

were produced in broadside form on single sheets of thirteen-by-sixteen-inch paper. That sheet could be folded and placed into the family's Bible for safe-keeping. This enhanced the likelihood of its being passed down to future generations, or, as one early family historian wrote, "to the latest posterity." These loose-leaf registers can be one of three types: First, they can be completely printed, rare because of the labor involved in setting type for an extremely short run. Second, they might be completely hand lettered, often by a skilled scrivener or artist and sometimes decorated with flowers and birds. The third broadside form was preprinted and then filled in, sometimes by a paid scrivener. Both printed and hand-done family registers were produced contemporaneously.

The other three types of family registers were book based—either written on pages bound into a book (usually a Bible) or produced as a stand-alone booklet. This practice helped ensure longevity as books are less fragile and less easily lost than sheets of paper. The first of these types, found in the oldest books, consist of records of marriages, births, and deaths written on blank pages with little structure. Organization was much easier in the second book-based type, the family register that was preprinted and bound between the Old and New Testaments of the Bible. These are the most familiar and permanent and are still produced today. The third book-based type is the rare handwritten booklet that included several generations of a family, likely a precursor of today's printed genealogies.

This volume is well illustrated with sixty-seven black-and-white or color examples. Each illustration is well captioned and sourced and includes an additional paragraph of explanatory information. There is an index and a page of selected references. Eleven pages of endnotes contain sometimes lengthy annotations and many additional bibliographical references. Appendices include a checklist of artists and scribes and a time line. A glossary of German terms is very helpful in deciphering German-language registers.

This book can be enjoyed by anyone interested in Pennsylvania German culture, folk art, or family history. A great number of Americans can trace ancestors to the Pennsylvania Germans and New Englanders who produced family registers. Our forebears have well succeeded in passing on their identity to us, their latest posterity.

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Becoming Old Stock: The Paradox of German-American Identity. By RUSSELL A. KAZAL. (Princeton, NJ: Princeton University Press, 2004. xvii, 383p. Illustrations, tables, notes, index. \$35.)

In the last few decades social historians, borrowing from the methodologies of sociologists, have revitalized the study of ethnic groups with detailed case studies of specific towns and cities. Philadelphia has been less well served than

other major cities by such studies. Russell Kazal's thorough study of German ethnicity in Philadelphia does much to redress that deficiency.

Kazal characterizes his work as "a study of identity change" (p. 5). His analysis is full of the complexity and ambiguity that characterizes the long history and diverse social structure of German America. Concentrating mostly on the period 1890–1940, Kazal traces the long decline of Philadelphia's impressive German American institutional framework, a process beginning in the 1890s and clearly under way before the trauma of the First World War. He also examines the continuing redefinition of German American ethnic identity, even as it slowly faded from the scene.

A major part of Kazal's discussion is based on a microscopic examination of two Philadelphia neighborhoods: one along Girard Avenue, recognized in the early twentieth century as the German social and cultural center; and the other in Germantown, which by the same time retained only faint traces of its eighteenth-century role as a heavily German settlement. Each neighborhood in its own way reveals the dwindling of German institutions and the waning of ethnic loyalties.

"Where, then, did those who left German America go?" asks Kazal (p. 95). His answer is complex. Some loosened ties by moving to new homes, by taking jobs within the mainstream economy, by involvement in a broader multiethnic working-class culture, or by marrying outside the German community. Kazal also emphasizes the seductive qualities of America's new mass popular culture, which arose around the turn of the twentieth century to change American life generally. Second-generation immigrants particularly deserted familiar German locales for the attractions offered by the department stores, music halls, movie theaters, and amusement parks of greater Philadelphia.

Other forces were also at work. Without doubt the pressures of the First World War caused many German Americans to shrink from a "German" identity. And as nativism in the 1920s concentrated its demands for immigration restriction upon the more recent arrivals from southern and eastern Europe, Germans began to emphasize their shared identity with other "Nordic" European types as "old stock" citizens. As the Great Migration of African Americans from the American South began to change the urban landscape, Philadelphia's Germans sought an even broader identity as simply "white Americans."

In its range of resources and closeness of analysis, Kazal's work provides a model for new examinations of ethnic life in other urban settings. We are left with challenging questions about changing identities and weakening loyalties among other immigrant groups, questions that offer many opportunities for historians of ethnicity. The decline of ethnicity also offers insights into the ever-changing nature of American culture generally. Kazal's work is a major contribution to Philadelphia social history and a stimulating addition to the study of ethnicity.