Munch (Essen) discussed the way confessional prejudice had shaped research on the connection between Protestantism and economic progress.

In session IV, the most outspoken of Weber's current critics, Malcolm MacKinnon (Toronto) defended his views in a discussion with Kaspar von Greyerz (Kiel), Guy Oakes (Monmouth), and David Zaret (Indiana). In session V, finally, Guenther Roth (Columbia) and Gianfranco Poggi (Stanford) explained how differently Weber's thesis had influenced German and American sociology and historiography.

Of the various results of this scholarly enterprise, several deserve to be noted. Most speakers agreed that Weber's insights, his conceptualization of the historical meaning of the influence of the "Protestant Ethic" as well as his terminology were very much determined by the level of scholarship of his own time. In this sense, Weber's thesis is clearly "dated" and two generations after his death only of relative importance. At the same time many participants of the conference pointed out that Weber had articulated his thesis in a way which had stimulated research on the rise of capitalism in a most remarkable way and continued to do so, and that no one since him had had an influence on research which equalled his. While the conclusions drawn by historians and sociologists from reading this text of Weber may be different, the conference served to underline the lasting importance of his work.

Hartmut Lehmann.


Throughout the last three decades, the history of education has undergone a renaissance that has placed it at the center of some of the most active scholarship in social and intellectual history. As particularly the late Lawrence Cremin has shown so magnificently in his massive three volume opus on American Education, the history of education is no longer restricted to the history of the school. On both sides of the Atlantic, educational historians have come to claim large areas such as childhood and adolescence, family and gender, science and popular entertainment as legitimate targets of exploration, and their studies have enriched the body of the existing historical literature.
This development is also apparent in the growing list of journals and books devoted to educational history, and in the activities of the various national history of education societies and their international counterpart, the International Standing Conference for the History of Education.

As part of this larger movement, the Madison conference was jointly sponsored by the German Historical Institute, the Max Kade Institute for German-American Studies, and the School of Education of the University of Wisconsin-Madison. Wisconsin, with its large German heritage and its cultivation of German academic ideals in university and state government, made the choice of place all but inevitable, and one of Madison's landmarks, the Meeting House of the Unitarian Society, designed by Frank Lloyd Wright, provided a good working atmosphere to contemplate the perceptions and probe the meaning of what is called the German influence on American education. The organizers achieved a balanced representation of geographic origins and interests of the participants. Half of the speakers came from Germany and half from the United States. They represented scholars in the fields of education, history, the history of science and of medicine, the classics, archeology, and linguistics. Their contributions ranged from the kindergarten to the university and professional schools, from charitable foundations to popular and religious education, from adult education to teacher training to individual teachers and scholars.

Three introductory lectures given by Jürgen Herbst (Wisconsin), Detlef Müller (Bochum), and Peter Lundgreen (Bielefeld) opened up a comparative perspective and set the tone for the following eight sessions: "American Views on German Education" (Konrad Jarausch, North Carolina; Karl-Ernst Jeismann, Münster; Gregory Wegner, Wisconsin-LaCrosse); "Schools and Churches in Two Societies" (Karl-Heinz Günther, East Berlin; Jochen-Christoph Kaiser, Münster; Derek S. Linton, Geneva, New York); "The Education of Women" (Ann Taylor Allen, Louisville, Kentucky; Gerald L. Gutek, Chicago; James C. Albisetti, Lexington, Kentucky); "German Schooling in America" (Dimitri Katsareas, Washington; Bettina Goldberg, Berlin; Anthony Gregg Roeber, Chicago); "Higher Education" (Thomas N. Bonner, Detroit; William M. Calder III, Urbana, Illinois; Sally Kohlstedt, Minneapolis); "Teacher Education" (Hans-Georg Herrlitz, Göttingen; Kathryn M. Olesko, Washington; Julian Jacobi, Bielefeld); "The Professor in Germany and the United States" (Ward W. Briggs, Jr., Columbia, South Carolina; Jörg Nagler, Washington, Bernhard vom Brocke, Marburg); "Religious Education" (Burchard Brentjes, Halle; Gary. K. Pranger, Tulsa, Oklahoma; Manfred Jacobs, Münster).
Underlying all the papers and discussions was the question of how to define more precisely what we might legitimately consider to be German influences on American education in the various disciplines and fields of observation. In her paper, "German Science Seminars and Teacher Training in America," Kathryn M. Olesko tried to explain the concept of "influence" as an outside impulse that destabilizes the existing system and forces it to regain its balance on a higher level. In this sense, German influences helped to advance and shape the American system of education especially in the second half of the nineteenth century. Whereas earlier impulses seldom reached beyond German immigrant circles, the impact of German ideas and institutions during this period definitely contributed to the formation of a distinctively American educational culture. Two of may well-documented examples are the establishment of graduate schools at American colleges and the professionalization of teacher education. The cultural transfer was promoted either by German immigrants and visiting professors or by American scholars who spent some time at German universities. Yet the dream of a "republic of letters," in which Germans and Americans would participate on equal terms, never came true. At the turn of the century, American academics had gained enough self-confidence to resist what they now began to perceive as attempts at "cultural hegemony" on the part of Imperial Germany. The tendency to regard the "Prussian model" as incompatible with the democratic and egalitarian ideals of American education could not be reversed by a formalized exchange of German and American professors that began in 1905 at the initiative of the German government and was patronized by Kaiser Wilhelm II. This episode ended abruptly with the outbreak of war in Europe; it constituted nevertheless an early example of Kulturpolitik, which in the course of this century became an integral part of the foreign relations of most nations.

The lively discussions in Madison made it clear that in the context of an immigrant culture such as that of the United States, the question of "influence" can ultimately be answered only in a comparative setting. German influences existed among others; and the conference proved that it is possible to detect, delimit, and describe them in detail. Against the background of the present crisis of the United States' educational system, the papers and debates also held out the promise of readjustment and reform by profiting from other peoples' experiences.

Two exhibitions—on German education in Wisconsin and on the American activities of the Franckeschen Stiftungen (Halle/Saale)—formed part of the conference. Social highlights were a reception at the Max Kade Institute and a dinner at the University Club. In 1992 this conference will be followed up at the University of Tübingen by a parallel effort to study American influences on German education, chiefly in the twentieth
century. On that occasion, a thorough reconsideration of the effects of post-World War II reeducation and cultural exchange programs in light of German reunification seems to be especially important and appropriate.

Jürgen Heideking/Jürgen Herbst.

E. "The Reformation in Germany and Europe: Interpretations and Issues."

From September 25–30, the Society for Reformation Research and the Verein für Reformationsgeschichte held their first joint congress in the form of a symposium, "The Reformation in Germany and Europe: Interpretations and Issues," co-sponsored and hosted by the German Historical Institute in Washington, D.C. The multi-faceted program reflected the diverse memberships and research interests of both groups. Especially gratifying was the opportunity for several colleagues from the eastern part of Germany to participate freely for the first time in decades in a gathering of German and North American scholars of the Reformation. Conveners were Scott Hendrix for the Society, Heinz Schilling for the Verein, and Hartmut Lehmann for the Institute.

The richness of the program, which contained thirty-nine papers, numerous insightful comments, four public lectures, as well as many opportunities for informal discussion, prohibits detailed discussion of each paper on each panel. The first day's papers, however, set the stage for further discussion by addressing the question of the "Unity of the Reformation?" The very manner in which the issue was framed, as a question, indicated that the papers would reach little agreement. The principle point of agreement was that the Reformation, like many of its individual manifestations such as anti-clericalism, was protean. As Mark Edwards (Harvard Divinity School) stressed in his paper, "The Many Luthers of the Vernacular Press," both reader and popularizer ("representer") invested Luther's teachings (and those of other reformers or counter-reformers) with their own context. The dialectical relationship of reader and text, of individual and experience leads inexorably toward a diversity of experience and calls into question the usefulness of a concept such as the unity of the Reformation.

The second day of the symposium was devoted to the theologians, to the "Theology of the Reformation." Approaches as varied as an exegesis of Thomas Aquinas', Martin Bucer's, and John Calvin's commentaries on Romans 9 (David Steinmetz, Duke Divinity School); the "ring of faith"