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Winfried Herget and Karl Ortseifen *The Transit of Civilization from Europe to America: Essays in Honor of Hans Galinsky*

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vated by more positive and spontaneous love and logic. Since government and finance did not exist in pre-civilization, Wescott presumes that they are not essential to the human condition, but he is hard put to know how to phase them out of cultural evolution.

The final question in this book is: Does the future have a future? Whether or not, this question, like so many others, may only be answered by transdisciplinary efforts. This whole book is full of provocative questions that cry for transdisciplinary efforts to try to answer them—if they can be answered. This is a very thoughtful and thought-provoking book indeed. A mind-stretcher, which is what the author hoped it would be.

His transdisciplinary emphasis would seem to be especially applicable to civilizational studies, since civilization, post-civilization, and pre-civilization involve all of the disciplines, including the humanities as well as the sciences, both physical and social. To approach civilization from the viewpoint of any one discipline (or even two or three of them) would be to distort the subject matter beyond recognition, misleading us in the process, and constituting a process that obstructs its own progress. We'll never get to post-civilization that way.

William Eckhardt

CULTURAL MOVEMENT AT CIVILIZATIONAL SCALE

Winfried Herget and Karl Ortseifen, eds. *The Transit of Civilization From Europe to America: Essays in Honor of Hans Galinsky*. Tübingen: Gunter Narr, 1986.

This is a *festschrift* gathered from papers read at a symposium held in West Germany in 1984 honoring Hans Galinsky. Galinsky was a pioneer in the field of German-American studies, focusing upon the migrations during the colonial periods. He embarked on his fruitful production, mostly published in German through the 1950s to the 1980s, by covering aspects of popular belief, including medical notions, the use of slang, folklore, daily conduct and the tradition of education. He shared the premise of an early turn-of-the-century scholar, Edward Eggleston, that contrary to general belief, the immigrants to colonial America had remained remarkably faithful to European culture. Thus, Galinsky, following Eggleston, avoided a patriotic Americanization-of-the-immigrant thesis often found in studies based on political tracts in the colonies. Both scholars examined the daily lives of the immigrants for patterns of cultural behavior. Their studies contradict the fashionable descriptions of an American distinctiveness that became justification for the War of Independence in 1776 and emerged again during Jefferson's and Madison's presidencies. Eggleston focused upon the English settlers and their values and customs preserved in the colonies: a generation later, Galinsky did the same for German immigrants.

Eggleston's book (1900), *The Transit of Civilization from England to*

America in the 17th Century, conflicted with Frederick Jackson Turner's Frontier Thesis. Turner, it will be remembered, placed the creativity of a distinctive American character at the frontier—away from the Atlantic Coast and Europe—and at the edges of nature's wilderness and Indian savagery. By denying any strong cultural meaning to a distinctive Americanness among the earliest immigrants, Eggleston (and with him Galinsky) undercut Turner's thesis and much of the American Studies movement. Accordingly both authors are better known in Europe than in the halls of American historiography. But in basing their studies on the life of the immigrants and not on what the new nation was to become, Eggleston and Galinsky imparted an edge of realism to early 20th century historical study of America as seen from abroad. The title of this book honors the link between Eggleston and Galinsky and carries their sort of research into new areas.

There are twenty essays in the book, dividing attention between English-speaking and German-speaking settlers. To this is added a bibliographic listing of all of Galinsky's works. The articles for both languages include 1) technical works in linguistics and pronunciation; 2) technical comparative literature, ranging from Viking mythology to Grimm fairy tales; 3) case studies of writings of famous people (like Benjamin Franklin) and not so famous persons (and one piece on pornographic literature in the colonies); 4) historical and cultural studies of *zeitgeist*. I found all of the articles satisfying and of high quality, although some were difficult to understand because they are so highly specialized as to demand a background usually found only among a few experts in these particular fields.

Interpreting this book from a civilizational perspective offers many insights I found valuable. To begin with, one sees here that stereotypes are impediments to a true historical understanding. The English colonization of America had its counterparts to the ruthless Spanish *conquistadores*, and with less visibility, but no less passion, had its defenders of native rights just as the Spanish Bartolomé de Las Casas. Hence, European reaction to America and the special challenges it presented to colonization was more uniform than is often presented in texts that tend to distinguish between an Anglo-Protestant and a Spanish-Catholic civilizational mode. This is not to suggest that European differences in customs, law and religion were not important in fashioning new societies in "New England" and "New Spain," but rather as the editors suggest (p. 9) that "Massachusetts was more a new 'England' than a 'new' England" (citing David Grayson Allen).

There are articles in this collection which directly address the civilizational issue. In an ambitious piece, Gustav H. Blanke states that the term "West" refers not to Europe, nor some Americanized Enlightenment civilization, but rather is the untamed "West" of the Indian territories. For Blanke, the "West" is a utopian conception that has existed only in the imaginations of settlers searching for a dream. He insists that the West is a dichotomous reality, "a mixture of nostalgia, savagery of heart, pantheistic beliefs and the hope that a resolute and aggressive

westward orientation will get the nation closer to its missionary global goal . . . *away from Europe*," pp. 66-69). One sees here a concept which became the religio-political Manifest Destiny of the nineteenth century. Moreover, it tempts me to see in the New World Order of George Bush another utopian view of Western civilization.

The essay by Hans Joachim Lang undertakes an erudite analysis of the opposing interpretations of American culture by 19th century writers Hugh Henry Brackenridge and Phillip Freneau. Both sought to explain the disappointment of idealism in post-revolutionary United States. Brackenridge sought liberation at the western frontier but—finding none—blamed lower-class settlers in the West for the failure of utopia. Freneau stayed East, went to sea and claimed that the colonists had lost their sense of creativity on account of prosperity. Both writers are described as American Quixotes, searching in vain for lost values.

A second set of articles analyze the Englishness or Germanness of immigrants. These pieces are largely focused upon language and linguistic usages. Wolfgang Viereck suggests that the multi-lingual usage of German and Dutch, as well as of English dialects deriving from Welsh, Scotch and other immigrants, made the colonies a theater of difficult pronunciations. Hence, there was need to understand different particularisms, and those "foreigners" who had to learn English tended to reduce the complex sounds to the lowest common denominator, linguistically speaking (p. 77). In an effort to produce a lingua franca, intelligible to those with native English dialects as well as those who learned English, there emerged a standard that eventually became "American English."

The role of schools in standardizing English pronunciation was the parallel force in this creation of an American pronunciation of English. Such a development is traced by Kurt Wächtler, while Henning Thies pays particular attention to the revulsion felt by the influential Benjamin Franklin against Latin, Greek, and any elitist forms of education. Franklin anticipated the function of public schools in producing a mass culture that would assimilate all the colonists into an English-speaking mold. He resented the preservation of German customs and language by Pennsylvania's large German population and rang an early nativist alarm on the possibility of English-speakers being overwhelmed by "foreigners" (p. 100).

The same Benjamin Franklin is shown to be far from the unsullied American Erasmus and undaunted champion of the Enlightenment in Peter Wagner's essay on erotica in the colonies. (It was not called "pornography" until 1857 in the era of Victorian prudishness, p. 146). While in Paris, Franklin was the anonymous author of various bawdy pieces that offered advice to English-speakers on how to choose a mistress or what to do in a house of prostitution. Erotica tended to satisfy curiosity about anatomy by presenting graphic illustrations under the thinly disguised rubric of scientific works. Likewise, detailed sexual practices were published as "confessions"—usually of supposedly renegade Catholic nuns and priests. The purported retelling of lurid

sexual exploits was supposed to serve as admonition not to do the same, but conveniently served prurient imaginations.

The third group of writings that treat of civilizational themes concern the role of religion and politics. Jean-Pierre Martin offers an interpretation of the Calvinist "Two Swords" theory of power as shared by state and religion. No less than the Spanish Inquisition, early Massachusetts was unafraid to use secular power for religious conformity. Thus the state took on the religious biases against "papism" and denied to American Indians any capacity for becoming civilized.

Norman Pettit shows how pervasive was the filter of Puritanism upon colonial society, notwithstanding dissenters such as Benjamin Franklin. In an intriguing statement, he shows that Thomas Hooker's much celebrated "Farewell Sermon" was not written on the way to America as was originally supposed (p. 46), but in transit between England and Holland. The contrast between the old and new that was supposed to refer to different sides of the Atlantic, actually refers to a non-Puritan society (England) and a strictly Puritan community (Holland). Richard C. Simmons describes the yearnings for independence as based on a model of untrammelled personal liberty, rather than an aspiration for national or political independence. Out of the poetic yearnings for a society without corruption or compromise with ruling classes emerged a sense of newness in America. These observations strengthen the notion of "West" as utopia, referred to in the essay by Blanke above.

The German-speaking colonists were in tune with the relationship between religious fervor and political structures. Anthony G. Rober traces how the charitable organizations of Pietism and the fealty to authority of Lutheranism were adapted to the colonial experience. He suggests within the German churches, the congregations came to the general conclusion that the rules of Germany did not apply when the ruler was English. Thus in the decades before the Declaration of Independence, the Germans in the English colonies developed an ethnic self-awareness that they were neither German from the old country, nor English-speaking. This distinctive niche empowered them to favor, if indirectly, political attitudes that ran contrary to confessional dogma during the Great Awakening and the subsequent political stance against English tyranny that grew into the War of Independence (pp. 166-168).

This general picture of the German settler is amplified in different ways by essays on the Amish, a festival day for German identity that has become the Stuben Day Parade, Jewish immigrants, and the political exiles of 1848 in America.

All in all, this is a brilliantly incisive look at a neglected theme of American Studies, providing both macro and micro history of the process of settlement in the colonies. Like all *festschriften*, it presumes an acquaintance with the subject matter and other works that may not be available to the general reader. Nonetheless, for any civilizationist seeking to understand the process wherein cultures and political states are

formed in colonial North America, this provides a perspective that is both integrated and carefully researched.

Anthony M. Stevens-Arroyo

CIVILIZATION VERSUS HEALTH

Cohen, Mark Nathan. *Health and the Rise of Civilization*. New Haven and London: Yale University Press, 1989. 285 pp., \$29.95.

Mark Cohen maintains that history is built on images we project on the past and cites as evidence the two conflicting images frequently used to describe the "primitive" and the "civilized." On the one hand there is the romantic concept that admires small societies and simple cultures while on the other there are those who equate civilization with techno-scientific progress and, therefore, have only disdain for the simple, primitive cultures. Scholars who make science and technology synonymous with the idea of progress usually assume that human progress is real and well documented. They also conclude that primitives, who by definition lack scientific sophistication, are less fortunate than the civilized. Adherents to such popular stereotypes typically classify primitive societies as being poor, sickly and malnourished and equate civilization with good health. Mark Cohen rejects such assumptions, not because they are simple, but because they are simplistic.

In his provocative new book, *Health and the Rise of Civilization* Mark Cohen, a professor of anthropology, at the State University of New York, Plattsburgh, challenges the reader to reconsider popularly held conceptions regarding the impact of cultural evolution on human health. While it is true that cultural evolution and technological progress made it possible for societies to alter their ecological habitat, such alterations often had adverse health effects. Based on evidence drawn from the history of infectious diseases, human diet, contemporary hunters-gatherers, and prehistoric skeletons, Cohen argues persuasively that civilization created as many health problems as it prevented or cured. In fact, by way of comparison to civilization, Cohen concludes that the so-called "primitive" has had a surprisingly successful health record.

From the standpoint of content and methodology, Cohen's text is an excellent primer for anyone interested in comparative civilizational studies. Moving from prehistory to the present Cohen draws upon a variety of disciplines to test commonly held theories regarding civil and pre-civil societies. The result is a masterful amalgamation of relevant factual detail into a very readable text, covering an expansive period of time. While the text consists of only seven, brief chapters, it is not the work of a generalizer. It is a volume designed to appeal to the specialist, as well as an educated lay public, and the author successfully maintains throughout a commendable balance between the scholarly and the popular. Chapters 1-3 provide the novice with an excellent overview of