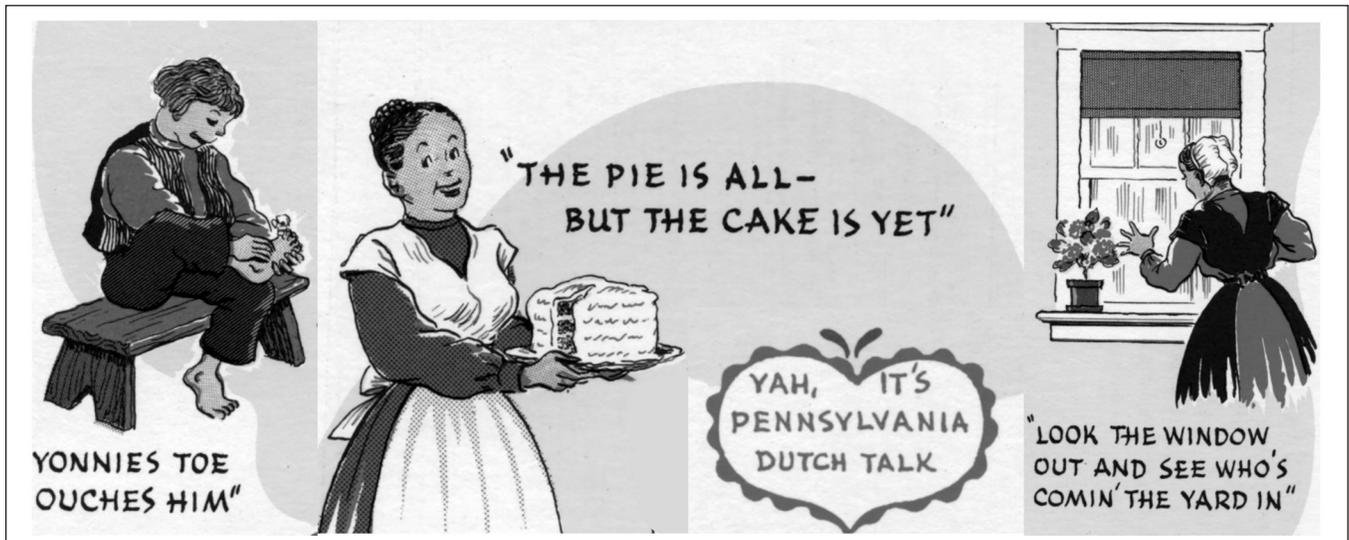


## New Publication: *Pennsylvania Dutch—The Story of an American Language*



“Dutchified English” postcard, 1940s

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- *Deutscher Männer Verein* of Racine, Wisconsin

We are delighted to announce MKI Co-Director Mark Loudon’s new book: *Pennsylvania Dutch: The Story of an American Language*. In seven chapters accompanied by numerous illustrations the book explores the past and present of Pennsylvania Dutch, an American language that is as old as the United States. The focus is on both the language itself and the world of those Americans who spoke the language in the past and continue to speak it today. Though used only by a minuscule portion of the American population and never “refreshed” by later waves of immigration from abroad, Pennsylvania Dutch has been spoken continuously

since the late eighteenth century. It has never enjoyed any official recognition or legal protection, nor has it been taught in schools. Furthermore, most speakers of Pennsylvania Dutch never read or write in the language.

The book begins by addressing the question “What is Pennsylvania Dutch?” followed in chapters 2 and 3 by a detailed history of the language and associated cultures from the beginnings of immigration in the eighteenth century until 1860. Chapter 4 highlights four major figures in the development of Pennsylvania Dutch literature in the nineteenth century, while chapters 5

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# Three Yearbooks of the National German-American Teachers' Seminary of Milwaukee, Wisconsin: 1915, 1916, 1918

Pamela Tesch

The National German-American Teachers' Seminary in Milwaukee existed for just over 40 years (1878–1919) as a school designed to train teachers of German. Among the materials concerning the Seminary at the Max Kade Institute Archive are three yearbooks (including the fortieth anniversary edition), those of 1915, 1916, and 1918.<sup>1</sup> The Seminary was established by a *Lehrerbund* dating from 1870, according to an article by Frieda Voigt, a former student. It was to be

[...] a school national in scope, embodying American ideals, and training teachers of German. Educators from New York, Chicago, Cincinnati, Cleveland, San Antonio, Saint Paul, Detroit, St. Louis, Indianapolis, and Milwaukee were elected to a steering committee that succeeded in collecting sufficient funds (\$32,000) to open the Seminary by 1878. It was housed in the building of the German-English Academy, later known as the Milwaukee University School, which had been founded in 1851.<sup>2</sup>

The German-English Academy itself is known for its far-reaching influence in education, especially under the direction of Peter Engelmann (1823–1874). In 1884, the natural science collection housed at the Academy became the founding collection of the Natural

History Society of Wisconsin and the Milwaukee Public Museum.<sup>3</sup> In 1917, the German-English Academy changed its name to Milwaukee University School. The Seminary was an equally important pedagogical institution and even influenced the German Department at the University of Wisconsin in Madison (see below).

A close reading of the three yearbooks shows how students and faculty responded to anti-German pressures in Milwaukee during that time. All three yearbooks feature events, charming photos, poems, essays, autographs, reports of field trips, playful quotes, and riddles, and were meant as mementos for students of the Seminary. But they also give historians today insight into the teachers' and students' reactions to the war. As historian John Gurda explains, "When the shooting started in the summer of 1914, local residents were quick to back what was, for many of them, the home team. As the most German city in America, Milwaukee became a principal center of support for Kaiser Wilhelm I and his expansionist German Empire—even after a German submarine sank the *Lusitania*, resulting in the loss of 128 American lives on May 7, 1915."<sup>4</sup>

Many of the contributions in the yearbook of 1915 touch upon the war and show the student and faculty support of Germany. The photos and stories reveal that the students



Title page of the 1915 yearbook, with Iron Crosses

of German were inspired by their teachers in America, and small iron crosses on the cover and title page show sympathy with the German people in a time of war. Essays in German include: *Die Bedeutung des nationalen deutschamerikanischen Lehrerseminars in Milwaukee* [The Significance of the German-American Teachers' Seminary in Milwaukee]; *Unsere Ausflüge* [Our Field Trips]; *Deutschland und Frankreich* [Germany and France]; and *Das eiserne Kreuz* [The Iron Cross]. Those in English are: "Why I Became a Teacher of German"; "The Motion Picture as an Educational Force"; "Our Duty to the 'Hyphenated American'"; and "A Roland for an Oliver" (an idiom

*Continued on page 4*

## Greetings, Friends and Readers!

We are celebrating the appearance of Mark Louden's new book entitled *Pennsylvania Dutch: The Story of an American Language* (Johns Hopkins University Press, 2016). His work with the Amish and the Pennsylvania Dutch language has already received a good deal of attention throughout the United States and also abroad—but now with the publication of this volume, he has established himself as one of the subject's foremost authorities. We are proud of him and also grateful to him for the good publicity his accomplishments have brought to the MKI. Of course, there are many others whose contributions at the MKI also deserve recognition, including guest lecturers, visitors, students, translators, transcribers, digitizers, and volunteers; and we honor and commend them all.

Looking back, we see that the field of German-American studies has essentially come into being, grown, and developed over the last few decades in ways that our predecessors could hardly have imagined. Though there were earlier contributors in Wisconsin and elsewhere, the discipline we know today is generally understood to date from the year 1968, when both the Society for German-American Studies and also the Max Kade Center for German-American Studies at the University of Kansas were founded. Our own MKI was established in 1983, the result of the

visionary thinking and hard work of many of our former colleagues. Each of the several German-American studies institutes and centers in the United States today has set its own emphases; we have placed our broad focus on interdisciplinary research, the preservation of American German-language publications and unpublished documents, and the sharing of our work through publications, programs, and outreach. A great deal of dynamic and robust activity is taking place on the fourth floor of the University Club; we can point to a fair amount of success; and we are pleased!

It goes without saying that the interest, encouragement, and support of the MKI Friends organization is essential to our success; to the Friends the MKI continues to owe its existence. We invite you to attend our upcoming events—check [mki.wisc.edu](http://mki.wisc.edu)—to demonstrate your interest, and to encourage and support our

work. Our program for the next few months includes three MKI-sponsored lectures in Madison; outreach events the DuPage County Genealogical Society in Illinois, the Brookfield Public Library, and the Wisconsin Veterans Museum in Madison; and then finally our annual Friends dinner in Racine in May.

As the new season comes, we wish you all the best—for strength, happiness, and success. We hope to see you soon; please stay in touch!

—Cora Lee

### Board of Directors, Friends of the Max Kade Institute

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meaning “measure for measure” or “an adequate response”). These essays show that the students considered it their duty as future language teachers to impart to Americans a sense of the rich culture they saw closely entwined with the German language.

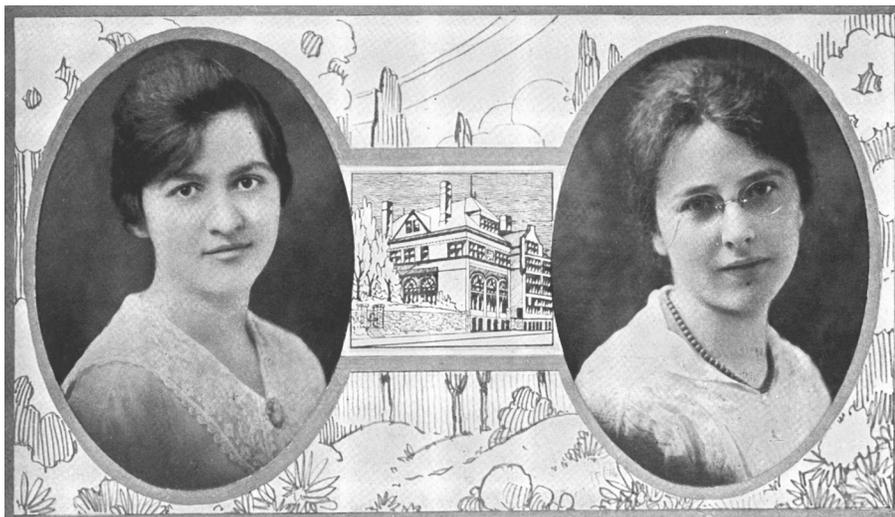
In the yearbook of 1916, the focus is upon Germany and Great Britain. In 1916, Woodrow Wilson encouraged Americans to remain neutral, although the United States was supplying food and munitions to Great Britain and its partners. The cover of *Jahrbuch 1916* displays an impressive ink print showing a ship with sails and introduces the focus of the yearbook: William Shakespeare. The students’ German-language and English-language essays no longer appear in separate sections, and they do not deal with the war. Instead, they are intermixed and include politically neutral titles such as: *Die Geschichte der zweiten Normalklasse* [The History of the Second Normal School Graduating Class]; *Abschiedsgruss an die zweite*

*Normalklasse* [Farewell to the Second Normal School Graduating Class]; *Die Geschichte des Seminars* [The History of the Seminary]; “Shakespeare as Viewed by the English Classicists”; “A Visit from Shakespeare”; “A Plea for Simplified Spelling”; and students’ short stories and examples of creative writing. The photos in the yearbook of 1916 continue to portray the school, the faculty, the students, and the events of the year; and the yearbook writers still report on literary club meetings, events, field trips, and a visit by President Wilson to the city. Mention of war is almost nonexistent.

Curiously, in the English-language sections, the yearbook of 1916 attempts to conform to new English spelling reforms developed by the Simplified Spelling Board, which were then being promoted by prominent Americans including Andrew Carnegie, Mark Twain, and Melvil Dewey. Summarized in the *Dictionary of Simplified Spelling* of 1916 and later in the *Handbook of Simplified Spelling* of 1920, the reforms included changing “ed” to “t,”

dropping the silent “e,” and changing “ae” and “ea” vowel combinations to “e.” An example of the “new spelling” can be seen in this quotation from an article about Shakespeare that was written by faculty advisor Ralph Owen: “From the Netherlands to the Caucasus is stretcht a wall of iron and fire; the best of Europe’s brawn and brain ar manning the guns, but ar yerning for the coming-agen of peace with honor. Many a one is striving to keep alive even in the trenches his lov for arts and letters and he carries in his knapsack a book of Shakespere.” This quotation not only conveys the importance of literature, especially the works of Shakespeare, within the context of the battlefield, but also highlights the use of the English language with spelling reforms. These two features—the use of the English language in its most “modern” form, and the emphasis on English literature—reflect an eagerness on the part of the yearbook’s writers to show how closely they identified with the “English.”

In April 1917, the United States entered into the war, and an extreme anti-German climate prevailed both in Milwaukee and across the entire nation. According to Gurda, “The number of local [Milwaukee] schoolchildren enrolled in German classes plummeted from 30,000 in 1916 to a mere 400 in 1918.”<sup>5</sup> In the *Jahrbuch 1918*, the topics of the essays in both German and English are different, now focusing on the United States school system and including these: *Der Schulpsychologe* [The School Psychologist]; *Der paedagogische Wert des Erzählens*



Julia M. Baechle and Frieda Meyer (Voigt), members of the 1918 National German-American Teachers’ Seminary graduating class, both mentioned in this article

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## Bringing a Love for Singing to America: The History of the *Madison Männerchor*

Günther Ruch

Singing has a long tradition in Germany. Choirs can be found in almost every town and city, including choirs for male voices, so-called *Männerchöre*. When Germans immigrated to the United States in the 1800s, they brought their singing traditions with them. It was a group of German immigrants that formed the *Madison Männerchor* (MMC) in 1852, the oldest German men's choir in Wisconsin, and the second oldest continuously active German men's choir in the United States. The *Columbus Männerchor* of Columbus, OH, which was established in 1848, is the oldest. The primary goal was to gather for the enjoyment of German *Lieder* and to arrange concerts and musical entertainment for the furtherance of music in general. Only a year after its inception, in February 1853, the MMC performed its first

concert at the Baptist Church on Carroll Street in Madison.

From 1857 to 1869 the MMC was affiliated with the *Schützenverein* or rifle club consisting of members with previous military training in Germany. When the Civil War broke out, all able-bodied men of the MMC *Schützenverein* fought for the Union, and those who survived the conflict and returned to Madison re-established themselves with the MMC.

After the Civil War, the *Männerchor* joined the newly established *Northwestern Sängerbund*, which included 50 to 60 choirs in Wisconsin, Iowa, Illinois, Indiana, and Nebraska. They hosted yearly singing competitions, and in 1879 the MMC won the "Loving Cup of Gold" trophy. Because of the MMC's success, the *Sängerfest* was brought to Madison in 1881 with 1,200 singers participating in the

competition held in the Assembly Chambers of the Wisconsin Capitol Building. In addition, 6,000 visitors came to Madison to listen to the music.

Another memorable event came in 1887 when the *Männerchor* performed a midnight serenade for President Grover Cleveland and his wife who were visiting Madison. The President was very pleased with the performance and announced that he, too, was a member of a German singing society, the *Buffalo Liederkrantz*, a German men's choir in Buffalo, NY.

At the beginning of World War I, the choir went through significant changes and turmoil. Between 1912 and 1917, the ranks of the MMC continued to swell, but after the American entry into the war, many young members enlisted and left to fight in the war. Rehearsals and concerts continued during this time, but the enthusiasm of the earlier years had faded. When the war was over, it took the choir a decade to regain its former strength, but in 1927, the MMC celebrated its 75th anniversary at the Madison Masonic Temple.

In 1936, the MMC played a prominent role in the Wisconsin Centennial celebration by leading the German section in the International Cavalcade. Things once again began to look up for the choir. Only four years later, in November of 1940, however, tragedy struck. A fire destroyed Turner Hall, the home of the MMC. Spirits were crushed as every treasured possession of the choir was



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lost, including its Steinway grand piano, the entire music library that had been assembled over 90 years, as well as all flags, banners, *Sängerfest* trophies, records, and photographs.

In 1952, the MMC celebrated its 100th anniversary at the old Central High School auditorium in Madison, but membership continued to decline. By 1956 only 12 active singers remained, a reflection of a lack of interest in ethnic activities among young Americans. The *Männerchor*, however, did not just quietly disappear. Thanks to the choir's strong efforts to promote its activities and the German *Männerchor* tradition, the MMC was back to 36 members in 1967 and has continued to grow and evolve.

Under the leadership of its president, Paul Essert, new events and activities were planned, such as annual spring and Christmas concerts, and participation in the singing competitions of the Wisconsin *Sängerbezirk* (WSB), (Wisconsin Singers District). This competition, called *Kommers*, is still being held today, bringing German-American choirs together to celebrate their common heritage.

A highlight in the MMC's history was a singing trip to Germany in 1984, together with a German men's choir from Denver. In 1977, the MMC celebrated its 125th anniversary with a grand concert. Even the president of the German Singing Federation came from Germany to attend the event. In 2002, on the occasion of its 150th anniversary, the *Männerchor* celebrated with a gala *Sängerfest* in Madison, including a concert at the Wisconsin Capitol Rotunda, and an *Oktoberfest* at Madison's Essen Haus. Over 250 singers

from Wisconsin and Illinois helped the MMC celebrate. Ten years later, MMC's 160th anniversary featured a special spring concert at Madison Turner Hall and a performance in the Wisconsin Capitol Rotunda. The choir was honored by the State of Wisconsin as 2012 was proclaimed "the year of the *Madison Männerchor*."

One of the choir's cherished traditions is the annual cemetery sing. Every summer, singers visit three local cemeteries where former members have been laid to rest, honoring their memories by telling their stories and singing two or three songs. 2013 was a special year, when the *Nordamerikanische Sängerbund* (NASB) held the national *Sängerfest* in Milwaukee, Wisconsin. The *Madison Männerchor* joined several thousand singers from all over the country in a joyous gathering.

Although the MMC remains strong, it faces new challenges, primarily an aging membership. Therefore, the choir is working to recruit new and younger voices while at the same time retaining its traditions that go back to 1852.

For more information, go to [www.madisonmaennerchor.org](http://www.madisonmaennerchor.org) 

*Günter Ruch is a long-time resident of Madison and the current President of the Madison Männerchor.*

## Preserving Ties: The German Empire and Ethnic German Communities Worldwide, 1871–1914

Cora Lee Kluge

*Constructing a German Diaspora: The “Greater German Empire,” 1871–1914.* By Stefan Manz. New York and London: Routledge, 2014. 360 pp.

Stefan Manz’s timely topic, in view of the current interest in this period, is the relationship between Imperial Germany and its global diaspora in the period from 1871 to 1914. The breadth of his investigation is impressive, as he has taken into account the situation in many corners of the globe—Europe, Asia, Africa, North and South America, and Australia. He personally visited archives in far-flung areas to do his research, including Russia, Berlin, and Madison, Wisconsin; and he has used documentation from many other locations. Manz’s thoroughness—the amount of material he consulted—is also impressive: approximately 150 of the volume’s 360 pages are devoted to tables, notes, appendices, bibliography, and an index. The 24-page bibliography in itself is a document worth having and studying for new ideas.

The many German communities abroad consisted of ethnic groups and organizations with a variety of relationships to the fatherland: they were not all German “outposts,” but rather sensed different kinds and degrees of political allegiance or religious or cultural ties to Imperial Germany. Their bonds to their new homelands were also not the same throughout the world, just as there was great diversity in the new

homelands’ relationships to their German immigrant populations. Manz’s task was colossal, but with his careful attention to the material, he has succeeded in pushing immigration studies in new directions. Instead of understanding emigration/immigration as a “linear move of people from country A to country B (5),” he offers a perspective that exemplifies transnational connections, viewing migrants as agents who bring cultures from different parts of the globe into contact, at least from the Empire’s perspective; and thus he changes traditionally held notions of our field.

Manz’s first chapter provides a historical overview of earlier, pre-

diaspora migration from German lands that sent many residents of the German lands abroad as “scattered individuals or communities with no discernible connection to [...] their country of origin” (50); and the second chapter explores changes that led to the construction of a diaspora after 1871. Chapters 3, 5, and 6 illustrate what Manz terms “strategies of diaspora construction” (50) in politics (German Navy Clubs), religion (German Protestant churches), and language (German schools abroad), respectively. Chapter 4, which bears the surprising title “North America and Russia,”

*Continued on page 11*



The author in front of Saratov Government Archive in southern Russia

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## Friends Annual Meeting in Racine, Wisconsin Saturday, May 7



The Klinkert Barn, Racine County, Wisconsin

We are delighted to hold the Friends of MKI's 2016 annual meeting in Racine, Wisconsin. Join us on Saturday, May 7 for an exciting day tracing the steps of one of Racine's most illustrious German-speaking immigrants: Ernst Klinkert. Born in 1845 in Frankfurt, Germany, Klinkert arrived in Racine in the early 1870s, and quickly became a prominent businessman, brewer, and builder. His commercial structures included a theater, taverns, and the "Klinkert Barn," a magnificent Kentucky Bluegrass-style stable for his prized race horses.

The Friends will have the exclusive opportunity to take a guided tour of the "Klinkert Roadhouse," one of Klinkert's impressive German-style tavern buildings, and the "Klinkert Barn." Afterwards, we will hold our annual meeting and dinner at the Reefpoint Brew House, followed by a presentation by Art & Architectural Historian Pippin Michelli on "Ernst Klinkert and His World: A German Immigrant Builder and Brewer in Racine, WI."

1:30 – 2:15	<b>Klinkert Roadhouse</b> (Sturtevant)
2:15 – 2:45	Travel to the <b>Klinkert Barn</b> (Mount Pleasant)
2:45 – 3:30	Tour of Klinkert Barn
3:30 – 4:00	Travel to <b>Reefpoint Brew House</b> (Racine)
4:00 – 4:30	Registration and social time
4:30 – 5:30	Annual business meeting
5:30 – 6:00	Social time/ election of officers of the Board of Directors
6:00 – 6:45	Dinner
6:45 – 7:30	Lecture: Pippin Michelli

Cost: \$35 per person

**Bring a friend — make a Friend!**

Dinner purchase includes Friends of the MKI membership for the year 2016 for new Friends.

### **Pre-registration required**

Please fill out a registration form, sign up for the tours, and choose one of three meal options. Mail your registration with payment or register online ([mkifriends.org/annual-meetings](http://mkifriends.org/annual-meetings)) by **April 27**.

**Details, directions, and registration information can be found at [mkifriends.org](http://mkifriends.org)**  
or contact Antje Petty at the Max Kade Institute (608-262-7546 or [apetty@wisc.edu](mailto:apetty@wisc.edu))

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## The *Deutscher Männer Verein* of Racine, Wisconsin

Jeff Hill

*This article provides one example of the rich German history of Racine, site of the 2016 MKI Friends Annual Meeting and Dinner. Between 1840 and 1870, Germans were the largest group of immigrants to settle in Racine. Here they established local societies devoted to singing, theater, sports, and other activities which maintained the German language and the customs of their European homeland.*

The *Deutscher Männer Verein* (DMV), or German Men's Club—also known as the Racine German Club or simply “German Club”—was founded October 29, 1894, by nine German immigrants. It is a non-profit organization with a mission to maintain a club for social enjoyment, to assist in the development and education of its members, and to foster the German language for cultural purposes as well as other activities that contribute to the furtherance of Germanic culture. The *Deutscher Männer Verein* is the last remaining private ethnic club in the city of Racine. Located at 701 Villa Street, the clubhouse has been the home of the DMV continually since 1915.

The double tenement house was built in 1878 for Richard P. Howell. Upon his death, his widow, Ann Howell, sold the house to the DMV for the sum of \$1.00. The house is built of cream city brick in the Italianate style. At the time of the house's construction, Villa Street was quite a fashionable address, lined



The Racine German Club

with similar two-story side-by-side dwellings, which were often the homes of downtown businessmen. The clubhouse still prominently displays the original house numbers 701 and 703 on its exterior, in acknowledgment of its historical roots.

A small brass plaque on the south side of the building announces one's entrance into what truly is a step back in time. German heritage is everywhere inside. From the dark wood paneling, to pictures on the wall, the club's rich history comes alive. As you enter the bar room, a sign over the door reads: “Kinder hier wird Deutsch gesprochen” — Children, here we speak German. Membership lists past and present are filled with the names

of master craftsmen and industry leaders who brought their skills with them from Germany and contributed what they knew to enhance the beauty of the German Club.

Today the club has 280 members and is one of the best kept secrets in the city. More information on membership, club hours, and events can be found on its Website: [racinegermanclub.com](http://racinegermanclub.com). 

*Jeff Hill has been a member of the German Club for over 36 years. He has served on the board of trustees for numerous years and is an expert on the club's history.*

Continued from page 4

*passender Geschichten in der Volksschule* [The Pedagogical Value of Narrating: Appropriate Stories in the Public School]; *Wert des Spieles* [The Value of Play]; “The Substitute”; “My Experiences As a Substitute Teacher”; and examples of creative writing and fictional stories. The yearbook cover remained neutral, showing only the dates 1878–1918; and, as it was the fortieth anniversary edition, it celebrates the success of former Seminary students as teachers. Also included are two letters from the University of Wisconsin–Madison



Image from cover of 1916 yearbook

that document the successes of Seminary students in more advanced programs at the UW.

While the Great War is not mentioned explicitly in the yearbook of 1918, two excerpts highlight its presence and seriousness. First, in an essay written by a student entitled “The Study of History in Democracy,” the war provides the backdrop to the topic of the Americanization of immigrant children:

The study of American history is the greatest Americanizing force in our school curriculum. Thru it the children become acquainted with the ideals of our nation, —personal freedom, freedom of thot and speech, equality before the law, economic freedom, a voice in the government. They learn to love and admire our great heroes and our great poets. They learn about the struggles which were necessary to establish and maintain our ideals [...] A thoro study of history in this manner will Americanize the most heterogeneous foreign elements in a generation’s time.

Second, in a poem entitled “Put Your Shoulder to the Wheel,” Julia M. Baechle, class of 1918, expresses her feelings about the war. Note again the focus on being American:

[...] Boys are coming, boys are going,  
Some in khaki, some in blue;  
Soldiers, sailors, all are showing,  
What they’ll do for me and you.

But we who stay at home  
Are back of you, brave hearts.  
While you are o’er the foam  
We’ll do our various parts.

[...] No matter what we were  
before,  
Don’t question why or how,  
From north to south, from  
shore to shore  
We’re all Americans now.

The National German-American Teachers’ Seminary succumbed to the raging anti-German climate in the United States during the war years, and despite all efforts to maintain its credibility, such as the deletion of the hyphenated adjective “German-American” from its name, support was withdrawn. Within a few months after the graduation of the class of 1918, the Wisconsin State Board of Examiners revoked its accreditation, and the institution went into a period of dormancy, ending with the temporary transfer in 1927 of its work of training teachers of German and then the permanent transfer in 1931 of its entire assets, as well as several members of its teaching staff, to the Madison campus of the UW.<sup>6</sup> The German-English Academy building, which was built in 1891 and was once the home of the Seminary, is now owned by the Milwaukee School of Engineering. An impressive structure located at 1020 North Broadway (its current address), it is listed on the National Register of Historical Places.

By examining the 1915, 1916, and 1918 yearbooks of the National German-American Teachers’ Seminary in Milwaukee, we learn how

Continued on page 15

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*Continued from page 7*

is unlike the others. In it, Manz illustrates the usefulness of a comparative approach by juxtaposing the German diaspora in these two countries, which were, after all, the two main goals of German migration, and where the situations seemed diametrically opposed. The final pages constitute an “Outlook and Conclusion.”

Manz tackles his task of looking into the “transnational community of spirit” (3) among ethnic Germans throughout the world by employing what he calls a macro- and micro-level approach, at times subjecting representative communities and areas to an in-depth study, and at times using a wider lens to discover the overarching picture. Thus he presents a more detailed study of Shanghai, Cape Town, Blumenau (Brazil), Melbourne, Glasgow, the U.S. Upper Midwest, the Volga Basin in Russia, and other areas, while the appendices include long and detailed lists of local Navy Clubs throughout the world (as many as 88 clubs in 17 countries in Central and South America alone), German Protestant congregations abroad, and German schools abroad. He documents Germany’s growing commitment to schools in the diaspora with a graph (page 236) showing the numbers of schools supported by Germany, as well as the rapid increase in the budget for such support, especially beginning in the 1890s. Interestingly, the 21 pages of lists of these German schools abroad in the year 1912, together with their locations, the years they were founded, the numbers of pupils, and the levels

of instruction at these schools, do not include even a single school in the United States. Manz quotes a 1914 memorandum from the school department of the German Foreign Office, which states explicitly that the “German schools in the United States of America [...] are to be seen as German-American schools and not as German schools abroad; they convey a certain knowledge of the German language and literature, but all in all pursue purely American educational goals” (233).

Manz’s volume is a major achievement that succeeds in opening our eyes and sharpening our focus so that we look beyond our borders to consider the German ethnic communities abroad from the perspective of the German Empire. It serves to remind those of us who are interested in German-American studies that we must not take a myopic view by considering only the migration of Germans to the United States. *Constructing a German Diaspora* cannot be recommended as easy reading, but we should have it on our library shelves. It is a groundbreaking scholarly contribution that will be respected and influential for years to come. 📖

Continued from page 1

and 6 center on Pennsylvania Dutch in the twentieth century. The volume concludes by considering some of the ways the story of Pennsylvania Dutch is woven into the fabric of American history, with a special emphasis on the role of faith in the maintenance of the language.

The following is a small sampling of excerpts from the book, highlighting some of the many aspects of Pennsylvania Dutch.

### The German Roots of Pennsylvania Dutch (13)

“Despite the misleading name, Pennsylvania Dutch is derived from the German dialects spoken by immigrants from southwestern Germany and Switzerland to colonial Pennsylvania. The historian Marianne Wokeck estimates that between 1683 and 1774 nearly 81,000 German speakers arrived in Pennsylvania [...]. At that point in history, essentially all the inhabitants

of the territories that correspond today to the countries of Germany, Switzerland, and Austria spoke regional, mainly oral dialects. [...]

“German-speaking immigrants to colonial Pennsylvania came from a number of regions in Central Europe, but by far most came from the territories on either side of the Rhine, extending from Switzerland northward to the region known as the Palatinate (*Pfalz* in German). A critical mass of speakers, likely arriving during the peak of immigration at midcentury, could well have come from the eastern Palatinate (*Vorderpfalz*), more specifically from a region west-southwest of the city of Mannheim in the southeastern palatinate, since Pennsylvania Dutch most closely resembles the dialects from that relatively compact area.”

### Pennsylvania Dutch in contact with English (28–34)

“In the same way that all living languages change, all languages also

## Pennsylvania Dutch

### The Story of an American Language

Mark L. Loudon

show the effects of contact with other languages. [...] The influence of English on immigrant languages, as on Pennsylvania Dutch, is often viewed negatively, especially by speakers in the countries of origin. In contemporary America, for example, heritage varieties of Spanish, when compared to what is spoken in Spain or Latin American countries, is often derided as ‘Spanglish.’ [...]

“Given the inherent malleability of vocabulary, *lexical borrowing*, the incorporation of words from one language into another, is the most common form of language contact, [as in this Pennsylvania Dutch example] of the short text ‘Where is my black horse?’ All English-derived elements are underlined.

“*Wu is mei schwatzer Gaul?*  
*Weckgloffe oder gschtohle oder*  
*fattgschprunge, mei grosser schwatzer*  
*Gaul, ebaut 14 oder 15 Hand und 6*



Amish girls from Lancaster, PA, chatting in Pennsylvania Dutch



G. Gilbert Snyder and boy at Pennsylvania Dutch Folk Festival, Kutztown, 1952

*oder 7 Zoll hoch. Er hot vier schatzi Bee, zwee hinne un zwee vanne, un is gans iwwer schwatz.*

“[...] In a discussion of the English influence on Pennsylvania Dutch vocabulary, it is fair to ask just how many Pennsylvania Dutch words are of English origin. Precise numbers are impossible to come by, since it is not possible to calculate the total number of words in any language, not just Pennsylvania Dutch. [...] [T]he total percentage of non-German words in speech samples that deal with subject matter that is not heavily English based [...] is between 10% and 15%. If this estimate is compared with the situation in English, where about two-thirds to three-quarters of its vocabulary is of non-Germanic stock, the ‘foreign element’ in Pennsylvania Dutch is rather modest.”

### Who Where the Early Pennsylvania Dutch Speakers? (65)

“The previous chapter established that Pennsylvania Dutch society has traditionally included two major subgroups: the *church people* or *nonsectarians*, mainly Lutherans and members of the German Reformed churches, and the *sect people*, including Mennonite and Amish. Of the approximately 81,000 German-speaking immigrants to eighteenth-century Pennsylvania, the overwhelming majority consisted of nonsectarians. As mentioned in the previous chapter, Aaron Fogleman estimates between 3,077 and 5,500 German-speaking sectarians, mostly Mennonites came to the American colonies. [...]

“The low number of sectarians among the earliest Pennsylvania Dutch, especially Amish, is striking in light of the modern situation of the language. Recall that the majority of active speakers of Pennsylvania Dutch today are members of Old Order Amish churches. It is surprising for observers to learn that the ancestors of the Amish comprised less than 0.5% of the Pennsylvania Dutch founder population.”

### The Sociolinguistic Situation of Pennsylvania High German in the Nineteenth Century (134)

“The sociolinguistic situation of Pennsylvania High German [in contrast to Pennsylvania Dutch] in the nineteenth century and later was quite different from that of European standard German. Although many Pennsylvania Dutch were able to both read and write in [High] German in the eighteenth century, by the nineteenth century very few

Pennsylvania Dutch had the ability, need, or inclination to produce original writings in German, and still fewer had any occasion to speak it. Many if not most Pennsylvania Dutch did, however, retain the ability to read [High German], but the texts they had at their disposal were for the most part religious works [...] and periodicals, mainly local newspapers and almanacs. Those few nineteenth-century Pennsylvania Dutch who were able to write in German were typically pastors and journalists.”

### The Use of Pennsylvania Dutch in Society (252)

“One notable example of the use of Pennsylvania Dutch in court was in connection with a notorious case in 1903–1904 that drew national attention to Allentown, PA, where the crime occurred. In October 1903, a young woman named Catharine Bechtel was brutally murdered. Five people were charged in her murder [...]. One sidelight of the trials was the fact that the proceedings were conducted in Pennsylvania Dutch, as the *New York Times* reported on page 1 of its January 22, 1904, edition: ‘Mrs. Bechtel is “Pennsylvania Dutch” in race, and the entire proceedings were carried on in the ‘Pennsylvania Dutch’ dialect, which was understood not only by the judge, jury, and lawyers, but by most of the spectators in the crowded courtroom.’ The mystery of Catharine Bechtel’s murder was never solved.”

### Pennsylvania Dutch during World War I (252, 260)

“It is widely believed that anti-German sentiments in America during the World War I era brought

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about the demise of the German language in education, media, and religion, as well as in families. While it is true that legal measures were enacted in several states and communities forbidding the use of instruction of German, including in Pennsylvania, a close analysis [...] shows that the shift to English in German-speaking communities in the United States had been well underway by the time World War I came along. [...] Given the fact that Pennsylvania Dutch was spoken in public settings, such as the courtroom, into the twentieth century, what impact, if any, did the hostility that many Americans showed for all things German, including the language, during the years preceding and following World War I have on the use of Pennsylvania Dutch? [...]

“Though Pennsylvania Dutch speakers had little to fear in the way of harassment in their home communities, where everyone understood the difference between them and Germans, outside of Pennsylvania the situation was somewhat different. In the first half of 1917, there were accounts in Pennsylvania newspapers of three separate incidents in which native speakers of Pennsylvania Dutch traveling out of state were suspected of being German spies because of their language.”

### **Pennsylvania Dutch and Identity** (353)

“For both sectarians and nonsectarians, Pennsylvania Dutch has been at the center of a group identity, though in different ways. For nonsectarians, the language was

a hallmark of an ethnic-cultural identity distinct from that of their English-speaking neighbors, especially Anglo-Americans and other descendants of immigrants from the British Isles. The association of nonsectarian Pennsylvania Dutch language and culture with rural as opposed to urban life was also highly salient. However, the nonsectarians’ Protestant Christian faith was never premised on maintaining clear boundaries between them and the rest of society, as is the situation among today’s Old Orders. For Amish and Mennonite sectarians, the preservation of a mother tongue that includes two ‘flavors,’ Pennsylvania Dutch and German, has become a tangible symbol of their distinct socioreligious identity apart from ‘the world.’ And, unlike the nonsectarians, maintenance of Pennsylvania Dutch / German does not come at the expense of being proficient in English.”

### **Pennsylvania Dutch in the Twentieth Century** (Preface)

“Since the earliest days of its existence, Pennsylvania Dutch was always endangered to some degree. The people who successfully maintained it into adulthood and passed it on to their children were rural dwellers of modest social and geographic mobility who lived in relatively homogeneous ethnic Pennsylvania Dutch communities and married other Pennsylvania Dutch speakers. Those speakers who moved ‘up and away,’ that is, pursued higher education, entered the professions, and married non-Pennsylvania Dutch speakers typically stopped using the language

regularly, and their children almost always became English monolinguals. The twin forces of industrialization and urbanization conspired to break the protective sociolinguistic barrier surrounding the Pennsylvania Dutch, promoting the shift to English.

The first half of the twentieth century marked the beginning of the end for Pennsylvania Dutch, but only among nonsectarians. The Old Order Amish and Old Order Mennonites have successfully charted a course of limited accommodation with the larger society that has enabled them to preserve many aspects of the way they live out their Christian Faith, including their maintenance of Pennsylvania Dutch and German.” 

Order information for *Pennsylvania Dutch: The Story of an American Language*, as well as additional text samples and audio recordings, can be found on [padutch.net](http://padutch.net), a website dedicated to the documentation of the Pennsylvania Dutch language.

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German-American teacher candidates reacted to the changing world around them in Wisconsin a century ago. Please visit the current MKI exhibit, “In Their Own Words: German Americans in the World War I Era,” which examines the stance taken by German Americans before and after the American entry into the war in April 1917. Or view the virtual exhibit at: <http://mki.wisc.edu/content/their-own-words-german-americans-world-war-i-era> 

## NOTES

<sup>1</sup> *Jahrbuch 1915, 1916, 1918*, (Milwaukee: The Yearbook Society of the National German-American Teachers’ Seminary, 1915, 1916, 1918).

<sup>2</sup> Frieda Voigt, “The National Teachers’ Seminary, A Unique Experience in Teacher Training,” *The Modern Language Journal* 48.6 (1964): 361–363.

<sup>3</sup> Antje Petty, “The Wisconsin Natural History Society,” *Max Kade Institute Friends Newsletter* 16.3 (2007): 12–14.

<sup>4</sup> John Gurda, *The Making of Milwaukee* (Mil-

waukee: Milwaukee County Historical Society, 1999) 222.

<sup>5</sup> Gurda 225.

<sup>6</sup> Cora Lee Nollendorfs, “The First World War and the Survival of German Studies,” *Teaching German in America*, ed. David P. Benseler, Walter F. W. Lohnes, and Valters Nollendorfs (Madison: U of Wisconsin P, 1988) 186, 190.

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