are written in German and published in Germany; only a few translated poems and original English poems are to be found in American publications. In 1968 she received the Georg Mackensen Prize for the best German short story and in 1975 the prestigious Ida Dehmel Prize for her collected poetry.

Her first visit to the United States (1957-58) and her first published book (*Gefährliche Übung*, 1957) coincide. Her short stories (*Ein Todeskandidat und andere Erzählungen*, 1970; *Einladung nach New York*, 1972; *Fröhliche Weihnachten und andere Lebensläufe*, 1974), however, contain more references to the United States than her poems, in which her new homeland is mentioned only occasionally.

Scharpenberg's choice of themes in *Verlegte Zeiten*, objects displayed in the Frankfurt Museum für Vor- und Frühgeschichte, is reminiscent of some of her earlier works, most recently *Moderne Kunst im Bildgespräch: 25 Gedichte zu Kunstwerken aus dem Museum Ludwig in Köln* (1982). In *Fundort Köln* (1979), the volume that most closely resembles *Verlegte Zeiten*, she was inspired by objects in the Roman-Germanic Museum in Cologne, and she reacted to this visionary world of art with poems that reach archetypal depths. Her poems are not mere descriptions of objects she encounters in museums,⁶ but rather she goes beyond the surface by asking questions, opening up thoughts and ideas the statues might have had, bridging the gap between the past and the present. As Scharpenberg has observed, only language can simultaneously express the past, present, and future:

Nur die Sprache verfügt gleichzeitig über Gegenwart, Vergangenheit und Zukunft. Wo der Maler ein neues Bild malen müßte, kann die Sprache mühelos Ereignisse aus einer anderen Zeitdimension inkorporieren. Sie sagt: es war, es wird sein; sie sagt auch: weil, aber; sie stellt Fragen. Bezüge kann sie neu spinnen, und die Musik der Sprache hilft ihr dabei. Die Eigenwerte von Lauten, die schieren Zufälligkeiten von Anklang und Alliteration, Rhythmus oder Reim, alles kann sie nutzen, um ihre Aussage so deutlich wie möglich zu machen.⁷

Rhythm—the musical quality of words—and the element of time are at the center of Scharpenberg's poems. What an art historian's explanation of works of art cannot achieve, namely, revealing a new dynamic relation between past and present, is captured in her verse. The reader looks at the world of sculpture with the poet's eye as well as with the eyes of the people depicted by the artists. Scharpenberg makes the past come alive in the present by re-experiencing a look, a taste, a touch, a feeling of people and things as they were, or might have been.

In her previous works, she often wrote about the Middle Ages and antiquity, as well as about more recent times, in a language that ranges from the hymnic style of the earlier volumes to a more natural, more intimate style in the collection *Moderne Kunst im Bildgespräch*.⁸ The reader notes an increased vitality in the new collection. Although the choice of art objects (ranging from classical sculpture to individual objects used in everyday life) remains similar to that of *Fundort Köln*, the new poems introduce the specialized vocabulary of art history and the latest technical terminology ("computerflink," "zum Kopieren,"

"Bauboom der Hauptstadt"), thereby linking the past to our own moment in history. In *Verlegte Zeiten* Scharpenberg directly addresses the statues of the ancient gods, speaking to them and questioning them in an intimate voice. The first poem, "Amor mit Liebesbrief: Darstellung auf einem römischen Ring," establishes the basic tone:

Als Kreis
schreibt sich die Liebe
als Fingerring
so klein und so eng
und unendlich
wie heißt ihr Geheimnis

lies doch
beflügelt schreibt Liebe

was ihr das Herz
flüstert
sie macht keine Sprüche
sie redet nur an

ihr einzig Eines
zum paarigen Reigen
nimmt Liebe beim Wort
da sie es hinschreibt
Buchstab um Buchstab

Liebe nennt Liebe
beim Namen (p. 8)

The factual explanations by Walter Meier-Arendt that follow each poem and picture add another dimension of history and anthropology to the collection. The contrast and tension between poem and documentary report are especially striking in the poem about Romulus and Remus: where the tradition deals only with the power struggle of the two brothers, Scharpenberg's poem goes beyond the myth by asking about the fate of the she-wolf: "noch gilt Idylle / die Zwillinge trinken Wolfsmilch / ich wüßte gern / was aus der Wölfin geworden?" (p. 36). Through these poems time becomes transparent and all things past are reflected in the present. A number of historical references are combined with allusions to an individual "I" who sees his or her own self in the artifacts of the past. Scharpenberg consistently refuses to recognize borders that might exist between herself and the past. Much more than in her previous works she is the active participant, placing an ancient mask before her face, recoinng, changing, cutting to size, even numbering herself among the metaphors, as she states in the foreword to the collection:

Da spreche ich dem, was sich mir so vertrackt in Weg und Blickfeld
drängt, zu nüchterner Erleuchtung seine Geschichte nach. Wider-
sprüche halte ich ihm vor. Ich hole es von seiner hohen Warte herunter,
stülpe mir seine Masken über und verwerfe seine alten Häute. Ich lasse
mich entlarven und zahle mit gleicher Münze heim. Ich greife ab und
präge um. Zeichen lasse ich wandern. Keine Grenze ist mir heilig,
schließlich bewege ich mich in meinem eigenen Labyrinth, auch wenn
andere es mir vorzeichneten. Auf mich schneide ich es zu.

Noch in den fremdsten Notationen erkenne ich meine Töne und lese den Märchen und Mythen die Grundmuster ab. Ich lerne die Sprache der Tiere. Unter die Metaphern reihe ich mich ein und bin zwischen Gegensatzpaaren Teil von beidem, von Abschied und Wiederkehr, Anruf und Antwort, Sättigung und Hunger. (p. 7)

She receives waves of sensations from the non-verbal art objects and is in turn challenged by that experience to react with her verbal art form. Witty plays on words and humorous overtones, in the poem about the "Kultbild des Apoll," for example, make the reader smile and look at the stone statue of one of the most important gods of antiquity in a new light:

ich selber frage dich nur
wann wirst du endlich
von deiner hohen Warte
heruntersteigen
und andere Saiten aufziehen

nähmst du die Leier
statt deines Bogens
der Widerspruch deiner Geschichten
ginge in Klang auf
alle hörten dir
atemlos zu

komm Apoll
auch für nichts als Kunst
möchten die Götter dich krönen (p. 44)

Scharpenberg's imagination and sensitive powers of observation open up a novel perspective of ancient works of art. Almost unnoticed, the perspective shifts. Two examples of innovative word formations and unusual humorous combinations of common idioms illustrate that her language reveals a fresh and lively view of the past. She writes about a bust of Mercury: "du hast weder Hand noch Fuß / vom Kultbild blieb nur / ein gelockter Kopf . . . / ach unter solche / Haube möcht ich kommen" (p. 24). Of two rival sphinxes she says: "hier sind es zwei / sie äugen sich von nah / und können sich nicht riechen / von ihrer Ähnlichkeit / sind beide ganz schockiert" (p. 48).

As the poet reflects upon the objects of art, she is shifting the time from then to now, a process suggested by the title, *Verlegte Zeiten*. Reading a poem and looking at a piece of art in a museum are not two different and isolated acts, but rather two complementary ways of viewing the past.

Another contemporary woman author who lives in the United States and writes German poetry is Lisa Kahn. Born in Berlin, she studied psychology, German, and English at Heidelberg before coming to the United States as a Fulbright student. As a scholar she is painfully aware of the neglect with which German-American authors are faced. As the editor of two anthologies, she attempted to fill a void by familiarizing readers and scholars of German-Americana with the names and works of German-speaking writers who are, for the most part, ignored.⁹ She hopes to facilitate discussion among specialists of German literature and motivate other readers to learn more about this diverse group of German-Americans whose names are rarely found in standard works.

In her new collection of fifty-two poems, *KPHTH*, Kahn, like Scharpenberg, combines poems with other works of art, in this case photographs and

reproductions of frescoes and paintings. Both books provide the reader with a striking cover: a sculpture of Mercury in Scharpenberg's, and Zeus in the form of a handsome bull in Kahn's. Whereas Scharpenberg typically takes a sculpture in a museum as a point of departure, Kahn often traces place names in Greek mythology in her effort to provide another perspective for examining mythological beings. The poet seems to become a perpetual traveler between an inner and an outer landscape. At times this poetic cycle becomes a modern travel guide with mythological points of reference, identifying places and myths in the ancient world as well as demonstrating the coexistence of the ancient with the modern. The title reflects the Greek spelling of the ancient name, yet in the second poem Kahn uses the Latin spelling, "Kriti." With the adjectives "fruitful" and "graceful," taken from Homer, the poet describes the Greek island.

Just as any traveler visiting Crete will be swept back into the ancient past and at the same time be exposed to contemporary Mediterranean culture, the poems thrive on these divergent forces. Like Scharpenberg, Kahn addresses the art objects directly in a familiar tone as she questions their past. She asks about a head of a bull in a museum: "Warst wild oder zahm? Trugst den / leichtfüßigen Tänzer und ertrugst / ihn? Oder warfst ihn—eine lästige / Fliege—ab? Warum bist du nach mehr / als dreitausend Jahren mir so vertraut?" (p. 11). Many poems move into the present, criticizing the stream of tourists (often German or American) in Greece and the building boom in the ancient cities; some references are made to Kahn's present American home. In "Matala I," a remembrance of the distant Rocky Mountains suddenly sparks a fear: "plötzlich ein fernes Gebirge heißt / Rocky Mountains / und Furcht steht auf vom Versagen / und die Angst—von Erdteil zu / Erdteil getragen von Geburt zu Tod—" (p. 23). In "Axos II," the shrinking Greek town gives rise to thoughts about a small Texas town: "Ach meine kleine Stadt in / Texas schrumpft auch von / Woche zu Woche wenn eine / Alte stirbt wird bald verwaist / sein bis auf die Wochenendenfarmer / aus den Großstädten / was geschieht dann?" (p. 40). The only poem with an English title, "Rooms to let," praises the historic view from the window of a modest Greek hotel room and asks: "Haben das etwa die Hilton und Hyatt / Hotels zu bieten?" (p. 53).

Another remarkable feature in many poems of this volume is the power with which ordinary inanimate objects—a door, a chair, a window, a wall, a house—command the viewer's eye to look beyond the silhouettes and imagine the people and the secret of their lives:

Welchen Schatz verwahrt der
klee grüne Zaun vorm klee grünen
Bretterverschlag? Wem wehrt
er den Zutritt? Wessen Geheimnis
wird hier gewahrt?

Niemand zu sehen im Dunkel
der Fensteröffnung
wie immer Versteckenspiele
Mutmaßungen über An- und
Abwesenheiten von Menschen
und Dingen (p. 50)

Suppositions are made about the woman who contributes to the graceful appearance of the houses, and a Homeric word suggests a connection with the

past: "Falls ja so scheint zumindest die / Hausfrau eine glückliche leichtere / Hand zu haben einen Sinn für Anmut" (p. 46).

The reader's ear—as before the poet's eye—picks up the abundance of questions that each object suggests. The tone of familiarity and relaxed inquiry remains dominant, but there are individual lines, images, and longer passages in some poems that are piercing. Kahn frequently coins new words and finds striking images to refer to the flux of tourists in Crete: "Touristenwald" (p. 10), "Touristen melken" (p. 17), "die Riesenbusse ihre Touristen / ausspeien" (p. 28), "den friedlich einfallenden / Horden" (p. 36). The poet describes a world of vivid colors, lights and darks with visual images suggesting a richness of the island far beyond the historical heritage. In the final poem, "Fata Morgana," for example, we read:

Über Meere geschleudert und Kontinente
eine grünende Eiche nun streckst du die
Äste zu mir efeuumwachsen
lispelst in Blättersprache flötest
in Herz-moll

warte mein Spechtbewohnter du Zuflucht
für Eichhorn und Echsen ich nehme das
nächste Flügelpaar sanft werden wir
leben ohne leergesprochene Worte
sanft im Schatten von Grün und Gold (p. 64)

Kahn's lyric cycle unfolds between the words in the subtitle ("fruchtbar und anmutsvoll") and the two color adjectives ("Grün und Gold") at the conclusion of the volume, thus bringing together the two concepts: the green of fertility, and the graceful, flourishing period of Minoan art. The tension within Scharpenberg's collection is reflected in the two words of her title, *Verlegte Zeiten*: a relocating, a shifting of time from the ancient to the modern. In both, the degree of concentration is striking. Neither poet relies on abstract or obscure words for special effects. The reader never loses touch with the contour of people, things and landscapes. While Scharpenberg, the poet-archaeologist, leads the reader on a new path through ancient artifacts in museums, Kahn, the poet-tourguide, leads us through the world of Crete.

Richard Exner, like Lisa Kahn, is a scholar-poet who writes in German but lives in America. Born in 1929 in Niedersachswerfen/Harz, he emigrated in 1950 to the United States where he studied German and comparative literature; since 1964 he has been a professor at the University of California at Santa Barbara. He is well known as a translator of modern German verse into English and vice versa, and for his numerous scholarly publications, most notably on Hofmannsthal.

What is more striking is the fact that he has become a well-established poet in both countries as well. In 1980 he published *Fast ein Gespräch*, his first volume of poetry in twenty-five years. It was reviewed enthusiastically as a work dealing with existential questions in a concentrated language that integrates an intellectual sharpness, playful puns, and human warmth.¹⁰ He received the Alma Johanna Koenig Prize in 1982. In that same year *Mit rauchloser Flamme* was published, followed by *Aus Lettern ein Floß* in 1985. Karl Krolow emphasizes the sensitivity of Exner's language, a sensitivity seldom found in poems written in the Federal Republic: "Feinnervigkeit im Gedicht ist bei uns etwas eher Seltenes. Häufiger anzutreffen ist das Plakative, Grobianische oder auch das

Larmoyante. Richard Exners Klage-ton ist gesammelt, diskret und von Zurückhaltung geprägt " (FAZ, 4 Feb. 1986, p. 29).

The poems of his current collection, *Ein halber Himmel*, continue to reflect this delicate rhythm and grace, yet now only a few poems contain an elegiac undertone. Most combine universal themes—such as the life cycle from birth to death, the experience of love as an attempt to gain permanence, the creation of new life, praise of the creator and nature, and the realization of the transience of our existence—with the poet's responses, ranging from sadness to joy, confidence, and confirmation in faith. The moments of praise and trust outweigh the dark passages, and even death becomes a way back to life:

Werden jene ältesten Geschichten dein Los sein, Benjamin, du Kind der früh und lang Geliebten, wird, wenn du aufblickst, die aus dem Tod geborene Liebe aus dir fließen? Denn heilig ist die Kette vom Ältesten zum Jüngstgeborenen. Heilig ist, daß der Erste, nachdem er den Letzten gesehen hat, dahingeht. ("Sanctus," p. 83)

Exner employs a number of images based on natural elemental forces—water and fire, warmth and cold, earth and air—to capture the essence of the cycle of creation. But rather than concentrating on the symbolic value of the toughness and destructive powers of the elements, he emphasizes the paradoxical quality of these forces as he contemplates the ephemeral nature of life:

daß was stirbt
noch einmal Fackel wird
so hell und heiß daß wir
in diesem Feuer bebend
den Fluß zu sehen glauben
an dessen Ufern wir uns
zum erstenmal
begegnet sind. ("Letzter Wille," p. 31)

. . . ich spüre auch nichts und rolle mich zusammen und werfe mir mit einer plötzlich vorhandenen zusätzlichen Hand Decken über und wärmenden Schnee und Erde und Laub und höre wie einer nach Sonne schreit nach Scheitern nach Feuer, warst du es bin ich's . . . ("Die Kälte," p. 32-33)

. . . hättet ihr nicht
schon den Tod auf der Zunge
schriet ihr VERWEILE DOCH: ja
ihr flüstert es später ("Credo," p. 79)

There are superb moments in the shorter poems which seem to whisper to the reader in a private inner language, leaving open lines and pauses indicated by ellipsis. When Exner employs his new technique of alternating short-line verse with prose poems he creates his most impressive and memorable works ("Credo," "Sanctus").

The collection is divided into nine sections: "Noch einmal Schöpfung," "Ist das die Erlösung," "Feuer," "Jiskor," "Die offene Stelle," "austräumen," "Kindermesse," "Außer uns vor Hoffnung," and "Bleibender wäre . . .," an organization that reflects a cyclical, "eternal" return to key themes. The first and last poems, which deal with works by Michelangelo, establish a continuity between birth and death. In the former, "Adam," Michelangelo's fresco depicting the Old Testament account of creation serves as a starting point:

einmal

in Rom
unter der Schöpfung
unter dem unaufhaltbar jagenden Gott
hielt ich ganz leicht deine Adern
dann nahmst du dich fort das Gesicht
das unter vier Augen geliebte Leben
bis du's wer weiß wann

einmal

zurückbringst bleibt mir der fegende
schwarze Windstoß nach innen der Riß
von Gesicht zu Gesicht unüberbrückbar
und von unten nicht meßbar (p. 10)

Exner has added a new dimension to his descriptive talent. Interspersed in sections describing portions of the painting are allusions to the "Riß"—on one level cracks in the walls of the Sistine Chapel, but also suggestive of the broad concept of fissure, fracture, split, or opening, which is present at the moment of creation and which is taken up within the collection in various ways. It can refer to the abrupt tearing apart at the time of death:

wie hattest du dir das
Zerrissenwerden den Ausbruch
unserer Seelen denn vorgestellt
diese verspätete Hochzeit von Staub
Blut Gerippe Gestänge und wir
ununterscheidbar endlich untrennbar
und selbst an unseren Ringen
nicht wiederzuerkennen (p. 24)

or it can refer to any opening or emptiness that needs to be filled:

. . . vielleicht warst du es
die er mir aus einem
Halbschlaf herauschnitt
und durch die offene Stelle
die jetzt nicht blutet
fließt eine nach der andern
keine erkenn ich jede
reißt neue Trennung aus
den Rändern alle sind offen ("Geburt," p. 53)

It can also suggest the entrance of the divine power:

was sich uns nicht schließt
bleibt offen so viele Hände es zuzuhalten
und Münder es zu umspannen gibt es nicht
o Gott die offene Stelle

durch die er eintritt und unseren
Atem anhält jetzt hörst du mit dem

ganzen Körper ständig das hohe Sirren
("Die Hochzeit und der Tod," p. 57)

The rhythm of the poems reflects an alternating movement between open and closed form, between flowing and halting within the lines, which evokes a sense of dynamic motion.

In the sequence of poems "Kindermesse," connections are made to the liturgical terminology of psalms and hymns ("Introitus," "Benedictus," "Credo," "Sanctus," "Gloria"), thereby re-establishing the importance of God, creation, and faith. A fresh tone seems to be emerging in those poems. The imitation of the halting and flowing rhythm of hymns leads to the expectation of a traditional message, but Exner brilliantly fills the lines with concerns of contemporary life. In earlier poems he alluded to the devastating force of the earthquake in Mexico City ("*argumentum ex amore*"), and now he illustrates the proximity of birth and death by addressing newborn and unborn children in Chernobyl ("Introitus," p. 71).

The mood is sustained through the remainder of the collection, culminating in the title poem, which is significantly placed at the very end. Here, as in the first poem, a widely acclaimed masterpiece by Michelangelo—now the Pietà—concludes the cycle that began with the creation of Adam. The question of the nature of permanence is repeatedly posed. The sculptural unity between the mourning mother and her crucified son, represented by the soft contours and the smooth marble finish, suggests a tender and lasting mother-son relationship. Yet all the metaphors in this poem point to passing, fleeting moments ("Schrei," "Kuß," "Wasser"):

und schlug's mit
einem Wimperschlag
ins Herz zurück:

die kleine Ewigkeit
ein halber Himmel Zugvögel
der einfällt

Jahr für Jahr (p. 106)

Pain and the loss of love are accepted; but a beauty that transcends worldly loss is recognized, if only with a flash of the eye: "die kleine Ewigkeit / ein halber Himmel Zugvögel." Rebirth follows death, as is suggested by the collection's cyclical structure.

The three poets under discussion demonstrate that contemporary German literature written in the United States deserves appreciation and recognition for its diversity and vitality. The need for more collections of German-American poetry has been frequently addressed. A related aspect, however, the need to make readers aware of the wealth of German literature produced in America, has not been mentioned as frequently. Since language barriers do exist, I suggest a bilingual edition of these three poetry collections. Such an anthology would not only increase the number of people who could appreciate the poems, but would perhaps also spur the interest of publishers in printing these and similar authors.¹¹

That there is a growing fascination with the German-American heritage can be illustrated through the example of Norbert Krapf, a member of the English department at the C. W. Post Center of Long Island University since 1970 and an English-language writer of German descent with seven poetry collections to his credit. When he decided in 1973 to visit the Lohr region of Germany, he became

motivated to research his own German background as well as the culture of German settlers who immigrated to his native southern Indiana. A dedicated scholar as well as a poet, he combines these two qualities in his English versions of fifty-two German legends from Franconia, *Beneath the Cherry Sapling*.

What makes this volume especially appealing is the bilingual presentation of the original German and the translation on facing pages; woodcuts depicting folktales appear at the beginning of each of the five major sections. The first of these, "Crime and Punishment," establishes a relationship to the moralistic tone of the tales collected by the Brothers Grimm. The second, "Ghosts, Witches, Devils, Sprites," opens up the world of magic and the supernatural, and the third turns to "Saints, Holy Days, Special Liturgical Days." Some folktales explain how or why something was created in "Tales, Historical and Etiological." The last section, "Treasure Hunts," combines different elements of the first four categories, as a person's wickedness and the ensuing retribution are addressed, in the context of a religious or historical event.

It is not easy to find an authentic and suitable tone for translations of legends, folktales, and fairy tales, but Krapf is in general remarkably successful. As he writes in his preface:

I want my translations to sound as though they were spoken by an American, perhaps of German descent, but I do not want to take liberties. The German versions facing my translations stand as a witness to where these legends came from and as reminder of the ancestral language I have had to learn in order to midwife them into my mother tongue. (p. 16)

One example of this art of midwifery that leads to a new product, while retaining a strong reminder of the original version, can be seen in the legend "Der Pestvogel / The Plague Bird":

Die Sage erzählt nun, daß er einen seltsamen Vogel am Friedhof entdeckte, der dort in der Krone eines Baumes saß, einen Vogel mit weißem Leib und schwarzem Schnabel. Und der Vogel soll gezwitschert haben: "Wiesenpimpernell, schnell, schnell!" (p. 70)

As the story goes, at the edge of the cemetery he discovered, in the top of a tree, a strange bird with a white body and a black beak. And this bird is supposed to have chirped, "Pimpernell, schnell, schnell!" (p. 71).

Krapf decided not to translate every word the bird said, but rather to keep the last words in their original German in order to retain the vigor and urgent rhythmic sound quality of the source. And so he gathered some of the magic of the old folktales and published them in this book, with which he hopes to "rebuild" a new interest in the German-American heritage by nurturing this seed until it "germinates and sprouts," as is indicated in the legend that gives the collection its title:

A cherry sapling sprouts on the wall. After it has grown into a tree, it is cut down and a cradle is built from its wood. Whoever sleeps in this cradle as a Sunday's child will, if he remains pure in heart, during the noon hour free the ghost and release the treasure. He will then be so rich that he can once again rebuild Raueneck and all the castles around. But if the sapling withers or is broken by a storm, the ghost must wait again until a cherrystone, carried by the birds upon the wall, germinates and sprouts. (p. 133)

Notes

¹ Alexander Ritter, "German-American Literature: Critical Comments on the Current State of Ethnic Writing in German and Its Philological Description," in *America and the Germans: An Assessment of a Three-Hundred-Year History*, ed. Frank Trommler (Philadelphia: Univ. of Pennsylvania Pr., 1985), 343-56.

² Linus Spuler, *Deutsches Schrifttum in den Vereinigten Staaten von Amerika* (Luzern: Lehranstalten, 1959-60), 17-20; and Robert E. Ward, *Deutsche Lyrik aus Amerika* (New York: Literary Society Foundation, 1969), 3. Lisa Kahn questions the existence of the German-American writer in "American Woman Writers Who Write in German," *MELUS* 5, no. 4 (1978): 66.

³ For a summary of themes see Ward, 2-4; Erika Metzger, "Deutsche Lyrik in Amerika," *German-American Studies* 9 (1975): 4-7; Kahn, ". . . I Desire That You Remember the Ladies . . . : Contemporary German-American Woman Authors, a Survey," *Schatzkammer* 4 (1978): 54-56; Ritter, 350.

⁴ Kahn, ". . . I Desire," 56-60; Ritter, 350.

⁵ Don Tolzmann calls him "der bedeutendste Lyriker der Gegenwart" among English-speaking German-American authors, "Amerikabürtige deutschsprachige Autoren der Gegenwart," in *Deutsch als Muttersprache in den Vereinigten Staaten*, vol. 1, *Regionale und funktionale Aspekte* (Stuttgart: Steiner, 1985): 173.

⁶ Cf. Karl Ruhrberg's preface to Scharpenberg's *Moderne Kunst im Bildgespräch*, 6-7.

⁷ Scharpenberg, *Bildgespräche mit Zillis: 15 Gedichte zu einer romanischen Kirchendecke* (Beuron: Beuronischer Kunstverlag, 1974), 67.

⁸ Thomas B. Schuhmann, afterword, in Scharpenberg's *Moderne Kunst im Bildgespräch*, 110.

⁹ *Reisegepäck Sprache: Deutschschreibende Schriftstellerinnen in den USA 1938-1978* (München: Fink, 1979); *In Her Mother's Tongue: Woman Authors in the U.S. Who Write in German 1938-1983* (Denver: Emerson, 1983).

¹⁰ Immo Schneider, "Zeitgemäß und Zeitlos," *Zeitwende* 53 (1982): 59-60.

¹¹ Scharpenberg, in her article "Unwissenschaftliche Marginalien zum Übersetzen eigener Gedichte," *Carleton Germanic Papers* 13 (1985): 57-70, offers insights into the art of translating poetry and provides twelve examples of German-to-English translations.

Reviews

Teutonic Visions of Social Perfection for Emerson: Verheißung und Erfüllung: A Documentary History of Peter Kaufmann's Quest for Social Perfection from George Rapp to Ralph Waldo Emerson.

Edited by Karl J. R. Arndt. Worcester, MA: The Harmony Society Pr. 1988. 263 pages. \$45.00 (hardback); \$35.00 (paper).

Peter Kaufmann was some extraordinary individual, who clearly could be described as one of the major figures in early nineteenth-century German-America. He represented the intellectual who was also a man of action, the individual who aimed to put his *Weltanschauung* into social action, and to reform society in accordance therewith. Because he was at the forefront of German-American affairs in the early nineteenth century, it is important that we learn more about him. The book discussed here provides a fascinating account of this type of individual, the intellectual as social reformer and activist, regardless whether or not one agrees with Kaufmann's philosophical orientation. Karl J. R. Arndt, one of the major pioneers in German-American studies who has provided us with basic reference sources for the German-American press as well as other seminal works, has unearthed the autobiography of Kaufmann, which was located in the Houghton Library at Harvard. This work, written in 1857, consisted of a correspondence Kaufmann had with Ralph Waldo Emerson, and

sheds a great deal of light on this interesting figure, and also illuminates a hitherto unexplored aspect of Anglo-German-American relations, the correspondence between two major thinkers from Anglo and German-America.

Many will ask who was Kaufmann, since so little information has been available about him. Born in 1800 in Münster-Mayfeld, he studied at the Gymnasium in Coburg and at the University of Berlin where he was first exposed to Hegelian philosophy. At the age of twenty he arrived in Philadelphia and three years later published his first book there in Latin, and completed ministerial studies, but he was never ordained. His first work of speculative philosophy appeared in Philadelphia in 1823, *Betrachtung über den Menschen*, which was written, according to Robert E. Cazden in his *A Social History of the German Book Trade in America to the Civil War* (1985), "in the spirit of Christian perfectionism" (130). In 1824 he opened the first Labour-for-Labour Store in Philadelphia, and in accordance with his beliefs in perfectionism, in 1826 joined the Rappists at Economy, Pennsylvania, as a teacher of language. However, a year later he led his own group into Ohio to establish their own colony. This group was known as the Society of the United Germans, and their settlement was known as Teutonia, located in Petersburg, Columbiana County. In 1831 he moved to Canton, Ohio, there to become publisher of a newspaper, *Der Vaterlandsfreund und Westliche Beobachter*. Kaufmann also published a great deal of material through his press in German as well as English, and at that time he had a substantial market in Ohio alone, where by 1840 there were 400,000 Germans. Through his press and his publications Kaufmann became a major voice in the early West—in his thirties he had published books, established a colony, and become a newspaper publisher. Arndt notes of him that he was "prominently active in a strong move to establish a free German-American state in the West, by no means as a satellite to Germany, but as one of the then existing United States in which German culture and language would be preserved as Anglo-American states were preserving language and cultural values brought over from England" (xii). In this context the correspondence with Emerson becomes understandable, the attempt of Kaufmann to communicate with a leading Anglo-American social thinker and to come to terms with the social viewpoints of the two major ethnic elements in the United States.

To facilitate this type of communication and understanding, Kaufmann attempted to make himself understandable to Emerson by writing, in essence, his entire autobiography. References to Kaufmann's publishing activity can be found in Cazden's history of the German-American book trade, and samples of his writings along with biographical information can be found in Loyd D. Easton, *Hegel's First American Followers: The Ohio Hegelians: John B. Stallo, Peter Kaufmann, Moncure Conway, and August Willich, With Key Writings* (1966). Also, it should be noted that his papers at the Ohio Historical Society fill seventeen boxes.

On the basis of Arndt's edition together with the other sources available, a full-length biography would now be possible. Arndt's edition of the Kaufmann autobiography is done in a bilingual format in accordance with Arndt's views that the German text should be provided, rather than only the English translation. He has also added a most useful index to names, places and subjects. By means of this, I located, for example, Kaufmann's visit to Cincinnati in 1842 when he met with the editor of the *Volksblatt*, Heinrich Roedter, who attempted to convince Kaufmann to run for governor of Ohio. Considering the size of the German element in Ohio (40% in 1980), he would have had more than an outside chance.

Especially interesting is Kaufmann's description of the first national conven-

tion of German-Americans, which was held in Pittsburgh in 1837 and brought all the German-American newspapermen and community leaders together. According to Kaufmann, they discussed three items: first, nativism against the immigrants; second, measures to protect the immigrant against being "defrauded at European and American ports" (177); and third, the establishment of a German-English teacher's seminary. This convention itself is in need of in-depth study. Kaufmann's work also illuminates German-American political influence in the early nineteenth century. He not only participated as a Democratic delegate at a national presidential convention, but also placed resolutions in motion at one such convention against nativism.

Arndt's edition of Kaufmann's autobiography is of value not only for what it tells us about Kaufmann, but also about early nineteenth-century German-America and the attempts of one of its leading social thinkers to come to terms with and communicate on equal grounds with Anglo-America via his correspondence with Emerson. Once again we are indebted to the skillful work of Karl J. R. Arndt.

University of Cincinnati

Don Heinrich Tolzmann

Letters from a German Family: The Bornemann Correspondence in Historical Context.

By Alfred H. Bornemann. Croton, NY: Little Flame Press. 1988. vii + 189 pages. Index.

Letters from a German Family is more than just a family history. This collection of nearly two hundred letters written by Alfred Bornemann's relatives in Germany between 1904 and 1986 gives form and immediacy to twentieth-century German history. The early correspondence was addressed to Bornemann's father, Ernest, a typesetter who left Göttingen at the age of twenty to avoid compulsory military service and settled in New York. The author himself received the later letters.

Bornemann has divided the letters into six major periods, each series preceded by an introductory chapter giving an outline of social, political, and economic developments in Germany and the United States. Drawing from his background in business accounting, and later as professor of economics and business, he occasionally includes autobiographical material in his introductions which has little bearing on the letters. In general, however, the surveys are useful supplements to the correspondence.

The first series (1905-14) begins with a letter showing that emigration did not always meet with family approval: "Just what do you think you're accomplishing with all your crazy doings? Had you stayed here you'd have saved a nice little amount by now. . . . And what good are you to your parents . . ." (29-30). Letters written during World War I, including a dozen letters sent by a brother interned in a POW camp, are surprisingly optimistic compared to those in later periods.

"I received your nice package today. . . . We only know about fats by hearsay . . . I lost more than 66 pounds . . . during the war" (71). Letters between 1919 and 1929 emphasize how vital relief packages and money remittances were in the years of severe food shortages, inflation, and unemployment. The phrase "Thanks for your nice package," occasionally followed by lists of current prices for food and clothing, runs like a leit motif throughout most of the book.

"I've been noticing rather obvious indications that my mail is . . . under

surveillance" (107). Once the National Socialists took power in 1933, political matters were scarcely mentioned at all. The reader sees a microcosm of German society in the letters from 1930 to 1941. Ernest's brother spent nearly two years in concentration camps for his activities in a resistance movement: "... we still don't know anything further ... except that he's still living" (109). Yet his sister, who consistently supported the existing order, wrote: "If you heard the Führer's New Year's message, just have faith in what he says. All Germany is inspired by the truth of his words" (113).

The growing pains of the postwar era are revealed in the 1946-65 correspondence. In 1947, Ernest's sister wrote in her caustic way: "... we're not satisfied with the way things are now either, and you don't develop any democrats through hunger" (138). By the 1950s, economic concerns had largely disappeared. "We're content with our lot" (155), wrote a brother in 1955. The Cold War and the Atomic Age provided new subject matter: "Korea is probably a dress rehearsal for Russia" (151). "We're having nothing but rain here. People mostly think the bad weather has something to do with the testing of atomic bombs" (156).

Curiously enough, one of the last letters in the final series (1976-86) is from the second member of the family to emigrate—Peter Bornemann, born in 1944. Peter's concern for the environment prompted him and his family to start a new life in a forested region of Sweden: He asks in a 1983 letter, "Do we really want our children to grow up in cemented yards? Do we really want to have our contacts with nature restricted to 4 vacation weeks a year? Do we have the possibility to change anything?" (175).

This is indeed a thought-provoking collection of letters.

Mansfield, OH

Carolyn Toth

Witness to History: A Refugee from the Third Reich Remembers.

By Joachim von Elbe. Madison, WI: Max Kade Institute for German-American Studies. 1988. xii + 388 pages. Index.

The autobiography of Joachim von Elbe, currently an American-nominated justice at the Supreme Restitution Court in Munich, is now available in an English translation, with some interesting pictures added (but, alas, still without a full portrait of the author). This masterful book is of particular use for everyone interested in German-Americana. It relates skillfully and from a unique perspective the story of a member of the last wave of German immigrants to America, the refugees from Hitler Germany. The course of the author's life is atypical, exemplary, and fascinating—"from a Prussian civil servant and 'non-Aryan' in the Third Reich to a law student at Yale Law School, and a member of the armed forces of the United States and an officer in the service of American authorities in post-war Germany" (372).

Von Elbe's prose is vivid and pleasant to read. Although this is an eminently scholarly book, some of the earlier chapters have a fine, almost novel-like quality: his youth in Wied, his administrative clerkships in East Prussia and Danzig, and his life in Berlin during the twilight of the Weimar Republic are good examples. His vignettes of Paris in the twenties and of Franz von Papen's Marburg speech are splendid.

Because of his Jewish grandmother (a niece of Felix Mendelssohn-Bartholdy), von Elbe was labelled a "Mongrel of the Second Degree" by the Nuremberg Race Laws. His gradual realization of his position, his decision to leave Germany

and to go to the United States, and his transformation into an American citizen and soldier sent to Germany are brilliantly narrated. Von Elbe's sharp perception, his return to Germany after the war, and his inside views as a leading member of the Office of Military Government for Germany and other American institutions in Germany render his account a very important addition to those we already have. He is particularly adept when he fuses personal experience with scholarly evaluation, a feature so typical of historical passages in good autobiographies.

Joachim von Elbe shows true patriotism for both his native and adopted countries. Throughout the book, he fondly reminisces about the bygone world of the prewar Germany of his youth, remembering its truly good aspects. As a newly naturalized American citizen, von Elbe wrote:

I never thought of trying to ingratiate myself with my new countrymen by condemning Germany and the German people as a whole. I noticed that Americans fully understood that being an exile did not mean that one had to forsake one's cultural heritage from the "old country" for good. . . . I endeavored to make people understand . . . that there was another, a decent Germany, in fact the only Germany I knew. (242-43)

From his vantage point of moral and personal integrity, von Elbe is able—and entitled—to make some objective and critical observations as well, which are rarely made by those who stayed. This includes passages on Woodrow Wilson and the Versailles Treaty, the French Ruhr occupation, and the Polish policy on the Free City of Danzig, which he personally studied after 1930.

Though tempted to become a historian—as is still evident today—von Elbe became a lawyer. The resulting legal perspective in his descriptions and analyses renders the book of particular interest to lawyers and law students. Joachim von Elbe is deservedly an honorary member of the German-American Lawyers Association; his excellent comparison of law school and law in Germany and America is certainly one of the best we have, and one which still holds true today.

This book is the revised and updated English version, translated by the author himself, of a German original (*Unter Preußenadler und Sternenbanner—Ein Leben für Deutschland und Amerika*, München: C. Bertelsmann, 1983).

The Max Kade Institute deserves high commendation for making this work available to the large English readership, particularly because this is an important book for historians and lawyers as well as a wonderful and substantial addition to the literature of German-Americana.

Philipps-Universität Marburg

Wolfgang Drechsler

Die Deutschen in Kanada: Eine Volksgruppe im Wandel.

By Hartmut Froeschle. *Eckart-Schriften*, no. 101. Wien: Österreichische Landsmannschaft. 1987. 123 pages.

Froeschle's history of the German-Canadians is "der erste Versuch einer bündigen Gesamtdarstellung der Deutschen in Kanada" (3). It is intended for a general audience and therefore does not include notes, but does contain a selected list of basic works. It appears in a series well known for concise treatments of Germans in Belgium, Chile, Argentina, Russia, and elsewhere. In nine chapters Froeschle provides a compendium of German-Canadian history

with essential dates, facts, and events. As such, it offers the best introduction in the German language to German-Canadians available today.

In the first chapter Froeschle surveys the land and people of Canada, which has a population of twenty-five million and where Germans constitute the third-largest ethnic group after the British and the French; German-Canadians number 1.8 million. However, the only groups with special status are the French and the Eskimos, whereas other groups enjoy a semi-official status as a result of the governmental policy of multiculturalism, announced in 1971 by Prime Minister Trudeau.

The presence of the first German in Canada can be documented when Hans Bernath settled near Quebec in 1664. Group immigration began, however, in 1750 with the arrival of about three hundred immigrants on the ship "Ann" at Halifax. Thereafter many settlements arose as immigration increased from the United States and from Europe. Herein one sees the interrelationships with German-American and German Studies. For example, German-American soldiers from Maryland and Pennsylvania came to Canada during the Seven Years' War, and, as a result of the American Revolution, forty-five thousand German-American Loyalists, mostly from New York, moved to Canada. Froeschle also traces the fascinating Pennsylvania-German immigration which began in 1786. The European immigration commences after the Napoleonic era, or ca. 1820. Of special interest are the many groups which came to Canada from outside of Germany. For example, in the years directly before World War I the German immigration was as follows: 45% from Russia, 25% from southeastern Europe, 20% from the United States, and the remaining 15% from Germany. Another fascinating group are the one thousand Sudeten German Social Democrats who came to British Columbia and North Saskatchewan in 1939.

Two of the lengthiest chapters are devoted to the "Entwicklung des deutschen Gruppenseins in Kanada" and to "Beiträge und Leistungen." In the former Froeschle discusses religious institutions, secular organizations, schools, the press, and other media. This survey displays the many opportunities available for research. For example, the German-language press in Canada commences in 1788-1801 when Anton Heinrich began his *Neuschottländischer Kalender*. In the chapter on contributions Froeschle reviews German-Canadian involvement in the following areas: agriculture, business, industry, the trades, science, research, politics, public affairs, the armed forces, art and architecture, and music, and concludes with a discussion of "Volkskultur—Brauchtum." Here he notes a phenomenon similar to that of German-Americans: "Wollen die Deutschkanadier spezifisch deutsche Volkskunst vorführen, so greifen sie fast durchweg auf bayrische Vorlagen zurück" (110).

Froeschle concludes with a critical analysis of the present German-Canadian situation by referring to two frequently cited images. An image used with regard to German-Canada is that of a river whose water disappears into the earth, while the image used with regard to her ethnic leaders has been Sisyphus, the classical symbol of futility. On the one hand, Froeschle notes that German-Canadian scholars take pride in German-Canadian contributions, but are disturbed by the fact that "die Öffentlichkeit von diesem positiven Beitrag nichts weiß" (114).

Two other negative factors also come into play in Froeschle's view. First, there is a lack of support by the German-Canadian elite for German-Canadian affairs. This is complicated by the lack of support also from the Federal Republic of Germany. Second, Froeschle refers to the "pausenlosen Bombardement durch antideutsche Filme aus Hollywoods Haßfabriken" (116), as well as from other media. For the German-Canadian community to effectively counter the

latter, the support of the former is necessary. These conditions have meant that "mancher deutschkanadische Idealist resignierte."

Froeschle frankly discusses what he sees for the future on the basis of the present situation. On the one hand, he sees continued assimilation and a decline in the numbers of speakers of German. On the other hand, he sees a growing interest in German heritage and history, the establishment of German-Canadian national organizations, such as the German-Canadian Congress, which are led by a new bilingual leadership generation. He thus foresees for the German-Canadians as "Angehörige zweier Welten" many hopeful signs, especially within the framework of the Canadian policy of multiculturalism. The task of those concerned with the German heritage in Canada and those in the field of German-Canadian studies, therefore, bears many similarities to those in the United States, as well as in Latin America, who are concerned with the German heritage.

This excellent introductory survey of German-Canadian history is of interest not only to German-Canadians, but also to all in the Americas who are interested in the German heritage in the New World. In conclusion, it should be noted that there are few scholars who have made substantial contributions in both the North and Latin American branches of German heritage studies in the Americas, but Froeschle is definitely one who has. His name is well known in the United States, and in Latin America he is known for *Die Deutschen in Lateinamerika: Schicksal und Leistung* (1979), which is the point of departure for any work dealing with the Germans in seventeen different states and regions in Latin America. His central contribution, of course, has been in Canada, and if anyone deserves the title of "Father of German-Canadian Studies," it is Froeschle, who edited the *Deutschkanadisches Jahrbuch* from 1973 to 1983, the quarterly *Canadiana Germanica* since 1977, and the series *Deutschkanadische Schriften* since 1977. He has been a co-founder of the following organizations: The Historical Society of Mecklenburg Upper Canada, the German-Canadian Historical Association, the Friedrich Schiller Foundation, and the German-Canadian Congress. His work, as can be seen, has relevance for the study and research of the German elements from North to South in the Americas, and his recent German-Canadian history can be viewed as another in a long line of solid contributions.

University of Cincinnati

Don Heinrich Tolzmann

Germans to America: Lists of Passengers Arriving at U.S. Ports, 1850-1855. Edited by Ira A. Glazier and P. William Filby. 10 vols. Wilmington, DE: Scholarly Resources. 1988-90. \$750.00.

Germans to America provides researchers, both the professional and non-professional, "with an extensive database of German immigrants who came to the United States from 1850 through 1855" (ix). The data in this set are derived from the actual ship schedules now held by the Temple-Balch Center for Immigration Research in Philadelphia. When completed in ten volumes, this set will provide access to information on 700,000 German immigrants who came to the United States in the first five years of the 1850s.

This massive wave of immigration has remained heretofore unindexed and, therefore, unlocatable to the researcher unless one knows the exact ship on which the immigrant in question came to America together with the exact date of arrival. There has long since been a need for a list arranged by ship with an index

to access information on the immigrants. Essentially what we have here is a biographical index to roughly 10 percent of the entire German immigration to America.

Entries on individuals list the following kinds of information: ship name, port of departure, port of arrival, date of arrival, and complete list of passengers. Passengers are identified by full name, age, sex, occupation, destination, and, when this information is available, country, province, or town of origin.

One of the most useful features is the name index at the end of each volume. The index allows one to search for specific persons by name, without having to know what ship they took to America, or the exact date of arrival at a certain port. Since arrival information in many cases is not known, this facilitates research considerably. The information available is useful for those who are interested in German immigration in the 1850s. Indeed, the editors began the series with 1850 "because that year begins a period when immigration to the United States was swelling, touched off by the departure of political refugees, liberals, intellectuals and by stories about a better life sent back by those who had emigrated previously" (xii). Anyone interested specifically in the forty-eighters, therefore, will find this useful as a biographical source. It is also apparent that a wide variety of statistical studies could be done with listing, which could focus on demographic factors, as well as place of origin and destination in the United States. The value for family history research is obvious.

For example, if one were searching for information on a *Julius Seifferth* and one only knew that he came in the early 1850s, one could verify the following about him: He arrived in New York on 23 April 1850 on the ship *Sophie* from Bremen. He was from Saxony, age twenty-five, and had the occupation of a shoemaker.

The editors of this encyclopedic work are well known in the area of immigration history and genealogy. Ira A. Glazier is director of the Temple-Balch Center for Immigration Research. He is also coeditor of *The Famine Immigrants: Lists of Irish Immigrants Arriving at the Port of New York, 1846-51*. P. William Filby is a fellow of the National Society of Genealogists and the Society of Genealogists, London. He has edited many reference sources relating to ship passenger lists, including *Passenger and Immigration Lists Index*. Another extremely useful work of his also appeared in 1988, *Directory of American Libraries with Genealogy or Local History Collections* (Wilmington, DE: Scholarly Resources). This source itself is quite useful for those involved in German-American studies in locating the holdings of local history collections pertaining to the German element.

Germans to America will be a ten-volume set upon completion; as of the writing of this review (March 1989) five volumes have already been completed, with the remaining five due by late 1989 and early 1990. There is no question that this is a monumental work, and one which will become a standard and basic reference and research source for all those interested in mid-nineteenth-century German immigration to America.

University of Cincinnati

Don Heinrich Tolzmann

Briefe aus Amerika: Deutsche Auswanderer schreiben aus der Neuen Welt 1830-1930.

Edited by Wolfgang Helbich, Walter D. Kamphoefner, and Ulrike Sommer. München: Beck. 1988. 597 pages.

This informative and well-researched book begins with a detailed three-part introduction, the first part of which provides the reader with a solid background in the historical context of both emigration from Germany and immigration to the United States. It describes the typical life many emigrants left behind as well as the conditions which awaited them in the New World. For example, graphs compare the rate of emigration to income level in Germany, as well as to economic conditions in the United States. In a section entitled "Nativismus und Politik," the authors compare the concentration of immigrants in American cities in 1870 (34%) to the proportion of foreigners living in Kreuzberg (West Berlin) in 1985 (28%). Statistics such as these put problems associated with ethnicity and assimilation in the United States into a perspective that is comprehensible to present-day West Germans, whose country has now itself become an *Einwanderungsland*.

The second part of the introduction deals with the value of immigrant letters as sources of information. The authors maintain that it is necessary to know as much as possible about the letter writer in order to determine the informational value of a letter or series of letters. For that reason, in the body of the book, biographical sketches of the writers introduce the series of letters and put them and their writers into historical perspective. This part of the introduction also explains to what extent the writers of the series of letters chosen for the book are representative of German immigrants of their day in regard to age, gender, family status, education, religion, place of origin, occupation, and area of settlement in the United States.

The last section of the introduction lists and describes major sources from both sides of the Atlantic which were used to research the letter writers and also explains the transcriptions of the letters which appear in the book. Portions of many letters have been left out, but fortunately, the authors indicate the length of each omission (in lines) and give a short description of the topics discussed therein. Here it should be noted that the maps of Germany (1871) and the United States on the inside covers of the book, as well as the lists of abbreviations and of measures, weights, and coins, make the book's fascinating material more accessible to lay readers on both sides of the Atlantic, thus fulfilling one of the goals set forth in the foreword to the book.

The letters themselves are, of course, the focal point of the book. Twenty series of letters written by immigrants are included. Even if not printed, all existing letters written by the individual or family are mentioned. The letters span anywhere from three to fifty-one years of the immigrants' life in the New World. If the book has a weak point, it is the division of letters into three chapters, according to the occupation of the letter writer: "Farmer," "Arbeiter," and "Dienstbotinnen." The decision about which category applies to the letter writer often seems to have been made arbitrarily. However, there is one positive aspect to this division: excellent introductions precede each section and provide valuable information about the respective occupations.

The book should make captivating reading for scholars and lay people alike. Because of the extensive research, and the resulting thorough introductory material and documentation, the book succeeds in its presentation of letters as

socio-historical documents and represents a major addition to the literature in the field of new social history.

Northern Kentucky University

Nancy K. Jentsch

From Geilenkirchen to Acadia Parish: A History of the Germans of Roberts Cove, 1880-1987.

By Reinhard Kondert; Genealogical Materials by Fr. Charles Zaunbrecher; Foreword by Fr. Keith L. Vincent. Lafayette, LA: The Center for Louisiana Studies, University of Southwestern Louisiana. 1988. 146 pages.

When working in the area of German-Americana, one often tends to concentrate on Pennsylvania and the Middle West. This is understandable because of the extensive German settlements in these areas. Yet, one should also be cognizant of the many other German settlements founded essentially in the nineteenth and even twentieth centuries which reach from Egg Harbor, New Jersey to California. Areas which have often been neglected in studying the Germans in the New World have been New England and the South of the United States (with the possible exception of the German enclaves in Texas).

This recent study of a German settlement in southwestern Louisiana offers a refreshing new direction in research and one can only hope that scholars will continue to pursue materials in all regions of the United States. Kondert's book may well serve as a guide for those interested in working on the history of German settlements in all areas of the New World from the Atlantic to the Pacific.

The author traces the evolution of a German colony in southwestern Louisiana from its roots in Geilenkirchen and environs (northwest of Aachen) to the arrival in New Orleans and the final settlement in Roberts Cove, close to Rayne, Louisiana.

Kondert's monograph assesses the development of this settlement from its founding, approximately one hundred years ago, to the present. In five chapters he deals with the reasons for emigration, the development of economic and religious security, the evolution of the colony, the anti-German sentiment during World War I and its effect upon Germans in Louisiana, and the revival of ethnic consciousness today.

One might want to question several of the historical assumptions in this study, especially the views regarding the founding of the modern German nation under Bismarck and the phase of the *Kulturkampf*; Roberts Cove is essentially a Roman Catholic enclave. However, these views in the monograph in no way detract from the value of the work.

Although noted, perhaps more research should have been presented on the influence of the church and the school upon the colony with particular reference to the past and present status of the German language of the area. One particular disturbance is the constant use of the word "Germanic" which, to be sure, includes all countries speaking a Germanic tongue, Scandinavia, Germany, Austria, Switzerland, England, South Africa, etc. It may have been more prudent to employ the word "German."

Of outstanding value in this monograph is its augmentation through many photos of settlers and the extensive genealogy of most of the original families. One may only thank the author for such a definitive work which may well serve

as a guide for other scholars to pursue similar studies in their respective geographical areas.

Lehigh University

Alexander Waldenrath

Die wunderbare Neue Welt: German Books about America in the John Carter Brown Library, 1493 to 1840: Pilot Edition Covering the Years 1493 to 1618.
By Ilse E. Kramer. Providence, RI: The John Carter Brown Library. 1988. 229 pages.

The John Carter Brown Library is well known for its holdings of early German books relating to the history of the Americas. Indeed, Philip Motley Palmer in his *German Works on America, 1492-1800* (1952) noted that he had surveyed the holdings of twenty-one major libraries throughout the world and found that the largest number of books written in German in the pre-1800 period were to be found in the JCB Library. Unfortunately, in the past there was no catalog available for scholars around the world to access this valuable collection. The idea of preparing a list of the German Americana there goes back to 1970 when Duncan Smith began to compile a card index of this material for his own research, as well as that of others. His colleague and longtime SGAS member, Albert Schmitt, was equally convinced that the German Americana at the JCB Library should be compiled and published as a catalog, and it was mainly a result of his urging that the German Americana project was undertaken. The project itself was led by Ilse E. Kramer, chief of cataloguing at the JCB Library, who defined the goals and established the principles of the work, and undertook the major part of the individual book descriptions.

Die wunderbare Neue Welt represents a "pilot edition" in a limited edition of two hundred copies and, of course, is but a small part of the JCB Library's collection of German Americana. According to the preface, it was published for two reasons: first, to demonstrate to the donors the work which had been accomplished thus far (a number of contributions were necessary since such projects require outside funding); second, to invite "comments and constructive criticism that may enable us to perfect the work before its appearance in print complete to the year 1840." This special "pilot edition" was, therefore, intended for "knowledgeable scholars, including historians, bibliographers, librarians, and antiquarian book dealers" (vii).

The catalog defines German Americana as "touching on every contact between the German-speaking peoples and the New World as a whole, from the earliest days of exploration" (xi). German Americana in its unhyphenated form usually refers to exactly this, whereas German-Americana as a hyphenated term refers specifically to works dealing with the German element in the Americas. This point is well to keep in mind, since the former is more broadly defined, whereas the latter is quite focused (the reviewer has discussed this definition in more detail in his review of *Americana Germanica 1700-1800: Bibliographie deutscher Amerikaliteratur* [1976], by Horst Dippel, in *Lessing Yearbook* 12 [1980]: 264-66).

The pilot edition is the first fascicle in the projected multi-volume catalog and represents approximately one-fourth of JCB's German Americana (ca. 1,500 entries dating 1619-1840). Somewhat more than one-third of the works listed are in German. The catalog lists works by German authors in any language and works by non-German authors which were published in the German language. Also a small number of works by non-German authors in languages other than German, which were published in the German states were included. Places of

imprint "extend to Austria, Switzerland, and Poland; the Netherlands, Iceland, and the Scandinavian countries are excluded" (xv).

Delving into this catalog is to enter a veritable treasure-trove of materials. And it should be noted that with regard to the entries Kramer strove for a compromise between a short-title list and the detailed cataloging cards found in the library, but in general conformed to the rules utilized in US libraries (AACR2). Each entry contains a helpful annotation. For example, the first entry, a calendar for 1475-1513, Joannes Regiomontanus, *Kalendarium* (1474), notes that Columbus carried this edition with him on his fourth voyage to America. The first few pages contain exemplary descriptions of works in Latin and German by Christopher Columbus, Sebastian Brant, and others, while others contain woodcuts designed by Albrecht Dürer's teacher, Michael Wolgemut.

Especially valuable are the three indexes in the catalog. The first is for authors, titles, and subjects. The author and title indexing are of course useful, but the subject indexing reflects careful examination of the works and makes accessible these valuable and rare materials. Among the subjects listed are: Africa, Argentina, Astrology, Astronomy, Brazil, Cannibalism, Cosmography, Crusades, Germany, Gold, Greenland, Indians, etc. The value of this index for those doing research on the image of any aspect of America in German literature is readily apparent. A second index is "An Alphabetical Index of Printers and Their Geographic Location," which is of use to those researching the imprint of a particular press. The third index is "A Geographical Index of Printers and Booksellers and Their Publications." This is arranged by city so that one can, for example, locate Straßburg and beneath the name of this city find all the printers and booksellers and their publications.

Kramer's catalog represents without question a major bibliographical contribution to the study and research of early German Americana, about which Harold Jantz wrote for the *Arndt Festschrift* (1977) that this period "has never been thoroughly investigated" (75). This catalog opens the door to this material and is a step in the direction of further discoveries in the area of early German Americana.

University of Cincinnati

Don Heinrich Tolzmann

The Process of Immigration in German-American Literature from 1850 to 1900.
By Barbara Lang. *American Studies*, vol. 64. München: Fink. 1988. 249 pages.

In her introduction, Barbara Lang announces her intention to analyze German-American fiction in order to present us with new insights into (1) the writers' self-perception and ethnic self-definition, (2) the changes in their ethnic self-definition, and (3) the economic, social, and psychological experiences of German-speaking immigrants in their new environment. To accomplish this task, she investigates over one hundred primary works, mostly in German, by more than sixty authors. Her study comprises three major sections, an extensive bibliography, and an index to the names of the writers treated in the study. The bibliography lists primary sources, secondary sources, bibliographies and reference material, and magazines and newspapers.

Focusing on the historical context and circumstances behind the creation of these fictional works, Lang eschews considerations of literary merit. In addition to an informative discussion of hermeneutic problems, the first section ("Conceptual Framework") of her book surveys the state of research on German-American prose fiction and attempts to resolve the problem of defining the term

"German-American literature." In the main, Lang's arguments regarding the various definitions of "German-American literature" buttress her decision to divide the literary products discussed here into two classes, those in German and those in English. Sound evidence to support this approach is given in the second section ("Typology of the German-American Emigration Novel"). However, Lang's criticism of definitions of "German-American literature" by distinguished literary historians such as Jockers and Tolzmann does nothing to resolve the question of quantification.

We can certainly agree the author's decision to consider, for her purposes, the works of German-speaking immigrants in German and English, or, for that matter, in any language. But literary critics may choose their analyses for other purposes. The use of language is but one of their tools. In accomplishing their purposes, they are best left to their own devices.

Lang convincingly demonstrates that German-American fiction evolved in several stages between 1850 and 1900, rapidly moving from discord to harmony. Discernible is a substantial shift from preservationist to assimilationist themes by the 1870s.

In tracing the stream of works that reflect on the desire to preserve the cultural and social values of the German homeland, Lang calls our attention to the writings of Hermann Bokum, an author who has received only scant treatment by researchers. Whereas the German-American prose-fiction tradition is seen as beginning in 1850 with the publication of the anonymous novella *Die Geheimnisse von Philadelphia*, Lang finds that Bokum's earlier novel, *Never Despair: A Tale of Emigrants Founded on Fact* (1837), presents preservationist attitudes from the perspective of an alien, a theme that would predominate in the 1850s. His later works reflect the transition to assimilation characteristic of German-American prose writings after the Civil War. Lang's discovery of Bokum challenges future researchers to assay potential influences of his works on his contemporaries.

Her careful study suggests several other avenues for future investigators, e.g., the potential effect of the anonymous work *Mysteries of Philadelphia, or Scenes of Real Life in the Quaker City containing an Accurate History of this Great Moral World* (1844) on the anonymous novella *Die Geheimnisse von Philadelphia* (1850), and a comprehensive study of the early urban mystery novels by J. Frost (1836), Eugène Sue (1843) and others.

The impact of dislocation, of adjustment to different modes and manners of life, and of alienation represents a major theme in the works falling into the first period considered in this study. Lang finds further that during the 1860s the writers retreated from considerations of their ethnic group's political future in order to focus on the desirability of urban and rural German-American communities. Themes centering on German-American historical figures abound.

After the Civil War, the shift from preservationist to assimilationist themes is most striking, especially in the works of the forty-eighters. Turning their attention from specific political goals of Germans in Europe and the United States, they identify with the cause of the Union and socio-political issues involving the general American population. In the 1870s the writers turn from the call to preserve ethnicity to representations of the process of acculturation and the "subtle changes of perspective and values . . ." (221). During the same period, this "change of focus," she states, "was accompanied by a growing trend to use the English language, and to a growing extent, a general American rather than an ethnic audience was addressed." (221)

By the 1890s, German-American authors become less concerned with immigration and German ethnicity in America, preferring to treat social and political

issues common to Americans in general. She finds that the latter themes are generally developed in English-language works whereas the former remain subjects of historical novels in German.

Lang explains that authors chose to write their historical novels in German until the turn of the century because their purpose was to encourage the preservation of the cultural heritage of previous German-American generations and to instruct the present one on politically and socially effective behavior that might ensure the preservation of their ethnicity. She concludes that the historical novel was used as a vehicle of ethnic self-definition and unity more often than any of the other fictional forms.

In addition to the emigration novel, historical novel, and the urban mystery novel, Lang gives in-depth analyses of the novels of assimilation, social utopia, and social criticism. Works by Max Arlberg, Heinrich Börnstein, Karl Adolf Douai, Emil Klauprecht, Rudolf Leonhart, Nathan Mayer, Rudolf Puchner, Kathinka Sutro-Schücking, Georg Willrich, and Willibald Winkler also receive comprehensive treatment.

Aside from George F. Condoyannis's dissertation on German-American prose fiction (1953), Lang's study is the only work to consider a wide scope of German-American novelists. It is laden with observations and conclusions that open several new avenues of research. A second edition should eliminate the many typos and several occurrences of incorrect punctuation.

The Process of Immigration in German-American Literature from 1850 to 1900 belongs on the bookshelf of every serious investigator of German-American literature.

Baldwin-Wallace College

Robert E. Ward

Frankfurt on the Hudson: The German-Jewish Community of Washington Heights, 1933-1983: Its Structure and Culture.

By Steven M. Lowenstein. Detroit: Wayne State Univ. Pr. 1989.

Many studies of the exodus occasioned by Nazi rule in Germany focus either on prominent individuals or on the intellectual elite. The value of Steven Lowenstein's work is that he looks at a cross-section of "ordinary" people, German Jews from rural, traditional backgrounds who did not fit the stereotype of the highly assimilated, wealthy, elite Jew more closely tied to German culture than to Jewish tradition.

In adapting to America, these German-Jewish immigrants were hampered by a double adjustment. Having only recently adjusted to German culture, they now found themselves faced with the task of accommodating to American lifestyles. Moreover, the traits that helped them adjust to Germany oftentimes hampered their adjustment to America. In addition, they quickly realized that they were a minority within the predominantly Eastern European Jewish culture of the United States (19).

Lowenstein's basic thesis of the complexity of the acculturation process is hardly original. The strength of his work, however, lies in his exploration of the interplay between culture and identity, an interaction which began with the reason for migration. Unlike most immigrant groups, who came voluntarily for economic reasons, the German Jews fled to America to escape persecution (23). Their initial problems stemmed from the fact that they had adopted a great deal of German culture; they viewed themselves as German by nationality and Jewish by faith. German Jews thus found it difficult to conceive of a secular

Jewish culture (35). As a result, their image of what was "Jewish" contrasted with the dominant Eastern European Jewish culture of America. Furthermore, the German Jews retained a nostalgia for the good life they had led in pre-Hitlerian Germany, yet realized that they could never go back nor reconcile themselves to the society of which they had once been a part. In essence, they were unsure of how to handle their Germanness in a world where the Germans were their enemies (38).

Moreover, German Jews, desperate to prove their loyalty to America, rejected most things German, but clung to the German language and cultural values (52-54, 186-88). This seeming contradiction contributed to an isolation from the dominant Jewish culture in America. Native American Jews could not understand why the German-Jews clung to their "Germanness" and indeed doubted whether they were Jewish at all (35, 130, 199). For their part, German-Jews felt isolated from the American Jewish community because of language difficulties and unfamiliar customs. As a consequence of their need for familiar organizations, the German Jews established their own, which led to misunderstandings with the American Jewish community, many of whom regarded German-Jews as arrogant and aloof (100-3, 163-64).

Also contributing to the gulf between German-Jews and American Jews was the speed with which the immigrants were able to establish a bourgeois lifestyle, and the remarkable level of social mobility within the immigrant community. Ironically, many of their German traits, along with US entry into the war against Germany, helped ease the economic adjustment to a new life. German-Jews prospered along with the rest of America with the outbreak of World War II, while their German cultural emphasis on thrift aided in the swift establishment of a comfortable living standard (61-64).

Overall, the German Jews were spared many of the typical immigrant problems. Housing was decent, there was little unemployment, few problems of family breakdowns or criminality, and little poverty (99-100). This rapid economic success, though, generated resentment among other Jews, and caused problems within the community, since with prosperity many second-generation German-Jews left Washington Heights (97-98).

This break-up of the immigrant community, tensions between the immigrants and the "Americanized" second generation, demographic decline, and the steps taken by the Jewish community to reverse its decline parallel the experiences of other immigrant groups. Here, Lowenstein's account is solid but breaks little new ground.

What is interesting, however, is his description of the ways in which the German-Jewish community attempted to solve the lingering dichotomy between culture and identity. For example, Lowenstein points to the striking contrast between the way German-Jews used education to inculcate Jewish religious values, while avoiding any formal means to transmit German-Jewish culture (191). The switch to English thus resulted from a desire by religious leaders in the community to retain a connection with the younger generation (200). Since German-Jewish identity in Washington Heights was almost never thought of as analogous with the culture of Germany, community leaders realized that if this identity were to survive, it would have to do so in English (202).

Indeed, once in America, the German-Jews saw themselves as Jews rather than Germans. Many, in fact, even regarded German cultural traits to be Jewish (240-43). Obviously, this complex interplay between culture and identity was affected by the Holocaust, but Lowenstein argues that the Washington Heights Jews retained a Jewish identity brought from Germany, and were not merely "re-Judaized" by the Holocaust (246).

In America, this Jewish self-identity survived through a growing acceptance of pluralism and because the German-Jews were buffered by the presence of a large American Jewish community. Thus, the German Jews were able to preserve a sense of identity, and yet experience no feelings of alienation in America (249-251). Still, Lowenstein concludes, the German-Jewish community of Washington Heights is one whose days are numbered, with all signs pointing to a merging of the German-Jewish community into the larger American Jewish community (237).

In general, Lowenstein's book contains solid research, if sometimes inconsistent analysis. His conclusions are largely unexceptionable, although when dealing with the interaction of culture and identity, he seems unsure of himself, at times positing a separation of the two, while later claiming that no clear distinction existed between the German and Jewish elements. Admittedly, the interplay between culture and identity is an ambiguous and complex process. One only wishes that Lowenstein had provided more insight into that process, given his fascinating subject matter.

East Tennessee State University

Stephen G. Fritz

Die deutsche Amerika-Auswanderung des 19. Jahrhunderts in der zeitgenössischen fiktionalen Literatur.

By Juliane Mikoletzky. *Studien und Texte zur Sozialgeschichte der Literatur*, vol. 23. Tübingen: Niemeyer. 1988. 403 pages. DM 108.00.

In this impressive analysis of the role of emigration in the collective consciousness of nineteenth-century Germany, social historian Juliane Mikoletzky attempts to correct what she sees as "complementary blindspots" among historians and literary critics of "emigration literature." According to Mikoletzky, these "blindspots" are the combined result of flawed work by both historians and literary critics. Many historians have neglected a rich source of material in the popular literature of the day, a literature which often had emigration as a primary theme or plot device. Literary critics, on the other hand, all too often distort historical reality and tend sometimes to unsubstantiated generalizations in their versions of social history. By means of a detailed statistical analysis of the fictional "emigrants" in the literature under discussion here, Mikoletzky outlines the role of this literature in a society seeking to come to terms intellectually, socially, psychologically, and emotionally with the massive German emigration to the New World in the nineteenth century.

Mikoletzky chooses for her investigation the span between 1835 and 1905, the period of greatest emigration to the New World, and she focuses on the popular novels and romances of the day, the *Trivialliteratur* which followed the proven successful model supplied by Cooper's popular *Leather-Stocking Tales*. Authors such as Charles Sealsfield, Friedrich Gerstäcker, Ferdinand Kürnberger, Karl May, Balduin Möllhausen, Otto Rupp, and a wide range of other authors sought through this emigration literature to summarize and unify the growing body of information on emigration and the New World. Their body of work provides insights into the attempts to reconcile the often confusing and conflicting information about America, and to provide a coherent picture of emigration, its causes and effects within society, and the impact on the lives of the emigrants themselves.

Mikoletzky's study relies on an unusual approach which includes an extensive statistical analysis of the social structure of these fictional emigrants in

novels she consults. A large portion of this investigation is concerned with an examination of the characters which people these fictional works, including information on their occupation, age, social status, and the ultimate success or failure of their attempts at assimilation. In addition, the different phases and aspects of the emigration process are analyzed. This information, as well as a detailed biographical sketch of the authors, is compiled in a number of tables in the appendix and serves as the basis for the comparisons of historical data with its fictional counterpart.

Two important phases in German emigration literature emerge from this study. Those works appearing before 1860 contained a wealth of practical and technical detail, indicating a relatively fluid boundary between fictional and non-fictional works as sources of information for would-be emigrants. These earlier works thus served an important educational function and often reflected the personal experience of many of the earlier authors who had either emigrated themselves or who possessed extensive experience as travelers in America. Later novels exhibited a decline in emigration itself as a major plot device or theme in favor of its role as a background setting for more exotic adventures. Technical information in these works gives way to more entertainment-oriented concerns.

In her blend of historical analysis and literary criticism, Mikoletzky theorizes that the changes she has uncovered can be traced to the evolving role which this literature played at different times. With the increased communication between America and Europe after 1840, there came about a gradual narrowing of the psychological distance between the New World and Germany, and the prospect of a new life in the West, however illusory, served an important purpose for Germans as well as for Americans. As the physical aspects of emigration became more regulated and controlled, and as emigration itself came to be viewed as less exotic and more accepted as a normal aspect of German society, less technical and detailed information in fictional works was necessary. As a result, fiction from the later period after 1860 played a somewhat different, but nevertheless significant, role. Mikoletzky concludes that this literature of emigration functioned as "psychological compensation" for those who did not, or could not, emigrate, serving as a means toward understanding and adapting to the massive social shifts within that society.

If fault is to be found with this study, it lies in the introduction, where Mikoletzky posits an unnecessarily rigid methodological distinction between the historian and the literary critic. One needs only to refer to the excellent historical investigations of Robert Darnton in *The Great Cat Massacre and Other Episodes in French Cultural History* (New York, 1984) to see the valuable insights afforded a careful historian by literary sources. In addition, she seems somewhat defensive about the use of *Trivialliteratur* as source material. David Reynolds's recent book *Beneath the American Renaissance: The Subversive Imagination in the Age of Emerson and Melville* (New York, 1988) provides the model here. In that work, Reynolds demonstrates quite convincingly the literary and historical value afforded by considering the entire continuum of literary production from mass-produced, popular literature to the more carefully crafted elite literature.

Nevertheless, Mikoletzky's study reveals the wealth of historical information which can be gleaned from a careful consultation of works of fiction in conjunction with an examination of the circumstances surrounding both the authors and the production of the works themselves. The author provides a thorough analysis of these German writers and their fiction and her extensive bibliography provides access to a great range of material. It would be hoped that quality studies of this nature will encourage further such interdisciplinary works

which can seek to eliminate the "blindspots" in our understanding of the complex interplay between literature and history.

Bowling Green State University

Thomas S. Edwards

Frauen schreiben im Exil: Zum Werk der nach Amerika emigrierten Lyrikerinnen Margarete Kollisch, Ilse Blumenthal-Weiss, Vera Lachmann.

By Gert Niers. *Judentum und Umwelt*, vol. 23. Frankfurt, Bern, New York, Paris: Lang. 1988. 209 pages. SF 47.00.

In my review of Helmut Pfanner's admirable monograph *Exiles in New York*¹ I advocated further publications of exile literature written in the United States and of additional, equally outstanding appreciations of them. Gert Niers's study fulfills both needs. In its main body, and in the annotations and appendices, he provides an informed, carefully selected "sampler" of the poetry of Kollisch, Blumenthal-Weiss, and Lachmann, and, in the sections devoted to each of them, he supplies authoritative explications and motif analyses of their oeuvres. And, by concentrating on three women writers, he also helps redress the balance, all too often tipped by past scholarship in favor of male exiles, through sub-chapters informed by feminist criticism.

In his preface Niers spells out the goals of his study: he wishes to investigate how and to what extent the experiences of Jewishness, persecution, exile and Holocaust had suffused and taken creative shape in the poetry of these writers. How did they cope with the fact, he asks, that they were still dependent upon the German language, the tongue of the persecutors? And how did the lives and works of these women exiles differ from those of their male counterparts?

Niers avoids premature judgments. He begins with a biography *raisonnée*, then divides the work of each one of the writers he has chosen along thematic lines—to be sure, a highly subjective, but greatly useful division—and then proceeds to analyze the lyrics within each thematic category. Then, and only then, does he cautiously and sensitively draw his conclusions—first in anticipatory fashion in his so-called "*Zwischenbilanzen*" and then in a terse summation.

Margarete Kollisch succeeded, despite a very late return to writing (she earned her living in New York for twenty-five years as a physical therapist and a private language teacher) "to attain her personal best under the given circumstances" (57). With the apparently inadequate tool of a highly traditional language she mastered not only time-honored motifs such as retrospectives of an idealized childhood or "playing" (in the Schillerian sense) with dreams and visions, but also her uprootedness from her old homeland and her rootlessness in her new surroundings, her most personal dilemmas, while, at the same time, being "receptive to the distress and oppression of other women" (57).

Ilse Blumenthal-Weiss, whom I knew personally for many years, always represented to me an existentially pessimistic poet wresting elegaic poetry from the nether world of the death camps. It is one of the foremost merits of the present monograph that its author gets beyond the perfunctory bow to Blumenthal-Weiss's courageous act of tearing at the sutures of her wounds while composing poetry about her losses. Niers recognizes that her poems are both dirges as well as affirmations of life, expressions of suffering and of strength, of memory of the Holocaust and of a warning against its repetition, anywhere, anytime. Niers also finds, quite convincingly, that these poems are, despite their occasional despair, a declaration of solidarity with Judaism, Jewish

history, and Jewish fate. Her poetic language, traditional when intended as a counterweight to Nazi jargon, and modern in her later, postwar volumes, evokes (to my mind) her major subject, the Holocaust, even when she temporarily addresses herself to other themes, such as the alien world of her New York surroundings or, as in one of her (rare) love lyrics, the emotions of two lovers.

Of the three exemplary poets discussed by Niers the Berlin-born Vera Lachmann ventured upon more and more varied thematic territories than her two contemporaries. Her Jewish world is juxtaposed against the world of Greek antiquity, "its mythology and literature, its ideal of *Humanität* and its image of human kind . . . its inter-human relations, especially as between women . . ." (171). And even these two, frequently antipodal spheres are occasionally enlarged by a sympathetic side-glance at the Christian world and the remembered charm of its holidays. While Lachmann preponderantly expressed herself through her nature poetry, often set in her favorite spots in rural North Carolina, she also invokes—by an isolated poem, a verse, or a single metaphor—the Manhattan landscape. More so than Kollisch and Blumenthal-Weiss she explored feminist themes, without, however, seeking a formal contact to the American women's movement—perhaps out of an exile-induced feeling of isolation. Finally she did address, beyond the horrors of the past, contemporary outrages: the assassination of John F. Kennedy and the inhumanity of the war in Vietnam.

In his conclusion Niers emphasizes once more the individual strengths—he recognizes few weaknesses—of the three poets. He warns against the interpretative error of equating their traditional language and literary forms (e.g., the sonnet) with epigonalism. And he finds amongst his subjects a certain homogeneity beyond their differences: their conscious clinging to older forms and thought-patterns as strongholds against Nazism, their reaffirmation of Jewish values amidst the Holocaust, and their advocacy of a feminine perspective in a war-torn world.

In this sensitively written book—obviously the work of both a scholar and a poet in his own right—the journey is as rewarding as the ultimate conclusion. Niers explicates, most satisfactorily, content, symbolism, and autobiographical or historical allusions in various poems. When he urges, in the last paragraph of his study, a rediscovery of the works of these three exile poets, he could have added—though of course he did not—that his own book is a first and important way station towards such a rediscovery.

Wayne State University

Guy Stern

Note

¹ Detroit: Wayne State University Press, 1983. For my review of Pfanner's book see "Exile on the Hudson," *The Simon Wiesenthal Annual* 3 (1986): 357–61.

Deutsch als Muttersprache in den Vereinigten Staaten, Teil III: German Americans: Die sprachliche Assimilation der Deutschen in Wisconsin.

Von Christa Schwartzkopff. *Deutsche Sprache in Europa und Übersee*, Bd. 12. Stuttgart: Steiner Verlag Wiesbaden. 1987. ix + 446 Seiten. DM 80.00.

Die sprachliche Assimilation der Deutschen in Wisconsin ist der dritte Teil, der Deutsch als Muttersprache in den USA behandelt, und Band zwölf der Reihe "Deutsche Sprache in Europa und Übersee", die im Auftrag des Instituts für

deutsche Sprache in Mannheim und des Goethe-Instituts in München herausgegeben wird. Die vorhergehenden zwei Teile¹ behandeln regionale Fragen und versuchen, die sprachliche Situation von einzelnen US Staaten abzudecken, wobei dieser Band sich mit Detailstudien im Staate Wisconsin beschäftigt.

Als Ziel der Arbeit steckte sich die Verfasserin, den Prozeß der Assimilierung der deutschen Sprache in Wisconsin detailgetreu zu rekonstruieren und die Bedingungen, die dazu führten, eingehend zu untersuchen. Sie wollte vorwiegend über die Entwicklung des Deutschen in kleineren Städten neue Tatsachen aufdecken, die ggf. auch als exemplarisch für die Sprachumstellung in den USA angesehen werden könnten.

Als theoretische Ausgangsgrundlage diente Schwartzkopff die historische und linguistische Literatur, die sich mit der Siedlungsgeschichte der US-Einwanderer und ihrer Sprache befaßt. Sie setzte sich hauptsächlich mit den Arbeiten von Eichhoff, Enninger, Faust, Fishman, Haugen, Kloss, Levi, Marx, Nesbit, Seifert, Strobel, Weinreich und Wittke auseinander. Auf der theoretisch erarbeiteten Basis stellte sie dann ihre Hypothesen auf, die der empirischen Untersuchung als Leitfaden dienten und die Widersprüche in der Forschungsliteratur korrigieren sollten.

In ihrer empirischen Untersuchung stützte sich Schwartzkopff einerseits auf die lokalen Geschichtsdokumente, andererseits auf die persönliche Befragung anhand eines Fragekatalogs. Bei der Überprüfung des geschichtlichen Materials richtete sie ihr Augenmerk insbesondere auf die Siedlungsgeschichte sowie den Gebrauch der deutschen Sprache im Öffentlichkeitsbereich. Die Untersuchung im privaten Bereich diente hauptsächlich dem Spracherwerb, Sprachgebrauch und Sprachwechsel der Gewährsleute.

Das Untersuchungsgebiet erstreckt sich auf die Umgebung der Landeshauptstadt Madison mit den Ortschaften Sauk City (3000 Einwohner), Sheboygan (50000 Einwohner) und Wausau (32000 Einwohner). Zeitlich umfaßt die Arbeit im wesentlichen den Zeitraum von 1850 (Volkszählungsliste des "Census Bureau of the United States") bis zum Ende der zwanziger Jahre dieses Jahrhunderts. Die Verfasserin wählte diese Zeitspanne, da sie annahm, daß sich das "deutschstämmige Element" von 1900 bis 1920 in einer "labilen Phase", d.h. in einer kritischen Periode in Bezug auf Erhalt oder Aufgabe der deutschen Sprache und Kultur befand. Als Informanten dienten ihr deshalb Deutsch-amerikaner, die in der zweiten oder dritten Generation mütterlicher- und väterlicherseits von deutschen Einwanderern abstammten und zwischen 1900 und 1917 geboren wurden.

Die Arbeit ist straff und übersichtlich gegliedert. Dem Aufbau nach besteht sie aus drei Teilen: Im ersten Teil wird die theoretische Grundlage anhand der Forschungsliteratur geschaffen. Der zweite Teil befaßt sich mit den Forschungen im Untersuchungsgebiet selbst, und im dritten werden die Ergebnisse festgelegt und es wird ein Modell für künftige Untersuchungen von Assimilationsvorgängen vorgeschlagen. Das erarbeitete Material ist mit Karten, Tabellen und statistischen Angaben versehen. Ein Vorwort mit Einleitung geht der Untersuchung voraus und ein ausführliches Literaturverzeichnis schließt die Arbeit mit vier Faltpfänen als Anhang ab.

Wie bereits erwähnt, setzt Schwartzkopff als Ausgangsbasis ihrer Untersuchung Hypothesen voraus, die sie dann im Laufe ihrer Forschungen an Ort und Stelle zu beweisen versucht. Sie kommt dann auch zu dem bereits in ihrer Einleitung bestätigten Ergebnis:

Auch die Nachfahren deutschsprachiger Einwanderer . . . haben—bis auf wenige Ausnahmen—ihre ethnischen Besonderheiten und ihre Sprache aufgegeben und sich der amerikanischen "mainstream society"

angepaßt. Heute werden Varianten des Deutschen im Alltag nur noch von durch ihre Religion isoliert lebenden Sektenmitgliedern (z.B. den Amischen, Hutteriten, zum Teil von Amana-Leuten) und von relativ kleinen Gruppen Deutschstämmiger in Pennsylvania und Texas verwendet. In den anderen Gebieten der Vereinigten Staaten befindet sich das Deutsche als Immigrantensprache im Stadium des "language death", d.h., einige Sprecher kennen die Sprache noch, sie wird aber nicht mehr zur Unterhaltung benutzt. (1-2)

Zur Untermauerung der vorhergehenden Feststellungen führt die Verfasserin in Hinsicht auf das Aufgeben der deutschen Sprache für ihr Untersuchungsgebiet folgende Ergebnisse an:

Privater Bereich:

Sauk City zwischen 1916-1935
Sheboygen zwischen 1910-1930
Wassau seit 1915

Öffentlicher Bereich:

zwischen 1920-1930
vor dem 1. Weltkrieg
vor dem 1. Weltkrieg

Es besteht wohl kein Zweifel, daß ein Rückgang im deutschen Sprachgebrauch seit dem Ersten Weltkrieg, durch den Zweiten Weltkrieg und seine Folgen noch verstärkt, nicht nur in Wisconsin, sondern in den ganzen Vereinigten Staaten zu verzeichnen ist. Diese Tatsache darf jedoch nicht zu dem Trugschluß führen—wie auch Joshua A. Fishman feststellt—, daß die deutsche Sprache bereits tot oder am Aussterben sei.² Nach Fishman gibt es ein regeres Leben auf dem deutschen Sprachgebiet, als bisher angenommen wurde. Er gibt jedoch zu, daß die dritte Immigrantengeneration nicht mehr genug Deutsch spricht, um die Kultur ihrer Vorfahren auszudrücken, und greift deshalb auf das Englische zurück. In seiner Tabelle "Rank Order of Survival Potential of Languages as of 1980 according to Criterion 3" führt Fishman Deutsch an dritter Stelle an und stellt fest "... the likelihood that the German language will still play a role here when the quadricentennial of German immigration to the United States is being celebrated is excellent indeed" (267).

Ein weiteres Ziel von Schwartzkopffs Forschungen war, die Lücken in der Literatur der Sprachkontaktforschung zu füllen. Nach ihrer Ansicht geben Weinreichs, Enningers und Gilles'/Bourhis'/Taylors Modelle keine genauen Erklärungen für Assimilationsvorgänge bei Minderheitssprachen. Auf Grund der Untersuchungsergebnisse stellt sie ein Modell vor, "das—in abstrakter Form—die Möglichkeiten der Sprachentwicklung der Immigranten in den USA darstellt" (420). Die Verfasserin betont insbesondere die Abhängigkeit der einzelnen Faktoren voneinander. Als absolute Faktoren des Sprachverhaltens gelten Konzentration, späte Besiedlung sowie Isolierung, und also relative Faktoren Kindheitssprache, Sprache der Eltern—Deutschunterricht, Kirchensprache—Bildungsstand, Vereine, Presse sowie Einstellung. Geschichtliche Ereignisse werden im Modell jedoch nicht berücksichtigt. So wird z.B. der Einfluß des Ersten Weltkrieges auf das Sprachverhalten, im Gegensatz zu Auffassungen von anderen Forschern, als eindeutig relativ, d.h. abhängig von der Stufe der Assimilation, angesehen.

Schwartzkopffs Arbeit gibt einen aufschlußreichen Einblick in das Gebiet des Deutschen in fremdsprachlicher Umgebung und liefert neue Einsichten in den Vorgang der Assimilation. Die Untersuchung ist sowohl Germanisten also auch Historikern aufs höchste zu empfehlen. Es ist zu hoffen und zu wünschen, daß weitere Bände über die deutsche Sprache in den Vereinigten Staaten folgen. Den Herausgebern soll an dieser Stelle gedankt werden.

Anmerkungen

¹ *Deutsch als Muttersprache in den Vereinigten Staaten, Teil I: Der Mittelwesten*, hg. Leopold Auburger, Heinz Kloss, Heinz Rupp; *Deutsche Sprache in Europa und Übersee*, Bd. 4. (Wiesbaden: Franz Steiner Verlag, 1979). *Deutsch als Muttersprache in den Vereinigten Staaten, Teil II: Regionale und Funktionale Aspekte*, hg. Heinz Kloss, *Deutsche Sprache in Europa und Übersee*, Bd. 10 (Stuttgart: Franz Steiner Verlag Wiesbaden, 1985).

² Joshua A. Fishman, "Demographic and Institutional Indicators of German Language Maintenance in the United States, 1960-1980," in *Amerika and the Germans: An Assessment of a Three-Hundred-Year History*, ed. Frank Trommler and Joseph McVeigh (Philadelphia: University of Pennsylvania Press, 1985), 1:251-69.

The Beachy Amish Mennonite Fellowship Churches.

By Elmer S. Yoder. Hartville, OH: *Diakonia Ministries*. 1987. 444 pages.

In *The Beachy Amish Mennonite Fellowship Churches*, Elmer S. Yoder, a Beachy Amish minister, explores the history, organization, and community life of the Beachy Amish. The author's ability to point out the most minute and subtle differences among Beachy congregations, and between them and the Mennonites and Old Order Amish, makes this work a valuable resource to the student of Amish life, who will appreciate Yoder's accounts of Beachy Amish fears of consolidation and organized mission work, the Beachy ministry, and the Beachy attitude towards education and change. Perhaps most valuable is that, much of the time, the author seems to be writing for a Beachy Amish audience. Whether consciously or not, Yoder has approached this work as a minister explaining to his flock what they are all about. Thus, the reader truly gets the inside story.

It is not, however, an easy story to read, for much of it is written conversationally, with all the false starts, grammatical inconsistencies, and stylistic shifts of a long oral narrative. The book would have profited from more editing. There are some sections that require careful study to understand, and others that introduce events and ideas that are never fully explained. In many cases the author presents only detail, without going further to provide either the context or the analysis that make a collection of facts useful. In his discussion of the early Anabaptist movement, for example, Yoder mentions that the Philips brothers, Obbe and Dirk, initially attracted to the teachings and visions of the Melchiorites, were quickly disillusioned with them (33). The questions, who the Melchiorites were and what they prophesied, are unexplained. The passage contributes nothing to the reader's understanding of the Obbenites, "forerunners of the Mennonites," nor can it help the reader to understand in what way, as Yoder goes on to claim, Menno Simons was influenced by Obbe Philips's views on the ban (35).

The recounting of events leading to the Old Order Amish/Beachy schism is more confusing, for not only is the same historical period covered twice, in chapter 5, which gives an account of the *Meidung* controversy, and chapter 6, which relates the emergence and growth of the Beachy church, but different events are included in each telling. Furthermore, since Yoder pays little attention to social forces affecting the Amish churches in America, the reader has no way of understanding why certain events occurred or were of such importance. For example, Yoder traces the rise of the Beachy movement to "*Meidung* matters emerging in the 1890's [sic]" yet fails to explain why *Streng Meidung* was introduced in Somerset County, Pennsylvania, thereby leaving the reader without a context in which to understand the ensuing struggle. His failure to

mention the date on which Moses and Lena Hartz were placed under the ban or to explain why the transfer of the John D. Yoders from Pennsylvania to the Maryland church was such a "fire spitter" (115, 119) do not help to clarify the narrative. These lapses are bound to annoy those with a knowledge of Anabaptist history; they may render the history incomprehensible to neophytes.

Yoder's account of the current status of the Beachy churches suffers from his failure to analyze the facts. In his profile of congregations generally associated with the Beachy fellowship, he notes, for example, that the Fairhaven A. M. Church in Ontario was established by families from the Mornington A. M. Church after "differences developed pertaining to conduct and practices and 'the purity of the communion table'" (369). Lacking explanation of these differences, one can only wonder which church was, or is, less pure. Similarly, Yoder points out that the mention in *Raber's Almanac* of the Canaan Fellowship in Indiana with Herman Graber and Alvin E. Yoder as ministers, "is one of several inaccuracies in Raber's listing of Beachy churches" (324), leaving the reader to ponder whether the congregation has different ministers than named or whether Canaan Fellowship is something other than Beachy. Yoder offers a list of Beachy ministers that gives the names of first wives only, although it is apparent from the brief biographies he provides for a few that there were second marriages. Finally, the purpose of "the personal note" at the conclusion of chapter 10 is unclear; this collection of unrelated anecdotes, including one about Jimmy Carter and his impressions of the Mennonites, appears to add little to the reader's general knowledge of the Beachy Amish.

Yoder does provide the reader with a wealth of information about Beachy missionary activities, publications, youth fellowship activities, and a host of other church enterprises. What emerges is a good, general description of an average Beachy congregation. There is, however, no in-depth exploration of the differences between the Beachy churches. Why do some conduct revival meetings and sponsor summer Bible schools whereas others do not? What accounts for the willingness of some churches to send many of their young people to high school and the refusal of others to send any? How, the reader is left to wonder, can congregations with such different views remain in communion? Ultimately, it is difficult for the reader to understand what is truly Beachy and what is not. Indeed, an acquaintance who is a member of one of the congregations described by Yoder as Beachy Amish claims that the congregation is, in fact, Mennonite.

Given the large shortcomings of this book, it may seem unnecessary to point out the small ones, but the text is marred by numerous grammatical errors, irrelevant details, and stylistic inconsistencies. Tenses do not always agree, and pronoun reference is often unclear (e.g., 70, 130, 140). The author's use of German, written in a non-standard dialect form with no English gloss (122), suggests again that he is writing for an Amish or Mennonite audience, but it will be confusing to the reader who is unfamiliar with Pennsylvania German. Yoder's habit of naming some sources and not others is disconcerting and, at times, confusing.

This is, without a doubt, a difficult book to read. Nevertheless, for all its failings, it is a valuable resource, offering a wealth of information the outsider cannot easily come by. One must be prepared, however, to fill in the blanks and draw one's own conclusions.

On the 10th of March 1861, the first of the
series of lectures on the history of the
United States was given by Mr. J. W. Alden,
of the University of Michigan. The lecture
was attended by a large number of students,
and was highly successful. The lecturer
discussed the early history of the country,
from the first settlement to the present
time. He gave a full and interesting
account of the various events which
have shaped the history of the United
States, and of the progress of the
country since its independence. The
lecture was well received, and the
students were highly interested in the
subject.