

Carey maintains that the peace testimony, combined with the Golden Rule, “made it easy for many Friends to turn their backs on slavery, and difficult for slaveholding Friends to justify their practice” (31). While it is true that Quakers were renowned (and reviled) as pacifists, I would argue their pacifism, which originated in England as an objection to state-sanctioned violence, was neither uniformly observed nor consistently interpreted across time. As Quakers settled in the American colonies, they had to “learn” to see slavery as a violation of the peace testimony. Carey quotes from an anonymous early eighteenth-century author who reasons that if “*Violence* is (in ordinary Cases) unlawful” and “making *Slaves of Men* (against their Will) is Violence,” then “making *Slaves of Men*, is unlawful” (136). If the equation of slavery with violence was so obvious to the author’s presumably Quaker readers, why bother with the rhetorical gymnastics? From the beginning, there were Quakers who grounded their antislavery in the language of the peace testimony, but just as Quaker abolitionism took time to develop, so too did the notion that the Quaker pacifism unambiguously applied to slavery.

Carey’s *From Peace to Freedom* is a welcome addition to the history of Quaker abolitionism. Its analysis of the rhetorical arguments that underpinned early Quaker antislavery texts is unparalleled. Readers will find its clear prose and careful argumentation essential to any serious study of Quakers and their complex relationship to slavery.

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Daniel Jay Grimminger. *Sacred Song and the Pennsylvania Dutch* (Rochester, NY: University of Rochester Press, 2012). Pp. xxi, 213. Illustrations, notes, bibliography, index. Cloth, \$85.00.

Hermann Wellenreuther. *Citizens in a Strange Land: A Study of German-American Broad-sides and Their Meaning for Germans in North America, 1730–1830* (University Park: Pennsylvania State University Press, 2013). Pp. xv, 352. Illustrations, notes, bibliography, index. Cloth, \$94.95.

The two books included in this review essay both focus upon the language and culture of German settlers in Pennsylvania during the eighteenth and nineteenth centuries. Daniel Jay Grimminger’s *Sacred Song and the Pennsylvania Dutch*

concentrates on the music of the Lutheran and Reformed settlers in Pennsylvania prior to the Revolution whose language and culture has continued to influence the Commonwealth in the twenty-first century. Hermann Wellenreuther's *Citizens in a Strange Land: A Study of German-American Broadsides* focuses on one media used by German settlers in Pennsylvania and other colonies/states as a way to maintain their cultural identity.

Grimminger begins by explaining why he has chosen to call them Pennsylvania Dutch (*Pennsylvanisch Deutsch*) instead of the more commonly used Pennsylvania German. Following Ernst Troeltsch's church/sect typology, Grimminger identifies three distinct religious subgroups among the Pennsylvania Dutch: the *Kirchenleute* (church people), the *Sektenleute* (sectarians), and the *Brüdergemeinen* (Moravians). He briefly reviews the unique identity of the Pennsylvania Dutch in religion, material culture, language, food, celebrations, and food. Of particular interest is the establishment of union churches as a means to maintain German culture, and he identifies the union hymnal as the most significant outcome of these cooperative arrangements.

By the nineteenth century, traditional German church music had become a way for ministers to attempt to preserve their ethnic identity. Singing schools promoted the use of hymns, often in conjunction with Lutheran and Reformed parochial schools. Chorale books were especially important in Lutheran and Reformed churches; they aided in retaining the German language while reinforcing the theology of the two denominations. Tune books, however, provided more flexibility, as students could record musical notations and staff lines themselves. Consistently, they retained European influences, especially those used by Lutherans.

By the mid-nineteenth century, use of the English language had increased in the ethnically German churches, partly as a result of the decline of parochial schools following the passage of the Free School Act in 1834. Tune books, hymnals, and liturgies began to appear in both English and German. By the mid-1850s, tune books included pronunciation guides to improve the students' English-language skills, concurrently transitioning away from traditional religious themes.

Grimminger's volume is a fascinating study of the evolution of religious music from earliest German settlements in Pennsylvania into the twentieth century. Wellenreuther's monograph, in contrast, examines the impact of one type of publication during the early years of German-language printing in North America. He creates a fictitious German-speaking farmer,

Peter Beimert, to describe the importance of broadsides in the daily lives of these settlers and the wide distribution of these materials. Courtship, land acquisition, house blessings, and medical advice all reinforced the religious beliefs of the settlers as well as helping them adapt to changes in society. ABC booklets for early education also were appropriate for Beimert and his family, along with Old Testament stories such as Adam and Eve (which Wellenreuther contends were used to educate youth about the physical features of the opposite gender). Songs related to baptism or confirmation, similar to the “sacred songs” discussed by Grimminger, also appeared on broadsides. Perhaps more important to the fictional Beimert were broadsides that advertised breeders, provided advice on the cultivation of crops, and promoted markets and fairs.

Similar to Grimminger’s focus on Lutheran and Reformed settlers and their hymnody, Wellenreuther discusses the importance of religious broadsides on these denominations. Most related to confirmation, yet broadsides also printed “devotional poems and hymns” sung by Lutherans. Many of these songs originated in Europe and were reprinted in North America. Some of the more popular hymns, however, appealed to the settlers because they were nondenominational. Devotional broadsides also served as house blessings, as they identified the homeowner Beimert and his family as devout Christians. Some of these included reflections, while others represented the religious controversies of the 1740s that led to the formation of denominations. All of these were uniquely German and not merely translations of English broadsides.

Political broadsides demonstrated the influence of German Protestant clergymen while at the same time show how English political culture affected Germans far more than their religious ideals did. During the early years, they promoted German immigration and encouraged naturalized immigrants to vote for political candidates who served their interests and not those of the English or Quakers. The turmoil of the 1760s and 1770s provided opportunities for patriotic printers to distribute broadsides condemning British policies (such as hiring Hessian troops) and supporting the rebellion. Later, German-language broadsides issued during constitutional debates (both state and federal) revealed that these residents were not as disinterested in politics as English politicians thought. Minority rights particularly served as a focus of these publications, probably because the Germans accurately viewed themselves as a political minority. The dichotomy was especially evident in that they represented the yeoman farmer of Jefferson’s ideal (and thus supported

Jefferson and Jackson) and yet at the same time were staunch conservatives—which should have led them to support the Federalists and Whigs, except those parties opposed the rights of the common man.

Overall, according to Wellenreuther, broadsides served as a means to disseminate information, whether it was political, social, economic, or religious. The circulation of these publications reveals the networks of German settlers while also showing their interests. They were not merely translations of English-language texts, but instead they demonstrated an emerging Americanized German print culture. Both books include illustrations to enhance the reader's understanding of the media explored in these monographs. While they focus on different topics, both are well researched and articulately explain the impact of music and print on the lives of German settlers in the eighteenth and nineteenth centuries.

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James A. Schafer Jr. *The Business of Private Medical Practice: Doctors, Specialization, and Urban Change in Philadelphia, 1900–1940* (New Brunswick, NJ: Rutgers University Press, December 2013). Pp. 276. Cloth and paper, \$32.95.

James A. Schafer's *The Business of Private Medical Practice* is an outstanding addition to the historiography of medicine. Schafer examines the formative years of private practice in the early twentieth century when science, mandatory hospital internships, and rapidly changing urban demographics influenced the financial and spatial decisions reached by both general practitioners and specialists.

As the twentieth century dawned, medical advances enhanced the ability of physicians to successfully treat an expanding circle of diseases, traumas, and chronic conditions. These developments—from aseptic surgical techniques to an expanding array of inoculations and antitoxins—wrought profound changes on the medical profession that are well understood by historians. One critical area, however, has gone unstudied during this period of rapid scientific change: the ways in which physicians in private practice responded to both the advances in their profession and, concomitantly, the changes that occurred in the American city during the height of immigration