

*Bibliography on German Settlements in Colonial North America. Especially on the Pennsylvania Germans and Their Descendants, 1683-1933.* Compiled and edited by EMIL MEYENEN. (Otto Harrassowitz, Leipzig, 1937. xxxvi, 636 p.)

THE thoroughness and meticulousness of German scholarship is well known in the world of learning. Here one has a very fine example. Herr Meynen came to North America in 1929, on a Rockefeller Foundation fellowship, to make a "cultural geographic survey of the Pennsylvania German habitat." Quite naturally for a trained scholar, he proceeded first to compile and classify the existing data on the subject. The result is this astonishing bibliography. Probably no small part of the intervening eight years has been spent on this work. It is almost certainly the type of work which will not have to be done over again, although the compiler and editor modestly makes no such claim.

A brief book review affords no opportunity adequately to reveal the contents of so comprehensive a bibliography. It might be noted that they are divided into about sixty main divisions and that fifteen of these main divisions or sections contain numerous sub-divisions. Obviously such elaborate classification of items leaves little untouched. The table of contents alone covers six full pages.

The reviewer has made no effort to check any items of the bibliography or to note omissions. There may theoretically be errors in citation and sundry omissions, but they would be unimportant in comparison with the great value of such a tool as this work must be in reading, research, and historical writing on the German element in colonial North America. It is to be hoped and expected that this publication will have wide sale and use in the United States.

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*The History of the American Hungarian Reformed Church.* By SANDAR KALASSAY. Volume one. (Pittsburgh, *Magyarsag*, 1937. 256 p.)

THIS important contribution—whose title is here translated from the Hungarian—breaks a virgin field in American history, one previously left largely to sociologists. The growth of institutions among Hungarians and other south-east European groups in America has reached such a stage of development that the need for unbiased analyses of their past becomes increasingly apparent. The author of the work under review has recognized this need and in his first volume tells an interesting inside story about the origin of the first Hungarian

Reformed missions and churches in this country. None was better fitted for the task than this dean of Hungarian ministers who had long since made himself known to the Hungarian public through his smaller monographs on this subject.

Mr. Kalassay aims to clarify the question why most of the Hungarian Protestant missions and churches became affiliated with the home missions of the Reformed churches of the United States. He tries to show what forces enabled the Presbyterian home missions to get a foothold in certain Hungarian communities, and why the Congregationalists failed. He not only analyzes documentary facts and the minutes of the congregations, but also, as one of the pioneer ministers who made history, he draws upon his own memories of the joys and hardships of the pioneer stage of his organization.

For the student of western Pennsylvania history this book is of special value, for it was at Mount Carmel in Westmoreland County that the first Hungarian mission was established by the Reformed Church, and the second church was organized in Pittsburgh.

The author tries to be an impartial historian. He does not forget to mention organizers or members of other denominations who came to share the joy of their Protestant fellow citizens. He gives credit to the Hungarian Roman and Greek Catholic churches for taking part in the ceremonies of church dedications. He does not even forget to give the names of those Hungarian Jews who helped the cause of this Protestant group by financial contributions. Nevertheless when Mr. Kalassay speaks of the difficulties that he encountered with the Slovak members, or when he tries to explain the reasons for the splits between Hungarian and Slovak members of the Mount Carmel and Pittsburgh churches, he finds no other cause than the old bogey of "Panslavistic propaganda," an idea that was cleverly used by the Hungarian Government, from the end of the last century, as a means of repressing the growing nationalism of the Slovak population. This idea also penetrated to the United States and was used by a part of the Hungarian population and clergy to cover up their own faults and impotence in dealing with the nationality question. Today it is known that the splits within these Protestant groups were more or less the fault of the local clergy who could or would not speak the vernacular of groups other than their own. These ministers coming from small Old World communities did not understand "freedom of speech" as it is interpreted on this continent. The fight for "cultural hegemony of the Magyars" was carried over from the declining monarchy to the new environment.

The book could have been made more valuable had the author given more attention to the various forces that worked against the expansion of the Hungarian Reformed churches and had he presented a fuller analysis and a more descriptive picture of them. He mentions work done by some Roman Catholic clergymen and the competition coming from radical and social organizations, but he leaves them behind in the buried past, without illuminating a period of the "great migration" about which there is little information, a period of which no other man could write with equal authority for he was an active participant in the movement at that time. It is to be hoped that in a later volume Mr. Kalassay will find space for this information that is so conspicuously missing in the present work.

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