

A Trip to the Haslibacher Farm

Mark Louden



The Emmental valley

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This summer I had the good fortune to visit the Emmental, a valley located in the eastern part of Canton Berne, Switzerland, through which the Emme River flows. The Emmental is perhaps most famous for its cheese (*Emmentaler Käse*), which is an important ingredient in classic Swiss fondue. Among Amish and Mennonites, especially those living in North America, however, the Emmental occupies a central place in the history of their spiritual ancestors.

Mennonite, Amish, Brethren, and Hutterite churches today trace their roots back to what is known as the Anabaptist movement. In the early 16th century, as the Reformation was getting underway across Central and Western Europe, a number of Christians distanced themselves from the teachings of prominent reformers such as Martin Luther, Huldrych Zwingli, and John Calvin by advocating believer's (adult) baptism, separation of church and state, and nonresistance (rejecting violence in

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Greetings, Friends and Readers!

Best wishes from the Max Kade Institute! Our spring semester has gotten off to a great start. Many thanks to all of you, our Friends, who renewed your memberships and for your ongoing support of our Institute, especially our campaign to secure the position of our Librarian/Archivist. We are especially grateful to those who responded to our fall appeal, which raised over \$25,000. Thanks to your generosity, we are moving closer to our goal.

In February we were excited to welcome Herbert Quelle, Consul General of the Federal Republic of Germany in Chicago, for a lecture entitled “The German Harmonica and African-American Blues.” In addition to being a career diplomat, Consul Quelle is an expert on the history of the harmonica and also an accomplished blues player. His lecture featured selections from his new book, *Monika's Blues: On the Trail of the German Harmonica and African-American Blues Culture* (NCSA Literatur, 2017).

The high point of our programming this spring will be our international symposium, “People of Faith, Voices of Tradition: Germanic Heritage Languages among Christians and Jews,” which will take place on the Madison campus March 30–April 1, 2017. This symposium will look at Germanic languages actively spoken by traditional Anabaptist Christian and Jewish communities in North America: Amish Swiss German, Hut-

terite German, Mennonite Low German, Pennsylvania Dutch, and Yiddish. The evening of Thursday, March 30, will feature a keynote panel of native speakers who will participate in a moderated discussion about how these languages are interwoven into their lives. On Friday, March 31, and the morning of Saturday, April 1, we will have nine presentations on the history and present situation of these heritage languages, all of which are in a robust state of health because of the exponential growth of the communities that use them. Friday evening's highlight will be readings of original poetry and prose in Hutterite German, Mennonite Low German, Pennsylvania Dutch, and Yiddish, with English translations provided. Among the symposium's presenters are guests from Germany, Canada, and the United States, including two from Amish and Hutterite communities. The program for this symposium—which is free and open to the

public—is on pages 8 and 9 of this Newsletter, and additional information can be found on our website.

Finally, I would like to express my gratitude to my fellow MKI staff, Associate Director Antje Petty, Librarian/Archivist Kevin Kurdylo, and Department Administrator Hope Hague, for all they do on behalf of our patrons, including students and other members of the University community, as well as researchers from across the state and around the world. The continued success of our Institute is due to their hard work, creativity, and service in the spirit of the Wisconsin Idea. Thanks very much to them, and to all our Friends for your support!

—Mark

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Explore German Art in Milwaukee with the Friends!

Friends of MKI Annual Meeting Sunday, May 7

This year's Friends of the Max Kade Institute Annual Meeting will take us to Milwaukee, where we will learn about the magnificent German art treasures that have been collected in the city for well over 150 years. Our day will begin with a private, guided tour of the German art collection at the Milwaukee Art Museum (MAM), where after major renovations a thousand works of art have been added to the galleries.

Our day will continue with the annual meeting and a dinner at the Envoy Restaurant in the historic Ambassador Inn Hotel, an Art Deco icon. We will conclude the evening with a lecture entitled "German Art, American City: The Fishman Collection in Milwaukee's Museums" by Curtis L. Carter, Professor of Philosophy and Aesthetics at Marquette University.

- 2:00 – 3:00 **Tour of German Art at Milwaukee Art Museum**
(700 N. Art Museum Drive, Milwaukee)
- 3:00 – 4:00 Opportunity to explore the museum on your own; drive to Envoy Restaurant
- 4:00 – 5:00 **Annual Business Meeting at the Envoy Restaurant**
(Ambassador Hotel, 2308 W Wisconsin Ave, Milwaukee)
- 5:00 – 5:30 Socializing
- 5:30 – 6:30 Dinner
- 6:30 – 7:30 Lecture: Curtis L. Carter, Marquette University

REGISTRATION REQUIRED

Please go to the MKI Friends website mkifriends.org/annual-meetings, fill out a registration form, sign up for the tour, and choose one of two meal options. Pay online or mail your registration with payment **by April 21!**

Further details, including directions and parking information, can be found at mkifriends.org/annual-meetings or contact Antje Petty at the Max Kade Institute (608-262-7546 or apetty@wisc.edu).

Cost

Tour of the Milwaukee Art Museum: \$12 per person (includes museum admission for the day)
Dinner: \$35 per person

Bring a friend — make a Friend!

Dinner purchase includes Friends of the MKI membership for the year 2017 for new Friends.

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all its forms, including military service. In Switzerland, these Christians, known at first as the Swiss Brethren, were dubbed *Wiedertäufer* (literally “re-baptizers”) by scornful authorities, since the first among them to baptize each other had already been baptized as infants. Adult baptism made Anabaptists dangerous heretics in the eyes of the state, which relied on infant baptism as a way of keeping track of their subjects, including for military conscription and taxation.

Despite extreme persecution, including loss of property, imprisonment, torture, and execution, the Anabaptist movement grew rapidly in the 16th and 17th centuries in the Low Countries, Germany, and Switzerland, including the Emmental. To the present, this region is viewed by Swiss from other parts of Canton Berne and elsewhere as a kind of backwater, a region dominated by stubborn, unsophisticated rural-dwellers. The popularity of Anabaptism in the Emmental helped feed that stereotype.

Many modern Swiss, including many Bernese, know little of Anabaptist history, in part because it harkens back to an era of severe religious intolerance and cruelty. The stories of this time are quite familiar to Amish and Mennonites in North America, however, and many travel every year to the Emmental, particularly to visit sites of historical significance. I visited several of them with two Swiss friends this summer, including a farm once owned by a Swiss Anabaptist named Hans Haslibacher.

Born around 1500, Hans Haslibacher was a prominent Anabaptist

leader in the Sumiswald region in the Emmental who was persecuted by state authorities for decades. On October 20, 1571, he was beheaded in the center of the city of Berne. Haslibacher’s story is recounted in a 32-stanza poem composed shortly after his death, which later served as the text of a hymn that is sung to this day by the Amish of North America. In that poem one learns that Haslibacher foretold that God would send three signs of his innocence upon his execution: his severed head would laugh at his persecutors, the sun would turn red, and blood would flow in the town well. Legend has it that all three signs came to pass. What is certain is that Hans Haslibacher was the last Anabaptist martyr in Canton Berne.

The Hans Haslibacher farm is still a working farm owned by a

(likely) descendant of Haslibacher, a man coincidentally named Hans Haslebacher (a long-accepted spelling variation) and his wife Gertrud, who grew up in the nearby town of Langnau, still home to an Anabaptist congregation founded in the 16th century. The Haslebachers, in addition to farming, rent out a vacation apartment (*Ferienwohnung*) on the property and are well aware of the historical significance of their farm. They welcome many visitors every year, mostly Amish and Mennonites from the United States and Canada. On the day I visited with my friends, we struck up a conversation with Frau Haslebacher, who invited us into their private quarters for coffee. Soon after, Herr Haslebacher joined us, and they both shared stories of their family history and their visit a few years ago to Lancaster County,



Mark Loudon (right) with Hans and Gertrud Haslebacher



Mark Loudon examines the Haslibacher Bible.

Pennsylvania, at the invitation of Amish and Mennonites there.

A special highlight of our visit to the Haslebachers was when one of my friends asked about a family Bible. Frau Haslebacher went into an adjoining room and returned with a large, 15th- or 16th-century Bible that belonged to their famous ancestor. As I was paging through it, she pointed out that the title page had been removed. This Bible is a so-called Froschauer Bible, a German-language translation that preceded the Luther and Zurich Bibles and was initially preferred by Swiss Anabaptists. During the days of persecution, so-called *Täuferjäger* ([Ana]baptist hunters) would often demand to see a family's Bible in order to determine whether the people they were investigating were Anabaptists. Since it was easiest to distinguish a Froschauer from a Zurich Bible just by looking at the title page, Anabaptists simply removed that page in order to cloak

their identity.

Although Anabaptists are no longer as numerous in the Emmental today as they were 500 years ago, their legacy endures to the present, kept alive by not only the Mennonite congregations there who remain active, but also by sympathetic Emmentalers like Hans and Gertrud Haslebacher, who cherish the memories of their ancestors. 🌿

Pages From the Past: Documenting Family History with Letters

Kevin Kurdyla

Imagine cleaning out the basement or attic of your grandparents' home and discovering a suitcase filled with letters, photographs, and other documents that haven't been seen for decades. Family letters and personal diaries are often a treasure trove of information for genealogists, historians, and other scholars; they are windows into the past, illuminating the lives of those who came before us, as well as painting a picture of historic European and American events as seen through the eyes of individuals.

However, for those Americans whose ancestors came from German-speaking lands and whose knowledge of German is limited, the documents will not only need to be translated into English, but oftentimes first transcribed from an old German handwriting script. The MKI Archive contains dozens of collections of family letters and diaries, some of which were written in such German script. Some are original paper documents; a few exist only in digital format, scanned either by their owners or MKI staff; and others are only available in English translation. While some of them have been worked with to varying degrees—transcribed, translated, researched, or annotated—many have yet to be thoroughly examined.

Recognizing the historical value of these materials, some owners of such collections—be they archives or individuals—choose to publish or otherwise share them with a wider



Ida Graupner, ca. 1925 (taken in Chicago), and Carl Graupner, ca. 1925 (taken in Green Bay)

audience. The following are examples of different approaches taken to illuminate the stories in these handwritten documents. The first is a compilation of typed pages, and the second is a bound publication, both of which can be found in the MKI Library. The third is a collection of original letters that are in the MKI Archives. Each of these examples covers a different era, and the writers of each come from a different social strata. The range of insights they contain complement historical texts, newspapers, and other documentation, providing us with a more complete view of the experiences described.

Letters of the Graupner Family (donated to the MKI 2008, 2010) is a massive collection of hundreds of

pieces of correspondence written by family members on both sides of the Atlantic, with a focus on the lives of Carl Paul Graupner (1908–1996) and his older sister, Ida (1902–1956), who came to America in 1923, and their siblings, Elsa and Hermann, who followed in 1925. Although no scans of the original letters are provided, they have all been transcribed and translated by Carl Paul Graupner's son Philip, who learned to read the old German script; and they are supplemented by an introduction that examines the motivation behind the immigration of the four siblings, as well as reproductions of photographs, interviews, and a narration of Carl Paul's life history, written by Philip.

While the Graupner collection

dates back to 1900 (the very first letter in the collection is from December 1900), the focus is on letters written during the 1920s and through the post-World War II years. Carl and Ida remained in Wisconsin, but Elsa Graupner met August Dauer in Milwaukee, and they returned to Germany in 1928 and married in Schlangenbad, Hesse, later that year. Much of the correspondence flows between Wisconsin and Schlangenbad. As Philip Graupner points out, these letters would have been lost if it had not been for “a few family members who had the foresight to save them.” It is also a stroke of luck that letters sent to Germany from America were saved and given to Philip when he visited there—as the “German cousins . . . couldn’t read the old handwriting”—resulting in the rare situation that much of both sides of the letter-writing conversation could

be included.

The Graupner letters not only document the immigration experience of several family members—including descriptions of sponsorships and occasional visits to and from Europe—but also paint a rich portrait of life on a family farm in Wisconsin and in the city of Milwaukee, the rise of National Socialism in Germany, World War II as experienced by Germans (no letters from America are included in this section), and the immediate post-war period. This section also contains the interesting story of a young Wisconsin farm boy—Philip Graupner’s cousin Jerry—who worked on ships transporting cattle and horses to Poland and Germany as part of the effort of the United Nations Relief and Rehabilitation Agency [UNRRA] to replace livestock destroyed during the war. Despite many difficulties, Jerry—the

son of Ida (Graupner) and Willard Liepert—was able to connect with relatives in Germany on his second UNRRA trip in December of 1946.

In her book *Dear Willy, The Story of a Life Well Lived* (published in 2016), Claire Ohlsson Geheb relates how, in the 1980s, her husband John found a suitcase of letters and journals in his father’s Chicago apartment, and later discovered another cache of similar photos and documents. The materials, dated from 1914 to 1947, were written by and to his father Willy Geheb during the time he lived in Germany and during his travels. However, as they were written in the old German script, they could not easily be read, and so they were set aside until 2013. It was then that John and Claire enlisted Texas-based genealogist Irene McDonald to transcribe the old German script and translate the materials, which subsequently were edited, annotated, and arranged into book form by Claire.

Willy Oswald Geheb (1900–1988) was born in Schmirma, Saxony-Anhalt. The fourth of eight children, Willy was the only member of the family to live more than eighteen miles from his parents. Willy’s teen journal (kept from 1914 to 1917), his military journal (June 21, 1918, to December 7, 1918), and family letters to and from Germany provide information concerning life in Schmirma, Germany, and concerning Willy’s adventures in Brazil (1923 to 1924), Mexico (1924 to 1927), and then Chicago (1928 to 1947). We get a sense of the struggles of the Geheb family in Germany as they lived through World War I, the Weimar Republic,



Irma (Klepitsch) and Willy Geheb, ca. 1930

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International Symposium
People of Faith, Voices of Tradition:
Germanic Heritage Languages among Christians and Jews
March 30–April 1, 2017

Of the approximately 7,000 languages spoken worldwide, more than half are likely to disappear by the next turn of the century. In America, however, there are four minority languages that are thriving. They are spoken in conservative Christian and Jewish religious communities: Pennsylvania Dutch, Mennonite Low German, Hutterite German, and Yiddish.

Join us for an exciting symposium that will bring together international scholars and native speakers to explore sociolinguistic aspects of the social-spiritual identities of these faith groups.

THURSDAY EVENING, MARCH 30 [University Club]

- 6:00 p.m. **“Languages and Lives”** [Moderator: Mark Loudon]
A keynote panel discussion in English with native speakers of Germanic heritage languages:
 Miriam Isaacs (Yiddish), Lynn Marcus Miller (Pennsylvania Dutch), Heinrich Siemens (Mennonite Low German), Tony Waldner (Hutterite German)
- 7:00 p.m. Reception

FRIDAY MORNING, March 31 [Pyle Center]

- 9:00 a.m. Welcome, College of Letters & Science Associate Dean Susan Zaeske, UW–Madison
- 9:30 – 10:15 “Plautdietsch Past and Present,” Heinrich Siemens, Bonn, Germany
- 10:30 – 11:15 “Little Differences, Big Stories: What Linguistic Variation Has to Tell Us about Canadian Plautdietsch,” Christopher Cox, Carleton University, Ottawa, Ontario
- 11:30 – 12:15 “Yiddish in the West and Yiddish in the East: A Story of Loss and a Story of Maintenance,” Jürg Fleischer, Philipp University of Marburg

FRIDAY AFTERNOON, March 31 [Pyle Center]

- 1:30 – 2:15 “Language Shift and Dialects in Yiddish: A Discussion of Books and Audio Materials for Hasidic Children,” Miriam Isaacs, National Yiddish Book Center, Amherst, Massachusetts
- 2:30 – 3:15 “Heritage Language Literature and Literacy,” Joshua R. Brown, University of Wisconsin–Eau Claire
- 3:30 – 4:15 “The Care and Feeding of German in Amish and Old Order Mennonite Communities,” Lynn Marcus Miller, Arthur, Illinois



FRIDAY EVENING, March 31 [Pyle Center]

7:00 p.m. *“Mudderschprooch, Muttasproak, Muetersproch, Mameloshn”*

Readings of original poetry and prose texts in Germanic heritage languages: Miriam Isaacs (Yiddish), Mark Louden (Pennsylvania Dutch), Henry Sapoznik (Yiddish), Heinrich Siemens (Mennonite Low German), Tony Waldner (Hutterite German), Sunny Yudkoff (Yiddish)
[English translations provided]

SATURDAY MORNING, April 1 [Pyle Center]

9:30 – 10:15 “Language Structure as a Mirror of Social Structure? The Case of the Shwitzer
Language of Adams County, Indiana,” Guido Seiler, Ludwig Maximilian
University of Munich [sponsored by the UW–Madison Lectures Committee]

10:30 – 11:15 “Change in Pennsylvania Dutch: With and Without English,” Steven Hartman
Keiser, Marquette University, Milwaukee

11:30 – 12:15 “This World is Not My Home: Heritage Language Maintenance in Christian and
Jewish Faith Communities,” Mark L. Louden, University of Wisconsin–Madison

The symposium is cosponsored by the UW–Madison’s **Center for German and European Studies, Religious Studies Program, Mosse-Weinstein Center for Jewish Studies, Mayrent Institute for Yiddish Culture, Department of German, Nordic, Slavic,** and by the **Friends of the Max Kade Institute**. It is made possible through the generous financial support of the **UW–Madison Anonymous Fund, the UW–Madison Lectures Committee,** and the **Max Kade Foundation** in New York, as well as significant financial contributions from our cosponsors.



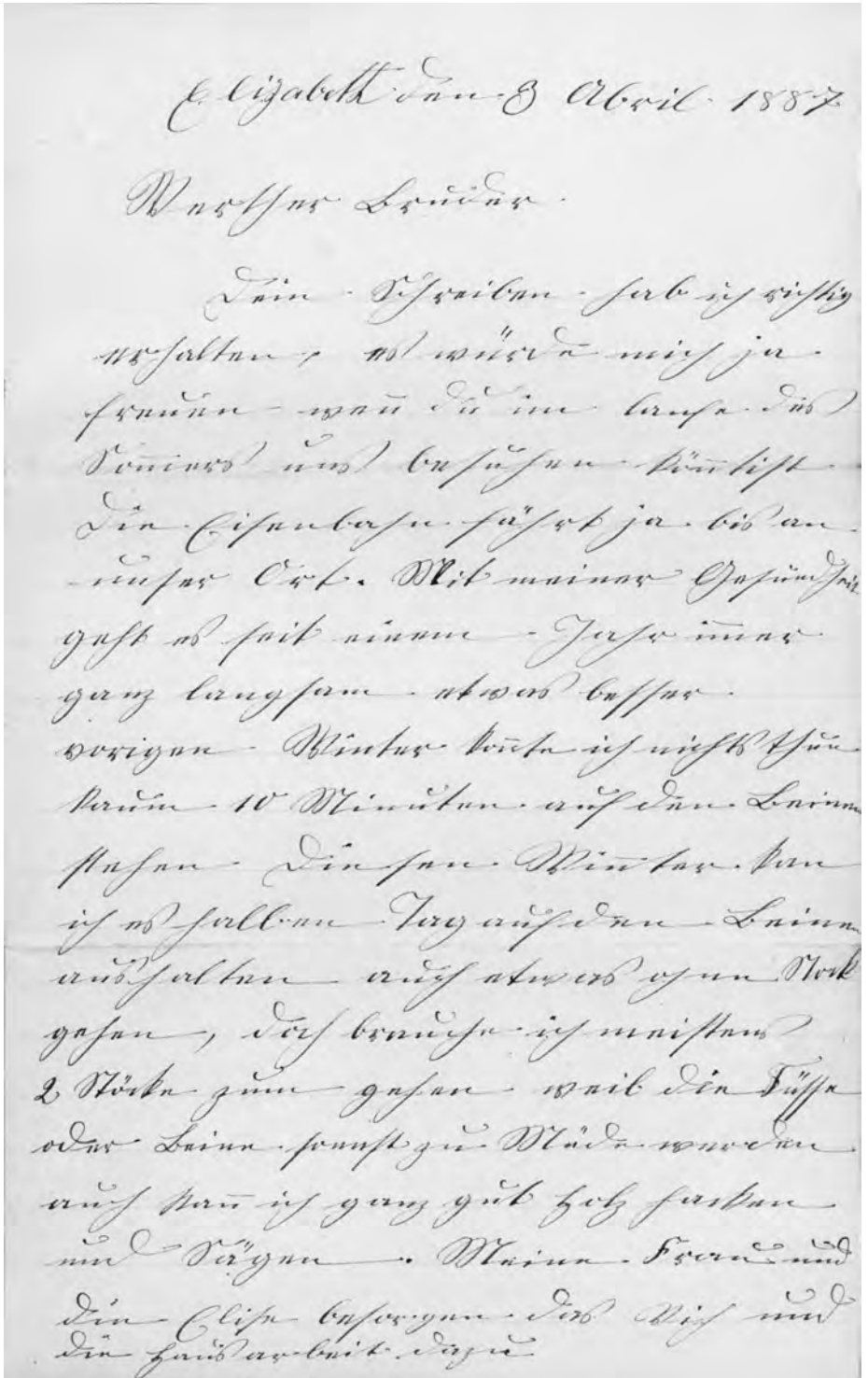
Photo credit: Kelly Hofer

Hutterite girls observing the process of building a dike, Manitoba, Canada

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Adolf Hitler's regime, World War II, and communist East Germany. Through all of these eventful years, Willy maintained a connection with his European family members, making two trips back to visit, and all while creating a new life for his own American family (Willy married Irma Klepitsch in November 1929). Photos and additional materials round out the story of his life, which includes information concerning his descendants to the present day.

A publication of a different kind is the Frautschi Letters Virtual Archive (<http://frautschi-letters.mki.wisc.edu/FLVAhomed.html>) at the Max Kade Institute. It is the result of a project in an undergraduate course offered in 2000 by Marija Dalbello at the UW-Madison's School of Library and Information Studies. Students digitized, edited, and coded for the web a historical collection of letters and a diary held at the Max Kade Institute Archives, which were written by members of the Frautschi family, whose name is prominent in Madison's business and social life. The original letters, which date from 1852 to 1904 (with a later donation of additional letters dating from 1863 to 1914), are written in the old German script. Transcriptions and translations were accomplished by a number of people, including paleography experts Marcel Rotter (University of Mary Washington, Fredericksburg, Virginia) for the earlier collection and Roger P. Minert (Brigham Young University, Provo, Utah) for the additional donations.

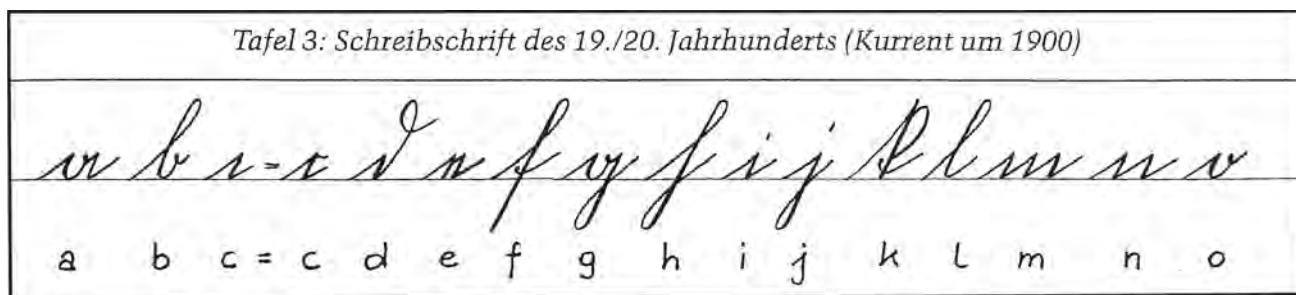


First page of a letter written by Johann Peter Frautschi in Elizabeth, Minnesota, to his brother Christian Frautschi in Madison, Wisconsin, 8 April 1887

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Working with Letters Written in the Old German Script

Kevin Kurdylo



From: Harald Süß, *Deutsche Schreibschrift: Lesen und Schreiben lernen: Lehrbuch* (Augsburg: Augustus Verlag, 2000)

Many letters written by German-speaking immigrants from the 19th and early 20th centuries are in an old German handwriting script, or *Kurrent*, that provides unique challenges for today's readers—even for native German speakers. In Germany, *Sütterlin*, the latest form of *Kurrent*, ceased to be taught in schools in 1941. In America, children who learned to write in German were still being taught a 19th-century form of *Kurrent* into the 20th century.

With each year there are fewer survivors who used *Kurrent* when writing their own letters and can read it without effort, and so new ways must be found to decipher the content of those historic documents. We can seek an expert who can first transcribe—or convert—the texts into Roman (Latin) script before they then can be translated into English or any other language. Or with patience we can learn to read the Old German script ourselves. Genealogists, historians, and students of German can teach themselves how to read and write in these handwriting styles, though all agree that several factors make this a time-consuming undertaking. Let it suffice to say that the

old German *Schrift* contains several stylized letters that look very different in today's Romanized script, and a few that are so similar to each other in appearance that it causes confusion. For instance, look at the lowercase “e” and “n” in the image above. The “n” is written as one unit in a single stroke, while the “e” is written with two strokes. The “n” is more jagged-looking than the “e,” while the “e” is usually written as a narrower letter. Now toss in an “m” and imagine the further complications of distinguishing the three when they are linked together in the “running” script (*Kurrent*). And then there are a few more considerations, such as three different forms of the letter “s”—and the rules for where in a word these forms must be used!

In addition to simply deciphering these handwritings, there are other challenges, especially when one is dealing with documents written by German Americans. There are spelling variations that can occur over time and among individuals, as well as spelling mistakes, poor grammar, a lack of punctuation, less-than-clear handwriting on the part of the writer, and the use of words specific to a geographic region (one aspect

of dialect). Often the letters we have access to here in America were written by members of an immigrant's family still living in German-speaking Europe. We are thus reading only one side of a conversation, and this requires us to infer the words written by the person on this side of the Atlantic. Other times, German Americans include English words, and sometimes they invent uniquely German spellings for such words. For example, a letter in the MKI Archives from a soldier in the Civil War has the author spelling the disease “small pox” as “smaul poks” and using an umlaut over the “a” in the word “blankets” to spell it as it would sound in German.

Once the letters have been transcribed, translation and publication are the next steps towards sharing them with a wider audience. At the Max Kade Institute, we not only collect primary documents, but also family histories, copies, compilations, transcriptions, and translations in published or unpublished form. We occasionally offer courses to help you learn to decipher the old German scripts used in your own family documents! 🖋️

Ersatz Kaffee in the World War I Period

JoAnn Tiedemann

On the back cover of the August 1915 issue of *Die Deutsche Hausfrau*, the Nicholson Roasting Co. of Milwaukee, Wisconsin, offered *Kunst-Kaffee* (ersatz or substitute coffee) made from malt, barley, dried figs, and other ingredients, with the promotional promise that it contained “no drugs as you find in true coffee.” It further described the negative consequences of drinking regular coffee (anxiety, headache, etc.), as well as its expense. The Nicholson Roasting Co. appears only once in the Milwaukee business listings of the *Wisconsin State Gazetteer*, in the volume for 1917–1918, with an address of 233 E Water, no phone number, and the associated personal name of “I. L. Nicholson.”

Subsequently, another full-page display ad, from the back cover of the May 1918 issue of *Die Deutsche Hausfrau* advertises in German “the best coffee you will have ever drunk” for the “war price” of only twenty cents per pound, with a free trial packet available for only five cents postage and handling. The Independent Coffee Co. of 233 E Water, Milwaukee, Wisconsin, claims their “Exo Blend” is imported directly from the plantation in Sao Paulo, Brazil, therefore avoiding middlemen and especially the war in Europe. After an initial listing in the 1915–1916 volume of the *Wisconsin State Gazetteer*, which showed “John A. Smith” as the personal name associated with the

“Coffee has met its match!” Ad for ersatz coffee from *Die Deutsche Hausfrau*, August 1915

business, the *Gazetteer* for 1917–1918 and subsequent years through 1925 indicates “Helen A. Smith and Edith L. Nicholson, Mngr” for the Independent Coffee Co.

How interesting that two women are named in the official business listing. What happened to John A. Smith? Did he perhaps go to Brazil to manage the production and shipping? What about I. L. Nicholson? Is Edith Nicholson associated with the Nicholson Roasting Co.? While there are small English text-only ads for the

Independent Coffee Co. in other MKI Library publications, this is by far the largest and most descriptive. Why is their biggest ad campaign (found so far) a German-language text in *Die Deutsche Hausfrau*, yet neither the company nor the personal names suggest any obvious German affiliation? 🗡️

JoAnn Tiedemann is a fourth/fifth-generation German American, German teacher, and former librarian, and has been a member of the Friends since 1993. She currently volunteers in the MKI Library.

Ersparen Sie die Hälfte Ihres Kaffee-Geldes!

Unser gegenwärtiger Kriegspreis ist nur 20c das Pfund für den besten Kaffee, den Sie jemals getrunken haben, ungefähr die Hälfte des früheren Preises.

Probe Paket frei!



Direkt von den Kaffee-Plantagen von Brasilien an Sie.

Guter Kaffee—echter Kaffee—Kaffee zu einem Preis, den Sie nicht widerstehen können. Das ist es, was die Hausfrauen in unserem wundervollen Exo Blend erhalten. Direkte Verbindungen mit großen Plantagen, Ausschluß aller Zwischenhändler und besonders der große Krieg in Europa — dies sind die Gründe, weshalb wir Ihnen jetzt diesen Bargain, 20 Cents per Pfund, offerieren, der Ihnen gewöhnlich das Doppelte kosten würde. Es würde schwer sein irgendwo zu irgendwelchem Preis etwas Ähnliches zu finden.

Wir wünschen Ihre reguläre Kundenschaft und wollen Sie als Kunde behalten. Wir würden niemals diese bemerkenswerten Offerte ausgeben, wenn wir glaubten, wir könnten Ihnen bloß einmal verkaufen. Der Kaffee besorgt sein eigenes Sprechen, und der Geschmack von Exo-Kaffee spricht Qualität. Wir würden kein anderes Wort des Lobes darüber zu schreiben haben, wenn wir

Sie veranlassen könnten, ihn nur einmal zu versuchen. Wir führen nur eine Sorte von Kaffee — den besten von Santa Paula, Brasilien. Was er heute ist, ist er morgen und immer. — der schmackhafteste, zufriedenstellendste und aromatischste Kaffee, den irgend jemand irgendwo kaufen kann.

Der Trust wird probieren, die Kaffeepreise aufrecht zu erhalten, wir aber haben sie erniedrigt. Die Brasilianer konnten ihre Ernte in Europa nicht verkaufen, deshalb mußten sie sie billig an uns verkaufen. Noch nie haben wir solche echte Kaffee-Werte gesehen. Es ist der größte Kaffee-Bargain, den wir je gekannt haben.

Warum zweifelhaften, abgestandenen, alten oder minderwertig gewordenen Kaffee kaufen? Probieren Sie Exo Brand; dessen Vorzüglichkeit wird eine wahre Offenbarung sein. Wir verkaufen ihn ganz oder gemahlen, wie Sie es vorziehen. Senden Sie heute noch um ein Probepaket. Exo Brand Kaffee

kann einfach nicht anders, als Ihnen zu gefallen. Er ist nicht bei Grocers zu haben. Er wird nur in unserem Lagerhaus verkauft, direkt an die Konsumenten. The Independent Coffee Company, 233 East Water Str., Dept. K 4, Milwaukee, Wis.

Senden Sie den untenstehenden Kupon.

Probe Coupon

Independent Coffee Co., 233 E. Water Str., Dept. K 4, Milwaukee, Wis.

Bitte, senden Sie mir frei ein Probepaket von Ihrem Exo-Kaffee, wofür ich 5 Cents einschließlich, um Postporto und Verpackung zu bezahlen.

Name.....

Straße.....

R. F. D. No.....P. O. Box....

Stadt.....Staat.....


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Central to this collection is the correspondence between two brothers, John Jacob and Christian Frautschi, who emigrated in 1866 from Saanen, Switzerland, on the advice of their uncle, who had come in 1852. Concerning these documents, Dalbello writes:

[They are significant] for understanding the social, political, and cultural life of 19th-century Wisconsin from a very intimate, personal perspective of an immigrant family and its members who retained strong ties to their European roots. They reveal a quintessentially Wisconsinite, local flavor, and speak about the European immigrant experience through various stages of acculturation. . . . These fragments of written evidence . . . [epitomize an] approach in historical scholarship that focuses on the history of the people rather than political history of the political elites.

A virtual exhibit on the MKI website features scans of each original letter, German-language transcriptions, and English translations. They are searchable by name and year. Related documents such as passports and photos are also included.

These are but a few examples of how letters and other personal documents have been made accessible to a wider readership today. At the Max Kade Institute we are eager to acquire more examples, whether originals or as scans, as we wonder: How much

American history is hidden in documents written by German-speaking immigrants? We welcome your transcriptions and translations, compilations and publications, too. And if you can read the old German script, let us know! There are so many handwritten texts sleeping in archival boxes, just waiting for their stories to be awakened and told. 

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