

Book Reviews

Edited by Marc Pierce

History

“We Shall Overcome”: Die DDR und die amerikanische Bürgerrechtsbewegung.

By Maria Schubert. Ferdinand Schöningh, 2018. 443 pp. 89€.

Schubert’s nuanced study of the GDR’s response to the US civil rights movement will interest students of recent American and German history, African-American studies, and German-American relations. The author defines her subject as the “long Civil Rights movement” extending past the 1950s and 60s and including the Black Power movement. Thus, she includes W.E.B. Du bois and Paul & Eslanda Robeson at the early end and Angela Davis at the later one, with Martin Luther King, Ralph Abernathy, and various secondary figures in between, all of whom visited the GDR at some point. She examines the relationship of the GDR to these figures against the backdrop of the Cold War, Third World liberation movements, the Vietnam War, and international ecumenical initiatives. The reader learns how the American Civil Rights figures became popular heroes, sometimes the subjects of literary works, radio broadcasts and films, and school materials.

The GDR celebrated visiting African-American activists as representatives of “the other America” i.e., as members of an oppressed class poised to become leaders in the global struggle against racist, capitalist imperialism. In fêting such visitors from the West, the SED sought to instrumentalize them for its own purposes in a black-white moral propaganda universe. Until Willi Brandt’s *Ostpolitik* it hoped that these US citizens would pressure their government into recognizing the East German state. The African-Americans, for

their part, came to the GDR from widely varying backgrounds and with different goals. Angela Davis, like Du Bois before her, had long-standing ties to German culture; Communist sympathies also drove her and the Robesons to the GDR. Others, like King and members of the Southern Christian Leadership Council, sought contact with fellow Christians in the Eastern Bloc. Like all prominent foreign visitors, the civil rights leaders were carefully chaperoned and their meetings and public appearances rigidly orchestrated. Church figures like Abernathy were exposed only to reliable loyalists in the East German Church, including many working for the Stasi, never to dissenters.

As one might expect from its title, a significant portion (15%) of the study examines the music of the civil rights movement as it was received in East Germany. Here Schubert considers spirituals, introduced to Germany already in the late nineteenth century by the Fisk Jubilee Singers, as well as other “freedom songs” adapted from spirituals, hymns, and gospel songs. Paul Robeson’s East Berlin concert in 1960 and subsequent lecture on the African roots of African-American music helped generate interest in this music. Jazz initially posed a dilemma for East German officials, uncertain whether to characterize it as the folk music of the urban black proletariat or a commercial product of decadent capitalism. The book sketches out the SED’s eventual embrace of jazz and blues—the permitting of (heavily surveilled) jazz clubs and performances—along with spirituals and freedom songs as valuable tools in the class struggle. Robeson in several visits to the GDR contributed to the development of the country’s *Singbewegung* involving hootenannies (using the English word), often planned by a small, closely-connected group of American and Canadian expatriates, where the audience could join in to sing the songs of the civil rights movement. Schubert points out that commentary on this music often reflected older clichés about black culture, celebrating it as primitive, spontaneous, and emotional. As late as 1969 a regional church newsletter even criticized the music using the Nazi term “artfremd.” In addition to examining the officially countenanced reception of African-American music in the GDR, Schubert provides new information about its reception among non-conformists. She cites, for example, unmistakable oppositional sentiments in a dissident Saxon pastor’s free translation of the spiritual “Freedom After a While” that includes the forbidden word “Mauer.”

A chapter on Martin Luther King’s brief foray into East Berlin in September 1964, during a two day visit to West Berlin follows the sections on music. King had become well-known in the GDR through coverage of the Birmingham campaign and the march on Selma on both East German radio and the American Forces Network. His sermon in the Marienkirche—nearly identical to the one he gave in West Berlin during the same visit—inspired later East German church leaders in the 1980s, who saw his movement as a

model for effective protest. Schubert, however, also recounts King's posthumous stature with the SED, which lionized him as a spokesman for international peace, the oft-touted goal of global Communism; as late as 1989 the GDR held a two-day celebration of King's life, during which a technical high school in Berlin-Mahrszahn and a children's hospital in Friedrichshain were named for him. Whereas King himself had only fleeting first-hand experience with the GDR and never made any public statements about the country, his successor as head of the SCLC Ralph Abernathy, spent considerably more time there on several visits, including family vacations in the mid 1970s; in a 1971 visit he lauded its successful overcoming of Nazism and racism and the peaceable unity of church and state. His castigation of US policy in Vietnam, toward the apartheid regime in South Africa, toward the imprisonment of Angela Davis, and his claim to prefer East Berlin to West Berlin aroused the ire of the West both in Germany and at home. Schubert handles Abernathy's enthusiasm for the GDR judiciously, pointing out his negative experiences with racism in the US, the FBI's pursuit of the SCLC, his alignment with many other Americans in the anti-war movement, and his isolation from voices within the GDR that could have pointed out human rights abuses and coercive policies toward non-conforming elements in the church and elsewhere. She emphasizes his primarily ecumenical focus on breaking down barriers in the world Christian community rather than on zeroing in on specific qualities of East Germany.

The emergence of the Black Power movement shifted attention away from the SCLC and toward figures like Huey Newton and Angela Davis, the latter forming the subject of the book's penultimate chapter. The American Communist, with her youth, femininity, style and also her fluency in German (she had studied in Frankfurt with Adorno and Habermas from 1965 to 1967), achieved rock star status in the GDR, especially among young people. The "Free Angela Davis" movement after her imprisonment acquired great momentum, as petitions of protest and letters to her became, in Schubert's words, "eine Art Volkssport," but also a test of loyalty to the state; in school classes it did not much matter what or how much you wrote, but rather that you participated. Her acquittal then gave the country a sense of having achieved success against the powerful class enemy. In 1972 and 1973 Davis traveled to the GDR, where, in addition to becoming the third American civil rights icon, after W.E.B. Du Bois and Paul Robeson, to receive an honorary doctorate, she won passionate acclaim among the youth. Schubert points out that, above and beyond the state-orchestrated hero cult around Davis the Communist activist, young GDR citizens embraced Davis as the embodiment of Western youth culture of the day. More than with the other civil rights figures, though, some GDR citizens grew weary of the extreme hype

around Davis; church leaders who had venerated King and Abernathy for their message of Christian passive resistance took issue with the Black Power declaration of violence as a means to political ends. Still others, distressed over the incarceration of non-conformists in the GDR, bridled at the massive state-engineered solidarity initiative during Davis' imprisonment. Davis, like Paul Robeson and Ralph Abernathy before her, obligingly praised the GDR for having successfully overcome the Nazi legacy of racism. Schubert suggests that the injustice and vilification that all these American activists experienced in their own country made them question all US statements about the Socialist states and wish to see life behind the Iron Curtain with their own eyes. They were not in a position to recognize their experience of the GDR as reflecting anything other than what the SED wanted them to see: a society defined by gender equality, freedom from racism and extreme economic disparities, and by sympathy to African liberation struggles.

Beside functioning as representatives of "the other America," these Civil Rights leaders also exerted fascination for East Germans simply by coming from the land that exemplified openness and freedom, a "Sehnsuchtsort" for a people confined in a small country. At the same time Schubert does not hesitate to point out that the exoticism that both East and West Germans saw in African-Americans often bore the marks of racist stereotypes. The fifteen-page epilogue, "When the Walls Came Tumbling Down," ties the study's many themes together from a post-Cold War perspective.

As is to be expected from a German dissertation, the book is heavily footnoted and contains a rich bibliography that includes archival sources and interviews but no index. Despite some annoying repetition from one chapter to the next, the book is written in a clear, readable style and makes a fine contribution to the history of the Civil Rights movement in an international context and to the history of German-American relations.

Franklin & Marshall College

Cecile Cazort Zorach

Abraham Lincoln and Karl Marx in Dialogue.

By Allan Kulikoff. Dialogues in History. New York: Oxford University Press, 2018. 136 pp. \$18.95.

The idea of comparing the thought of Lincoln with that of Marx sounds promising. The two men were only nine years apart in age. Each spent a major portion of his life trying to benefit the most down-trodden group within his society—in Lincoln's case, American slaves, in Marx' case, workers in the re-

cently created factories of western Europe. Kulikoff does not give us a lengthy essay comparing and contrasting the essential tenants underlying the thought and worldview of each. Rather, the author provides excerpts from the writings and speeches of each man where such writings pertain to the same or closely related topics. Lincoln seldom addressed the condition of the industrial working class either in America or in Europe. Marx, on the other hand, did often describe and interpret events in the United States in the 1850s, 60s, and 70s for newspapers in Europe and America. Thus, the documents excerpted here deal chiefly with slavery in the territories, secession, the Civil War, and the emancipation of America's slaves. The book seems designed not so much to explain the assumptions underlying the thought of either Lincoln or Marx but to make primary documents concerning the Civil War Era accessible to collegiate students of American history.

Readers may be surprised to learn that Marx, who never left Europe, understood so much about the United States. He understood, long before most Europeans and many Americans, that Lincoln was working methodically and carefully toward the destruction of slavery. As most of the documents concern the central issues of Lincoln's political career, readers learn more about Lincoln than about Marx.

Marx always saw the destruction of slavery in North America as a necessary step in advancing the world historical class struggle. Lincoln worried little about the fate of industrial wage workers. He does not seem to have foreseen a time when industrial workers could not easily go to the frontier and become their own bosses by building a farm on unoccupied public land. Marx realized that open land on the North American frontier would be taken up within a few decades, after which the owners of capital would dictate to others. Here, and in a few other cases, Marx seems to have been the more acute and penetrating observer of the North American scene. But it should scarcely surprise readers that a western European, well educated in the philosophy of Hegel, would have a broader and longer view than would a self-educated American frontier lawyer, despite the latter's unwavering devotion to a political ideal and a superb ability to craft the English language.

Fort Smith, Arkansas

Robert W. Frizzell

Pandora's Box: A History of the First World War.

By Jörn Leonhard. Translated by Patrick Camiller. Cambridge, Mass. and London; Belknap Press of Harvard University Press. 2018, 1087 pp. \$ 39.95.

The author of the book reviewed here is Professor of European History at the University of Freiburg, and has written about wars and their meanings in modern Europe. The work under review is a large undertaking—900 pages of text with a bibliography of some 1,800 items in German, English, French, and Italian. But do not suppose that Leonhard's account is largely focused on the Western Front. One of this book's many strengths is its attention to events in the Far East, within the decaying Ottoman Empire, and in Eastern and Southeastern Europe. A great variety of information appears in these 900 pages. To know how many Boers died in British concentration camps in South Africa, or that the Ottomans invited artists to Gallipoli to inform their people about the invasion, or what important changes were made by the Emperor Karl in Vienna after the death of Franz-Josef, or the part played by the First World War in creating social tensions that persist in Greece to this day, read this book carefully.

Leonhard does not always present a conservative German point of view. He is judicious and subtle on the subject of German war guilt. He scarcely alludes to the starvation of German children resulting from the continuance of the Allied blockade of German ports in the winter after the Armistice. He views the pre-war system of European diplomatic alliances as too ambiguous rather than too rigid. He believes that the German decision-making apparatus was so fragmented that no decision was foreordained.

Leonhard gives the reader little purely military history or detailed descriptions of battles and combat. He has a great deal to say about how the constant flow of events modified the outlook of people and their leaders in different countries at different times. Some of this must be supposition. Although sophisticated readers will be compelled to respect the author's degree of knowledge, thorough research, and judgement, disagreement with his conclusions is possible. The reviewer was startled to read that Germany had no rigid plan for war in 1914 (55). Moreover, historians can agree with Leonhard that France in the 1930s put too many resources into building the Maginot Line, but France did not simply "reject" the tank and other military modernizations (869). The reader may also ask if the Prussian reforms after 1806 were really put in place in order to avoid "a French-style Revolution" (5), or if they were made to strengthen a Prussian state surrounded by military opponents.

The book's maps are a strength, but the reviewer would have liked a map of the Balkan Front in 1918.

This work is recommended with considerable confidence and enthusiasm to anyone who teaches World War I or has a special interest therein.

Fort Smith, Arkansas

Robert W. Frizzell

German Submarine Warfare in World War I: The Onset of Total War at Sea.

By Lawrence Sondhaus. Lanham, MD: Rowman & Littlefield, 2017. 278 pp. \$ 36.00.

Naval historian Lawrence Sondhaus has written a fascinating account of German submarine warfare during World War I from the perspective of countries involved. Evaluation of strategic decisions, operational choices, and political resolves led Sondhaus to conclude that German leaders miscalculated the risk of unconditional submarine warfare. While they interpreted underwater attacks on unarmed merchant vessels and British battle ships as a justifiable counter strategy to British blockade of German port, the sinking of neutral ships was a mistake because it brought the United States into the conflict. They also exaggerated their ability to stop American ships from transporting enough troops to make a difference in the war's outcome. The arrival of Americans in spring 1918 turned the tide of the war in favor of the Allies.

Sondhaus' chronological approach to Germany's use of the *Unterseeboot* (U-boat) begins with a brief history of naval warfare and evaluation of the early successes in sinking British ships during fall 1914. He points out that Kaiser Wilhelm II, Chancellor Bethmann Hollweg, and naval officers decided to initiate unlimited submarine warfare despite protest from neutral countries because they were convinced that underwater boats could torpedo enough Allied ships to persuade others to no longer supply Great Britain with goods. Once the new strategy was implemented around the British Isles, Austria-Hungary gave Germany access to its ports in the Adriatic, thus allowing for the expansion of U-boat operations to the Mediterranean. All seemed to be working well until May 7, 1915, when U 20 torpedoed and sank the Cunard Liner *Lusitania*. The American President Woodrow Wilson strongly condemned the killing of innocent human beings and after the sinking of the passenger liner *Arabic* in August 1915 the USA threatened to enter the war if Germany did not change its policy. The first phase of the unconditional submarine warfare ended when the emperor placed several restrictions on U-boat operations so as to not antagonize Americans.

Germany then focused its undersea war and mine laying operations on the Mediterranean, Black Sea, North Sea, and Baltic to limit British and Rus-

sian naval and merchant activities. As Sondhaus explains, no matter how many enemy ships the submarines sank or how much damage big battles such as Jutland in July 1916 inflicted on the British navy, the war situation did not change in favor of Germany. Events on land, including a massive British offensive along the Somme and a Russian breakthrough in the East, then convinced Wilhelm II to place Field Marshal Paul von Hindenburg and General Erich Ludendorff at the head of the High Command. According to Sondhaus, this was a major turning point, because both men agreed it was necessary to resume unconditional submarine warfare to break the British blockade and win the war.

When peace overtures failed in early 1917 and Britain tightened its blockade, the Kaiser and Chancellor gave into the demands by generals and admirals that the only alternative was to resume unlimited underwater warfare on February 1, 1917. Strategists took American entry into the war into consideration, but were also very confident that submarines could sink enough ships to limit severely American ability to send enough troops to Europe before Great Britain would be forced to sue for peace. Sondhaus is effective in providing the evidence of record number of ships and tonnage sunk between February and June 1917 that reinforced the confidence among German leaders that they had made the correct decision. The author reveals that British naval leaders were indeed concerned about their losses but had not adopted any measures beyond hunting U-boats to combat the underwater threat.

The arrival in April of the commander of American naval forces in Europe, Rear Admiral William S. Sims, changed that policy, because he convinced British officials to use convoys to protect commercial shipping and troop transports. This change had an immediate impact and German predictions that Britain would sue for peace by August 1917 did not come true. Submarines sunk fewer and fewer ships while ever more American produced weapons, foodstuffs, and eventually soldiers arrived in Europe. Breaking the British convoy code in November 1917 did not change that imbalance. As historians have concluded, the presence of American forces on the western front hastened the end of the war with the Allies as victors. What Sondhaus has contributed to the scholarship is that the fateful decision to resume unrestricted use of submarines was one of several factors that convinced a reluctant President Wilson to ask Congress for a declaration of war.

This well-researched study includes explanations of various types of U-boats, insight into daily life on submarines, evaluation of political developments, and most importantly for general readers, maps and photographs. Despite the occasional technical language, this book flows smoothly and is a captivating read for anyone interested in World War I.

Our Germans: Project Paperclip and the National Security State

By Brian E. Crim. Baltimore, John Hopkins University Press, 2018. 264 pp. \$39.95.

It is often said that one needs to wait a few decades after an event before rendering historical judgment. Such is the case, Brian Crim would claim, with the German rocket scientists brought to the U.S. in the months following World War II.

From the beginning of Project Paperclip, the American military knew that they were not likely to find scientists with unblemished records from the V-2 testing fields, but fear of the Soviet threat overrode adherence to statutory obligations. In the fast-moving environment at the end of the war, the Soviet Union moved swiftly to claim reparations in the form of scientific expertise to enable them to move their military technology onto a higher plane. The British, French, and Americans joined eagerly in the competition, but found the scale of Soviet efforts worrisome. While the final number of American recruits reached 459, the Soviets deported between two and three thousand scientists and technical specialists in 1946 alone. The U.S. military, which had accepted the surrender of Wernher von Braun and his closest associates just before the war's end, felt that national security needs trumped denazification directives. The State Department, however, in its responsibility for issuing the necessary visas to bring the German scientists to American soil, was more focused on the letter of the law.

The question Americans faced was to what degree von Braun and his associates were tainted by their work for the Nazis. As Crim explains, "the perception of Germans' 'technocratic innocence' resonated through the national security bureaucracy and justified whatever shortcuts necessary to realize Paperclip" (66). While President Truman and Congress tended to believe that most scientists were apolitical, inconvenient facts, like the Nazi party and S.S. affiliations of many, had the potential of becoming show-stoppers. At this point, the tenacity of State Department official Samuel Klaus was noteworthy. Often the lone dissenting voice at the table, Klaus pointed out the moral unfairness and clear illegality of ignoring evidence of wrongdoing uncovered in the preliminary screenings. Von Braun, for example, had held the rank of Obersturmbannführer in the S.S. Moreover, records proved that he had visited the underground site at Nordhausen, where slave labor from concentration camps was employed under harrowing conditions to construct V-2 rockets. Potentially even more culpable was Arthur Rudolph, whose office window at the work site had a clear view of the crane where dissenting workers were hanged. The Joint Intelligence Objectives Agency (JIOA) of the

War Department did its best to delete such findings in an effort to move the process forward.

Klaus thought that the legitimate goal of capturing valuable scientific knowledge to further national defense did not justify offering immigration rights to possible war criminals, especially while millions of displaced persons languished in Europe waiting for the right to immigrate. Klaus held his ground despite being labeled an obstructionist. During the McCarthy hearings, some years after he had been forced out of his post, Klaus continued to defend his stance that the threat of Nazi resurgence was as dangerous as the Soviet threat in the nascent Cold War.

Von Braun, however, became the author of his own success, leading his group from work in military applications to the race to space. With the establishment of NASA after the Soviets' Sputnik breakthrough, "Dr. Space" transformed himself in the eyes of the American public to the program's primary spokesman. No fewer than 85 of the scientists were still on the government's payroll when the Saturn and Apollo programs took our astronauts to the moon. By that time, they had not only proven their worth to their adopted country, but were also well enough assimilated to be referred to as "our Germans."

In the 1980s, after the Department of Justice established its Office of Special Investigations, most of the Paperclippers were well into retirement, yet investigators uncovered enough evidence to force Rudolph's denaturalization under threat of prosecution. As Crim notes, Rudolph's "defenders also implied that his critics were bitter Jews who harbored anti-German sentiment. The truth was that the more the space program captivated the public, the more forgiving or indifferent it was to the backgrounds of the Germans who built it" (171).

Crim concludes that for all Paperclip's undoubted success, it did "challenge narratives emphasizing American exceptionalism and our professed idealism" (16). His effort in placing the project in a post-Cold-War context is a worthy contribution to American history of the last century. This lucidly written and excellently documented work is highly recommended for academic libraries and collections emphasizing World War II and the Cold War.

Remembering World War I in America.

By Kimberly Lamay Licursi. Lincoln, University of Nebraska Press, 2018. 294 pp. \$55.

A century after World War I, many Americans have only the haziest notion of our history in that conflict. Few can name more than one or two American war heroes, much less a single battle. Clearly, the imprint it left on American society is much less than that of the so-called good wars, the Civil War and World War II. Licursi's work is a detailed study of this curious case of national amnesia, and focuses on four major sources—war histories, soldier memoirs, war films, and war fiction—and their public reception.

Although 35 states pursued a plan to ensure that the war effort and its combatants would not be forgotten, it became apparent “that the public preferred to forget the war” (xx). States relied on various means to collect the information they sought. New York's state historian, for instance, set out to document the service of more than 500,000 citizen soldiers, relying largely on the work of county historians. Lacking guidance for standardization, most localities requested such data as name, rank, dates of service, assigned units and locations. Others were eager to receive narratives, letters, honors and awards, battle descriptions, and other detailed information. Most veterans failed to respond, even when historians visited them in their homes. While persistence helped, Licursi concludes that “if soldiers had to be compelled . . . to share their stories, they were clearly troubled by their experience, and, by extension, the government and community that sent them to France” (10). Returning Virginia soldiers complained that they were sent by their government “to fight for unclear purposes and welcomed . . . home to a dry country suffering both from high prices and high unemployment” (22), while African-American soldiers felt the burden of returning to the insult of Jim Crow.

At least 500 personal narratives and war memoirs were written by American combatants between 1914 and 1941, but they left no lasting impression on American society. The 1917 Espionage and Sedition Acts censored antiwar sentiment; thus the 200 works published by 1919 were almost invariably supportive of the war effort, and often seem more propaganda than literature (45). From the 1920s into the following decade isolationist and antiwar sentiment predominated, and only the works of known authors, officials, and generals gained significant sales, though they were generally “too dense, dry, or narrowly focused to get any traction with the reading public” (44–45).

The most popular and enduring American World War I novel, Ernest Hemingway's *A Farewell to Arms* (1928), is considered more about war in general than the American experience in World War I. Moreover, Heming-

way's brief service in an Italian ambulance unit gave him little credibility as a war chronicler. Willa Cather's novel *One of Ours* (1922) was intended more as a coming-of-age novel, yet its initial success faded after influential critics complained it romanticized the war. It did enjoy a positive reception from many young men who identified with the experience of her protagonist (105). Booth Tarkington's novel *Ramsey Milholland* (1919), which initially enjoyed modest popularity, met with an even bleaker critical reception from those who saw the war as a tragic failure.

In pulp fiction, serialized veteran accounts gained a larger audience, especially Dell's *War Stories* (1926–). As Licursi points out, “soldiers in the stories were constantly complaining and rebelling against the system . . . but they still managed the task at hand. They presented an image of the American experience with which many of the veterans . . . could identify” (141). While the average pulp magazine's circulation reached two hundred thousand, publishers estimated that each copy was seen by at least three readers, giving an even higher readership (143).

Licursi believes that the Civil War and World War II left clear legacies. The tragic sacrifices of the Civil War were brought home to an entire nation, while World War II was seen as a struggle of good versus pure evil. World War I, however, left a more muddled legacy. While more Americans probably embraced a nuanced view of that war's experience, “forgetting the war was the path of least resistance. Americans were content to agree to disagree about the war and put the whole event behind them” (146).

As for films, *The Four Horsemen of the Apocalypse* (1925) and *All Quiet on the Western Front* (1930), film versions of European novels, enjoyed large audiences, but MGM's *The Big Parade* (1925) was the first to depict the American war experience. With John Gilbert portraying an average American soldier, director King Vidor collaborated with screenwriter Laurence Stallings to combine the themes of war story, love story, and comedy, which unsurprisingly proved a winner at the box office. Stallings' later production *What Price Glory?* (1926) emerged as “a much more authentic picture of war . . . because it was a much less sanitized depiction of American soldiers” (162). Warner Brothers' *Sergeant York* (1941), which portrayed the story of a true American hero, was so successfully co-opted into supporting the next World War that “an educated person might easily deduce that it was a World War II film” (184). While a number of films used the war as a backdrop, none focused on its largest battles, Belleau Wood and the Meuse-Argonne offensive, when General John J. Pershing led a million U.S. troops against entrenched German forces. Although this was the major contribution of American forces in the war, Licursi notes that conscripts in the 1920s or 1930s were much more

familiar with the Battle of Gettysburg than with the greatest achievement of the doughboys.

Licursi concludes that American society was never able to create a shared memory of the war, and ably presents the evidence to prove her points. Rather than reconciling conflicting views of the war, many Americans chose merely to forget it. Even more, the primacy of World War II in our national memory has made the remembrance of World War I fade. Given that legacy, Congress's creation of a centennial commission to raise awareness of the war and its consequences is not likely to change things.

This study is superbly organized and written, and excellently documented, and gives thorough treatment to a subject that has not been adequately addressed. It is highly recommended for inclusion not only in academic libraries, but also in serious general collections.

Longwood University

Geoffrey Orth

Our Frontier is the World: The Boy Scouts in the Age of American Ascendancy.

By Mischa Honeck. Ithaca: Cornell University Press, 2018. 392 pp. \$39.95

Our Frontier is the World analyzes how the Boy Scouts of America (BSA) played an important role in both domestic and foreign affairs in the twentieth century, specifically from the 1910s to the 1960s. Mischa Honeck, currently Senior Lecturer in History at Humboldt University in Berlin, argues that most accounts of the BSA emphasize that the organization was “a domestic institution with purely domestic interests, that it looked inward rather than outward, and that its members negotiated the meaning of boyhood and manhood among themselves on American terms, not in conversation with the outside world” (3). However, Honeck asserts, scholars must consider the domestic history of the BSA in conjunction with the role it played in international affairs. In other words, the BSA “crafted boyish masculinities to sustain the fantasy of a powerful yet innocent America” and forged alliances with “statesmen, business elites, religious leaders, educators, the military, ordinary citizens, and millions of boys” (17). In seven chapters, this book offers readers a great deal of fascinating analysis about the BSA and the organization's impact on U.S. empire.

In 1910, when the BSA was founded, many Anglo-Americans feared that boys would grow up to be weaklings. In order to prevent this from happening, they took action. Interestingly, Boy Scout leaders “sought to reform white

manhood not through intellectual refinement but by traveling back to the imagined days of boyhood, recapturing budding manhood at a developmental stage when it seemed pure and pliable” (30). Thus, the Boy Scouts portrayed youths as agents of imperial regeneration. Consequently, well-publicized Boy Scout trips to Africa and Antarctica, places many people considered global frontiers, became initiation rites. Furthermore, these expeditions performed broader cultural work by covering “expansionist ventures with references to boyish play and developmental adventure” (87). In addition to conquering global frontiers, Boy Scouts from all over the world participated in world jamborees. Many people found the sight cheering, because the Scouts seemed to present the hopeful vision of a Junior League of Nations working together to articulate aspirations for peace and international cooperation. Some Scouts broadened their intellectual horizons by interacting with boys from different countries. Others remained limited by their own attitudes and considered themselves ambassadors of progress to backwards people.

The adoption of Scouting by domestic and colonial youths of color was uneven. Although many people in the BSA saw Scouts of color as subjects to be governed, they did not realize how this attitude might work against their goals. The training Scouts of color received gave them tools to resist imperial overlords. Furthermore, nonwhite activists skillfully exploited the malleability of Scouting and “turned the brotherhood of scouting into a rallying cry for self-mobilization, an antiracist instrument to challenge dominant white masculinities and prepare their youths for a life of struggle on behalf of their communities” (166). BSA leaders also discovered that they faced competition from communist and fascist youth organizations. Although miniscule numbers of youth joined fascist and communist organizations, especially in comparison to the millions of boys in the BSA, interactions with youth in right- and left-wing radical organizations helped people in the U.S. see “the democratization of boyhood and the cause of a benevolent America coming to the rescue of a beleaguered world as mutually dependent” (205).

Most Scouts were too young to enlist in the army during World War I and World War II. Nevertheless, they played important roles on the home front, such as selling Liberty Bonds and collecting wastepaper. As World War II gave way to the Cold War, the BSA provided “ludic relief for boys and men trapped in the rationalities of the atomic age” (209). By emphasizing scouts as crusaders, the BSA allowed scouts and their leaders to “mask the complexities of the grown-up world, regain a sense of youthful optimism about the future, and subdue feelings of impotence in the face of possible total annihilation” (211). The final chapter analyzes scouting in the U.S. military empire, specifically how scouting troops on foreign soil expanded the BSA’s global reach. Scouting “provided the symbols, rites, and objects of a transnational culture

of organized youth through which American nation-builders hopes to establish trust with local partners” (245). Problematically, many of the local partners saw Scouts as intimately involved in the development of U.S. empire.

Our Frontier is the World has much to offer readers, especially the analysis of how the BSA's domestic and international work furthered the imperial reach and aspirations of the U.S. As Honeck pithily comments, “globalization and empire worked not only on young people but through them” (18). This book will appeal to anyone interested in modern U.S., the history of the twentieth century world, and the history of empire. It will also spark lively discussions in upper-division undergraduate classes and graduate seminars.

Sam Houston State University

Evan C. Rothera

Die Côte des Allemands: Eine Migrationsgeschichte im Louisiana des 18. Jahrhunderts

By Andreas Hübner. Bielefeld: transcript Verlag. Amerika Band 8. 2017. 286 pp. Euro 39,99

Die Forschungen zur deutsch-amerikanischen Geschichte erleben allen Unkenrufen zum Trotz in den letzten Jahren eine gewisse Konjunktur. Während lange Zeit die Publikationen zu den deutsch-amerikanischen Zentren in Nordamerika dominierten, sind dabei in jüngster Vergangenheit auch Studien zu registrieren, die sich vermehrt den Regionen widmen, in denen die deutsch-amerikanischen Gemeinschaften weniger sichtbar waren. Mit seiner aktuellen Studie widmet sich der Lüneburger Historiker Andreas Hübner nun einer dieser weniger sichtbaren Gemeinschaften: Den ersten deutschsprachigen Migranten im Mississippidelta. Die Studie, eine überarbeitete Fassung einer Gießener Dissertation vom November 2013, verfolgt zwei Ziele: Zunächst erkundet Hübner die Geschichte der Côte des Allemands und ihrer Einwanderer von den 1720er Jahren bis zum Beginn des 19. Jahrhunderts. Der Côte des Allemands, etwa 26 Meilen flussaufwärts von New Orleans gelegen, nähert sich Hübner dabei überzeugend aus ereignishistorischer, räumlich-kartographischer, demographischer, sozio-kultureller und religiöser Perspektive, verzichtet also auf eine chronologische Herangehensweise. Auf Basis von Ansätzen der historischen Migrationsforschung und der Kulturgeschichte diskutiert Hübner darüber hinaus das Sprechen über die “Deutschen” von Louisiana, entschlüsselt die kolonialen Diskurse um das Deutschsein und liefert damit einen Beitrag zu gegenwärtigen Debatten der Migrationspolitik. In diesem Sinne erläutert Hübner auch, weshalb und wie diese deutschspra-

chigen Familien der Côte des Allemands von französischen und später von spanischen Kolonialbeamten als Deutsche beschrieben wurden und welche Zuschreibungsinteressen damit verknüpft waren. Er spricht hier „von Zuschreibungen, weil die Aussagen nicht von den deutschen Familien selbst, sondern fast ausnahmslos von Dritten getätigt wurden“ (12).

Die Studie setzt mit einem einführenden Kapitel ein, das eine detaillierte Diskussion des Forschungsstandes beinhaltet, führt danach in die frühe Geschichte der Côte des Allemands und der Kolonie Louisianas ein und konzentriert sich darauf folgend auf die Themenfelder Kartographie, Bevölkerung, Kontakte, Konflikte und Religion im Raum der Côte des Allemands. Der Band schließt mit einer differenzierten Schlussbetrachtung und einem ausgezeichneten 30-seitigen Quellen- und Literaturverzeichnis. Die umfangreichen Fußnoten tragen sehr zum Verständnis der überwältigenden Einzelheiten bei. Empirische Grundlage der Ausführungen sind eine Vielzahl an Materialien, die Hübner aus Archiven wie der Newberry Library und den Archives nationales d'outre-mer (Aix-en-Provence), sowie aus verschiedenen Archiven des Bundesstaates Louisiana zusammengetragen und analysiert hat.

Da es der französischen Regierung nicht gelungen war, die Kolonie Louisiana mit französischen Einwanderern zu besiedeln, übertrug die Regierung 1719 dem Financier John Law und seiner Aktiengesellschaft „Compagnie des Indes“ die Aufgabe, deutsche Bauern entlang der Grenze zu Frankreich anzuwerben. Nur wenige Neusiedler erreichten 1721 Louisiana. Sie unterstanden ihrem Kommandanten Charles Frederick D'Arensbourg, der auch die französische Regierung vertrat und richterliche Funktionen ausübte.

Im ersten inhaltlichen Kapitel widmet sich Hübner den Praktiken des Kartographierens und den daraus resultierenden Karten. Seine Analysen verdeutlichen, welche Anforderungen an die viele Meilen entfernte Kolonialverwaltung gestellt wurden und wie es dank der in Paris hergestellten Landkarten möglich war, Landverkäufe wie auch Landzuteilungen und Landerschliessungen zu dokumentieren, „Karten und Kartieren“ (57). Äußerst schlüssig argumentiert Hübner dabei, dass die Karten nicht nur die realen Lebensbedingungen vor Ort abbildeten, sondern auch die Erwartungen und Vorstellungen der kolonialen Administration und der französischen Krone. Das sich anschließende Kapitel konzentriert sich auf das Zählen und die Zensusberichte der Côte des Allemands und des kolonialen Louisianas. Eine besondere Hilfe für die spätere Forschung stellen in diesem Kontext die Passagierlisten und frühen Zensusberichte dar, in denen die Schreibweisen der Siedlernamen vielfach französisiert oder teils unkenntlich gemacht wurden, „Zählen und Zensusberichte“ (105). Hübner verweist hier auf die Beiträge von John Hanno Deiler. Diesem ist es zu verdanken, dass die ursprünglich

deutschen Namen wiederentdeckt wurden und dadurch die deutschsprachige Einwanderung in Louisiana heutzutage erforscht werden kann. Auch in späteren Korrespondenzen, Heiratsverträgen und Zensuszählungen ließen sich die Namen ursprünglich deutschsprachiger Siedler erkennen. Im sich anschließenden Kapitel “Kontakte und Konflikte” (161) bespricht Hübner die Nähe der Siedler zu anderen Gruppen. Zwischen den deutschen und indianischen Gruppen gab es oft ein friedliches Zusammenleben, allerdings kam es in der Kolonie Louisiana wiederholt zu Konflikten mit den Natchez- und Choctaw-Indianern. Die Kolonialverwaltung stationierte daraufhin einen Militärposten an der Côte des Allemands. In diesem Kapitel diskutiert Hübner zudem die Beziehungen zwischen deutschsprachigen Siedlern und afrikanischen Sklaven. Im abschließenden Analysekapitel werden die Glaubenspraktiken an der Côte des Allemands erörtert. In den Fokus rückt Hübner in diesem Rahmen die Kirchenregister mit ihren Tauf-, Heirats- und Sterbeeinträgen, die, wie er eingängig argumentiert, nicht nur die Religiosität der Familien dokumentierten, sondern den deutschsprachigen, nicht-alphabetisierten Siedlern halfen, neue Verwandtschaften und letztlich auch neue Hierarchien zu erschaffen.

Das Werk füllt eine Lücke in der Literatur über die Côte des Allemands, da es nicht nur die faszinierende Geschichte einer kleinen Gruppe deutschsprachiger Einwanderer nach Louisiana zu Beginn des 18. Jahrhunderts beschreibt, sondern auch die schwierigen Umstände des Überlebens und des Sesshaftwerdens in einer so fremden Kultur und Geographie. Jedoch verharrt das Erkenntnisinteresse der Studie nicht an der Côte des Allemands. Hübner verortet und historisiert globale Prozesse von Migration lokal und seziert die Logiken, die dem Sprechen über Migration und Migranten allgemein zugrunde liegen. Hübner decodiert das “Deutsche” und “Deutschsein” als soziale und kulturelle Konstrukte, die mit Bedeutungen aufgeladen und zu Wirklichkeiten erklärt wurden. Dementsprechend vertieft er unser Verständnis dafür, wie in der (kolonialen) Vergangenheit über Migration gesprochen wurde. Äußerst nachvollziehbar und differenziert erörtert Hübner, warum bestimmte Migranten positiv und andere negativ bewertet, warum und mit welchen Intentionen europäische Kolonisten von afrikanischen Sklaven und indianischen Gruppen abgegrenzt wurden. Darüber hinaus leistet die Studie historische Grundlagenforschung, beleuchtet die verhältnismäßig unbekanntere Tatsache deutschstämmiger wie -sprachiger Einwanderung nach Louisiana und entwirrt ein Geflecht von Mythen, Legenden und Narrativen um die Migrationsgeschichte des kolonialen Louisianas. Hübner nimmt also eine Perspektivverschiebung vor, die über die Untersuchung der Côte des Allemands hinaus von Bedeutung ist: Anstatt allein die Bedingungen und

Begebenheiten der Migration zu untersuchen, macht die Studie das Sprechen über Migration und Migranten zum Untersuchungsschwerpunkt.

Covington, Louisiana

Brigitta L. Malm

Broken Lives: How Ordinary Germans Experienced the Twentieth Century.

By Konrad H. Jarausch. Princeton, New Jersey: Princeton University Press, 2018. 446 pp. \$35.

Toni Schöffel survived the bombing raids on Würzburg during World War II. The stories she told of her and her children huddling in bomb shelters, digging themselves out of rubble, and facing firestorms are the type of experiences that constitute the book *Broken Lives: How Ordinary Germans Experienced the Twentieth Century*.

Konrad Jarausch is a well-known scholar of modern European history and is currently Professor of History at University of North Carolina at Chapel Hill. Born in Germany during World War II, Jarausch experienced both the war and its sorrows firsthand; his father, a soldier for Nazi Germany, fought on the Eastern Front. Jarausch's previous works examined twentieth century Europe, the rise of Hitler, World War II, and the rebuilding of Germany. With the exception of *Reluctant Accomplice*, the publication of his father's wartime letters, *Broken Lives* is a departure from Jarausch's other books.

The purpose of *Broken Lives* is to share what everyday life was like in the twentieth century for German individuals. Building on a growing Alltagsgeschichte historiography, *Broken Lives* appears intended for both a scholarly as well as a general audience. However, the book's quality achieves the same high standard as Jarausch's other monographs. In the introduction, the author explains that the title, *Broken Lives*, aptly describes the reality of childhood and youth for the individuals whose voices he places on its pages. World War II tore their lives apart. Although given the chance to heal during the second half of the twentieth century, the fall of communism at the end of the century reopened some of those previous wounds.

To craft this remarkable story of tragedy and suffering, Jarausch uses more than seventy-two firsthand accounts of life in interwar Germany through the fall of the Iron Curtain. He begins with the stories of individuals who were born in the 1920s because they were children during the Great Depression and came of age during the rise of Nazism. Although these accounts cover a spectrum of political leanings, social classes, religious affiliations, and geogra-

phies, they produce an experiential norm. Jarausch attempts to use “life story” accounts rather than isolated stories. He also appropriately balances male and female voices as well as accounts from both the East and West.

Jarausch found these gripping stories in the Tagesburch Archiv in Germany that included published and unpublished autobiographies, letters, and diaries. Jarausch explains that even though autobiographies do not record fresh memories like a letter or diary entry, autobiographies have the advantage of being candid retellings of those events. The autobiographies Jarausch includes were mostly written in the 1990s as individuals grew older. The authors either wanted to leave behind a record for their grandchildren or desired to use the writing process to work through events from a traumatic childhood and youth. Therefore, Jarausch argues that the information in these works has been thoughtfully processed more than a letter or diary entry written in the moment. Yet, Jarausch did not take any first-person accounts blindly at face value. Calling them “alleged facts,” Jarausch compared the stories to each other and to other sources to determine their validity before he included them in his book.

Although *Broken Lives* has over three hundred pages, the reader is able to navigate the material easily. Jarausch organized his book into three sections: prewar childhood, wartime youth, and postwar adulthood. This organization displays the challenges that twentieth century Germans faced throughout their lives in addition to helping guide the reader through the concepts of gendered experiences, life during war, and memory. Because of the many names mentioned in the book, the “cast of characters” glossary is a practical resource displaying individuals’ names and a brief biography. The index and bibliography are also very comprehensive.

Although there are many quality books on the Second World War, *Broken Lives* is unique in its focus not only because it is about civilians, but also because the author presents individuals’ stories in their own words. Jarausch’s book is for scholars, students, and the public. Because of its academic style of writing, a general audience may find the book harder to engage with; scholars will applaud the historical accuracy and careful scholarship that draws together these fascinating first-person accounts. While its size may discourage some, those who open it up will find *Broken Lives* hard to put down.

Biography

The Communist and the Communist's Daughter: A Memoir.

By Jane Lazarre. Durham: Duke University Press, 2017. 240 pp. \$29.95

Jane Lazarre's *The Communist and the Communist's Daughter* is a personal memoir driven by the author's sense of the forces of history at work in shaping individuals' lives. As she attempts to make sense of her identity as an activist in contradistinction to what she sees as her father's depressive life, she uncovers his active role in the grassroots period of American Communism and his personal grappling with a movement that changed in ways with which he disagreed and to which he struggled to adapt. Lazarre writes this memoir from two entwined perspectives. First, it is a coming of age story about an adult who is finally able to understand her father as a complex individual. In another sense, the memoir is a loyal daughter's attempt to defend her father's communist activities to his detractors. Lazarre embarks on a lengthy quest after her father's death and turns to admittedly sketchy childhood impressions, personal letters, and a detailed FBI dossier, all enhanced by her imagination as a novelist, to disclose a fuller picture of her father, and in turn, to answer questions about herself.

In telling this story, Lazarre presents a personal account of the development of communism from the ideals of Marx and Engels to its application by Lenin and Stalin in post-revolutionary Russia to the grassroots work by Americans, as told by the daughter of a New York State Party official. The author uses the lens of political activism and commitment to social justice to create a shared heritage and a redemptive narrative that brings closure to her contentious relationship with her father. As an adult who is frustrated with her father's lack of forthcoming details about his involvement in Party activities, Lazarre attempts to use Freudian psychology to understand her father, an attempt that he strongly resists. After his death, she realizes that recovering the truth about his full identity is an impossible goal. Instead, she turns to the task of writing this memoir to create a narrative that will comfort a family who has lost a loved one and a daughter who failed to connect emotionally with her father during his lifetime.

More important than the author's personal journey, this is the story of an Ellis Island immigrant who tried to build a cosmopolitan identity as a Russian and a naturalized American; a Communist and a supporter of democracy; a working-class laborer in New York City and a soldier illegally fighting for Spanish republicanism; an atheist and a Jew. Communism is the narrative thread Lazarre chooses for her story, but we lack the details about her father's activity that would make this a compelling contribution to our

understanding of the American movement. Instead, we should focus on the intersection of memory and identity in this memoir. Lazarre demonstrates how her father's political ideology had a ripple effect in his personal life, especially regarding his multiple wives and lovers, children, and a grandchild. These rich, intimate details give us insight into the lives of millions of Eastern European Jewish immigrants who became naturalized American citizens. As victims of the pogroms of the early twentieth century and anti-Semitism in Eastern Europe, joining the Communist Party offered a means of emphasizing national identity over religious affiliation, a strategy many Jews employed to mitigate anti-Semitism.

Having suffered under an unjust political system, Communism in its ideal form offered Jews such as Lazarre's father the possibility to participate in the creation of a socially just State. Many Jews subordinated their religious identity to their desire to create a cosmopolitan identity, in which people of all color, nationality, and religion would be equal human partners. The author's father carries his belief in personal freedom and social justice to America, where he expects it to be embraced when the working-class is properly educated and awakened to the truths of its exploited condition. Ultimately, her father suffers a mental breakdown when he is labeled un-American during the McCarthy era. Lazarre takes us through the process of her father's disenchantment as he realizes that being accepted as an American requires him to compromise his rigid adherence to communist ideals and participation in subversive activities. And while he has protected his family from anti-Semitism in America, one form of prejudice has merely been replaced with another, as his children are taunted by classmates and neighbors as Russian Communists.

Writing a memoir is a work of weaving memories of people and places and experiences into a narrative that creates meaning. Lazarre does this by producing an account that balances raw personal emotion with ideological reflection. Beyond its merit as an intergenerational story that deals with the loss of loved ones, her memoir provides readers with dramatic and painful insights into the assimilation of a generation of Jewish American immigrants.

University of Chicago

Michele Ferris

Erika and Klaus Mann: Living with America

By Beverley Driver Eddy. New York: Peter Lang, 2018. 552 pp. \$116.95.

Beverley Driver Eddy's monograph is a prodigious volume, due primarily to a remarkable amount of archival research. In 534 pages of text Eddy chronicles the relationship between Erika and Klaus Mann as well as their individual and collective efforts to adjust to life in America, first as tourists and later as residents. With two exceptions, each chapter covers a period of no more than one year, with the result that thirty-five chapters chronicle fewer than thirty years. The level of detail is impressive; however, in many respects the strengths of the presentation are also its weakness.

In her foreword, Eddy reviews the type and the scope of material she examined as she prepared her study. She casts a wide net but expressly steps away from any discussion of dynamics within the Mann family or the reasons behind Klaus' apparent suicide, stating "I let Erika and Klaus speak for themselves... (2). There are moments when a phrase like "it is surprising" reveals that Eddy has clearly formed opinions as a result of her research, but she generally stays true to her resolve to let the siblings speak by citing letters, diary entries, invitations for speaking engagements, proposed book contracts, and published works. The sheer mass of largely uncurated material is substantial and a bit overwhelming.

Directly or indirectly, Eddy covers slightly more than forty years of Erika and Klaus' interaction with and relationship to the United States, from their first visit as tourists in 1927 to Erika's death in 1969. As the subtitle indicates, perhaps too subtly, the book is not the story of the life of the two siblings in America but rather of their efforts to define a role for themselves in a relationship with the country. They were at once the children of a world-famous author, talented and modestly successful artists in their own right, and impassioned advocates for the fight against the insidious threat of fascism. That the interactions were complex and the motivations often unclear is at least indicated in the last lines of the book (534). Erika, who had long sought American citizenship, died nominally a British citizen (by virtue of her marriage to W.H. Auden) in neutral Switzerland and is buried next to her father in the Kilchberg cemetery.

Eddy herself intimates the difficulty of assessing the role that the two oldest Mann children played in the United States. The period of time surveyed begins in Weimar Germany, continues through a worldwide depression, the Second World War, the Cold War, and into the 1960s. It is challenging to disentangle the various historical forces, and Eddy does not even attempt to address the complicated relationships between various members of the Mann family and the attitude of individuals within the family—Thomas

and his brother Heinrich come to mind immediately—towards the historical circumstances. Because both the historical and the personal circumstances are complex, the question arises whether it is even possible for an individual reader unschooled in German literary and cultural history to understand the significance or the context of any one event or several events in the life of either Klaus or Erika. While one is grateful for the wealth of information Eddy provides, it is difficult for this reviewer to imagine how a non-expert reader might be able to assimilate and appreciate the material. The story is complicated, the relationships fraught with misunderstandings and disagreements, and the historical context incredibly complex. Eddy's monograph offers great value for the knowledgeable reader, but the question remains whether the volume will find a wide range of readers who truly understand its significance.

Loyola University Maryland

Randall P. Donaldson

Finding Bix: The Life and Afterlife of a Jazz Legend.

By Brendan Wolfe. Iowa City: University of Iowa Press, 2017. 235pp. \$24.95.

Legends, apocryphal tales, anecdotes, and recollections abound in this unique biographical study of the early German-American jazz musician Bix Beiderbecke. Over forty-eight mini-chapters, often no more than a page or two in length, Wolfe recounts, questions, dispels, and, sometimes even returns to such myths as he circles around the life and persona of this well-known figure from the 1920s. Yet with each step closer to finding Bix, new questions and concerns arise that push the jazz legend back into uncertainty. To take but one example, even specifying something as seemingly simple as the cornetist's given name turns out to be complicated: was he "Leon Bix," "Leon Bismark," or even "Leon Bismark 'Bix'". As such, Wolfe's work is less straightforward biography than an extended rumination on the theme of unknowability of historical figures. It is a book in which readers learn much, often exciting new information, about the jazz musician Beiderbecke, even as they learn much more about Bix's acolytes, defenders, and accusers, as well as those like Wolfe who seem to fall in between.

Befittingly, Wolfe foregrounds his own presence throughout this (re)telling of tales about Bix—tales that include numerous episodes of drunkenness, Bix listening to Strawinsky, and meeting (or not) Louis Armstrong. When it comes to remembrances of Bix by scholars, fans, and friends, quite often the episodes involves a first encounter with the legend. Indeed, one of the first such anecdotes is Wolfe's own, when as a young native of Davenport, Iowa,

Bix's birthplace, he had opportunity to be an extra in the 1991 film *Bix: An Interpretation of a Legend* and met not Bix, but an actor representing him. This episode in its layering of (auto)biography with fiction is paradigmatic for the book's presentational mode. Further, at numerous points Wolfe includes excerpts from his many conversations, often in dialogue form, with scholars and fans, in person, online and on the telephone, as well other friends and family members, some of whom are less keen on the subject of Bix than others. As a result, the biography can at times read like a literature review of scholarship and/or a discussion thread of opinions on Bix. Wolfe, however, is generally successful in countering this tendency through his development of what a stereoscopic narrative that simultaneously allows him to retell stories of Bix's life in rough chronological order and to retrace his own journey around Bix's life. At its best, this approach obviates any potential confusion on the part of the reader due to the slippery temporalities of the individual chapters, which slide in and out of decades between 1920s and today.

The following examples serve as cases in point of Wolfe's method and also to highlight some important insights of the work regarding its significance for German-American history. As is well known, Beiderbecke grew up in a German- and Irish-American household in Davenport, Iowa. Given Bix's career trajectory as a key figure in the African-American idiom of jazz, these two facts are often mobilized as contradictions and/or indications of the greatness of Bix. In the popular narrative of his life, Bix is seen as the ultimate outsider, a rebel against a *gut bürgerlich*, conservative, and middle-class home in the rural Midwest and thus ostensibly a poor fit for the jazz world. That his career was as bright as it was short (he died in 1931 when he was just twenty-eight years old) only adds further weight to the tragedy of Bix's life. Yet as Wolfe reminds us, Davenport was no rural, frontier town, but rather a growing urban and industrial center in 1903 when Bix was born. Further, Davenport's location along the Mississippi meant that it was part of the nexus of exchange along the river and not as far removed from the accepted home of jazz in New Orleans as might first be imagined. The other element of incongruity, from the perspective of popular jazz historiography, is Beiderbecke's German heritage, with its connotations of traditionalism, conservatism, and rigidity. Beiderbecke's German-American background serves first to accentuate the rebelliousness of Bix, this white Iowan performing African-American music. Supposed familial conflicts between Bix and his parents would come to add further psychological depth to the legend. Key here is the question of whether Bix's German-American family turned its back on him or supported his pursuit of jazz. Wolfe cycles through this question at multiple points in the work and each time he raises new questions about the long-standing assumption that Bix's family, his mother and father specifically, fought him on his career

choice. Though the author does not offer a definitive opinion on this question, he generally sides with the idea that the Beiderbecke family was a far more supportive than destructive force in Bix's life. Instead, Wolfe presents readers with various shades of the issue, offering not only his own perspective on the matter, but that of many others. Ultimately, readers are left to decide the issue for themselves.

One of the most important differences between jazz and earlier forms of American popular music is that it matured during the ascendancy of sound recording technology. This means that jazz boasts a much larger archive of its historical development than any musical style preceding it: we can compare how Louis Armstrong (or Bix for that matter) sounded in 1925, 1930, etc., but can only surmise this about earlier performers. Yet early on Wolfe proclaims that the copious sound documents left by Bix, "crackly old 78s" (7), meaning 78 rpm shellac records, fail to represent Bix's sound faithfully, both from the perspective of Bix's contemporaries and, for Wolfe, on account of their technological constraints and general poor sound quality. For this reason, even Bix's music is shrouded in the mists of legend in Wolfe's account. To be sure, sound recordings (and not just shellac records) are hardly objective documents capable of revealing objective truth. They are, as Wolfe rightly argues, mediations of reality, but as such they are very much like the anecdotes, photographs, and newspaper articles Wolfe details throughout. Yet while Wolfe revels in ferreting out the contradictions and ellipses of individual tales or scholarly claims, he does not interrogate the status of recorded music in the construction Bix's legend with the same degree of vigor—for example, Bix's recordings were not always old and well-cared for 78s are hardly crackly. While specific musical pieces are discussed and analyzed throughout the study, often revealing very useful insights about Bix's music, greater care could have been taken to interrogate the value of the sound documents left by Bix more fully, e.g. by noting the shifts in their meaning from the time of their production to their later status as cult objects, fetishized by collectors.

Nonetheless, *Finding Bix* is an original and engaging contribution to our understanding (or lack thereof) of Bix Beiderbecke. In particular, it contains valuable methodological reflections about the status of primary documents vis-a-vis their ability to reveal essential truths about historical figures, both great and small. It will be useful to scholars of jazz studies, music studies, and American popular music.

Österreichische Dichterinnen im New Yorker Exil zwischen 1938 und dem Beginn der 1980er Jahre.

By *Olena Komarnicka*. Frankfurt a.M.: Peter Lang, 2017. 241 pp. \$64.75.

Wie der Titel der hier vorliegenden, etwas überarbeiteten Dissertation schon besagt, beschäftigt sich diese Arbeit mit österreichischen Dichterinnen im New Yorker Exil zwischen 1938 und dem Beginn der 1980er Jahre. Dabei hat sich die Autorin auf vier Vertreterinnen der österreichischen Lyrik und ihrer spezifischen Verarbeitung des Emigrationserlebnisses als jüdische Flüchtlinge konzentriert: Mimi Grossberg, Margarete Kollisch, Gertrude Urzidil und Maria Berl-Lee. Hierin liegt die besondere Stärke des Buches. Olena Komarnicka bereichert mit dieser Arbeit die zahlreichen Publikationen zum Thema deutschsprachiger Autorinnen im Exil, in dem sie die bisher oft vernachlässigten, aber bedeutsamen Unterschiede zwischen deutschen und österreichischen Dichterinnen hervorhebt. Beispielsweise erklärt Komarnicka, dass österreichische Flüchtlinge es schwerer als deutsche hatten, in New York Fuss zu fassen, und sich in der Stadt ein eigenes, von deutschen Exilanten zum Teil scharf abgetrenntes Emigrantenmilieu geschaffen hatten, das ihnen erlaubte, ihre eigene Kultur in besonderem Maße weiterzupflegen. Verständlicherweise beschreibt die Autorin deshalb eingehend in einem ganzen Kapitel Organisationen wie das Austrian Forum oder das Austrian Institute, beide wichtige Treffpunkte und Orte des kulturellen Lebens für Vertriebene ÖsterreicherInnen.

Der Schwerpunkt des Buches liegt jedoch auf der biographischen Rekonstruktion und in der Analyse ausgewählter Gedichte der vier Lyrikerinnen als Ausdruck ihrer Flucht und Exilerfahrung in New York. Hierbei versucht die Autorin vor allem Ähnlichkeiten und Unterschiede in der Themenwahl (vor allem jüdische Identität, Heimat, und Exilerfahrung), Themenbehandlung und dem Sprachgebrauch aufzudecken. Komarnicka zeigt durch ihre Textanalysen, dass jede der Dichterinnen ihr Emigrantenschicksal unterschiedlich verarbeitet. Allerdings stellt sich heraus, dass Grossberg, Kollisch, Urzidil und Merl-Lee exemplarisch für vier verschiedene Arten der Verarbeitung ihrer Exilerfahrung stehen. Während bei Mimi Grossberg eine generell negative Einstellung zu den USA in ihrer Produktion spürbar ist und sie die englische Sprache weitgehend ablehnte, war bei Maria Berl-Lee das exakte Gegenteil der Fall. Berl-Lees Gedichte zeigen deutlich, dass sie in den USA ihr zu Hause fand. Die Lyrikerin nannte sich sogar „Doppelzunge,“ denn sie schrieb gleichzeitig auf Deutsch und Englisch. Margarethe Kollisch wiederum blieb der deutschen Sprache treu, war gegenüber dem Exilland aber positiv eingestellt. Schließlich repräsentiert Gertrude Urzidil den vierten Typ,

ihre Gedichte erscheinen auf Deutsch, andere Genres auf Englisch, und sie ist zwischen der alten und der neuen Heimat hin- und her gerissen.

Mit diesen Ergebnissen bereichert Komarnicka klar die bisherige Forschung zu österreichischen Dichterinnen im Exil. Bisher wurde von den vier Vertreterinnen nur Mimi Grossberg eingehender untersucht und nicht im Vergleich mit anderen Autorinnen. Leider spiegelt sich dieses Ungleichgewicht aber auch im vorliegenden Band. Die Autorin widmet Grossberg ganze 42 Seiten, Kollisch 25 Seiten, aber Urzidil und Berl-Lee werden auf nur 17, bzw. 14 Seiten besprochen. Als LeserIn wünschte man sich in dieser Stelle, dass die Autorin besonders was die letzteren Dichterinnen betrifft, noch das eine oder andere Gedicht hinzugefügt oder vielleicht ein paar detailliertere Informationen zum Leben und Werk eingearbeitet hätte. Stattdessen könnten die ersten drei Kapitel gekürzt werden. Es ist zweifelhaft, ob man einem interessierten Kollegen wirklich auf 8 Seiten erläutern muss, was Exil bedeutet. Ebenso ist der geschichtliche Hintergrund, was die Judenverfolgung im Dritten Reich und in Österreich nach dem Anschluß betrifft, hinreichend bekannt und hätte komprimiert werden können.

Nichts desto trotz sollte jemand, der sich mit österreichischen Dichterinnen, dem Amerikabild oder dem Holocaust in deutschsprachiger Lyrik beschäftigt, einen Blick in dieses Buch werfen. Besonders wer die enthaltenen Gedichte nicht kennt, wird dazu inspiriert den einen oder anderen Gedichtband nachzuschlagen und eventuell sogar im Unterricht einzusetzen. In diesem Sinne trägt Komarnicka ihren Teil dazu bei, den bestehenden Kanon zu erweitern. Während man zum Beispiel selbst in Lehrbüchern für den Deutschunterricht hin und wieder Gedichte von Rose Ausländer findet, werden die vier behandelten Autorinnen sogar in der Forschungsliteratur kaum erwähnt. Dies könnte sich Dank Komarnickas Arbeit ändern.

Baylor University

Cindy Walter-Gensler

Ich schweige nicht: Hans Scholl und die Weiße Rose

Von Jakob Knab: wbg Theiss Verlag, 2018, 262 pp. Euro 24.95.

Jakob Knab zeichnet in der vorliegenden Biographie das kurze und komplizierte Leben von Hans Scholl. Viele Aspekte seines bewegten Lebens werden beleuchtet, die entweder zuvor unbekannt waren, oder in der Erinnerungskultur des zweiten Weltkriegs verloren gingen. In 13 Kapiteln verfolgt Knab Hans Scholls Elternhaus, Kindheit, Jugend, Begeisterung für die Hitlerjugend, Medizin Studium, Wehrmacht, Sanitätseinsatz in Frank-

reich und Russland, und Stufe um Stufe die Zweifel am Nationalsozialismus, Gründung der Studentenwiderstandsgruppe "Die Weiße Rose," Entdeckung, Verhaftung und Hinrichtung. Im Anhang sind deren Flugblätter zu finden.

Hans Scholl verbrachte seine Kinderjahre im nördlichen Baden-Württemberg. Die Mutter Lina Müller war eingeseignete Diakonissin und dem Pietismus verpflichtet. Der Vater Robert Scholl pflegte einen liberalen Kulturprotestantismus und war antimilitaristischer Überzeugung. Die Einflüsse der Eltern auf die Scholl Kinder, Inge, Hans, Werner und Sophie waren bedeutend. Der unerschütterliche Gottesglaube der Mutter sollte vor allem für Hans in den Krisen seines jungen Lebens oft Geborgenheit und Zuflucht bedeuten. Die Kritik des Vaters am deutschen Militarismus zeigte sich auch später im Nationalsozialismus.

Auf politischer Ebene fanden bewegende Veränderungen statt. Im Januar 1933 ernannte Reichspräsident Hindenburg Adolf Hitler zum Reichskanzler. Der überwältigende Taumel der Begeisterung ergriff vor allem die Jugend und die Schollkinder waren keine Ausnahme. Der 15-jährige Hans wurde Mitglied in der Hitlerjugend und die Schwester Inge Mitglied im Bund Deutscher Mädel. Die besorgten Eltern sprachen sich gegen diese Entschlüsse aus, aber Hans Scholl setzte sich begeistert in der Hitlerjugend ein und stieg rasch zum Fähnleinführer auf. Aber zunehmend verstärkte sich die Politisierung, Militarisierung und Vermassung der Hitlerjugend, was den Geschwistern Scholl Bedenken machte. Es kam zu Verhaftungen und die Geschwister Sophie und Werner wurden festgenommen. Auch Hans wurde am 13. Dezember 1937 verhaftet und der Gestapo übergeben. Die Schollkinder fühlten sich zunehmend abgestoßen von der Ideologie des Nazismus.

An Weihnachten 1936 wurde Hans vom Dienst in der Hitlerjugend freigestellt, um sich zum Abitur vorzubereiten und im März 1937 erhielt er sein Reifezeugnis mit überragenden Leistungen. Um einen sicheren Studienplatz zu bekommen, meldete er sich freiwillig zur Wehrmacht und zum Reichsarbeitsdienst. Die Verhaftungsaktionen im Dezember 1937 führten Hans in eine Existenzkrise. Im Mai 1938 kam es zur Gerichtsverhandlung und Hans wurde zu einem Jahr Gefängnisstrafe verurteilt. Nachdem sein Vater und sein vorgesetzter Rittmeister für ihn plädierten, wurde er freigesprochen. Die Affäre hinterließ tiefe Wunden und er suchte nach neuen Freunden und neuen Orientierungen.

Vor dem Beginn des Medizinstudiums 1939 an der Ludwig-Maximilians-Universität in München benötigte Scholl das Reifezeugnis, einen Arischen Nachweis und Führungszeugnisse in der Hitlerjugend.

Als der Zweite Weltkrieg begann, war Scholl in Ostpreußen im Ernteeinsatz. Im Frühjahr 1940 sollte auch Hans Scholl zum Sanitätsdienst an die West-Front berufen werden. Als Scholls Sanitätseinheit unmittelbar im

Umfeld der Schlachten der Somme und Aisne eingesetzt wurde, änderten sich seine Anschauungen. Ende September 1940 kehrte Scholl zum Studium in München zurück und arbeitete auf das Physikum, welches er im Februar 1941 erfolgreich absolvierte.

Zu seinen weiteren Bekanntschaften gehörte nun auch Alexander Schmorell, ein Kommilitone an der Universität in München. Alexander wurde für Scholl zum Lebensgefährten, da auch er sich aktiv mit Widerstandsfragen beschäftigte. Hans Scholl trat sein medizinisches Praktikum im Benediktiner Kloster St. Ottilien an. Die jungen Mediziner wurden hauptsächlich in der Chirurgie eingesetzt. Während eines Kulturabends lernte Hans Scholl Professor Kurt Huber kennen, der zum Mentor für Hans Scholl wurde.

Die anonymen Abschriften der regimekritischen Predigten eines Bischofs von Galen gab den Studenten die Anregung Flugblätter zu verfassen. Die Zeit war reif eine Widerstandsorganisation zu bilden. Sie sollte als "Die Weiße Rose" bekannt werden. Die ersten 4 Flugblätter wurden im Juni/Juli 1942 von Hans Scholl und Alexander Schmorell verfasst und wurden anonym im Juni/Juli 1942 an 100 Adressen verschickt.

Mitte Juli 1942 traten Hans Scholl, Willi Graf und Alexander Schmorell ihren dreimonatigen Sanitätsdienst in Russland an. Die Erfahrungen an der Ostfront überzeugten die Studenten, dass der Widerstand verstärkt aufgenommen werden müsse. Im Januar 1943 verfassten Scholl und Schmorell das fünfte Flugblatt, welches in größerer Zahl über die Grenzen von München verbreitet werden sollte. Das fünfte Flugblatt war ein Aufruf an alle Deutsche mit Worten wie "Zerreißt den Mantel der Gleichgültigkeit." 6000 Exemplare des fünften Flugblattes wurden von Augsburg, Stuttgart, Bonn, Köln, Saarbrücken, Freiburg und Ulm aus verschickt. Nachdem die Studenten in nächtlichen Aktionen viele Flugblätter persönlich verteilten, wurden 1000 Exemplare von Bürgern an die Gestapo abgegeben. Danach begann die Behörde systematisch nach den Urhebern zu suchen.

Die Niederlage um Stalingrad am 3. Februar 1943 bewirkte, daß die Mitglieder der Weißen Rose auf ein baldiges Kriegsende hofften. Unter dem Eindruck dieser Meldungen führten die Studenten weitere Aktionen durch. Daraufhin leitete die Gestapo eine Großfahndung ein und forderte die Bürgerschaft in München um Mithilfe. Die Weiße Rose kam zur Überzeugung, dass die Wirkung ihrer Flugblätter in der Bevölkerung erfolgreich sei.

Inzwischen wurde ein weiteres Flugblatt von Huber entworfen, welches ein Appell an die Studenten sein sollte. Das sechste Flugblatt wurde am 12. Februar mit einer Auflage von 2000 Stück fertig gestellt. Hans und Sophie Scholl gingen am 18. Februar mit 1800 Flugblättern zur Universität und verteilten diese während der Vorlesungen zwischen 10–11 Uhr. Unentdeckt waren sie bereits am Ausgang der Uni als sie sahen, daß noch wenige Exem-

plare übriggeblieben waren. Sie kehrten um, um die restlichen Flugblätter zu verteilen, und wurden vom Hausmeister der Universität erfasst und unaufhaltsam der Gestapo übergeben.

Beim ersten Verhör leugneten die beiden Scholls ihre aktive Tätigkeit beim Verfassen der Flugblätter, allerdings wurde bei Hans das Manuskript des siebten Flugblatts gefunden. Auch wurden nach der Verhaftung Nachforschungen in der Studentenkompanie durchgeführt und enge Freundschaften zwischen Alexander Schmorell, Willi Graf und Hans Scholl bestätigt. Hans Scholl lenkte alle Widerstandsaktivitäten auf sich selbst, um andere zu schützen. Am 22. Februar 1943 wurde der Prozess gegen Sophie Scholl, Hans Scholl und Christoph Probst vor dem Volksgerichtshof in München eingeleitet. Das Todesurteil war bereits vor dem Prozess von Hitler unterschrieben worden und die zum Tod verurteilten Angeklagten wurden in das Gefängnis München-Stadelheim abgeführt.

In der Erinnerungskultur wurden die Geschwister Scholl heroisiert. In seiner Ansprache im Juni 1943 bereitete Thomas Mann den Anfang für diesen Mythos der Scholls und der Weißen Rose vor. In diesem Scholl Mythos wurden auch andere Stimmen hörbar, welche die Studenten als Märtyrer bezeichneten. Die erste Gedenkfeier fand am 4. November 1945 an der Universität in München statt und im September 1946 wurden dort Gedenktafeln zur Erinnerung an die Geschwister Scholl errichtet. Weitere Gedenktafeln entstanden zu Ehren von Willi Graf, Kurt Huber, Hans Leipelt, Christoph Probst, Alexander Schmorell, und seit 1993 erinnert eine Gedenktafel im Justizpalast München an den Widerstand der Weißen Rose. Die erste Gedenkfeier war der Anfang einer jährlichen Gedenk-Tradition. Zahlreiche Schulen, Gymnasien, Straßen und Plätze sind heute in Deutschland mit den Namen der Widerstandskämpfer benannt und zahlreiche Bücher wurden veröffentlicht.

Diese Biographie von Jakob Knab zeigt die komplizierten Vorgänge eines totalitären Systems, in dem keine Opposition geduldet wird und Menschenrechte hochmütig verletzt werden. Sie zeigt, dass Leben in einer Diktatur eine zutiefst entwürdigende und entmenschlichende Erfahrung ist.

Austin, Texas

Marianne Weiss Kim

Albert Schweitzer: A Biography.

Von Nils Ole Oermann. Oxford University Press, 2017, 352 p. € 44.95

1875 im Elsass geboren, folgt der kleine Albert Schweitzer der Familientradition und lernt sehr früh das Orgelspielen. Bereits im Alter von 8

Jahren gibt er sein erstes Konzert. Nach Theologie- und Philosophiestudien an der Universität von Straßburg erlangt er in seinen zwanziger Jahren einen Dokortitel in beiden Fächern und gelobt, ab seinem 30. Lebensjahr anderen Menschen zu dienen. Ein Medizinstudium, das er in diesem Alter beginnt, finanziert er unter anderem durch Orgelkonzerte—er gilt als einer der besten Bach-Interpreten seiner Zeit - aber auch durch das Schreiben von Büchern, darunter eine musikwissenschaftliche Bach-Biographie, Abhandlungen über das Leben Jesu und anderes mehr. Sein Arbeitseifer, vielfältiges Interesse auf verschiedenen Gebieten und Schreibtalent sind überbordend.

Im Alter von 23 Jahren lernt er eine jüdische Tochter aus gutem Hause kennen. Helene Bresslau wird seine Vertraute, beste Freundin und schließlich lebenslange Gefährtin auf einem außergewöhnlichen Lebensweg. Sie unterstützt ihn bei all seinen Vorhaben, wird Krankenschwester, leitet ein Waisenhaus und wartet geduldig auf den Abschluss von Schweitzers Medizinstudium, um dann mit ihm den gemeinsamen Traum eines Krankenhauses in Afrika umzusetzen. Erst nach Beendigung dieses späten Studiums heiraten die beiden. Leider erkrankt Helene an Tuberkulose, was in den kommenden Jahrzehnten dazu führt, dass sie immer nur kurze Zeitspannen in dem vom Klima her ihr unzutraglichen Afrika verbringen kann. 1919 wird ihre gemeinsame Tochter Rhena geboren. Schweitzer wird fortan die meiste Zeit seines Lebens in Lambarene (damals Französisch-Äquatorialafrika) verbringen und dort ein von ihm selbst erbautes Krankenhaus leiten. Es ist nicht einfach für Helene zu sehen, dass ihr Mann seine Arbeit unbeirrt ohne sie fortsetzt, mit anderen weiblichen Hilfskräften an seiner Seite, was bei ihr in späteren Lebensjahren auch Eifersucht auslöst. Die von ihm betreuten kranken Afrikaner behandelt Schweitzer nicht auf Augenhöhe, sondern wie ein Vater, der sich um seine noch nicht sehr entwickelten Kinder kümmern muss. Seine oft strenge Umgangsweise mit ihnen und die Art und Weise, in der er mit ihnen kommuniziert, tragen ihm von mancher Seite Rassismus-Vorwürfe ein.

Oermann gelingt das Kunststück, auch auf Schwächen Albert Schweitzers hinzuweisen, jedoch ohne Abwertung - was dem Leser zum einen die Möglichkeit gibt, sich ein eigenes Urteil zu bilden und Schweitzer zum anderen insgesamt menschlicher macht.

Wird der berühmte Urwalddoktor dem von ihm postulierten Prinzip der "Ehrfurcht vor dem Leben" in seinem eigenen Leben gerecht? Wie geht er mit seiner wachsenden politischen Rolle als Mahner und Gutmensch um? Überhäuft mit Preisen (darunter dem Friedensnobelpreis) und Ehrendoktorwürden, wird Schweitzer nicht müde, auf die Gefahren der Atombombe hinzuweisen und alle Aktivitäten in dieser Richtung schärfstens zu verurteilen. Er ist der Friedensengel aus dem afrikanischen Busch. Im Alter von 90 Jahren, nach einem Leben, das nicht voller und trotz mancher Rückschläge

erfüllender hätte sein können, stirbt er schließlich am 4. September 1965 in Lambarene, dem heutigen Gabun. Er lauscht dem Andante von Beethovens fünfter Symphonie und flüstert seine letzten Worte, bevor er das Bewusstsein verliert: “Wie wunderschön!”

Zahlreiche Biographien sind über Albert Schweitzer geschrieben worden. Aber es gibt noch mehr zu erfahren. Jens Ole Oermann scheint prädestiniert zu sein, sich mit Schweitzers Leben zu befassen—gibt es doch einige Gemeinsamkeiten, wie z.B. den Doktor in Philosophie, die Tätigkeit als evangelischer Pastor und einiges mehr. Nach der Lektüre dieses Buches vermeint man, Albert Schweitzer noch ein wenig näher gekommen zu sein. Das liegt zum Teil daran, dass der Autor auf Schwächen und Versäumnisse anderer Autoren hinweist und mit neu zugänglichen Quellen Wissenslücken schließt, derer man sich nach der Lektüre anderer Bücher über eine der Lichtgestalten des vergangenen Jahrhunderts gar nicht bewusst war. Auch der kluge Aufbau des Buches, mit hilfreicher Zeittafel, zahlreichen Anmerkungen und ausführlicher Bibliographie, die Hinweise auf Archivdokumente, persönliche Interviews, Briefwechsel und vieles mehr enthält, trägt zum Lesevergnügen bei. Ausgelöst durch eine Bemerkung über die Stimme Schweitzers in dieser Biographie habe ich—so vieles ich auch von und über ihn gelesen habe—erstmals im Internet Beiträgen gelauscht, in denen Schweitzer aus seiner Kindheit erzählt. Wie groß das Erstaunen, diese Stimme zu hören! Die 1905 erschienene Bach-Biographie von Schweitzer wird sehr gut bewertet aufgrund der Synthese von Leben, Gedanken und Werk des Barock-Musikers. In gleicher Weise wollte der Autor dieser Schweitzer Biographie verfahren—und es ist ihm ausgesprochen gut gelungen.

West Bloomfield, Michigan

Susanna Piontek

Hermann Rauschnig: Ein deutsches Leben zwischen NS-Ruhm und Exil.

Von Albrecht Hagemann. Köln: Böhlau. 2018. 645 S. € 40.00

Hermann Adolf Reinhold Rauschnig wurde 1887 in Thorn geboren, einer Stadt, die damals zu Westpreußen gehörte. Wie sein Vater, sollte der evangelisch erzogene Junge eine militärische Laufbahn einschlagen. Diese nahm jedoch ein jähes Ende, als Rauschnig aufgrund einer Scharlacherkrankung ein schweres Herzleiden entwickelte. Ein ausgedehnter Genesungsaufenthalt in der Schweiz weckte seine Liebe zur Musik, ein Fach, das er studierte und in dem er promovierte. Seinen eigenen hohen Ansprüchen in dieser Hinsicht nicht genügend, meldete er sich als Kriegsfreiwilliger und wurde verletzt. 1915

heiratete er Anna Schwartz, mit der er ein gemeinsames Interesse für Musik und auch Landwirtschaft teilte. Nach Ende des ersten Weltkrieges fiel Thorn 1920 durch den Versailler Vertrag an das neugegründete Polen. Dieser "ungerechte Gewaltfriede" führte dazu, dass Rauschning nach eigenen Angaben Nationalsozialist wurde. Nachdem er für einige Jahre Leiter der deutschen Bücherei in Posen war, zog Rauschning mit Frau und Kindern in das Gebiet der Freien Stadt Danzig. War seine bisherige Tätigkeit kulturell und publizistisch geprägt (z.B. verfasste er ein Buch über die "Entdeutschung Westpreußens und Posens"), wandte er sich nun erfolgreich der Landwirtschaft zu. 1931 war er der NSDAP beigetreten und konnte kurze Zeit später Vorsitzender des Danziger Landbundes werden. Ab Juni 1933 fungierte Rauschning mit einer Koalition aus NSDAP und Zentrumsparterie als Senatspräsident.

Rauschning verband seine Affinität zu der Naziartei mit der Annahme, dass diese junge enthusiastische Bewegung dem von verheerenderer Arbeitslosigkeit geprägten Land wieder auf die Beine helfen und eines Tages den polnischen Korridor und Danzig ins Deutsche Reich heimholen könne. Sein besonderes Bemühen lag in einer auf Ausgleich bedachten Politik mit Polen. Der Im- und Export bezüglich Polens sollte nun über den Danziger Hafen erfolgen, der polnischen Minderheit in Danzig wurden mehr Rechte zugestanden und polnische Kaufleute jüdischen Glaubens sollten auf dem Gebiet des Freistaates ohne Einschränkung ihren Geschäften nachgehen können. Rauschnings Tätigkeit kam allerdings nach nur 17 Monaten zu einem Ende, nachdem Gauleiter Albert Forster sich immer mehr in Rauschnings Entscheidungen einmischte und ihn zunehmend an seiner Arbeit hinderte. Rauschning war nicht bereit, einen von der NSDAP verlangten Kurs der Gleichschaltung Danzigs zu befürworten und wurde daraufhin nach einem Misstrauensvotum im Volksrat wegen des Verdachts auf Landesverrat aus der Partei ausgeschlossen. Als Folge wandte er sich fortan vehement gegen die Nationalsozialisten in Danzig und entschloss sich, ins Exil zu gehen. Im Uhrzeigersinn lebte er nun in verschiedenen Ländern, angefangen mit Polen, danach die Schweiz, Frankreich und Großbritannien, von wo aus er mit seiner Familie ins letzte Exil nach Amerika aufbrach. Dort widmete er sich, wie schon in früheren Zeiten, der Landwirtschaft und bewirtschaftete eine Farm in Oregon, ferner betätigte er sich publizistisch. Aber die Politik ließ ihn nicht los und er kehrte noch einmal für 2 Jahre nach Deutschland zurück. Rauschning wurde Mitherausgeber der "Rheinisch-Westfälischen Nachrichten" und bemühte sich erfolglos um ein politisches Comeback in Deutschland. Als er einsehen musste, dass ihm dies nicht gelang, kehrte er 1956 endgültig zurück in die USA, wo er im Alter von 94 Jahren starb.

Albrecht Hagemann ist ein erfahrener Biographieschreiber, der unter anderem Bücher über Fidel Castro, Mahatma Gandhi und Nelson Mandela ver-

fasst hat. Auch in diesem Fall hat er seine Hausaufgaben gründlich gemacht. Das Buch enthält mehr als 1300 Anmerkungen und weist auch auf Fehler anderer Autoren hin, nicht zuletzt sogar auf Irrtümer von Rauschnings Ehefrau, die ihr in ihrem 1942 erschienenen Buch *No Retreat* unterlaufen sind. Das Buch ist mit Privatphotos angereichert und zeigt auch die Einbürgerungsurkunde im amerikanischen Exil aus dem Jahr 1948.

Allein den beiden Hauptwerken Rauschnings, *Die Revolution des Nihilismus* und *Gespräche mit Hitler* widmet der Autor mehr als hundert Seiten. Das erstgenannte Buch, 1938 im schweizerischen Exil veröffentlicht, war eine wichtige Analyse der Nazi-Ideologie aus der Sicht eines dabeigewesenen Politikers und wurde ein großer Erfolg. *Gespräche mit Hitler*, auf Rauschnings vereinzelt zusammenkünften mit dem Führer basierend, aber zum großen Teil auch auf eigenen Interpretationen und Mutmaßungen, kam Ende 1940 in Frankreich und England auf den Markt und sorgte für gewaltiges Aufsehen. Aufgrund der uneindeutigen Quellenlage wies ein Schweizer Lehrer 1984 darauf hin, dass es sich bei diesem in mehrere Sprachen übersetzten Werk Rauschnings um eine Fälschung handele und viele der Gespräche bzw. Begegnungen in der dargebotenen Form nicht auf Tatsachen beruhe. Aber auch diese Kritik schien Fragen offen zu lassen. Kontakt- und Gesprächsversuche des Autors Hagemann mit dem Lehrer blieben ergebnislos, da Letzterer zu dem Thema keine Auskünfte mehr geben wollte.

Dieses an Ausführlichkeit kaum zu überbietende Buch ist eine Fundgrube für alle Geschichtsinteressierte. Der Mensch Hermann Rauschning erschließt sich dem Leser hier weniger durch Beschreibungen seines Privatlebens; diese Aspekte werden eher spärlich abgehandelt. Wer jedoch bereit ist, die Lebensbeschreibung als politische Biographie zu lesen, kommt voll und ganz auf seine Kosten. Über die von Rauschning verfassten Bücher ist viel geschrieben worden. Mit einem so akribisch recherchierten Buch über den Autor selbst wird eine wichtige Lücke geschlossen.

West Bloomfield, Michigan

Susanna Piontek

Literature, Art, Architecture, and Film

Deutsche Sprachkomik: Ein Überblick für Übersetzer und Germanisten.
By Rainer Kohlmayer. Frankfurt am Main: Peter Lang, 2017. 206 pp. \$47.95.

A wide-ranging overview of language humor in German, Kohlmayer's book presents a variety of theories of humor; the linguistic, cultural, and his-

torical conditions for a specifically German type; and a range of comedic texts in German from 1200 to the present. The book culminates in a discussion of examples of difficulties translating humor into German from French and English. Translation, which otherwise might have appeared ancillary to the focus on cultural studies and linguistics in the remainder of the volume, provides the book its unifying purpose. By thus connecting theory with praxis, it collectively and simultaneously addresses German linguists, literary theorists, cultural studies scholars, and translators.

The book is divided into five parts. The first section's two chapters introduce the central concept of language comedy and note the book's overarching goal of fostering humor competence through theoretical explanation and example. The second section discusses the potentialities of comedy in High German (chapter three) and in various dialects, registers, and varieties (chapter four); native speakers' relationship to German language play (chapter five); and the effects on German humor of the protestant work ethic (chapter six) and the militarism and totalitarianism of the nineteenth and twentieth centuries (chapter seven). Section three (chapter eight) provides an historical overview of the German language humor tradition from Reineke Fuchs and Till Eulenspiegel to cabaret, Loriot, and Robert Gernhardt. The fourth section lays out important theories of humor. Chapter nine argues for laughter as a universal phenomenon, while chapter ten outlines a typology distinguishing functional theories of superiority and of catharsis from structural theories of semantic incongruence. Chapters eleven through fourteen look to sociology, psychology, and semantics for approaches from Bergson, Freud, Zijderfeld, and Raskin and Attardo. Finally, in light of these theories and the earlier cultural, linguistic, and historical contextualization, chapter fifteen examines passages from Oscar Wilde, Ronnie Barker, Molière, and Michael Flanders & Donald Swann to illuminate specific difficulties in and strategies for translating humor.

By introducing and synthesizing such a wide body of research toward the explication of humor in the German language, Kohlmayer accomplishes much. Especially effective are sections one and four. By investigating the form and function of language humor, they provide a useful resource for future research on any national tradition, notably uniting approaches from across the humanities and the social sciences not consistently brought into dialogue on the subject. The critical summary of the distinct theories outlined in section four, found in the conclusion to chapter fourteen on Raskin and Attardo (159–162), provides an especially useful examination of the different approaches. Finally, the problems in chapter fifteen, which Kohlmayer effectively relates to the historical and theoretical work of the previous chapters, exemplify the potential historical, cultural, and linguistic pitfalls of humor

translation. They present translators and other Germanists alike useful examples of how to identify, characterize, and address typical difficulties in intercultural meaning transfer.

Considering the diversity of source material and ambitious goals of the book, it should come as no surprise that certain areas could have benefited from additional information. First, some of the linguistic and historical analysis provided in section two would profit from further context. For example, in chapter three, some of the issues Kohlmayer notes as determinative of German humor, e.g., final devoicing (39–40) or a shallow orthography (43), are quite common in the world's languages. Many of Kohlmayer's linguistic assertions are limited to comparisons with English. A broader inquiry could perhaps produce even more interesting results. Similarly, the fascinating discussions of how German humor is influenced by Protestantism, militarism, and totalitarianism could each fill entire books on their own. Their treatment here sometimes leaves the reader wanting more here. Second, although Kohlmayer notes that "Komik ist ein Rezeptionsproblem" (18), he misses the opportunity to engage with wider discourses on reception theory, especially the German tradition of *Rezeptionsästhetik* and influential cultural studies approaches to reception and power (see, e.g., Stuart Hall). Finally, the examples of German language humor in section two, though thoroughly enjoyable and well explicated, could perhaps have been stronger if considered following the introduction of the theories of humor in section three. Their placement after Freud's and Bergson's theories could afford the reader an even greater depth of analysis.

Deutsche Sprachkomik is a useful resource for both translators and Germanists. As the book makes clear, too little work has been done bridging literary-theoretical and linguistic investigations of language humor with translation work. While Kohlmayer's goals may require him to cover a lot of ground—it is no mean feat to tackle Bergson, Freud, semantics, and an application to Oscar Wilde in little more than thirty pages—the book remains focused on how theories of language humor and the history and singularities of the German context can help us understand the tradition in the German language. Theorists of literature, cultural studies, linguistics, and translation will gain much from the contextualization in German cultural production and the social and linguistic theories. With the concluding examples as a primer on the issues humor translators face, especially in the German language, as well as a fitting conclusion to the earlier theoretical, linguistic, and historical work, this enjoyable volume hits the mark.

Kafka's Indictment of Modern Law.

By Douglas E. Litowitz. *University Press of Kansas*, 2017. 196 pp. \$29.95.

Litowitz has set out to examine the view of modern (Western, post-Enlightenment) law in Kafka's fiction. He identifies eleven texts that, in his view, explicitly address the law. In addition to obvious works like *The Trial*, "Before the Law," *The Judgment*, "In the Penal Colony," and "The Knock at the Manor Gate," he includes works like "The New Advocate," about which he provides thoughtful comment. Although Litowitz provides background on Kafka's own legal career and writings, insisting that the writer was a good lawyer who was well-compensated for his work, he is concerned mainly with showing that the literary works reflect a total vision of the law and that Kafka merits consideration as a legal theorist, rather than simply a writer criticizing disparate aspects and consequences of the legal system.

While well-versed in the major Kafka criticism in English and in much contemporary literary theory, Litowitz approaches Kafka's works not primarily as a literary scholar or *Germanist* but rather as an attorney who has practiced and taught law in the US. Thus, of the forty-three footnotes to the introductory chapter laying out Litowitz's project, only four refer specifically to Kafka; the others cover material on recent legal questions in the US ranging from Chicago police interrogations to extraordinary rendition to prosecution of banking crimes. In this way the study builds on the 2014 study of Kafka by another law professor Robert P. Burns, *Kafka's Law: "The Trial" and American Criminal Justice* (University of Chicago Press, 2014), which, however, Litowitz does not cite. He does, however, wisely devote more attention to *The Castle* and many of the shorter pieces, including "Before the Law," than to *The Trial*. His thorough knowledge of the history and practice of contemporary law informs his readings of Kafka's texts.

After chapters about Kafka's life as a lawyer, with an interesting side note on his work for a short-lived family asbestos business, and a summary of the works to be discussed, the book lays out the evolution of modern Western law and the general American understanding of law as guarantor of freedom, liberty, fairness, and equality. Against this background, it discusses the influence on Kafka of Ferdinand Tönnies, Georg Simmel and Max Weber (whose brother Alfred was one of Kafka's law professors), who saw modernity as replacing religion and tradition with abstract social and political arrangements united by allegiance to money and opportunism.

The second half of the book sketches Kafka's view of modern law as a series of indictments that form the topics of individual chapters: that modern law has come unmoored from normative grounding and is self-justifying; that it is inherently dystopian; that it inverts punishment so that it predated

the crime; that it fails to accept the ambiguity of texts; and that it is comic and carnivalesque. Some of the book's most interesting passages draw connections between aspects of Kafka's works and the workings of law in the US today manifest in specific cases. Litowitz includes several pages from a 2010 Supreme Court case to illustrate the law as a "maze of statutes so thick that not even the Supreme Court can figure it out" and "so far removed from any normative grounding that the moral foundation falls out" (90).

Yet despite the shortcomings of modern Western law that enable Kafka's legal fictions to resonate so thoroughly with contemporary readers, Litowitz ultimately rejects Kafka's unremittingly bleak evaluation of the law. He finds that Kafka's indictment of modern law rests on some normative ground that Kafka himself fails to acknowledge. He wants from Kafka "a higher degree of honesty about our fundamental values, as opposed to merely laughing at his protagonists for being so naïve as to assume that these values have real meaning." Litowitz also defends his (and Kafka's) profession by pointing out that its practitioners are not always mere technocrats and that they sometimes succeed in looking at fundamental values beyond the law.

With its clear, accessible style and exclusive reliance on both primary and secondary materials in English, Litowitz's book will appeal broadly to students of Kafka and to others concerned with the relationship of law and literature. His remarks on American legal theory and practice are relevant to German-American studies. The book contains an index and extensive footnotes, but no bibliography.

Franklin and Marshall College

Cecile Cazort Zorach

Nazi Germany as Reflected in American Caricatures 1933–1945: Editorial Cartoons by Pulitzer Prize Winners.

By Heinz-Dietrich Fischer. Zurich: LIT Verlag, 2018. 235pp. €34.90.

This volume depicts about 170 political caricatures on Nazi Germany, drawn between 1933 and 1945 by sixteen U.S. Pulitzer Prize-winning editorial cartoonists. It is part of the Pulitzer Prize Panorama-series, edited by Heinz-Dietrich Fischer, professor emeritus at the Ruhr University of Bochum. The overall aim of the book at hand is to document the "main stages of the Third Reich from its start to its end, in the views of top American editorial cartoonists" (I).

Fischer starts with a historical overview of how editorial cartoons became a category for the famous journalism award named after Joseph Pulitzer

(1847–1911). The first prize for a “distinguished example of a cartoonist’s work published in an American newspaper during the year” was awarded to Rollin Kirby of the *New York World* in 1922 (1–3). This overview is followed by biographical sketches of the sixteen Pulitzer Prize-winners who published Nazi Germany-related caricatures between 1933, the beginning of the Third Reich, and 1945, which marked the end of World War II and its immediate aftermath. The short bios include annual references, professional developments, and the years in which the cartoonists won the Pulitzer Prize. After the artists’ biographies, the chapter “Cartoons by Years” provides samples of their caricatures chronologically starting January 29, 1933, until November 21, 1945. Accompanying references for each illustration are the publication date, the names of the artists and newspapers, and a one-sentence explanation on how to situate each caricature and contextualize the “main stages of the Third Reich and its leading figures” (3).

The closing appendix offers additional consolidation of the historical background. Here, Fischer provides a “description of Nazi Germany, meaning some kind of an addition to the drawings” (3). This “concise written account of the years between 1933 and 1945” (199) is based on Hermann Mau and Helmut Krausnick’s *German History, 1933–45: An Assessment by German Historians* (London: Oswald Wolff Publishers, 1959), first published in *German as Deutsche Geschichte der jüngsten Vergangenheit 1933–45* (Stuttgart: J.B. Metzlersche Verlagsbuchhandlung, 1956). Fischer’s 33-page compilation of word-for-word excerpts from Mau and Krausnick’s publication starts with Hitler’s seizure of power leading up to his election, the Reichstag fire, and the potential appeal of the Nazi Party to Germans. The editor then stresses Nazi Germany’s foreign policies with an emphasis on the incorporation of Austria, Czechoslovakia and Poland, before turning to the events of World War II, the Allied forces, and finally, the collapse of the Third Reich. The appendix closes with a bibliography listing Media Applications, Jury Reports, and Published Materials.

The volume’s strength is its successful documentation of the Third Reich’s development from a U.S. perspective. Despite the work’s usefulness, some critical remarks need to be made. First, several photos and illustrations are quite pixelated, which occasionally complicates the caricature’s indexical interpretation. Second, it is unclear which selection criteria Fischer used to arrange the passages in the appendix from Mau and Krausnick’s historical account of Nazi Germany, as he starts this copy-and-paste compilation by simply saying, “Here come some excerpts of the brochure” (199). In addition to the unknown compilation criteria, Fischer does not explain why he chose Mau and Krausnick’s work for the volume. Published in the late 1950s, it certainly does not reflect the latest state of research. In fact, reviewers in the

1960s had already pointed out translation errors in the English version, misleading statements, and incorrect assertions. Furthermore, an appendix that cross-references the historical accounts back to the actual cartoons, instead of being detached from them, would have been helpful for the overall task of the volume, since most cartoons are “close to events that had occurred days or weeks before” (3). Lastly, the volume is somewhat badly copy-edited, and it could have used a careful editing by a native speaker of English.

These critiques aside, the elaborate and well-organized gathering of editorial cartoons offers a graphic contemporaneous witness to the U.S. perspective of Nazi Germany, which serves as a useful supplement to research focusing on World War II propaganda from an Allied point of view. Fischer’s volume therefore will be of interest to scholars investigating comics studies and U.S. political propaganda, as well as lay-people who are generally interested in political cartoons, Nazi Germany, and the Second World War.

University of Texas at Austin

Josch Lampe

Tales of Wonder: Retelling Fairy Tales through Picture Postcards

By Jack Zipes. Foreword by Marina Warner. Minneapolis: University of Minnesota Press, 2017. 248 pp. \$34.95.

Jack Zipes and his works are very familiar to scholars of fairy tales, as he has spent a lifetime tracing tales and studying their specific qualities, and has continued to renew research with insights into different types of fairy tales. Zipes has been adamant in his claim that the sense of wonder is the most significant driving force behind fairy tales, and he has been very generous in studying tales across language boundaries and cultural differences and similarities. What few might know is that alongside his academic endeavors, Zipes has been perusing flea markets and collecting post cards with fairy tale motives. In this publication, he has curated some of the specimens of this rather astonishing 2500+ collection of postcards to share them with readers in an impressive, very well-illustrated coffee table book. Zipes own enthusiastic sense of wonder permeates this entire book and his selection and passion for postcards is a real strength of the text.

The book is organized into two sections “The Tales” and “The Art,” with subsections in the first part pertaining to various kinds of tales—classical, Grimm, Andersen, Russian, fairy tale novels (like *Pinocchio* and *The Wizard of Oz*)—and the last part looking at photographic renderings of tales and art series made by specific artists. The book has a short, precise and insightful

foreword by Marina Warner and an introductory chapter by Zipes on the genre of postcards and the particulars of the history of postcards with fairy tale motifs. The chapters reproduce tales in their full length alongside postcards depicting scenes from them and often offer several different versions of the same tale to show how various aspects of the tales were picked as the main event for depiction on the postcards. The artists of the early postcards were frequently anonymous, but when the artist is known, Zipes provides short informative paragraphs on their work and career.

Picture postcards had their golden age from 1895 to 1930, but the fairy tale postcard became popular around 1900 and continued to appear in different parts of the world up until the beginning of the 21st century. Fairy tale postcards were normally produced in series of 6 or 12 to depict several parts of the narrative, and Zipes is particularly interested in the way the cards participate in storytelling and interact with other media at the time, including movie and theatre adaptations of well-known tales. Apart from showing scenes from tales, the postcards also have an entire subcategory that depicts the actual event of storytelling, often with children or adults gathered around a storyteller.

Tales of Wonder is not an academic publication per se, but it is very illuminating for scholars of fairy tales and offers a new angle into the field through the genre of the postcard. It is clear that this is a labor of love that sometimes struggles to decide whether it is the presentation of an untold and sparsely researched history of fairy tale postcards or the retelling of fairy tales using this particular art form as illustrative material. The reproductions of the tales take up a lot of room in the book and are probably more of interest to the general reader not familiar with the different versions of the tales, but the visual material will delight everyone engaging with it. The well-versed fairy tale scholar will appreciate this plethora of stylistic variance as well as the way the postcards invariably highlight the most pregnant moments from the tales to capture the most exciting parts of the story in a single image or image sequence. From the perspective of the Germanic Studies scholar, there are good sections on both the Brothers Grimm and Hans Christian Andersen, and the book's many different artistic styles in the reproduction of the postcards offers ample new material for anyone wanting to add alternative interpretations to their teaching of the tales.

Several times in the book Jack Zipes laments the decline in postcards being sent in the modern, technologically advanced world and predicts that fairy tale postcards will soon be a thing of the past. However, with this publication, he has made sure that the history of the fairy tale postcard will not be forgotten, and *Tales of Wonder* is a welcome addition to the study of visual art and fairy tales.

Screening Transcendence: Film Under Austrofascism and the Hollywood Hope, 1933–1938.

By Robert Dassenowsky. Bloomington: Indiana University Press, 2018. 423 pp. with 62 b&w illus. \$66.

Robert Dassenowsky, who has written several books on Austrian film, including *Austrian Cinema A History* (2005), can be called the leading expert on the topic in the English-speaking world. In his new book, he turns attention to a brief but important time period, the destruction of the first Austrian Republic that began with the establishment of an authoritarian one-party state under Engelberg Dollfuß in 1934 and ended with the annexation of Austria by the Third Reich in 1938. *Screening Transcendence* is comprehensive, thorough, informative, and well-written, and is bound to become the authoritative study on Austrian filmmaking during the period of Austrofascism. In its 423 pages, which include extensive bibliographical references and numerous screen captures from little known films, the book offers a veritable compendium of the genres, studios, producers, directors, actors, screenwriters, and composers that defined filmmaking in Austria during these fateful years.

Part 1 sets the scene in terms of cultural politics, political ideologies, and the powerful traditions that include the legacies of the Baroque, the myth of Vienna, and the culture of Catholicism; the discussion of the particularities of Austrofascism, including its complicated relationship to Nazism, is particularly useful for the nonspecialist. Part 2 provides an overview of the most influential directors and producers, most famous actors and actresses, and most popular genres and styles. Familiar figures such Willi Forst and Walter Reisch are given due recognition, as are audience favorites Paula Wessely, Attila Hörbiger, and Hans Moser, who would soon work for the Nazi run Wien-Film. However, the diversity and vitality of the Austrian film industry is even more apparent in its lesser-known figures: the “frustrated mogul” Max Neufeld, the first female director Ida Jenbach, and performers such as the ingénue Franziska Gaal and the comic Szöke Szakall. His discussion of popular genres follows a similar logic from the obvious to the unexpected. It starts with the acclaimed film operettas and so-called *Sängerfilme*, but then brings unexpected new perspectives through Austrian versions of the screwball comedy and the mountain film. Dassenowsky’s encyclopedic knowledge of the material allows him to draw attention to previously ignored social thematic and cultural sensibilities. This includes the close attention to working class lives in the comedies and melodramas; the repeated attempts to incorporate Catholic perspectives on society, culture, and faith; and the nuanced treatment of gender and sexuality even amidst the stereotypical dashing officers,

aging bon vivants, and *süße Mädels* 'sweet girls' that have come to represent Vienna in the filmic imagination. Part 3, which also serves as a conclusion, traces the dissemination of Austrian themes and motifs into world cinema by documenting the various efforts during the late 1930s, of promoting co-productions between Vienna and Hollywood in the face of rapidly changing political circumstances.

For Dassanowsky, narrative is the most important medium for telling stories of nation, society, and history. And for him individuals, whether film professionals or film protagonists, are the foundation of any national cinema. As a result, much of the book is devoted to plot summaries as mediated by genre conventions, cultural traditions, and artistic styles. Protagonists are treated as reflections of social (stereo)types and commentaries on questions of gender, class, and national identity; actors and directors are confirmed as the foundation of national cinema. The allusion to transcendence in the book's title promises a new perspective on Austrian cinema as a "cinema baroque," an argument that is not developed beyond the unique contribution of Forst/Reisch and its resonances in the emigrant sensibilities of a Hermann Kosterlitz/Koster or Joe Pasternak. What the author does accomplish is to draw attention to the complexities of cinema under Austrofascism, from the difficult collaboration between Catholic and Jewish filmmakers to the elusive definition of the Emigrantenfilm within the borders of the old Austro-Hungarian Empire and the transatlantic connections in global Hollywood. Another scholar might have also considered the social dimension of cinema as measured by the star phenomenon, the rituals of fandom, and the supplemental materials (lobby cards, posters, magazines) so crucial to cinema as a public sphere. Yet another scholar would have focused on the economic strategies of a struggling film industry with a strong presence in other East European countries but faced with formidable competition by Hollywood and the UFA concern.

In most film historical accounts, Austria makes an appearance in three forms: through the migration of Austrian film professionals (often via Berlin) to Hollywood during the 1920s and 1930s; through the filmic representation of specific "Austrian" (i.e., usually Viennese) figures, stories, themes, and settings; and through the unique filmic possibilities explored through the combination of music and film. At last, the familiar equation of Austrian film with an aesthetic of multiculturalism and the perspective of emigration and exile can (and must) now be supplemented and complicated through two other histories: a little-known version of Austrian cinema rooted in the traditions of Catholicism and the Baroque, and a less easily consumable version of film Austria as the home of Austrofascism. Dassanowsky's book has laid the

groundwork by rescuing countless films and filmmakers from oblivion; hopefully other scholars will build on this foundation with more detailed studies.

University of Texas at Austin

Sabine Hake

Show Trial: Hollywood, HUAC, and the Birth of the Blacklist.

By Thomas Doherty. New York; Chichester, West Sussex: Columbia University Press, 2018. 406 pp. \$29.95.

To use an expression tinged with the hyperbole so common in discussions of Hollywood and films, Thomas Doherty's monograph is "jam-packed" with 358 pages of the drama which infused the many hearings of the House Un-American Activities Committee. The volume's subtitle aptly summarizes that drama: "Hollywood, HUAC, and the Birth of the Blacklist." Doherty highlights the first postwar hearings of the Committee in 1947, in which the focus was entirely on the film community in California.

The result of those hearings was, of course, a de facto blacklist of certain directors, actors, camera-people and other behind-the-scenes workers, as well as screenwriters whose communist sympathies or actual membership in the American Communist Party meant that they could not work in Hollywood, and often nowhere else. The story is told in great detail in three sections over eighteen chapters, ranging from "Backstories," to "On Location in Washington," to "Backfire" and is fittingly prefaced by a section entitled "Program Notes." The allusions to a screenplay or movie plot are many, and frankly, often superfluous and distracting, but the content is solid. The story of 1947 is well told. The facts are fascinating, and the details riveting.

In one of the many laudatory quotes arrayed on the back of the dust jacket, Jon Lewis describes Doherty's monograph as "a big book on a big topic that ruthlessly defies and confounds orthodoxy at every turn." The description is apt. Doherty, a professor of American studies at Brandeis with a sizeable body of work on the film industry, McCarthyism, censorship, and a number of related topics, is certainly qualified to speak on what he calls "HUAC's Hollywood year" (354), the 1947 hearings in which the Committee dealt almost exclusively with the Hollywood film community. His approach is indeed unusual, if not confounding, in that he tries "to avoid the lenses of left and right . . . and stay clear of a partisan narrative. . . (356). Yet, there is a degree of unorthodoxy which is unnerving.

The photograph on the front cover of the dust jacket is characteristic of the rather idiosyncratic mixture of solid academic scholarship and Holly-

wood-style showmanship. The picture depicts eight members of the Committee for the First Amendment, an action group formed to defend ten members of the film industry accused on communist sympathies, arriving in Washington to testify before HUAC. Bogart and Bacall dominate the foreground; a partially eclipsed view of the Capitol Dome is in the background. Those elements, along with a caption which highlights the words “the blacklist” in red are likely to draw in many who would not otherwise have much knowledge of or use for the wealth of information which Doherty presents. Some few might further recognize John Huston or Paul Henreid, but only those already knowledgeable about many aspects of the activities of HUAC in interaction with the film industry will understand the importance and significance of the hearing the eight people pictured were about to attend. There are other moments as well—chapter titles which tease rather than inform and particularly provocative quotes by well-known individuals inserted in bold as subsection titles in the middle of a chapter—all of which strike this reviewer as unnecessarily sensationalizing an otherwise solid piece of scholarship.

In “A Bibliographical Note” in the last four pages of text, Doherty lays out both the scope of his research and his intent. He is at pains to point out that his primary source is the Congressional Record itself, which records the proceedings without the “atmospherics” (357), although it is at times an incomplete record of events. In large part, Doherty lets documents and testimony speak for themselves, often checking self-serving later recollections or autobiographies against the historical record to produce a more complete picture relatively free of ideological slant. The method seems sound, and the goal laudable. Yet one wonders why he waited to the end to state his purpose.

Loyola University Maryland

Randall P. Donaldson

Luxury and Modernism: Architecture and the Object in Germany 1900–1933.

By Robin Schuldenfrei. Princeton: Princeton University Press, 2018. 336 pp., with 74 color and 126 b/w ill., \$66.

The standard accounts of German modernism tend to reproduce the bold claims made by its main representatives: about the revolutionary potential of modern architecture, the affinities between aesthetic and social utopias, the radical potential of art combined with industry and technology, and the importance of simplicity, functionality, and sobriety as unique democratic values. There is no doubt that the public housing estates built during the

1920s played a crucial role in the rise of white-collar society and the belief in spatial solutions to social problems. It is also beyond dispute that the new designs for living imagined by artists, writers, filmmakers, and architects played a key role in changing definitions of modern subjectivity, including those related to class and gender. However, a closer look at the actual objects, spaces, and places designated as modern and/or modernist should have revealed to everyone early on that the ambitious programs promoted by Peter Behrens, Walter Gropius, and Mies van der Rohe (the book's main figures) depended heavily on the luxury consumption of an affluent *Bildungsbürgertum*. The Bauhaus could not have existed without the wealthy industrialists who commissioned minimalist villas and the members of the new social elites who used design as a marker of status and prestige. In making this surprisingly obvious, highly original, and long overdue point, Robin Schuldenfrei, a lecturer at the Courtauld Institute of Art, takes her cues from the material qualities of the actual objects, places, and spaces of modernism and the close connection between materiality and objectivity in their myriad economic, social, and cultural manifestations. The result is a fantastic book that should be read by every art and architectural historian and scholar of modern German culture. For it forces readers to rethink the history and historiography of modernism and develop more nuanced accounts of the relationship between modern architecture and class society and, more generally, between modernism and capitalism in the twentieth century and beyond.

The introduction lays out the larger conceptual terrain by emphasizing the aspirational nature of modern architecture and design and by arguing for the centrality of (the discourse) of luxury in nineteenth and twentieth-century social thought and cultural critique. Chapter 1 describes Peter Behrens's marketing of new electric appliances to affluent consumers as part of the much-advertised marriage of art and industry in his extensive work for the AEG. The Werkbund occupies center stage in chapter 2 on developments in modern shop-window design and the profound transformation of public and private space through the new cult of the commodity. Chapter 3 uses Gropius's Haus Am Horn to uncover the constitutive tensions between the Bauhaus rhetoric of simplicity and functionality and its (hidden) tendency toward extravagance and sumptuousness. Similarly, in chapter 4, iconic Bauhaus objects such as the tea sets by Marianne Brandt allow Schuldenfrei to challenge the school's official commitment to mass production as a precondition for the democratization of taste.

The remaining chapters focus on Mies as the personification of luxury modernism, whether in his work with precious materials (marble, onyx, travertine), his interactions with wealthy clients, and his public persona as a modern architect. Especially in his collaborations with Lilly Reich, Mies

was able to engage fully with the materiality of the object—the perfect occasion for the author to probe the mutually constitutive relationship between the sensory stimulations of the modern metropolis and the new regimes of interiority in the psychological and aesthetic sense. In chapter 6, Schuldenfrei focuses on the Tugendhat House to further tease out the connections between modern dwelling and urban life; this includes the situatedness of the house on the outskirts of Brno and the very personal engagement of various family members with their living quarters. The conclusion to the book and the era of luxury modernism comes in the form of two 1930 exhibitions, the International Exposition in Barcelona (with the famous Barcelona Pavilion) and the German Section at the Société des artistes décorateurs in Paris. Both featured numerous artists and architects who, as exiles, would soon bring modern architecture and design to the United States.

As is often the case in studies that offer new perspectives on seemingly established fields, the author at times overstates her case. To claim that “most modern buildings and object remained beyond the economic grasp of the masses, and even most of the middle-class” (9) ignores famous counterexamples such the Horseshoe Estate in Berlin and Ernst May’s Römerstadt in Frankfurt. Similarly, the assertion that architects and designers addressed the problems of modern life “through a top-down, elite-driven process” (25) downplays the degree to which the aesthetics of austerity was also inspired, if not necessitated, by developments in industrial design that required a bottom-up process of appropriation. And no, her assertion that “the display window initiative and its supporters were both elite” (69) is disproven by the cross-class appeal of Weimar-era shop window design that could also be found in working class neighborhoods and applied to inexpensive items such as shoe polish and pocket knives. In the end, these are minor complains and do not take away from the overall argument.

Fully appropriate for its subject matter, the book is beautifully produced, starting with its marbled endpapers, attractive layout, and countless high-quality illustrations. Schuldenfrei’s book not only puts an end to lazy equations between modernism and democracy in standard art historical accounts; it also highlights the perils of assessing modernist and avant-garde movements based on pamphlets and programs alone. Here alternative sources from price lists and bills for services rendered are bound to shed new light on both the material foundation of modernism and the meaning of materiality in the modern world. And if we need any further confirmation of the inherent dynamism of luxury consumption and mass production, we need only consider the legacies of the Bauhaus in the two-tiered systems of consuming modernism represented by, say, IKEA and Design Within Reach, and the

symbolic currencies conferred on mid-century design by the new elites in our contemporary information economy.

University of Texas at Austin

Sabine Hake

Chicago's Union Station

By Fred Ash. Indiana University Press, 2018, 290 pp. \$35.

Fred Ash's detailed and densely written history of Chicago's Union Station starts with Chicago's early history in the 1830's, continues up through the Civil War, the Great Chicago Fire of 1871, the Columbian Exhibition of 1892, both world wars, and into the current era of dominance by the automobile. The early pages, with their wealth of information about the various small railroads founded in the mid-19th century to link other parts of the Heartland and the East Coast with Chicago will be of interest mostly to historians of early mass transit and of Chicago. Later chapters provide insight into Chicago politics with its persistent undercurrents of corruption and violence. The final chapter discusses the fortunes of the Union Station against the backdrop of major shifts in US transportation policy and practice: the predominance of the automobile and of truck hauling, "urban renewal," the emergence of the Chicago Transit Authority and the expansion of commuter lines, and the formation of Amtrak. After detailing the economic crises that have plagued railroads and Chicago in the last half-century and the many complex solutions that have been tried for them, Ash concludes on a positive note for Union Station. He praises Amtrak's voluntary compliance with regulations of the city's Commission on Historical and Architectural Landmarks and emphasizes the role the building continues to play in the lives of Chicagoans.

For those interested in German-American studies or history of immigration, Ash includes a few side notes on Chicago's significance as a hub for immigration across the continent; as many as 1600 immigrants passed through Chicago's main rail terminal on a given day in the 1880's. We learn that "telegraph messages had to precede each train stating the name and origin of each immigrant. Each nationality had its own protective society, which the railroad had to summon for proper interpreters." Some of the Western railway companies recognized the economic importance of these impoverished immigrants as future farmers who would generate agricultural products to fill the freight cars; in their terminals they provided spacious washrooms for these passengers and their clothes. The crowding of the terminals, however,

where the needy newcomers rubbed elbows with well-heeled local residents, sometimes gave rise to alarm about the “foreign invasion.” One prominent Chicago citizen escorting a “lady of quality” to her train was dismayed to find their way blocked by a crowd of five hundred, in his words, “garlic-soaked foreigners.”

Given the prominence of German-Americans in the Midwest, their absence from the book is striking—it seems that the major figures in the development of the Chicago rail system, as in the railroads in general, were men of Yankee pedigree, often with East Coast connections, perhaps not surprising when one considers that the Pennsylvania Railroad played a dominant role. This is the story of rich and powerful men—financial magnates, union bosses, architects, engineers, and politicians—driving westward expansion and development of a major metropolis. The book’s amount of detail (speeds of 19th century trains, track placement, financing, numbers of passengers carried) will be of greatest interest to those well-versed in the history of transit. Ash’s own career as a commercial banker specializing in nonprofit and government finance has informed his thorough discussion of twentieth-century financing of rail transportation. Chicagoans may welcome the rich information about the many episodes in their city’s history that shaped the fortunes of its rail system. Ash’s concluding sentences may cheer residents of other US cities facing crumbling grand public spaces: “For generations Chicago Union Station was the center of its neighborhood, its city, and its nation. It is destined to retain this importance for decades to come.”

The book is well-researched and contains over one hundred illustrations, some full-page and some in color; these include photos of the trains, stations, and persons involved; prints from events in Chicago’s history; architectural drawings; and maps. With its sixteen pages of footnotes, bibliography, and index, the volume makes a valuable contribution to the Indiana University Press series *Railroads Past and Present*.

Franklin & Marshall College

Cecile Cazort Zorach

Nazi-Looted Art and its Legacies

Edited by Andreas Huyssen, Anson Rabinbach, and Avinoam Shalem. (Special Issue of New German Critique), Number 130, February 2017. 216 pp. \$30.

In this special issue on “Nazi-Looted Art and its Legacies,” Jonathan Petropoulos writes, “history rarely plays out in black-and-white terms” (140).

Indeed, the contributions here dissolve the simplifications found in many portrayals of the restitution of art and cultural property stolen during the Third Reich. The authors—historians, museum professionals, provenance researchers, and experts in art law and media—offer diverse perspectives on the very real personal, legal, and political battles over ownership still taking place on an international stage. Central to the topic are the looted artworks themselves, unintended memorials to their former owners. Their continued, if contested, presence embodies the profound continuities between past and present.

These complexities are deftly elucidated in seven essays introduced by the editors and drawn from a 2015 Columbia University conference prompted by the “rediscovery” of German art dealer Hildebrand Gurlitt’s art collection in his son’s apartment in 2013. Gurlitt’s circuitous career trajectory, beginning in the 1920s, is the subject of Meika Hoffmann’s contribution. Negotiating Germany’s shifting political landscape, Gurlitt transitioned from museum director and champion of modern art to private dealer and finally agent of confiscated objects, profiting both himself and Nazi leaders. Despite these activities, after the war the Allies gave him victim status and he kept his ill-gotten collection. While openly loaning works to exhibitions, he simultaneously obscured provenance information. For these further duplicities, Hoffmann determines, “he became guilty a second time” (54).

Olaf Peters returns to the source of Nazi looting programs, noting the “desolate state of the arts” (25) during the Third Reich and the Nazi’s inability to constitute little more than programs based on destruction. Policies and actions like the 1937 Munich exhibition *Entartete Kunst* were born not of coherent initiatives, but rather emerged despite ineptitude, inconsistency, and infighting, from an overarching desire to annihilate the “other.” As Peters writes, “if [Nazi leaders] could not establish anything significant themselves, they could at least manage to destroy the hated counterimage” (26). Peters argues that although “degenerate” art and looted art form distinct categories, the negative principle of destruction is their shared and dooming source.

Julia Voss examines restitution politics through a “journalist’s perspective.” As she gives a detailed account of recent developments in the Gurlitt scandal, she demonstrates the way serious press coverage of this and other cases—research built from extensive investigations, archival research, legal and political analysis, and sometimes editorial advocacy—changed the public’s understanding of restitution and catalyzed interest and action toward justice. Although the response of institutions, taskforces, and governments to claims has often been unsatisfactory, Voss makes clear the significance of the independent press, often “the only authority to turn to in unclear cases” (71) in the process.

Konstantin Akinsha discusses Russian “trophy art,” objects relinquished as “restitution in kind” by Germany after the war, including art looted by the Nazis (75). Concealed during the Cold War, these troves came to light after the Soviet Union’s demise. They again became political pawns as Russia renegotiated its place in international politics. Debates about trophy art fell along political lines and Russian anti-restitution sentiment grew as nationalism and authoritarianism developed. By reauthoring the war as a Russian, not Soviet victory, falsifying historical information, and playing on anti-American sentiment, anti-restitution efforts eventually prevailed. Akinsha’s potent conclusion notes that changing Russian attitudes toward trophy art were yet another symptom of the “brewing storm of nationalism and dangerous ideological changes” that the West “preferred not to notice” (84).

Amy Walsh’s essay examines the restitution of a single object, a sixteenth-century Persian tapestry looted from Kraków’s Princes Czartoryski Museum. The “Gołuchów makata” differs from typical high profile cases that often involve unique paintings stolen from Jewish collectors. Instead, the tapestry, a decorative object and thus harder to trace, was looted from a princely collection in Poland where high-ranking individuals and churches were also targets. Walsh outlines its provenance from original acquisition, to wartime confiscation, postwar sale to the Los Angeles County Museum of Art (LACMA), and 2002 return to Poland. Walsh’s contribution also demonstrates the intricate, exhaustive research required to construct claims for restitution.

The volume concludes with challenging offerings from Lawrence M. Kaye and Jonathan Petropoulos. Examining the accomplishments and failures of specific legal cases of contested objects in American museums, Kaye asks, “what is justice?” for Nazi looted art (118). Noting that “progress has been made,” but there are “no easy answers,” he urges deep consideration of the meaning of restitution, as well as retribution and resolution (119). Lending ethical and moral urgency to the histories detailed by the other authors, he asks, “Should the remedies [we seek] be structured to help us forget the past? Remember the past? Reconcile with the past? Are we discussing moral claims and remedies or legal ones?” (118).

Petropoulos similarly challenges both specialized and popular narratives of confiscation and restitution stating that “it is time for a more-nuanced and balanced appraisal of those involved in the response to Nazi art looting—one that complicates hagiographical tendencies . . .” (125). He reexamines “difficult topics,” for example, the activities and relationships of the famous Monuments Men, the ethics of the international postwar art trade and its connection to former Nazi dealers, the Allies’ sometimes self-serving interpretations of the 1938 Degenerate Art Law, and potentially unethical wartime and postwar actions by American museum personnel. Together, Petropoulos

and the other authors in this important, relevant volume offer diverse, clarifying analyses of this complicated subject, while spurring us on to ask what work must still be done.

Auburn University

Kathryn M. Floyd

Linguistics

The Attainment of an English Accent: British and American Features in Advanced German Learners (Inquiries in Language Learning, Vol. 20).

By Alexander Kautzsch. Frankfurt a.M.: Peter Lang, 2017. 296 pp. \$74.95.

Operating at the intersection of second language acquisition, phonetics, and phonology, this book offers a comprehensive survey of both extra- and intralinguistic factors affecting accent variation within advanced German learners of English. The overall focus lies on accent variation as connected to geographical variation in both the first/native language (L1) and the second/target language (L2), an issue widely neglected in interlanguage research. Kautzsch asks to what extent different L1 accents lead to different degrees of L2 approximation towards standard American (AE) and British English (BE), and whether learners displayed differing patterns of phonological transfer. The study is based on 10 native speakers of AE and BE and 40 female L2 English learners, university students from Bavaria and North-Rhine Westphalia. The data were elicited in two reading tasks. The study's primary interest regarded the realizations of rhoticity and linking-r, t-voicing, and the vowels in the lexical sets bath, lot, and taught. These were analyzed by use of methodologies adopted from acoustical and articulatory phonetics as well as variational sociolinguistics.

After a brief introduction, Kautzsch first provides a theoretical background: chapter two discusses the terms variability, transfer, and "ultimate attainment," a presumably stabilized stage of language learning; chapter three provides a thorough cross-linguistic comparison between AE, BE and Standard German for the features under investigation and suggests potential opportunities for L1 transfer. In chapter four, the author formulates research questions which guide the empirical part of the book. Tackled within a variationist framework, the author considers potential implications on L2 pronunciation arising from four extralinguistic factors, i.e. the two target varieties, the speakers' regional backgrounds, their proficiency levels, and their time spent abroad. Chapter five gives a detailed account of the methodology.

The study utilizes recordings of 5 native speakers of AE and 5 native speakers of BE—these recordings stem from the International Dialects of English Archive (IDEA)—as well as recordings of 40 German university students, who read aloud one text in English and German. To account for regional variation in both the L1 and the L2, an equal number of participants from Bavaria and North-Rhine Westphalia were chosen. The students, who reported either AE or BE as their target accent, were further divided into equally strong proficiency level groups: first year (beginner) and third year or later (advanced) university students of English. To account for one's experience in an English-speaking country, an additional classification took place. Based on a questionnaire, participants were divided into three groups: a) maximum of three weeks; b) one to three months; and c) more than six months. While the speaker sample is controlled for the factors of age (20–25), age of onset (10+), sex (female), and education, the study, however, does not concern itself with potentially confounded variables such as motivation, aptitude, awareness, or the quality of the input.

The study focuses on a series of salient L2 features which represent some of the main differences between AE and BE: as noted above, they were rhoticity and linking-r, t-voicing, and the vowels in the lexical sets bath, lot, and taught. These features were extracted from the participant's recordings of the reading tasks as test tokens and analyzed in PRAAT (vowels; formant analysis) or perceptually (consonants)—tokens were categorized by environment (stressed/unstressed) and grammatical function (content/function words). The results of internal and external factors on consonantal features are tested by means of Rbrul, a mixed-effects model relying on both the logistic and linear regression procedures available in R. The testing of statistical significance between vowel differences involved a series of pairwise boxplots and pairwise t-tests. Chapter six, the main part of the book, contains an extensive discussion of the results. The two sections on consonants are structured as follows: a) presentation of overall (rhoticity/linking-r/t-flapping) frequency rates; b) quantitative distributions with respect to the four extralinguistic variables (see above); c) discussion of interactions with intralinguistic variables; and d) statistical significance. The vowel sections also follow a common pattern: a) comparison of control group vowels with L1 German vowel space; b) examination of non-native English vowels; c) plotting together of L1 and L2 English vowels to discuss L2 approximation and phonological transfer; d) interaction with variables; and e) statistical significance. Chapter seven provides a concise summary and a discussion of the author's findings that, on a theoretical level, contribute to understanding of non-native speech and L1 transfer at ultimate attainment.

Overall, the findings suggest that the strongest external factors are time spent abroad and target accent. Proficiency level and L1 accent seem to have only a minor impact on the features examined. While German speakers who aspire to an AE or BE accent show clear differences in their pronunciation of salient features distinguishing the two L2 accents, approximations are, nevertheless, not reaching levels of near-nativeness and are characterized by variation. L2 vowels, in particular, are found to be subject to L1 transfer. The only marginal differences between speakers of different L1 varieties “might hint at a genuine German interlanguage system” (162), despite the presence of higher rhoticity rates for speakers of Upper German dialects. The book is well-structured and is characterized by a well-informed experimental design. Its particular strength lies within the explanation of its underlying methodology, especially with regards to phonetic analyses and statistical procedures, making it easy to follow, yet a sophisticated read.

The University of Texas at Austin

Matthias Warmuth

Syntax aus Saarbrücker Sicht I: Beiträge der SaRDs-Tagung zur Dialektsyntax and Syntax aus Saarbrücker Sicht II: Beiträge der SaRDs-Tagung zur Dialektsyntax.

Edited by Augustin Speyer and Philipp Rauth. Zeitschrift für Dialektologie und Linguistik Beihefte 165 & 170. Stuttgart: Franz Steiner Verlag, 2016, 2018. 219 Seiten mit 15 Abbildungen und 50 Tabellen, and 235 Seiten mit 17 Abbildungen und 44 Tabellen. EUR 46 and EUR 46.

The structure of non-standard vernaculars, aka *Dialektsyntax*, represents an oft under-utilized reservoir of valuable information regarding the historical development of these grammars as well as their impact on theoretical approaches to the cognitive architecture underlying the language faculty. These two volumes, edited by Augustin Speyer and Philipp Rauth, represent contributions from the workshop held by the Saarbrücker Runden Tisch für Dialektsyntax (SaRDs), held in November, 2014. In this review, I summarize the contents of both volumes as a unified whole, because of their common focus.

Volume I adheres to the following structure: Caroline Döhmer presents a detailed overview and analysis of the pronominal system of Luxemburgish (including clitics), with a focus on the semantic and pragmatic properties of 3rd person singular forms. Thomas Strobels discusses patterns of nominal ellipsis in various dialect regions. The distribution of the *am*-progressive in connection with transitive verbs in West Middle German dialects is the focus of

Christian Ramelli's contribution. Julia Schüler takes a closer look at a historically vexing puzzle concerning the syntax of negation in Middle High German, namely, the status of the Old High German *ne/en*-particle with respect to its distribution in various documents when compared with *nih*t (modern day *nicht* 'not'), which appeared in the 13th century. Philipp Rauth's contribution investigates the ordering of non-pronominal objects of ditransitive verbs in the middle field of clauses. Rauth employs corpus data from various dialects, investigating the potential correlation between the morphosyntactic case paradigms and the ordering of these arguments in the middle field. Augustin Speyer explores the pragmatic content of the left periphery of clauses (*Nachfeld*) in East Middle German and Bavarian sources from the 15th and 19th centuries respectively. His analysis reveals that a correlation between information structure in the former that appears to be lacking in the latter. Isabella Bohn and Helmut Weiss homes in on the phenomenon known as complementizer agreement (c-agreement), and more specifically, agreement with the first conjunct (FCA) in a complex subject, in Hessian German, in connection with data obtained through the SyHD (Syntax hessischer Dialekte) project. Here they propose a theoretical account of the development of c-agreement in these dialects, which ultimately poses challenges to the current generative account of FCA. This first volume concludes with Alexandra Lenz's contribution on methodologies to obtain and analyze dialect data from corpora as well as on-line/experimental methods.

The order of papers in the second volume is alphabetical: Julia Backskai-Atkari's investigation of subordinate clauses in German dialects calls into question generative proposals that support an expanded cartographic structure for the left-periphery of the clause (i.e., the CP-layer). Ellen Brandner and Claudia Bucheli Berger provide evidence for two distinction structural positions of the complementizer *dass* 'that' based on the properties of long-distance *wh*-extraction in Alemannic dialects. Roland Hinterhölzl's study looks at the distribution of the *zu*-infinitival marker in IPP-structures in historical and dialectal forms of German. Tim Kallenborn's contribution considers the vertical distribution of the *am*-progressive in Moselfränkish. Drawing upon a variety of different sources (e.g., discussions among informants, interviews, production tasks, etc.), Kallenborn discusses various paths of grammaticalization of this form. Göz Kaufmann's chapter on Mennonite Low German is the lone study that specifically includes data from North and South American varieties; he reports on the properties of relative markers in combination with relative pronouns, i.e., *waut* (*da*)-constructions. Philipp Rauth's second contribution to these volumes concentrates on the linear order of non-pronominal objects in Old High German and Old Saxon compared with Latin source translations. The final contribution of the second

volume is Philipp Stoeckles's analysis of complementation properties of the particle *afa* (*anfangen*) 'to begin' in Swiss German in connection with verb doubling constructions. Stockels's work shows an interesting trend; namely, that the verb doubling construction is on the rise in the western periphery of the German-speaker part of Switzerland, while its production is less common in central Switzerland.

As a whole, the individual studies contained in these two volumes showcase exciting and important research on the structure of non-standard varieties of German. Unfortunately, there is only one contribution in both volume that is explicitly dedicated to dialects spoken in North America, i.e., Kaufmann's treatment of relative markers in Mennonite Low German. Therefore, the primary relevance of the research contained in these volumes is comparative with ongoing research on the remaining heritage remnants and minority languages found on this continent.

Pennsylvania State University

Michael T. Putnam

Handbuch der deutschen Sprachminderheiten in Übersee.

Edited by Albrecht Plewnia and Claudia Maria Riehl. Tübingen: Narr Francke Attempto Verlag, 2018. 293 pp. 88 €

This volume is a German-language compilation of overview chapters on German-speaking minorities outside of Europe. After a brief introduction by the editors, the book is broken into nine chapters, as detailed below. Each chapter follows largely the same structure: geographic orientation; history; demographics and other statistics; the position of the language in economic, political and cultural realms; languages and varieties in each region; language use and competence; and finally language attitudes. I summarize key elements of each chapter, before evaluating the book as a whole.

Riehl (9–32) treats German immigration to Australia. While the sections on the economic, political, and cultural impact of German in Australia include important and thought-provoking information, the section on lexical contact (22–23) is a bit unclear, e.g., several of the words listed as semantic 'adoptions' mean the same as the words used to describe them. This can make the linguistic example segments difficult to follow. Some inconsistencies in data (e.g., 26 lists 1939 as the final date German was allowed to be used in public and 27 describes German liturgies held in 1940) are likely due to what is available in public records, which often differs slightly from what is retold in interviews or personal histories. In chapter 2 (33–80), Engelberg describes

German in Oceania. The classification of islands into natural and cultural regions as well as the description of political regions is especially helpful. Engelberg describes regions Germans immigrated to and focuses on settlements where substantial numbers can be counted: New Zealand, Hawaii, Northeast New Guinea, Bismarck-Archipelago, Samoa, Micronesia, and Tonga: each discussed individually, both historically and according to statistical and demographic information. Particularly exciting is how thorough and updated the examples are, as recent as 2017, which shows while there were not long periods of consistent German use in many places, there is still interest and some connection today, even where little language use is documentable.

In chapter 3 (81–108), Harr surveys German in South Africa, covering phonetic, lexical, and syntactic variation in *Springbokdeutsch*. Little research exists on identity and language preservation in South Africa, which opens the door for future research. Harr also gives a thorough discussion of tracing nonstandard forms to historic roots rather than just “English.” Dück’s chapter on Namibia (109–30) is the high point of the book. While only about 1% of the overall population is German-Namibian, German is an important business/trade language in the capital. Dück surveys the history of German and German-derived contact languages, in Namibia with overviews that are clear and easy to follow for Namdeutsch, Namslang, and Küchendeutsch or ‘Namibia Black German’, covering as recently as 2017, with a focus on the YouTube star EES.

Keel’s chapter (131–52), “USA”, will be of particular interest to readers of this journal, as it offers a general overview on the state of German in the USA. It provides a welcome survey of the sociohistorical background, and draws most of its linguistic examples from Kansas/ Missouri German and Pennsylvania Dutch. Additional linguistic data, as well as data from other heavily German-speaking areas such as Wisconsin, would have further enhanced the value of the chapter. Tomas (153–70) delineates the history and development of Pennsylvania Dutch and its speakers. Most interesting is his discussion of passive progressive constructions with *am* (now treated more fully in his 2019 book, *Der “am”-Progressiv im Pennsylvaniadeutschen: Grammatikalisierung in einer normfernen Varietät* [Tübingen: Narr]). All data in this chapter were collected in situ by Tomas in 2014, but no additional information such as the type of data collection, number of participants, or more than a general location is given. Throughout the author cites his work “in preparation” but without a reference, making this information impossible to track for the reader. Boas’ chapter on Texas German (171–92) is a readable survey of the material. Boas focuses specifically on New Braunfels German, the best-studied variety of Texas German, makes it clear that this is one region of many, and gives direction of where to find more specifics to each other region.

Addressing all of Latin America (193–264) in one chapter is a massive undertaking, which Rosenberg maneuvered by focusing on the regions with the largest German-immigration populations and then over-viewing each, as each country has a different history and linguistic development. This is the only chapter to include several pages (252–64) of appendixes, made up of tables which form a compilation of data including German as a foreign language in Latin American countries as well as an individual overview of German use in 21 countries.

Unlike other chapters, Siemens (265–93) addresses Mennonites as a group according to ethnicity, language and religion, rather than location, due to the varied migrations paths of many Mennonites. This gives a slightly different perspective, but leaves the reader looking for more linguistic examples from specific groups. Moreover, mention of other current research such as Roslyn Burns' 2016 Berkeley dissertation and subsequent work would allow the reader to find more information.

Overall, this volume incorporates overviews of several different regions and varieties of German spoken outside of Europe, which is an excellent addition to scholarship regarding German varieties. Small issues include incorrect citations, as when Christian B. Boas 2009 is cited, but the citation should read Hans C. Boas (31). Other inconsistencies appear to be editorial in nature, such as variation in numbers, e.g. 20000 vs. 20.000 (46–47); inaccurate labels, as when Abb. 10 is referenced in the text, but the figure is not in the chapter (64); and varying translations of key linguistic terms, e.g. chapters 1 and 3 refer to language attrition as “Spracherosion,” where chapter 2 uses the term “Sprachattrition.” An index would have been helpful. Finally, individual summaries for each chapter (Engelberg and Tomas do this clearly, while Rosenberg and Siemens also each add a section on the outlook of German/Mennonite Low German), or a brief, final word from the authors on similarities between the groups or future avenues for research would have helped tie the papers together better.

These issues aside, this is a valuable reference book that will be useful in numerous ways. A number of the chapters could be used as supplemental readings in graduate and/or advanced undergraduate classes in German(ic) linguistics, for instance, while scholars interested in the topic also find the book rewarding.

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Samantha Litty

Immigration, Migration, and Transnationalism

Migration: Eine Einführung aus sozialgeographischer Perspektive.

By Felicitas Hillmann. Stuttgart: Franz Steiner Verlag, 2016. 245 Seiten mit 7 Fotos, 19 Abbildungen, 7 Übersichten und 5 farbigen Schaubildern. Euros 26,90

In this introduction to migration studies for a student audience, Felicitas Hillmann takes a social approach to geographic migration processes by moving away from the traditional statistical demographic view of migration and emphasizing individual decisions, social networks, and institutional contexts (11). Thus, her aim is to introduce the theory and the formal categories of socio-geographic migration while also pointing out the fluidity of these categories when discussing individual migration projects. The focus lies on international migration, such as the emigration of Germans to the United States or the guest worker migration to Germany. Refugee movements are only discussed marginally (16).

The first chapter gives an overview of the commonly used terminologies and categories of migration studies. A convenient table (19) summarizes the definitions of spatial and temporal criteria, legal status, motivation, factors that trigger migration, and characteristics of migrants, and also offers brief examples for the terminologies. After this, Hillmann (23) discusses the possibilities and limitations of migration statistics while also pointing out the most important sources for statistical data. Finally, the chapter addresses first German and then other European institutions, both academic and political, that conduct research in migration studies (27).

In the second chapter, Hillmann presents a chronological overview of important, mostly German literature. A second large table (30) summarizes all major publications by publication date, gives information on the general topic of each publication, and also graphically differentiates between geographic, socio-geographic, and social scientific discussions. The table reiterates that Hillmann's socio-geographic perspective is fairly new within migration studies. Subsequently, the chapter discusses the individual topics presented in the table by giving an overview of the relevant literature and connecting the different approaches to their individual timeframes and to each other. Occasional exkurse ('Excurses'), e.g. on diaspora (77), which are highlighted in gray text boxes, give additional definitions, examples, and suggestions for further reading.

Chapters 3 and 4 offer multiple examples of migration with a focus on Europe and Germany. The third chapter takes a historic perspective and discusses migration events such as the *Völkerwanderung* (94), the slave trade (96), and the emigration of Germans to the USA (105). The chapter is orga-

nized chronologically, beginning with migration events in the early German history and ending with an analysis of the situations in the Federal Republic of Germany and the German Democratic Republic. Each example is analyzed through the lens of the previously introduced categories and terminologies. The fourth chapter discusses new geographies of migration after the reunification. The focus here lies on the political reaction to as well as management of migration in Germany, the European Union as a whole, and other European countries (127). Thus, this chapter offers significantly more data than the previous ones, e.g. regarding the total number of foreigners in Germany in correlation to their nationality and the average duration of stay in years (129).

The fifth chapter takes a more global perspective by linking migration to globalization (161). Hillmann (163) states that new social geographies are created due to an increasing international labor division, which affects particularly migratory workers in the construction sector, the food industry, and the service industry. Climate change is also discussed as an important factor for contemporary migration geographies. The sixth and final chapter takes a look at the situation in cities and analyzes aspects of segregation and urban marginality (190). Furthermore, questions regarding multiculturalism and diversity are being asked and connected to the current discourse of integration and assimilation (198).

Overall, this introduction to migration studies offers a good summary of the essential terminology and sources within the research field. Large tables, well-chosen graphs, and the excursion boxes facilitate the accessibility of the material for students. Additional summaries in the margins make it easy to find information. Unfortunately, the case study chapters could have benefited from a more limited and therefore more detailed approach. While certain examples, such as the Huguenots (99–103), are discussed in sufficient detail for students to understand the larger context and appropriately connect it to the terminology, many other examples are treated in paragraph-length summaries. This is the case in the discussion of the Hanseatic League (95) which is too brief to be understood without additional explanation, making it more confusing than helpful. Additionally, it remains unclear why Hillmann opted to exclude newer research from other countries than Germany. While such a limitation is understandable due to the scope of an introductory work, cross-references to sources like the international journal *Migration Studies* (2013–present) would have been beneficial for further student research. In sum, though, this book will be useful for readers interested in the subject matter.

Inventing the Immigration Problem: The Dillingham Commission and its Legacy.

By Katherine Benton-Cohen. Cambridge: Harvard University Press, 2018. 342 pp. \$29.95.

America Classifies the Immigrants: From Ellis Island to the 2020 Census.

By Joel Perlmann. Cambridge: Harvard University Press, 2018. 451 pp. \$45.00.

These are two closely related, excellently researched and written works, both of which have relevance to immigration controversies down to the present; the first title (except for the subtitle) could be applied directly to the Mexican border. At first glance, neither book is highly relevant to German American studies, since neither deals to any appreciable extent with the ethnic group as a whole, and only a handful of individuals of German background, many of them Jewish, warrant mention by name. But upon closer examination the books have much to offer YGAS readers. A prominent figure in both works is Franz Boas, a secular Jewish immigrant educated in German universities who is considered the father of American anthropology, and who was perhaps the most influential protagonist on the liberal side of the immigration debate (although Benton-Cohen erroneously has him growing up in Bavaria rather than Westphalia [172]). Ironically, one of the leading restrictionists on the Dillingham Commission, Jeremiah Jenks, earned a German doctorate in Halle. German immigrant Richard Bartholdt, who had advanced “From Steerage to Congress” representing a St. Louis district for twenty-two years, proposed the U.S. Immigration Commission in 1907 as a delaying tactic to thwart demands for a literacy test for immigrants. Although the anti-Semitic sociologist Edward A. Ross blamed Jews for “all opposition to immigration restriction,” Benton-Cohen remarks parenthetically, “In reality, German-language newspapers led the fight” (72).

Benton-Cohen’s stated objective is “in revealing the structural and ideological roots of federal immigration policy in the Progressive Era,” in order to “clarify not only how the Dillingham Commission was a product of its time but also how its influence of immigration policy still lingers” (20). The nine-member commission produced a 41-volume report in 1911, which confirmed to its own satisfaction its initial assumption that the “new” immigration from Southern and Eastern Europe was inferior to the “old” immigration from Northern and Western Europe. The author offers a simple equation: “Dillingham Commission Reports + Red Scare + Eugenics = Immigration Restriction,” going on to state: “The commission’s most important contribution to the equation was to define immigration as a ‘problem’ in the first place” (237). She also provides a helpful listing of all 41 volume titles in her appendix.

The Commission, which even extended its investigations to Europe for four months, amassed a huge collection of data very useful to scholars down to the present, this reviewer included. However, one of the Report's biggest weaknesses is that its summary volume (in contrast to its individual reports), ignored the time factor, to the obvious disadvantage of the recently arrived "new" immigration. For example, the differences between various groups in the proportion able to speak English could be explained almost entirely by the proportion that had been in the country for longer than five years. But most policymakers did not read beyond the initial summary volume; not even Charles Nagel, a Texas German who had fled the Confederacy in his youth and as Secretary of Commerce and Labor would later figure prominently in President Taft's veto of the literacy test (Benton-Cohen, 236).

When the literacy test was finally enacted over presidential veto in 1917, it proved ineffective; the "new" immigration turned out to be much more literate than restrictionists imagined. But the nationality quota laws passed in 1921 and 1924, reflecting the Commission's assumptions that there were racial differences among Europeans, put an end to mass immigration from Southern and Eastern Europe. The Italian quota in 1925 amounted to only 2 percent of their arrivals the last year before World War I (Perlmann, 404). Beyond Europeans, the two groups making up the bulk of current immigration experienced diametrically opposite treatments. The previously existing exclusions of Asians were both broadened and sharpened. But Mexicans remained unrestricted except for the literacy test, and even that was temporarily suspended because of the labor demands of World War I. Ironically, German immigrants, who had aroused most of the ire of the 100% American movement and the crusade against the hyphen during World War I, came off relatively unscathed by the new nationality quota laws. More than 400,000 Germans immigrated to the U.S. from 1921 to 1930; the two previous decades combined had seen fewer than 500,000 German arrivals.

One of Benton-Cohen's chapters is titled "Hebrew or Jewish Is Simply a Religion"; nearly half of Perlmann's book on how America Classifies the Immigrants focuses on the same issue, how U.S. officials categorized newcomers by race or people, the distinctions used in the Dillingham report. The government "List of Races and Peoples" had already been applied previously by the U.S. Bureau of Immigration for its statistical tallies. German Jews objected to the "Hebrew" category because they viewed it as a violation of constitutional separation of church and state, and no doubt also because it lumped them together with Russian Jews of a very contrasting culture and economic status. These protests, although ineffective in this realm of immigration statistics, did lead U.S. Census officials to restrict the 1910 enumeration to birthplace and mother tongue. (Of course, the latter achieved much of the same purpose,

making Russian Jews identifiable, although not German Jews or their descendants.) Jewish protests were also the main factor in eliminating a proposed question on religious affiliation from the 1960 U.S. Census. Both books shed considerably light on role of German Jews in these discussions, and on their ambivalent relationship with Russian Jews. As Perlmann points out, “Authors of Jewish origin in particular took up the question of long-term [ethnic] survival” (284).

Three other shorter sections round out the Perlmann book. The next one examines how race concepts were institutionalized in the immigration laws of the 1920s, even though quotas were ostensibly based on national origin. A following section traces how “ethnic group” replaced “race” as an organizing concept in immigration studies and, more slowly, in the Federal bureaucracy. It explores various conceptualizations of ethnicity, in particular the “Melting Pot” and the rival formulation of “cultural pluralism,” the latter developed by German Jewish immigrant Horace Kallen. The final section illustrates how race and ethnic origin have been handled in Federal statistics since 1965. The most important innovation was the National Origins census question introduced in 1980, which has revealed Germans to be the largest ancestry group in the nation. Perlmann rightly laments the elimination of the parental birth-place variable that allows one to identify the second generation and gauge the acculturation process of recently arrived groups in ways that the ancestry question, which lumps all generations together, does not. But he does not mention the valuable “language spoken” and “English ability” questions that have been applied consistently since the 1980 U.S. Census (though relegated to American Community Survey after 2000).

In short, both of these books provide important insights into the ideological roots of the sea change in American immigration policy that took place in the 1920s, and both to some extent trace the lingering impact of these ideas down to the present.

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Walter D. Kamphoefner

The United States Immigration Policy and Immigrants’ Responses: Past and Present

Edited by Dorota Praszalowicz and Agnieszka Malek. Frankfurt am Main: Peter Lang, 2017. 207 pp. 58.95.

The United States Immigration Policy and Immigrants’ Responses: Past and Present is a collection of revised and expanded articles presented originally at

the 2016 American Ethnicity and Ethnic Community Building workshop in Krakow, Poland. Edited by Dorota Praszalowicz and Agnieszka Malek, it is the second volume in the Migration-Ethnicity-Nation: Cracow Studies in Culture, Society and Politics series. Both editors are affiliated with the Institute of American Studies and Polish Diaspora at Jagiellonian University in Krakow. The authors of the individual chapters hail from Eastern European and American academic institutions. The purpose of this book is to share groundbreaking research on immigration and policy. The United States Immigration Policy and Immigrants' Responses covers topics on immigration and ethnicity from the nineteenth through twenty-first centuries. It also discusses ethnic communities in the United States and their ties abroad. While several of the chapters focus on Polish immigrants, the topics range from marriage to politics to education.

The book is organized with one article per chapter. It does not appear that the editors arranged the chapters in a particular order. Neither does the editors' preface provide an effective framework for the reader. The preface briefly describes each author's work without making any connections between the various research topics. This information is unfortunately redundant because there are abstracts of each essay at the beginning of each chapter. The absence of an afterward, appendix, index, glossary of terms, or bibliography detracts from the book as a whole.

The chapters fall into four main categories—immigration, politics of immigration, ethnic communities, and transnational ethnic ties. Alan M Kraut, Suzanne Sinke, and James S. Pula's works fit into the broad category of immigration. While Kraut and Sinke's essays discuss policy in terms of restrictionist legislation, Pula's work attacks modern-day immigration myths that affect Americans' perceptions of immigration law.

The second category, ethnic communities, includes essays by Annemarie Steidl, Hartmut Keil, Joanna Wojdon, and Steven J. Diner. Diner focuses on the Jewish community in New York City in the 1960s and 1970s, Wojdon examines Polish political exiles in the second half of the twentieth century, Keil focuses on the Haymarket anarchists, and Steidl examines the recording of Austro-Hungarian immigrants in the U.S. census. Unfortunately, this set of essays does not discuss immigration policy, as the title of the book suggests, and Diner's chapter on the City University of New York's enrollment policies focuses more on ethnicity than on immigration.

The third theme, politics of immigration, examines Polish and Ukrainian immigration to the United States in the post-World War II period. Anna Fin, Anna Mazurkiewicz, and Mary Patrice Erdmans examine the role of the state in immigration particularly with political migration of political exiles and leaders during the Cold War period. This set of essays examines the con-

nection between ethnic politics and international politics like the Cold War. The final essays, those by Dominic A. Pacyga and M.B.B. Biskupski, view transnational ethnic ties between Poland and the United States in the late nineteenth century and early twentieth century. Once again, these essays on Polish culture and loyalty fit more into the category of ethnic studies than immigration and do not discuss policy.

Although a scholarly work, most of the essays are more informative than argumentative. The quality of the writing varies from chapter to chapter, and some of the essays could have used a careful proofread by a native speaker of English. While some of the essays remain true to the book's purpose of addressing immigrants' reactions to U.S. policy, many others stray from the topic.

However, the book has several strengths. Its authors' sources are excellent and a healthy balance of primary and secondary material. The book publishes new research in an early form, and contributes to the existing literature on East European immigration and ethnic history. Scholars and field experts will find specific chapters helpful. Professors can also use essays in this book as resources or reading material for upper division history courses or graduate seminars.

Texas A & M University

Erika Weidemann

Festkultur und Gedächtnis: Die Konstruktion einer deutschamerikanischen Ethnizität 1848–1914.

By Heike Bungert. Paderborn: Ferdinand Schöningh, 2016. 637 pp. €69,00.

In this lengthy, dense study, Professor Dr. Heike Bungert of the Westfälische Wilhelms-Universität Münster closes a gap in research on German-American social history. Applying Jan Assmann's notion of festivals as "[d]ie Urform des kulturellen Gedächtnisses" (18), Bungert's *Habilitationsschrift* examines the roles of *Vereine* and *Festkultur* in the formation and maintenance of German-American ethnic identity. Since identity construction occurs within historical, cultural, and social contexts, this work traces the history of *Festkultur* with reference to German, German-American, and American culture and history, focusing on the years 1848–1914.

In her first chapter, "Einleitung," Bungert lays the study's methodological foundations, explicating the importance of associations and festivals for the construction of ethnicity. Noting that "Vereine waren der Motor deutschamerikanischer Feste" (45), the author explores how associations reinforced

group affiliations and values and rewarded members with economic and social capital (53–54). Relying on scholars such as John Bodnar, Aleida Assmann, Jan Assmann, and Gerhard Martin, Bungert stresses the significance of festivals as cultural performances that support group identity internally by promoting affiliation and cohesion, and externally through differentiation and exclusion (23).

The author foregrounds her study with important questions about the functions of *Festkultur* in maintaining an adaptable German-American identity (34–37). For instance, what types of festivals did German Americans celebrate collectively? What festivals did specific subgroups celebrate? What symbols, rituals, myths, and theories legitimized festivals? How did festivals promote cohesion among German Americans of different ages, religions, classes, and regional origins? How did German-American festivals afford alignment with the Anglo-American mainstream and differentiation from other ethnic groups? What aspects of *Festkultur* remained constant, and which ones evolved over time? How did Anglo-Americans and Germans perceive, influence, and/or exploit German-American festivals?

To answer these questions, Bungert examines the history of German-American *Festkultur* in four cities: Milwaukee, “prototypisch . . . eine von Deutschamerikanern dominierte Großstadt im stark Deutsch besiedelten Mittleren Westen”; New York City’s borough of Manhattan, “[wo] Hunderttausende von Deutschamerikanern wohnten”; San Francisco, “[das] . . . den noch jungen Far West [repräsentiert, und wo] die Deutschamerikaner . . . zeitweise die stärkste nicht-englischsprachige Einwanderergruppe [stellten]; and San Antonio, “das den US-amerikanischen Süden [vertritt]” (38). Because Milwaukee and Manhattan had the largest number of German Americans, this study focuses on their *Festkulturen*, dipping into those of San Francisco and San Antonio for comparison. Bungert utilizes a wide variety of primary and secondary sources, including German-American newspapers, festival programs, newspapers, annual reports, *Jubiläumsschriften*, and other documents held in private collections, city, county, and state historical societies’ archives, and current German associations’ archives; as well as letters, primarily from the *Auswandererbriefsammlung* in the Universität Erfurt’s Forschungsbibliothek Gotha.

Bungert proposes four periods of *Festkultur* development that she treats in individual chapters. Chapter two, “Zaghafte Anfänge einer deutschamerikanischen Identität: Von der Einwanderung der Achtundvierziger bis zum amerikanischen Bürgerkrieg,” describes the founding of German-American Vereine (e.g., Turn-, Gesang- and Schützenvereine). In this chapter, Bungert derives five principal reasons for German-American celebration of festivals, i.e., to promote ethnic identity and group cohesion, recover from daily life,

honor Germany, encourage mainstream acknowledgement of German-Americans' positive contributions to their adopted country, and recognize German-American culture as *Importgut* (132–133, 146–147, 152, 176).

In chapter three, "Zusammenwachsen der deutschamerikanischen Gemeinde: Vom amerikanischen Bürgerkrieg bis zur Gründung des deutschen Reichs," Bungert notes the importance of the Civil War, the Franco-Prussian War, and the founding of the German Empire in reinforcing German Americans' affiliations with their adopted and former homelands. German Americans successfully constructed an identity that superseded distinctions of class, religion, and regional origin, reflected in regional, superregional, and national associations and festivals.

Bungert's fourth chapter, "Flexible Adaptation an Wachstum: Ethnizitätsbildung durch neue Feste und das Jubiläum der deutschen Einwanderung," describes the growth and diversification of German-American associations and festivals during the period of increased immigration from 1880–1890. Associations were founded to meet the needs of newcomers, including workers, radicals, women, and immigrants from different German regions. Festivals marking the bicentennial of German immigration (1883) helped to affiliate these new citizens with a German-American ethnic identity that honored German and American traditions, celebrated German-Americans' contributions to America, and recognized Germany as a powerful and important homeland.

The fifth chapter, "Wachsende ›Nationalisierung‹: Von den 1890er Jahren bis zum Beginn des Ersten Weltkriegs," treats the decline of a uniquely German-American *Festkultur* in response to waning emigration from Germany, increased integration of German Americans into the cultural mainstream, and the growing commercialization of both German- and Anglo-American festivals. German Americans adapted their celebrations to mainstream expectations in order to draw second- and third-generation German Americans, Anglo Americans, and other ethnic groups. Yet German Americans retained a strong ethnic self-consciousness that they continued to celebrate in institutionalized festivals into the mid-twentieth century.

This study represents a valuable contribution to German-American social history, describing the evolution of *Vereine* and *Festkultur* and their roles in the construction of ethnic identity. In addition, the analysis enables a reconsideration of migration historians' conclusions about German-American culture and assimilation. For instance, while Anglo-American nativists, Sabbatarians, and *Temperenzler* opposed German American festivals, Bungert notes mainstream approval of the celebrations' *Festlichkeit*, *Feierlichkeit*, *Gemütlichkeit*, and *Familienfreundlichkeit* (531). In fact, Anglo-Americans adapted so many aspects of German-American *Festkultur* via cultural transfer that "[d]

ie größere Zahl angloamerikanischer Feste lässt sich...teilweise auf das deutsch-amerikanische Vorbild zurückführen” (533–534). Finally, Bungert’s study demonstrates a much slower acculturation of German Americans than scholars have hitherto assumed. German Americans resisted assimilation to the Anglo-American mainstream for over seventy years, relying on cultural practices like festivals to create and maintain an ethnic identity that was adaptable and capable of integrating religious, class, gender, generational, and regional subcultures. Indeed, German-American *Festkultur* lives on in American notions of celebration and commemoration that support identity and cultural memory in our time (533–534).

University of South Dakota

Carol A. Leibiger

The Creation of the German-Jewish Diaspora: Interwar German-Jewish Immigration to Palestine, the USA, and England.

By Hagit Lavsky. Berlin, Germany: Walter de Gruyter, 2017. 166 pp. \$ 68.99.

The noted scholar of immigration and German Jews, Hagit Lavsky, takes a comparative approach to understand why German Jews who left Germany between the two world wars selected three different destinations—Palestine, the USA, and Britain—and what impact their selection had on identity. She concluded that demographic, occupational, and economic circumstances in Germany and in the destination country shaped their decisions on when to leave, where to go, and how to redefine themselves.

During the Weimar Republic, Zionists who believed in the establishment of a national home, professionals who saw little opportunity in the precarious German economy, and students preparing for an agricultural life left for Palestine. The Jewish Agency in Germany prepared them for migration, the British Mandate had very generous immigration policies, and organizations in Palestine helped with adjustment process. These migrants brought money, skill, and introduced western knowledge necessary for development of the Palestinian economy.

Young entrepreneurs from the business and commercial sectors selected the booming American economy during the 1920s. The newly established quota system through the Johnson-Reed Immigration Act did not affect German Jews as much as those attempting to leave East European countries and few were denied entry. These individuals did not easily integrate into existing German-Jewish or Eastern Orthodox communities but after an initial adjustment struggle succeeded in setting up businesses or becoming professionals.

They also established mutual aid societies that would be crucial in assisting German Jews who arrived in the 1930s.

Owing to very restrictive immigration legislation, only a few professionals and academicians went to Britain during the 1920s. Since their skills were desirable, they easily integrated into British society but also established a network of organizations that assisted future Jewish immigrants, financed refugee camps, and supported attempts to rescue Jews from Germany.

The author outlines two distinct patterns for German-Jewish migrations during the Nazi Era; one wave in 1933 after legislation eliminated Jews from civil service, academia, education, medicine, and law; and a second wave after *Kristallnacht* in November 1938.

Those who left between 1933 and 1935 and selected Palestine as their destination were those whose economic opportunities had been eliminated through laws. They usually traveled as families and, like their predecessors in the 1920s, they greatly contributed to economic growth in Palestine. Although German Jews had major influence in academia, industry, and the arts, they had little impact on the political system, and no effect on Eastern Orthodox and Sephardic religious practices in Palestine. German Jews who brought with them German language and cultural practices, and a sense of superiority over their Eastern European counterparts, also experienced difficulty in adjusting to Hebrew society and acquired the nickname Yekke, a term still used in Israel to refer to Jews of German origin.

About 4,000 German Jews went to Britain between 1933 and 1935; they usually had a promised job or family connection. As their predecessors, they integrated rather quickly. Those who left in or immediately after 1933 for the United States usually followed chain migration pattern of already knowing someone there. These migrants also became influential in convincing the American government to establish the Intergovernmental High Commission for Refugees Coming from Germany in 1933 and the National Coordinating Committee for Aid to Refugees and Emigrants Coming from Germany in 1934 to assist in the integration process.

The British Mandate of Palestine began to restrict immigration in 1937 owing to growing conflict between Jews and Arabs, thus closing one option for German Jews. Yet, events in 1938 opened doors elsewhere. After *Kristallnacht*, the United States separated refugees from quota restrictions. Britain also adopted a refugee policy, issued special visas for the elderly, and initiated the Kindertransport that authorized the arrival of nearly 10,000 Jewish children. Those who arrived in the United States underwent an adjustment process that usually required a change in occupation, but most succeeded through the assistance of Jewish organizations and did not preserve their Germanness. By contrast, refugees who arrived in Britain initially experienced economic hardship

owing to government defining them as enemy aliens once Britain declared war on Germany. War industry and the military, however, soon offered economic opportunities that contributed to an identity as thankful refugees.

The author has effectively supplemented statistical data with interviews and memoirs to illustrate the complex and personal decision making processes. The numerical analysis can at times be confusing but does not distract from the overall soundness of the argument. This is a must-read for any migration scholar or instructor and, as the author indicated, should serve as an example for similar comparative studies of ethnic groups.

Missouri University of Science and Technology

Petra DeWitt

Mennonite Studies

Eastern Mennonite University: A Century of Countercultural Education.

By Donald B. Kraybill. University Park: The Pennsylvania State University Press, 2017. 406 pp. \$40.00.

In his richly detailed and fascinating portrait of Eastern Mennonite University's (EMU; called Eastern Mennonite College until 1994, when it began to award graduate degrees) centenarian history, Donald Kraybill, distinguished sociologist and EMU alumnus, traces the institution's evolution from a fortress protecting its students against worldly aspiration and liberal education to a liberal arts university committed to peacemaking, cross-cultural engagement, and social justice. Kraybill's account of the interplay between theology-based traditions and sociocultural change at the Mennonite college addresses two important questions: "How did EMU mediate the forces of modernity that contested traditional Mennonite values and identity?" and "How did those negotiations transform a separatist ethnic community in 1917 into a world-engaged people by the early twenty-first century?" The answers that emerge in this book document both EMU's distinctive development as an educational institution and Mennonite efforts to maintain distinctive beliefs and practices while inhabiting the American cultural and societal context.

The author divides the institution's centennial history into three major parts according to its development from high school/Bible school to college and finally to university. In a preliminary chapter, "Mennonites in a turbulent nation, 1880–1920," the author outlines the period of progress and industrialization in modern America, which initiated the founding of Eastern Mennonite Bible School. The pious, plain-dressing, *Deutsch*-speaking Mennonites

in the East were troubled by turn-of-the-century scientific discoveries, advances in manufacturing, urbanization, and mass communication, with many fearing that modernization would lead to a new Mennonite identity guided by rational sources of authority rather than traditional ones. Kraybill reports that Mennonites also worried about advanced education and their most ambitious youth who—invigorated by an education in secular schools—left the Mennonite fold. Facing attrition and the loss of traditional identity, a group of conservative leaders in the Virginia and Lancaster Conferences laid the groundwork to establish a church-controlled school to safeguard their youth from the wiles of the world.

Kraybill details the many difficulties to be overcome—two abortive starts, financial fallout, and personal quarrels—before the school found its permanent home at Assembly Park on the outskirts of Harrisonburg, Virginia. His narrative intertwines personal stories of the founding fathers and leading figures, among them the charismatic and staunchly conservative bishop George R. Brunk; the Bible scholar J.B. Smith, who served as the first president; and the revivalist preacher A.D. Wenger, who became the second president after Smith was dismissed, *inter alia*, for keeping a piano in his home. The author explains that EMU's founders pursued an educational philosophy deeply rooted in conservative efforts of indoctrination and separation. In fact, he claims that many of their ideas were borrowed from American fundamentalism, including premillennial and dispensationalist interpretations of the Bible and a categorical rejection of liberalism.

Employing military rhetoric, the founders viewed themselves fighting for “the Truth” and creating a “fortress” that would safeguard Mennonite youth from the wicked world and serve as a vehicle for grounding them in doctrinal standards and articles of faith. Yet, not only secular education with liberal teachings concerned Eastern Mennonite leaders; as Kraybill mentions, they also fought their western rival, Goshen College (the 25-year older Mennonite college in Indiana), which they regarded a “purveyor of liberalism”. The battle—for the Mennonites, the battle motif, albeit biblical, was awash with irony—was fought by means of censorship, plain dress codes, and other restrictions on students' thought and ways of expression.

In the late 1940s, however, the walls of the fortress started crumbling when the Virginia Conference eliminated its prohibition of musical instruments, thereby transferring moral authority from the church to the individual. The author points out that students who had performed civilian public service as conscientious objectors during World War II, arrived at the institution with a broadened world view. In the 1960s, the institution admitted students from a variety of Christian traditions and African-American students, many of whom brought strong commitments to personal freedom, self-discovery,

and equal rights. Church-regulated plain clothing requirements were loosened, and creative leaders pushed for changes, leading the institution toward acculturation and greater academic and social freedom.

In his portrayal of the most recent thirty years at EMU, Kraybill depicts the strengthening of its emerging identity as a Mennonite institution dedicated to the mission of peacemaking and justice. The university's vision statement with an exhortation from Micah to "do justice, love mercy, and walk humbly with God" has been put into action most prominently in 2006 with the creation of the Center for Justice and Peacebuilding that offers an accredited graduate-level program and non-credit training in conflict resolution, restorative justice, and trauma healing.

In examining EMU history and outlining the metamorphosis from an insular institution to one that embraces openness to the world, Kraybill focuses on the school's evolving relationship to outside culture and the transformation in Mennonite understandings of nonresistance, peacebuilding, academic freedom, educational philosophy, and race relations. While the institution has ceased to express its separatism in form of sociocultural distance from American society, it continues to set itself apart from aspects of U.S. society that pertain to materialism, racism, and militarism. It thus remains counter-cultural, as the book's subtitle denotes.

Kraybill's work is the fifth in a series of Mennonite college histories published in the last 25 years. It provides a substantial account of the institution's centennial history and, with many explanations and commentary, it addresses a readership broader than the circle of Mennonite scholars. The sociological lens through which the author perceives EMU's history both opens the narrative to a larger context and limits its scope to aspects of college life that closely relate to the governing theme of mediating the forces of modernity and transforming into a worldly-engaged institution. Due to the strict adherence to the research frame, the occasional chapter may be short of a few engaging student accounts and anecdotes while repeatedly addressing school-internal quarrels. Yet, at the same time, the focus on the overarching theme of change allows for fascinating observations beyond the happenings at the 'Cracker Box' building on the hill, thereby creating a significant contribution to the field of both Mennonite and American studies.

Chosen Nation. Mennonites and Germany in a Global Era.

By Benjamin W. Goossen. Princeton, NJ and Oxford: Princeton University Press, 2017. 288 pp. \$49.50.

Mennonites, who settled the Great Plains during the 1870s, had left Europe—not only southern Russia but also the German region of West Prussia—to escape newly established conscription laws. These immigrants were known for their pacifist theology and German ethnicity—a dual identity that swung back and forth between allegiance to God and loyalty to an earthly nation. Inspired by his grandfather, a descendant of these religionists from Prussia, and observations of his grandfather's Mennonite faith and emphasis on German ancestry, Benjamin Goossen undertook the study of influences of German nationalism upon Mennonites. Goossen employs a post-structuralist approach to dismantle notions of pacifism and nationalism by referencing Mennonite theologians who both justified and opposed pacifism and Mennonite nationalists who both embraced and rejected Germanness. He concludes that religious and national identities are constructed concepts without fixed meaning, arguing that categories of faith and patriotism are not intrinsically oppositional when observing the relationship of the Mennonite Church with Germany and that it makes little sense to think of them as coherent, limited, or unchanging.

Goossen depicts the Mennonites as a socially constructed and historically situated group whose identity is continually reshaped in response to the course of modern history. Into the 1800s, the faith group understood itself as a global confessional community. Toward the end of the century, however, some members started encoding Mennonitism within the language of German nationalism. After the First World War, Mennonites disassociated from Germanness. During the rise of the Third Reich, however, pro-Nazi Mennonites reaffirmed their connection to the German state and supported the idea of an “ethnic church”. In the aftermath of the Second World War, Mennonites once again distanced themselves from Aryan identity to secure their transport across the Atlantic. Goossen makes clear how Mennonites' appropriation of German nationalism was an important survival tool. Religionists harnessed nationalist attitudes for their own purposes and created a collectivism that was constrained by the situations in which they found themselves.

Drawing on a rich collection of sources, the author traces—over the course of seven chapters—Mennonite identity formation and the interplay between faith and nationalism. The first two chapters present nineteenth-century efforts of progressive leaders from North German Mennonite congregations and German scholars from within and outside the church to shape a distinctly German Mennonite identity. At that time, a common narrative

based on German nationality was established by means of print publications, improved communications through congregational address books, and the invention of a Mennonite diaspora. Furthermore, historians employed conventions of German nationalist storytelling in their recounting of the movement's history to create a more attractive confessional image. The response of more rural Mennonite congregations to the efforts of progressive leaders to establish the Union of Mennonite Congregations in the German Empire is discussed in the third chapter. Their progressive vision often met resistance at congregational levels. Unionists portrayed rural conservatives as both nationally and religiously indifferent. They also generated anxieties about the potential extinction of the Mennonite population in Germany and proposed measures to avoid confessional decline.

In the fourth chapter, Goossen addresses Mennonite involvement in the First World War, which many of the unionists perceived as a divine contest of the nations and an opportunity to participate fully in national life. Indeed, of the approximately 2,000 German Mennonites who entered military service, only one-third chose noncombatant service. In the meantime, Mennonites abroad, particularly in Russia, the United States, and Canada, faced persecution. Anti-German reprisals against Mennonites are further portrayed in the events that took place during the Russian Civil War. The Bolshevik revolution galvanized European and North American Mennonites to rescue about 100,000 of their coreligionists from the violence and suffering in the wake of the fall of the Tsarist regime. To support their mass exodus, they utilized language of race and nationality, claiming both Dutch and German heritage, and eventually established a "Mennonite state" in Paraguay's Chaco where a number of these emigrants created a uniquely Mennonite space by either converting or driving out indigenous inhabitants.

The subsequent two chapters discuss Mennonite relations with the Nazi regime and their implications in the Holocaust. Goossen moves between Mennonites' response to National Socialism and how NS propagandists instrumentalized Mennonite tradition as an archetype of "ethnic church". Some Mennonites were critical of NS religious policies and entered inner emigration in which they focused on spiritual activities while abandoning education and youth work to the regime. Others actively supported the party and campaigned for a centralized, hierarchical Mennonite Union in the image of National Socialism. Still other Mennonites adopted the concept of an ethnic church and aspects of antisemitism, complaining about the Judeo-Bolshevik persecution of coreligionists in the Soviet Union. Goossen brings to light Mennonites who supported narratives of Aryanism and allocation of land expropriated from Jews and those who participated in military units that carried out the Holocaust.

With the collapse of the Nazi regime, 45,000 Mennonites fled from East European territories into Germany. The last chapter of the book addresses the dilemma Mennonites faced as displaced persons and refugees. If they identified as Ukrainians or Russians, they ran the risk of repatriation to the Soviet Union. If they identified as Germans, they would be charged with collaboration and lose their eligibility for aid. Consequently, the Mennonite Central Committee employed the narrative of religious nationalism and claimed Mennonitism as their ethnic identity. Goossen concludes that Mennonite identity has remained contested and changeable, as religionists claimed German citizenship when migrating from the collapsing Soviet Union to reunified Germany at the end of the twentieth century.

The image of the Mennonites as humble and pacifist folks who are committed to a simple life in rural communities—at least as they lived in Germany in the nineteenth and twentieth centuries—is dismantled in *Chosen Nation*. Goossen guides his readers through difficult and sometimes disturbing material in which he demonstrates the struggle of a traditionally nonresistant faith group over issues of allegiance to God vs. country in the age of emerging nationalism and the establishment of German totalitarianism. It is a discussion of Mennonite ethnic and religious identity that has not yet ended. This compelling, detailed, and vivid story of Mennonites' nationalization both is of interest to Mennonite scholars and makes a significant contribution to the discourse on religious communities and their quest to maintain faith principles in times of political pressures and national orientation.

University of Colorado—Boulder

Berit Jany

History of Science

The Gestation of German Biology: Philosophy and Physiology from Stahl to Schelling.

By John H. Zammito. Chicago: University of Chicago Press, 2018. 523 pp. \$45.

Perhaps the greatest strength of the field of German Studies in the United States is its genuine openness to and stimulation of interdisciplinary inquiry. John Zammito's work has exemplified these strengths for decades, crossing between history, philosophy and German Studies, and exploring both historical periods (primarily eighteenth and early nineteenth-century thought) and recent methodological debates and innovations in science studies. His vast, exquisitely erudite, but also thoroughly readable new book, *The Gestation of*

German Biology, brilliantly represents this consilience of method and scholarly purview in his work. With a rare combination of diachronic sweep and incisive but generous critical reading of a staggering range of primary and secondary sources, the book rereads a cross-section of the European intellectual world of the second half of the eighteenth century to demonstrate how the disciplinary emergence of biology in the German-speaking world took place among mutually constitutive philosophical, literary, and cultural debates. Any scholar interested not just in German intellectual history of the Enlightenment, *Sturm und Drang*, and Romantic periods, but also in the broader relationships between emerging natural scientific and philosophical discourses around Europe, will find Zammito's book a trove of superbly useful material and a model for thoughtful, critical method in intellectual history.

Zammito's methodological care provides a rigorous foundation for his impressively wide-ranging work. At first glance, the book reads like a product of traditional history of ideas: published materials from across the spectrum of medicine, physiology, and philosophy provide the lion's share of book's sources. Zammito reads them in careful detail while relating them to vast swaths of secondary literature—of the book's 523 pages, 168 are dedicated to expansive footnotes. Great names from European scientific and philosophical thought abound: Newton and Leibniz, Descartes and Diderot, La Mettrie and Maupertuis, Galvani and Volta, Bonnet and Buffon, Kant and Herder, Schiller and Schelling, and of course the indispensable Goethe. These are supplemented by names that will be less familiar except to historians of biology and medicine: Boerhaave, Stahl, Haller, Reimarius, Reil, Tetens, Treviranus, Steffens, Döllinger, and Unzer. But Zammito fits these varying famous figures and their writings into a subtle and revealing fabric of discussion, debate, and controversy, seeking to uncover the dynamics of the "conceptual field" out which biology emerged (1). "I contend," he argues, "that the embrace of the new term [biology] around 1800 signaled a theoretical and methodological convergence of natural history with medical physiology in comparative (i.e. zoological) physiology that resulted in the field of developmental morphology" (2; emphasis in original). In order to reveal how this "convergence" came about, he weaves his readings together into their own fascinating web of convergences. Thus emerges the fabric of social interests and personal, professional, and disciplinary contingencies that animate contemporary methods in science studies. The result is an argument that is at once chronologically fluid, evidence-rich, and meaningful across the range of disciplinary and methodological investments that readers will bring to it.

Two examples from Zammito's arguments will demonstrate how his work navigates around the intentionalist fallacies and influence anxieties of traditional history of ideas, and allows questions of social power, scientific politics,

and discursive complexity to emerge without their dominating his documentary focus. Chapter Two, the first of two that explore the dense intellectual and institutional networks of Albrecht von Haller, represents this in its subtitle: “Albrecht von Haller’s Self-Fashioning as Natural Scientist.” This focus on self-fashioning reveals a central strategy in all of Zammito’s argumentation: scientific practices and claims are inseparable from the social emplacement of the researchers making them. Others appropriate their arguments and work to support or undermine them, and a complex and contingent network of conceptual and scientific change emerges. As von Haller himself observed in 1750, “controversy teaches us to select a portion of the field which we will cultivate more assiduously, and if it is disputed, we fortify it rigorously” (80). Zammito successfully shows us how. His approach to another key figure in his narrative, Carl Friedrich Kielmeyer, works similarly. He demonstrates how Kielmeyer synthesized a wide range of contributions into a “complex menu” of forces acting within living things (245). Kielmeyer’s research program therefore exercised more than influence: it worked as a stimulus and a foil for many others, even and especially including Friedrich Schelling, who proclaimed that Kielmeyer represented “an entirely new epoch of natural history” (249). It is this give-and-take of scientific practices embedded in social practices that led to the emergence of biology as an identifiable disciplinary field with its own institutions and programmatic goals.

One might enumerate three minor flaws in Zammito’s book, but they do not mar the brilliance of his achievement. It is not always obvious why some organizational choices were made—Chapter Five is 50 pages while Chapter Six is 13. A very few peripheral concepts that Zammito deploys sometimes feel under-explored (for this reviewer, “holism” is the most significant)—but these make no difference to the argument’s overall success. Finally, the book has no concluding chapter—it breaks off with the subchapter on the work of Ignaz Döllinger. Nonetheless it does not need one, for Zammito’s ability to let his documents speak for themselves through his subtle methods succeeds so well that Döllinger’s reflections in his 1824 address on the progress of physiology since Haller provide all the conclusion that the book needs. *The Gestation of German Biology* is nothing short of a magisterial work. It will be indispensable to a wide scholarly readership for decades to come.

Iowa State University

Kevin S. Amidon

Theses and Dissertations in German-American Studies, 2018

We have used the *ProQuest* database to glean doctoral dissertations and master's theses which seem pertinent to German-American Studies published during the calendar year 2018. In some instances the connection to German-American Studies may not be indicated in the title, but the subject matter includes groups associated with the German-American element such as the Amish, Mennonites, Volga Germans and the like.

The dissertations and theses in this compilation are listed alphabetically by author's last name, followed by the title of the dissertation/thesis and the name of the degree-granting university. If not otherwise indicated by "MA" at the end of the entry, the entry is for a doctoral dissertation (Ph.D., D.M.A., or the like).

Please contact the editor, if you have additional items that should be included for the year 2018 or any previous year since 2000. In the subsequent issue of the *Yearbook* we will include any additional items through 2018 as well as dissertations and theses first published in the calendar year 2019.

2018

Alberts, Brian. "Beer to Stay: Brewed Culture, Ethnicity, and the Market Revolution." Purdue University.

Davis, Julie Sliva. "'For the Homeland': *Die Deutsche Hausfrau* and Reader Responses to World War I." Old Dominion University. MA

Flickinger, Joseph J. "Historic Bridgetown Cemetery: A Reflection of a Changing Community." Southern New Hampshire University. MA

Gross, Kelsey A. "Sacred, Secular, and School Music in the Lives of Germans from Russia and Norwegians in the Dakotas: 1862-1930." Arizona State University. DMA

Isgrig, Reville. "Avant-Garde Advertising: An Examination of the Relationship between American World War I Bond Posters and German Expressionism." Azusa Pacific University. MA

Laffer, Dennis R. "Jewish Trail of Tears II: Children Refugee Bills of 1939 and 1940." University of South Florida.

McCabe Juhnke, Austin. "Music and the Mennonite Ethnic Imagination." The Ohio State University.

McCargish, C. Michelle. "Urban Development, Regional Identity, and the Louisville 'Bloody Monday' Riots." Oklahoma State University.

Makin, Stephanie Rene. "The Catholic Conundrum: The Role of the German and American Catholic Communities in Creating the Cold War World, 1945-1955." University of Pittsburgh.

Ogburn, Christopher G "Strauss and the City: The Reception of Richard Strauss's *Salome*, *Elektra*, and *Der Rosenkavalier* within New York City, 1907-1934." City University of New York.

Ozar, Ryan H. "Accommodating Amish Students in Public Schools: Teacher Perspectives on Educational Loss, Gain, and Compromise." Kent State University.

Runk, Abigail. "'They Did Not Feel Like the Enemy': German Prisoners of War in Michigan." Southern New Hampshire University. MA

Smith, Lyndsay Danielle. "A Temperate and Wholesome Beverage: The Defense of the American Beer Industry, 1880-1920." Portland State University. MA

Sullivan, Jessica R. "A Recipe for Success in the 'English World': An Investigation of the Ex-Amish in Mainstream Society." Western Michigan University.

Thalheimer, Steven. "Choosing to Be of the World: Why Amish Parents Choose to Send Their Children to Public Schools." Indiana State University.

Viets, Heather Ann. "Little Russia: Patterns in Migration, Settlement, and the Articulation of Ethnic Identity among Portland's Volga Germans." Portland State University. MA

Weixelbaum, Jason. "At the Crossroads of Fascism: The Decision of Ford, General Motors, and IBM to Do Business with Nazi Germany." American University.

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