

tunnel. What seems to be lacking is some principle of synthesis in the graduate schools. Where this will come from, nobody can say, particularly for somebody as immersed in the ongoing struggle as the reviewer. However, he can recall an incident some 20 to 25 years ago when he first encountered the wonderful synthetic work of George Sarton, the Belgian scholar who had brought the history of science to the United States, shortly after the end of World War I. In a long essay, Sarton had asserted that the history of science, if properly structured and taught, could be that discipline that would unify all of the other disciplines. Whether or not this was an impossible dream, only the future can tell.

American historians from the very beginning of their professionalization have been taught to eschew philosophy of history. They had contempt for it. A potential synthesizer could have been found perhaps in the works of Marx and his followers, but these people had been discouraged from entering the profession and those who did quite often soon found themselves on the outside looking in. But even this has changed. Not so many years ago, Eugene Genovese, a follower of at least neo-Marxism, was elected president of the Organization of American Historians.

Perhaps as the world becomes more and more of a global village and more and more philosophies of history or interpretations of history get plugged into the electronic network that joins all of the great universities of the world together, some kind of synthetic idea may be born in the same way that in the 17th century all of the physical sciences were unified by taking on the language of mathematics and adopting the experimental method. Then began the great push against the frontiers of ignorance.

This, by the way, had been the dream of the early empiricists in

the American historical profession. But they grossly misinterpreted the methods of science. When Darwin came along, they seized on the crudest version of Darwinism; they interpreted him to be a radical empiricist and used a vulgarized version of his thought to justify racism in the United States. Social Darwinism colored their interpretation of the Civil War and Reconstruction. They seemed unaware that taken literally, their version of Darwin suggested that the Confederate states and their "peculiar institution" were not fit to survive.

One haunting question is left at the end of Novick's book, at least in the mind of this reviewer. Has the history of the American historical profession been unique, reflecting unique characteristics of American political, social, and cultural history, or is it part of a more or less universal phenomenon? Light on this subject might have been shed had Novick looked at such works as George P. Gooch's *History and Historians of the Nineteenth Century*, and James Westphal Thompson's work, *A History of Historical Writing*. One could also learn something by going back to ancient works, to take a look again at Thucydides, at Polybius, at Tacitus, at Appian, and try to determine whether or not these ancient founders of our craft reflected certain particular social and political conditions of their time. We know that this was certainly true of historical writing, or the historical chronicles of the Middle Ages, when there was an overriding orthodoxy and a more or less kind of universal folklore, the kind of thing that von Ranke was rebelling against. But a second look might tell us something about the American experience. To what extent has the profession been geared consciously or unconsciously to protecting a certain set of elitist social values inherited and passed on generation after generation? Have we as the keepers of

historical memory been as objective as the discipline demands, or have we sometimes been intellectual prostitutes? ■

After the Holocaust: The Migration of Polish Jews and Christians to Pittsburgh

By Barbara Stern Burstin

Pittsburgh: University of Pittsburgh Press, 1989. Tables, notes, bibliography, index. Pp. ix, 219. \$19.95.

PROFESSOR Barbara S. Burstin's book, comparing Christian and Jewish refugees who had emigrated from Poland after World War II, is a very ambitious and worthwhile scholarly work. Using important primary materials such as first-hand recountings by 60 Christian and 60 Jewish Polish refugees (survivors) who had come to Pittsburgh after the war, feelings, attitudes and concerns for the future are examined.

In the first chapter, the author points out "that the Polish people experienced, with the exception of the Soviets, the barbaric excesses of Hitler's Germany" (page ix) and notes the reasons that both Christians and Jews left their homeland and came to America. In a series of sensitive interviews, she delves into the reasons each group gave for desiring to settle in America, how each felt about Poland 35 years later, and what problems both had to face during and after the war. Her work reveals that compared with the Christians, the Jews, by far, continue to be more bitter about Poland. They likewise feel some bitterness against Christian Poles. Some of the Jews questioned told of beatings they had endured before the invasion of Poland by the Nazis, treatment as second-class citizens, being turned over to the Nazis, sufferings in the concentration and work camps, and of two survivors weigh-

ing 78 and 85 pounds respectively when finally found by the Americans. Some also described how after the war, anti-Semitism had continued in Poland and Jews once again were killed, this time by the Poles. Thus, most Jews had no desire ever to return to Poland.

On the other hand, most Christians questioned still felt great

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loyalty to Poland, their motherland. However, Soviet influence and the loss of freedom that their friends and families were now experiencing troubled them. They noted how some Polish-Americans who had settled in Pittsburgh before the war regarded some of them as Communists. This proved irritating to those who had fled Poland because of the change in the political order.

The study reveals that both groups continue to long for a homeland of their own: the Christians for Poland and the Jews for Israel. Both love America. However, some of the Jews fear that there could be a repeat of what had happened in Europe and see Israel as their only hope. The Christians had no such fears. Both said there were various strains of anti-Polish or anti-Jewish sentiments evident in Pittsburgh.

In order to compare the differences and similarities of both groups, the author had to gain the confidence of the 120 people who served as primary sources. As this process evolved, differences and similarities of both groups began to unravel and new information emerged. Differences among the Polish refugees were: (a) reasons for leaving Poland; (b) help each received from various individuals and private agencies when they

first arrived in Pittsburgh; (c) marital status; (d) economic status; (e) economic backgrounds; (f) educational backgrounds; (g) prejudices and fears of Polish-Americans and Jewish Americans toward their own groups; (h) command of the English language upon arriving in America; and (i) self-esteem. Similarities examined were: (a) sufferings in Europe; (b) sufferings in displaced persons' camps; (c) acclimation to the new land; (d) the pollution in Pittsburgh when they first arrived; (e) important place of freedom in their system of values; and (f) concern for the future.

The author expertly handled both areas. Her results were obtained from the above interviews, statistical data, records of local and national organizations that assisted in the resettlement of displaced persons, local archives and additional interviews with appropriate people. To find the 120 Christian and Jewish Polish refugees, the author had to call more than twice that number, many being reluctant to cooperate in the study. However, the author was not deterred, and her work continued.

In her last chapter, Professor Burstin describes an interesting dialogue held in 1987 when she invited 12 participants, six Christians and six Jews, to appear at the University of Pittsburgh. She writes: "Few were eager to attend; all were wary. It was clear that the perceptions about the past and the ongoing isolation from one another continued to be real factors in their attitudes and occasioned expressions of reserve, particularly on the part of the Jews." She opened with questions about their feelings toward each other after all these years — most not knowing each other until her search had begun, most Jews living in ethnic enclaves in Pittsburgh and most Christians scattered throughout the city. Also each had their own houses of worship and cultural and educational groups. Although both

groups were indeed Polish, they had little communication with each other — perhaps a carry-over from their earlier ways of life and those of their forefathers in Poland, where Jews had been forced to live apart in most instances.

The author's study convinced her that there was need for a meet-and-discuss session. And bravely pioneering this idea, she developed the dialogue session at the university. This attempt proved indeed successful. Once the 12 members of the sample group met, Dr. Burstin carefully moved to the topic of the meeting: differences, similarities and understandings. Slowly they began to voice their feelings, and their thoughts about themselves and each other. One of the Christians delivered a stirring summation:

We all went through horrible suffering, perhaps some more than others. I think though that the human spirit is so strong that we can go forward and overcome our suffering. I can sense that the atmosphere here has melted. I feel that we are becoming friends. If we spend another day or two together, I think, we would really hug each other, and I would be the first to do it....(178)

When she finished there were tears, applause and heartfelt handshakes. A Jewish participant expressed his feelings:

I have found a friend — you and I. I'm not asking whether you are Christian or Jewish. When we talk openly, we learn about one another. I didn't know what you went through; you didn't know what I went through. What we did today could be applied on a larger scale — Poles and Jews in the United States, Jewish representatives at the Vatican. It is in our interest, America's interest to do this. The more division, the more

prejudice, the more infighting. We need to cooperate. (176-177)

After the Holocaust is an excellent example of how peoples who have harbored prejudices for many years can meet and discuss, how they can begin to understand the reasons for these feelings and finally how they can work to change them. The reader too will begin to understand the sufferings both sides had to endure, and how peoples must work to overcome feelings of prejudice. A book worth reading. ■

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George Rapp's Years of Glory: Economy on the Ohio 1834-1847 okonomie am Ohio

Compiled and edited by Karl J.R. Arndt.

New York: Peter Lang, 1987. Pp.xxxi, 1,163. Introduction, illustrations, notes, index. \$193.

THE present volume continues Karl Arndt's long involvement with the copious documentation of George Rapp's Harmonist Movement and the communities Rapp formed first in Pennsylvania, then in Indiana, and finally again in Pennsylvania. Rapp's Separatist communal society constitutes one of the most interesting and successful, if generally misunderstood, chapters in the history of nineteenth century America's experiments with communal societies.

As part of the German-American experience in the New World, it has been neglected, as have been German-American studies in general. The broad picture of American life is not complete without an understanding of the ethnic contribution to American social and

cultural structures. One can justifiably argue that there is nothing more "ethnic" about the German-American experience than that of Anglo-America because of the large numbers of German immigrants and their intense involvement with American life. However, residue of anti-German propaganda, primarily stemming from World War I, and the language of the documentation — German — have made German-American studies less interesting to generally monoglot historians. Arndt is an exception. He has devoted a life's work to understanding the unique nature of the German culture in America and its role in the formation of the tenets of American life.

It is particularly difficult when the material to be researched is in the German script used commonly until the 1930s. Arndt's transcriptions are very welcome even to those who do know German, and Arndt has transcribed much material in the archives at Economy, Pennsylvania, which was not included in this collection.

George Rapp was a charismatic, dedicated man, very ambitious in his way. Even at great age, with the communal society he led under attack from within and without, he remained clear-headed, shrewd, and convinced of the correctness of his approach to religion and life. There is something at once so German and so American about his combining considerable talent as a businessman with great religious fervor, viewing the world through the clear focus of business necessity and through the eye of the religious visionary. He chose his associates well and understood the often litigious ways of the Anglo-American society from which he wished to keep distanced. It is not without reason that some of his followers also joined the Mormon sect and pioneered their way to Utah.

Rapp was often called upon to provide loans to the Anglo communities nearby and to such cities

as Pittsburgh. His community was both respected and feared for its ability to vote in a block. He was courted by Whigs and Democrats alike. He received guests from all over the world who were interested in the successful farming and textile manufacturing activities of the community. He and his agents made good use of their lobbying in Washington, for example, in raising a tariff to protect their blossoming silk industry. The ability of the Harmonist Society to control regional, and to affect even national, politics has not yet been fully explored. Indeed, Arndt has provided the materials for much more research in the nature of communal societies, particularly in their relationship with the surrounding society.

Rapp's communal efforts had a worldwide effect as well. Friedrich Engels used the Harmonists as an example of a successful communal society. Engels states: "We also see that the people who live communally while working less live better, have more leisure for the development of their minds, and they are better and more moral people...." As Arndt points out, Engels does not mention the religious basis of the Harmonist society, nor does he understand the amount of effort that went into maintaining the considerable wealth of Economy. Cultivation of the mind was also not the end goal of Rapp; rather it was the development of a trusting piety that included celibacy. It also included very stringent controls on individuals who went against the dicta of "Father" Rapp.

From this collection of materials the reader does gain a much better sense for Rapp, his times and followers. The items presented are from varying sources — letters, daybooks, newspaper articles, excerpts from published books, sermons, etc. The arrangement is strictly chronological. This sometimes makes it difficult to follow themes and issues from one cita-