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German Prisoners of War and the Mississippi Basin Model

Cora Lee Kluge

German prisoners of war working on the Mississippi Basin Model

INSIDE

At the end of the Second World War, approximately 3.8 million German prisoners were being held by Americans, approximately one-third of all the German POWs, and just short of 10 percent of these were in custody in America. By far the largest group of all POWs being detained in America was from Germany; they represented some 87 percent of the total of about 426,000, with Italian and Japanese prisoners making up the rest. In America there were a total of 511 main and branch POW camps, which could be found in all the states except Nevada, North Dakota, and Vermont.

Such statistics do not tell the complete story. We need information about living conditions in each of the camps, as well as the work and leisure activities of the prisoners. German POWs were employed in a variety of situations, picking cotton in the South, working in the lumber industry or in agriculture, repair-

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Greetings, Friends and Readers!

This time we are delighted to share with you the information that the Max Kade Institute's long-planned renovation of the fourth floor of the University Club is finally becoming reality. All the permissions and plans are falling into place, and it seems certain that actual construction will begin very soon, perhaps still within the month of June. If all goes well, we can look forward to being in our new quarters by the end of the current calendar year.

Now that we have finally reached one milestone, however, we are reminded that challenging goals still lie ahead. The fundraising campaign known as the Library Project now moves forward to raise the rest of the matching funds required by the Challenge Grant awarded to us by the National Endowment for the Humanities, most of which will go toward an endowment to give permanent financial security to a 50 percent position for the MKI Librarian/Archivist. All in all, when we have finished, we will have put together $1.2 million for the Library Project, and of this grand total, we have about $300,000 still to go. In addition to this, we have made good progress toward securing long-term support for the position of the MKI's Assistant Director.

As MKI Co-Directors, the two of us are encouraged by our success to this point; and we are enthusiastic about tackling what lies ahead. Our efforts continue with renewed energy; and our physical presence on the UW's Library Mall will give us both visibility and *parking*—which will help attract students, faculty, and both new and old Friends to our facilities and our programming—and to opportunities to work with us.

We well realize that this progress would not have been possible without the strong and continuing support of our Friends—and we are grateful.

Please like MKI on Facebook and enjoy our blog postings. Look for us at German Fest in Milwaukee on the weekend of July 25 to 28. And send us your comments about the MKI Friends Newsletter—*your* newsletter.

Meanwhile, we wish you all the best for your summer. Work hard, be successful, and stay in touch!
—Cora Lee and Mark

Cora Lee enjoying ice cream at the 2013 Annual Meeting

Dale McIntyre and Mark Louden at the 2013 Annual Meeting

Striking a Utopian Chord: The Germania Musical Society

Alan Lareau

Good Music for a Free People: The Germania Musical Society in Nineteenth-Century America. By Nancy Newman. Rochester, NY: University of Rochester Press, 2010. 332 pages.

> Three and twenty Germans, who for five years now in this "free" land have kept together faithful and united,—that is indeed a rarity, deserving to be held up as an example to be imitated,—a phenomenon which shows us in a refreshing manner what Germans *could* accomplish here in every respect, *if* they would only remain faithful and united. (99)

Thus critic Henry Börnstein introduced in 1853 the Germania Musical Society: a musical and, as Nancy Newman demonstrates, social experiment in utopian ideals of community that had a far-reaching impact on American musical culture despite its short existence. "Their success is a moral triumph; it has been due to the cordial unanimity, the spirit of devotion, the merging of the individual in the common interest, […] almost if not quite as much as to their skill as musicians" (160), raved the contemporary critic and supporter John Sullivan Dwight.

In early 1848, the ensemble convened in Berlin as "a concert orchestra that would be viewed as a paragon not only in musical, but also in social respects" (25), and that spring, the group left for America following a stay in London. During the coming years, they traveled throughout New England, with lengthier stays in Philadelphia, Baltimore, and Boston, where their programs of light music and serious works introduced the music of Mendelssohn, Beethoven, and other, largely German composers to a broad, middle-class audience. They also held two concerts in Milwaukee in June 1853. Newman's study has a strong narrative thrust in two lengthy chapters devoted to the changing fates of the group during their "six-year concert tour." The core of this story is Newman's first translation into English of the *Sketches of The Life of the Germania Musical Society,* written by the ensemble's founding clarinetist Henry Albrecht (1828?–1858) and published in German in 1869 (fifteen years after the demise of the ensemble). Albrecht's short text is complemented by rich documentation of the group's travels and performances, including their appearances with stars such as singers Jenny Lind and Henriette Sontag. These musical "Forty-eighters" were taste-makers and standard setters, offering nearly 900 concerts and reaching an audience of around a million people.

Newman further examines how the ensemble developed its repertoire and educated its American listeners. Resisting the arguments of Lawrence Levine's 1988 study *Highbrow/Lowbrow: The Emergence of Cultural Hierarchy in America,* which maintains that the nineteenth century saw a rift between popular and elite art and music, Newman shows that, in truth, this orchestra worked to build bridges between high and low, reaching and building new audiences. Indeed, in its last season, when

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ing machines in military camps, and more.

Certainly one of the more unique projects assigned to POWs was to prepare a 200-acre outdoor site for the construction of a Mississippi Basin Model, which was to assist with predicting floods along the Mississippi River and its major tributaries. In the preceding two decades, flood control had become a major problem; and after the Great Mississippi Flood of the spring of 1927 and serious floods in the Northeast and along the Ohio River in the following years, a series of Flood Control Acts had been passed, authorizing huge sums of money to construct dams, locks, runoff channels, and new, higher levees. Despite other pressing worries such as the Great Depression and the Second World War, flood management within the country's borders had become and remained one of the government's top priorities.

Hydraulic laboratories—essentially small-scale models—were introduced to this country in the 1920s by the prominent American civil engineer John R. Freeman, who had seen them in Germany and been impressed with their potential for studying the behavior of rivers. Beginning in 1930 important hydraulic laboratories at the Waterways Experiment Station at Vicksburg and the National Bureau of Standards in Washington, D.C., were established.

The Mississippi Basin Model (MBM) was the high point in the development of such laboratories. It was proposed in 1942 by Major General Eugene Reybold, Chief of the Army Corps of Engineers, and approved by Congress in 1943. The location chosen was Clinton, Mississippi, a small town just west of Jackson, and a POW camp was set up there expressly to provide the project's manpower. German POWs who had surrendered in North Africa began arriving in August of 1943, and eventually as many as 3400 prisoners were at Camp Clinton. It was a unique group, including not only enlisted men handpicked for the project, but also 25 generals and other high-ranking officers. This was the only camp in the U.S. where German generals were held; and nearly all the generals in American captivity were there.

According to the 1929 Geneva Convention, officers could not be compelled to work, but enlisted men—unless physically unable—could be required to do so for pay. The standard rate was set at 80 cents per day, and the task at Camp Clinton was essentially to prepare the terrain. The prisoners removed trees, cleared 600 acres of land, moved 1,000,000 cubic yards of earth, built

roads and bridges, dug a drainage ditch, and installed most of a storm-sewer system underlying the site that included about 85,000 linear feet of pipe. At first, their tools included only wheelbarrows and shovels, but later heavy earth-moving equipment was made available.

Information concerning both work on the project and also other activities at Camp Clinton can be found in German and American documents, inspectors' reports, published and unpublished autobiographical works, letters, and memoirs, and also the Camp Clinton newspaper, *Deutsche Insel* (which appeared weekly from May 1st to August 18th, 1945). A committee of the International Red Cross that visited the camp in April of 1944 reports simply: "230 POWs are employed within the camp. 1750 work externally. Of these, 1520 are deployed for tasks whose goal is flood control on the Mississippi: it is a large project that will take a lot of time."[1] Lieutenant General Hermann B. Ramcke, himself a prisoner at Camp Clinton, provides descriptions of both the camp itself and also the project, adding an almost idyllic description of walks the POWs could take through the scale model:

Deutsche Insel

Lagerzeitung des deutschen Kriegsgefangenenlagers Clinton, Mississippi

Nr. 1 1. [illegible] 1945

Ich stelle mich vor!

Li. Endlich ist es nun soweit, dass ich erscheinen kann! Langwierig und schwer waren die Vorbereitungen und unsachlig die Schwierigkeiten, die sich meinem ersten Erscheinen entgegenstellten. Doch nun habe ich es geschafft und stehe zum erstenmal vor Euren kritischen Augen. Ich will ganz ehrlich sein und Euch eingestehen, dass ich nun doch ein wenig Herzklopfen habe, wie Eure Beurteilung ausfallen wird und muss Euch schon im voraus bitten, ja nicht allzu hart zu urteilen. Ihr wisst ja selbst, wie schwer hier in der Gefangenschaft alles ist und wie muhsam man Stein um Stein fuer den Bau irgendeiner Sache zusammentragen muss, bevor man etwas geschafft hat. So ist es auch mir ergangen. Ganz abgesehen von den technischen Schwierigkeiten kommen noch die verschiedensten Einschraenkungen dazu, die man eben als Kriegsgefangenenzeitung auferlegt bekommt. Doch ueber all dies habe ich mich nun hinweg gesetzt und bin zum erstenmal erschienen. Mein Inhalt soll fuer jeden etwas bringen. Nicht nur der Unterhaltungsteil soll beruecksichtigt werden, sondern Ihr sollt durch mich Anregung zum Nachdenken bekommen. Wissenswertes aus allen Gebieten will ich

Kamerad, auch Du
Suchst zu ergruenden,
Loesung zu finden -
Denn Du bist jung.

Es ist wohl hart,
Leidon zu tragen
Ohne zu klagen -
Darum sei stark!

Jost Eisenhardt,
1. Komp.

Kameraden!

Schon lange bestand der allgemeine Wunsch nach einer eigenen Lagerzeitung. Heute kann ich Euch mit Freuden die erste Folge vorlegen. Ich hoffe, dass die Zeitung dazu beitragen wird, uns allen ueber harte Stunden hinweg zu helfen. Unsere "Deutsche Insel" soll uns ein Stueck Heimat sein und uns dem Lande naeher bringen, nach dem wir uns in sorgenvoller Liebe sehnen.

Walter Danner, Lagersprecher.

Camp Clinton's newspaper; front page of first issue

On the western side of the camp on an area of about 600 hectares they were building a huge land relief of the river basin of the Missouri, the Ohio, and the Mississippi, with their largest tributaries. Hydraulic engineers, supported by German engineers and technicians, were working on the plans, and thousands of German prisoners of war, using earth-moving machines, were carrying out the practical work. We were allowed to take walks of two hours per day through this terrain if we stated that we would not flee. Yellow plaques with black writing designated the individual river courses—and thus we roamed the valleys

Sport at Camp Clinton

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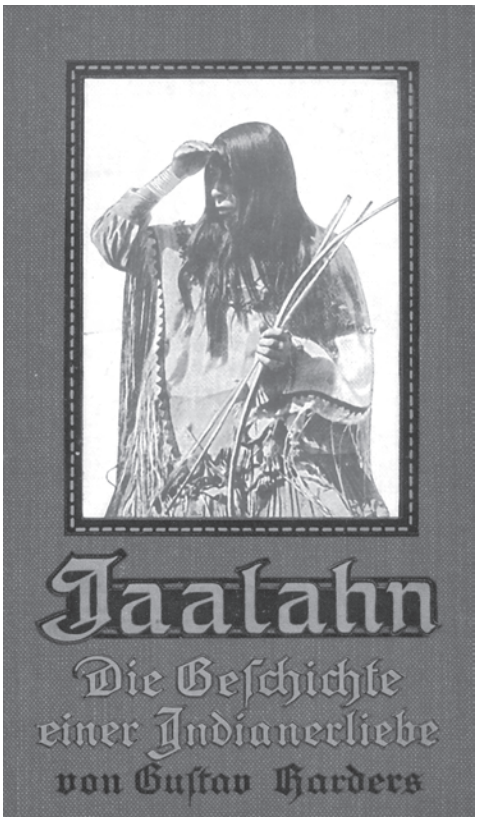
Man on a Mission: Reverend J. F. G. Harders

Kevin Kurdylo



When I began working at the Max Kade Institute in 2001, one of the first German-American books I became aware of was *Jaalahn. Die Geschichte einer Indianerliebe*, written by Gustav Harders and first published in 1911 by Rauhes Haus in Hamburg, and then again in 1913 by Northwestern Publishing House in Milwaukee. The book was mentioned in an article on the interest Germans have in Native Americans.[1] On the first page of the book, one learns that "*Jaalahn* bedeutet *Auf Wiedersehen*!" (*Jaalahn* means "Till We Meet Again").

It wasn't until the fall of 2012, when I added *Wohin? Ein Geleitswort auf den Lebensweg für die konfirmierte Jugend* (1897) to our library, that I came to think more about the author of *Jaalahn*. Both titles had been published by Northwestern, but while the author of the book about love among the Indians was Gustav Harders, the guidebook for confirmands was attributed to "J. F. G. Harders." Wondering if these writers were the same person, I began to investigate, quickly discovering that, indeed, the same man had written these two books, and many more besides.

Johann Friedrich Gustav Harders was born December 18, 1864, in Kiel, Schleswig-Holstein, to Heinrich Harders and Henriette Gerstenkorn Harders. After completing his elementary and gymnasium education in Kiel, he worked as a teacher at institutions for troubled boys in Riga and then in Liepaja, both in modern-day Latvia. These early positions were secured through Rauhes Haus, a social service agency in Hamburg. Then, for reasons as yet undiscovered, Harders emigrated to the United States in August of 1887, a passenger aboard the steamship Bohemia. According to one source, "[B]efore Harders set sail, he stopped at Rauhes Haus. The manager of the organization's publishing arm, a family friend, urged Harders to give Rauhes Haus first rights to his writings."[2] This agreement proved beneficial to Rauhes Haus and its ability to do good work, as Jaalahn was reportedly something of a best-seller in Germany when it appeared in 1911.

After arriving in New York in 1887, Harders made his way to Milwaukee, that most German of American cities. There he met Dr. Adolf Hoenecke, president of the Wisconsin Evangelical Lutheran Synod, who persuaded him to study for the ministry. The day after he completed his training at Milwaukee's Lutheran Theological Seminary in 1889, Harders was ordained and installed as pastor of Milwaukee's newly established Jerusalem Lutheran Church (now St. Philip's) at the corner of Holton and Chambers. He immediately also began teaching the 74 children in the congregation's school until other teachers could be found. In November of 1889, Harders married Isabella Schmidt, born August 8, 1866, in Racine, Wisconsin, to John Schmidt (born in Holstein) and Louise Lisch Schmidt (born in Mecklenburg). The first of Gustav and Isabella's many children (at least seven) was their daughter Irmgard, born in 1891, the same year Gustav became the first editor of *Kinderfreude*, an illustrated monthly journal for Lutheran children that was published by Northwestern. His interest in children and his aptitude for writing are evidenced by the number of books he published during his years in Milwaukee. They were all either religious or for children (and frequently both); three dealt with topics related to the celebration of Christmas, one was about Christopher Columbus and the discovery of America, and one was about Gustavus Adolphus, who as king of Sweden intervened to help German Lutherans during the Thirty

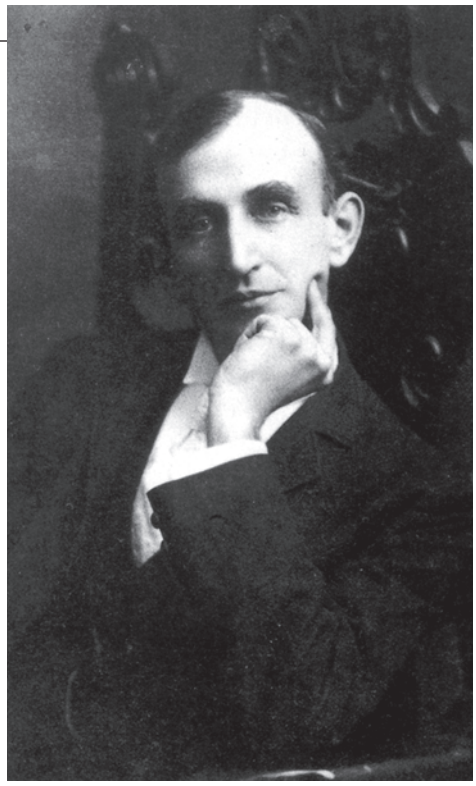
Years War.

In 1896, Harders was naturalized as a U.S. citizen, with Christian Koerner and Emil A. Wegner (both apparently Milwaukee pharmacists and active Lutherans) as witnesses. The same year Harders applied for a passport; he is described as being six feet and two inches in height, with greyish-blue eyes, a roman nose, and a bearded chin—though he is clean-shaven in the only photo I have been able to find of him. Other descriptions indicate he was "a poet and eccentric"[3] and "a master of German prose as well as a consecrated missionary."[4] He also suffered from an unspecified affliction.

Twice during his nineteen years at Jerusalem, Pastor Harders requested a leave of absence because of a recurring voice and throat ailment. Hoping a different climate might provide relief, he first spent a short time in Colorado and later nearly a year in Peridot, Arizona, staying with his friend Carl Guenther, who was among the first missionaries to the Apache Indians. Harders did return to Milwaukee and to his congregation, but "it became evident that a permanent change of climate was needed."[5] Thus, in 1907, he accepted a call from the synod (possibly arranged specifically to address his health condition) to become superintendent of the Apache Mission in the town of Globe, Arizona. Globe was a mining town on the edge of the San Carlos Reservation, and many Apaches—as well as members of other ethnic groups—had gone there seeking work, both in the mines and on the construction of the Roosevelt Dam.

Several accounts emphasize that Harders had an affinity for and deep empathy with peoples of other cultures; he unfailingly attempted to befriend and bring religious comfort to "Indians, Mexicans, Negroes, Japanese, Chinese, or Filipinos"[6] whenever he encountered them. Soon after his arrival in Globe, Harders used private funds and scrap lumber to build a chapel named "New Jerusalem." Attempting to connect with the Apaches through education and meals, he also constructed a schoolroom and a dining room. Some books in German were donated by Georg Brumder of Milwaukee, while students were often fed left-overs and scraps he collected from hotels and local restaurants.[7] "Miss Irmgard," Harders's first daughter, who had recently graduated from the new Lutheran High School in Milwaukee (which Harders had helped to found in 1903), was a teacher there, while his second daughter, "Miss Hilde," helped with the meals and taught Bible classes. The four young Harders boys ran errands. The members of the family were busy, though there are indications they suffered from isolation and loneliness.

Although it is reported that Harders never mastered English, he was fluent in German, Russian, and French, and he struggled to learn the Apache language so that he could preach to them in their native tongue. He was also able to communicate well enough in Chinese to provide religious instruction to a group of Chinese laborers in Globe.[8] Despite the difficulties of his missionary work and his fragile health, Harders would awaken before the family and spend the early morning hours writing, usually while



Johann Friedrich Gustav Harders

smoking a pipe. Because the pipe would frequently go out, a heap of burnt matches would often greet his wife when she came to set the table for breakfast.[9] Harders wrote short stories, missionary reports, and three novels in German that featured Native Americans: *Jaalahn*, *La Paloma*, and *Wille wider Wille*.[10] All feature a fictional missionary preaching in Arizona, and all provide sharp and sometimes disturbing insights into the life, thoughts, and spirit of the Apaches, while also revealing Harders' deep love and respect for them. In his afterword to *Jaalahn*—the poignant romance of two Indian lovers who remain faithful unto death—he wrote that he wanted to correct the ignorant and mistaken view of Indians as "dirty, lazy, and drunkenly depraved."[11]

Harders's fictional missionary became acquainted with federal

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A Day in Eau Claire at the Friends Annual Meeting

Antje Petty

Saturday, May 4, was an unseasonably cool day in Eau Claire, Wisconsin, with snow still on the ground. However, this did not stop nearly a hundred people who came to this city on the Chippewa River for the annual meeting of the Friends of the Max Kade Institute.

The day began at the Chippewa Valley Museum, beautifully situated above the river in Carson Park. First on the program was a two-hour workshop on Reading the Old German Script, expertly conducted by our Friend and Board member Johannes Strohschänk, Professor of German at the University of Wisconsin–Eau Claire. The workshop was followed by a presentation by Johannes and William Thiel, a lawyer and local historian in Eau Claire, on mid-nineteenth-century German immigration to Wisconsin. Audience members were riveted and seemed particularly interested in the social conditions in the German states that motivated their ancestors to emigrate.

Hans and Bobbie Bernet at dinner

The Friends of the Max Kade Institute's annual business meeting followed. Two new members were elected to the Board of Directors: Karen Fowdy and Steven Geiger (see p. 13). MKI staff members and the Friends expressed their deeop gratitude to outgoing members Karen Rommelfanger and Charles James for their six years of dedicated service to the Friends organization and the Institute.

Attentive audience during Strohschänk's presentation

After a hearty buffet lunch and some delicious scoops of ice cream from the Museum's own ice cream parlor, we toured the Museum's wonderfully educational exhibits on Wisconsin farm life, early settlement, and Native-American and African-American history and culture.

Then it was off to the UW–Eau Claire campus for the evening program. Here we had dinner in the main library, followed by a presentation by Joshua Brown, Assistant Professor of German at UW–Eau Claire, on the Amish and Mennonites of Clark County. In recent

For all the world to see: Mike von Schneidemesser .and Kevin Kurdylo

Johannes Sttrohschänk

understanding of the cultural diversity in Wisconsin and an appreciation for the plain people in our midst.

The Friends and all of us at MKI thank the Chippewa Valley Museum and the UW–Eau Claire community for everything they did to make this day possible. Above all our thanks go to Johannes Strohschänk, who initiated and organized all the events.

Our dinner—just kidding!

decades, Clark County, located just east of Eau Claire, has become home to a growing number of the Amish and Mennonites, who now make up one-third of the county's population. It was particularly fascinating to learn how many different Amish and Mennonite communities exist. After giving a brief overview of the history of Anabaptism in Europe and America, Joshua elaborated on what distinguishes the different groups in Clark County today, focusing on markers in dress, transportation, and religious service. His enthusiastic audience came away with a deeper

Antje Petty and Fran Luebke

***Popular Science,* 1948**

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> of the Yellowstone, the South Pratt, the Arkansas, the Wabash, the Tennessee, and so forth in miniature, as each of us according to the degree of his fantasy tried to imagine this immense river basin in its real size and appearance.[2]

Camp Clinton POWs spent their leisure time with sports, classes, music and other cultural events, and more. The prisoners had a common coffer, whose funds probably came from individual contributions or from earnings of the camp's casino, where cigarettes, toiletries, and other articles could be purchased. A budget report of this "Gemeinschaftsfond" that was published in the *Deutsche Insel* shows expenses in the amount of ca. $5,500 for the month of May 1945, which went for items such as sports and sports equipment, entertainment, musical instruments, tools and construction materials, newspapers and school supplies, and the production of the camp newspaper.[3] High-ranking German officers in full uniform presided over the sports events, and if a prisoner died, his fellow prisoners held a dignified funeral service. The enlisted men complained about various problems, such as, for example, the slow postal service—and there was criticism from the captured generals concerning the slow response to their requests (for garden furniture, awnings, and the like).[4] But, all in all, the POWs seemed at least relatively content with their situation.

Early estimates had been that the MBM would be finished by 1948, but later reports suggested a delay of between five and ten years. By the end of June 1946, nearly all of the POWs held in the U.S. had been repatriated; and those who had worked on the MBM proved difficult to replace. At the same time, and not surprisingly, the costs of the project also rose dramatically when POWs were no longer available: funding for the MBM for the year 1944 was reported to be $262,000, and for 1947 it was $1.16 million.[5] But by the time it was finally finished in 1966, at least as much as it ever would be, the MBM had already proven its worth. It had, for example, forecasted crest stages and levee failures in connection with the floods of 1952 that prevented an estimated $65 million in damages.[6] It had also become a major tourist attraction, with some 5,000 visitors per year through the 1960s; and articles about it appeared in *Popular Science Monthly*, the *National Geographic*, and elsewhere. In the early 1970s, however, the MBM succumbed to budget cuts—and also to the introduction of computer modeling—and it was declared surplus and turned over to the city of Jackson for use as a park. Today photographs of the site, which is surrounded by Butts Park, do not reveal what it once was. It is now abandoned and wasting away, a decaying monument to a scientific endeavor once undertaken by engineers and with the help of POWs in America.

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government schools to which Indian parents were forced to send their children, and was impressed by the first one he saw, built like a fair-sized village with many buildings, including dormitories, dwellings for the employees, and shops to teach trades, as well as a chapel, administration building, corals, and barns. However, at the remark "Boys, you certainly have a fine life here," one youth replies, "A fine life? No camp, no mother, no father, no hunting, no riding, no freedom here. This is no life at all." The missionary agrees with this assessment, thinking:

> Police authority brought you here, ruthlessly separated you from your parents. . . . This is no life at all. Life is liberty. Real life requires love, an atmosphere of love; and that was not present here. Love did not build this institution of compulsory education for you; it was rather born of the feeling that one ought to give something in return to those from whom one had taken so much; it was rather created by the necessity of putting up with this incompatible people in the nation's midst. And therefore—despite the external beauty which deceived the superficial observer—this was a place where sadness dwelt, where broken hearts quivered, where real life was not to be found.[12]

Other whites in the story express extremely biased views against the Indians, saying that they cannot be educated, are willful and disobedient, refuse to learn the customs of white society, or, worst of all, that they "are only Indians." Such disregard for their humanity, Harders insists, allows the white people to excuse and justify their misconduct toward them.

> "My dear white man," Harders writes, "the Indian is in all respects a human being with thoughts and emotions and desires just like yours. What difference there is between you and him is due only to your training, to the observance of certain customs from your childhood, to habit, and to the demands of society. . . . Really, the things you want him to learn, and to which you want him to accustom himself, are all external. You say that he does not want to learn, and that provokes you and makes you embittered against him. But please give him time, just as you were given time to become what you are today; and if after due time he still does not want to follow your customs, then leave him as he is. But remember, he has the right to demand of you that you recognize in him a full-fledged human soul.

The missionary vows to "do [his] utmost to obliterate among [his] white brethren the use of the despicable phrase, 'Only an Indian'. . . ."[3]

Jaalahn has its humorous moments, as when the missionary comes to realize that when he spoke of the Son of God in his church, his Indian translator had understood this to be "God's sun" and interpreted it accordingly. The missionary is alarmed to find he had been consistently preaching sun worship! Interestingly, Harder himself often refers to the sun in Arizona's sky: "Nowhere in the world did I find the heavens so blue by day and so black by night, the sun so bright and the moon and stars so clear as there. Arizona's sky, once you have lived under it, will charm you with a spell that cannot be cast off."[14]

We lack sufficient space to discuss Harders's other two novels to the extent they deserve. In *La Paloma*, whose subtitle is "A Story of Joy and Sorrow from the Camps of the Indians and Mexicans in Western North America," the ethnic diversity of workers constructing the Roosevelt Dam and their problems are portrayed. The missionary protagonist befriends the Hispanic owner of a restaurant in the town of Roosevelt—a suprising gesture for the time—and in Globe, while eating in a Chinese restaurant, he listens to a blind Hispanic street musician play the song "La Paloma"—a song Harders is said to have so admired that he owned more than ten different recordings of it.[15]

In *Dohaschtida* (Apache for "I will not," and the title of the English translation of *Wille wider Wille*), the main Apache character expresses a sentiment that must have caused conflict within Harders himself:

> I know what you want. You want to rob us. All you pale-faces have ever wanted since you came to our country was to take from us. And you are

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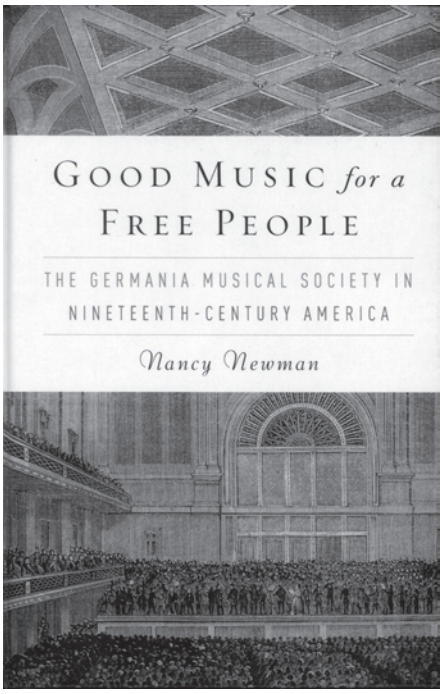
the ensemble divided its program into either light or serious music, the dichotomy satisfied nobody. Shortly thereafter, in 1854, the group disbanded for reasons that remain unclear. Undoubtedly, it was difficult to earn money with sophisticated music, but the Society also seems to have been torn between the ideals of solidarity and individualism. Escaping the European patronage system, these musicians came to America as a private orchestra in search of freedom and self-determination, but found themselves caught up in a market economy where they were unable to maintain their communalist vision.

The story is framed by opening and closing chapters devoted to the historical context and social theory out of which the orchestra arose. Newman connects the musical and the political dimensions of the Germania's project through the person of memoirist Henry Albrecht, as well as contemporary ideals of utopian communities, above all the Icarians in Illinois, of which Albrecht was (admittedly only briefly) a member. Albrecht's description of the ensemble's ideals, which appears in an 1854 letter to the social reformer Étienne Cabet, was deeply rooted in the *Vormärz* and early dreams of a communist society:

> The Germania Musical Society […] has as its principle: one for all and all for one; equality in rights and duties. Each member thus renounces freely and voluntarily all financial advantages, because laws that would not be based on these social principles would not be able to assure the liberty and independence of the associated, considering that where there is inequality of wealth, true liberty is an illusion, or rather, a falsehood. (184)

Like the orchestra, these utopian settlements soon collapsed, but the shared dream remains compelling. The volume concludes with valuable historical appendices, including a listing of performances and biographies of the ensemble's members.



Nancy Newman's rich documentation and analysis makes a powerful case for re-assessing and re-envisioning the story of the Germania Musical Society as a voice of revolutionary idealism and a foundational influence of German immigrants on their new homeland.

Germania Musical Society, 1852

Alan Lareau is Professor of German in the Department of Foreign Languages and Literatures at the University of Wisconsin–Oshkosh. His research interests include nineteenth-century German literature and culture, and early-twentieth-century entertainment.

Karen Fowdy and Steven Geiger Join the Friends Board of Directors

Antje Petty

We are delighted to welcome two new members to the Friends' Board of Directors: Karen Fowdy and Steven Geiger.

Karen is a resident of Green County, where she taught German at Monroe High School and Middle School for 24 years. In 1988, she established a student exchange program with a school in Germany, which allowed participating German and American students to experience the other culture for several weeks by attending school and staying with host families. In addition, Karen has shared her experience and knowledge with other teachers throughout her career. She is one of the authors of *Planning Curriculum for Learning World Languages*, a teachers' guide published by the Wisconsin Department of Public Instruction.

Karen Fowdy

In 2009, Karen was named World Language Teacher of the Year by the Wisconsin Association For Language Teachers (WAFLT), and in 2010 she received the Wisconsin Distinguished German Educator award from the Wisconsin chapter of the American Association of Teachers of German. Even after her retirement from active teaching, Karen is still a regular presenter at teacher conferences, and—as an independent consultant—she presents workshops and advises school districts about World Language curriculum design and instruction.

Karen grew up in Colorado and Wyoming. She received her Bachelor of Arts degree in Social Sciences from Colorado Women's College, where she participated in the Junior Year Abroad program, spending a year in Vienna, Austria. Later, Karen received a Fulbright Scholarship for graduate study in Berlin, where she attended the Freie Universität for two years and worked as a bilingual secretary in a German-American firm. She completed her Master's degree in German Literature from the University of Colorado and Teacher Certification at the University of Northern Colorado.

Since 1988, Karen has been a performing member of the Monroe Swiss Singers, a choral group of 50 members who sing in Swiss German and German in traditional costume and foster the cultural legacy of their Swiss heritage. She is also a member of the Board of Global Wisconsin, and she helped to organize and facilitate the first annual Wisconsin Global Youth Summit in 2013.

Steven Geiger

Karen feels fortunate to have experienced the culture of her Swiss and German grandparents in her home. She greatly appreciates the work of the Max Kade Institute and its mission to preserve and share the history of German-speaking immigrants to the United States, and particularly to Wisconsin. Her experience of sharing German culture, history, and language in the classroom will add a rich new perspective to the Board of Directors.

Steve also is a teacher. For the past six years, he has been teaching German in the "Northwoods" as the one-and-only German teacher at Rhinelander High School, a school of about 850 students. He lives in Wausau, the town he grew up in. After receiving

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NOTES

[1] Hermann Jung, *Die deutschen Kriegsgefangenen in amerikanischer Hand: USA*, vol. 10/1 of *Zur Geschichte der deutschen Kriegsgefangenen des Zweiten Weltkrieges*, ed. Erich Maschke (Munich, 1972) 203. Translation by CLK.

[2] Hermann Bernhard Ramcke, *Vom Ritterkreuzträger zum Angeklagten* (Coburg, 2001) 6. Translation by CLK.

[3] *Deutsche Insel*, 15 June 1945: 19.

[4] Derek Ray Mallett, "Prisoners of War—Cold War Allies: The Anglo-American Relationship with Wehrmacht Generals" (Ph.D. diss., Texas A&M University, 2009) 222f.

[5] Kristi Dykema Cheramie, "The Scale of Nature: Modeling the Mississippi River," n. 16. <http://places.designobserver.com/feature/the-scale-of-nature-modeling-the-mississippi-river/25658/> (visited 6 May 2013).

[6] Ben H. Fatherree, *The First 75 Years: History of Hydraulics Engineering at the Waterways Experiment Station* (Vicksburg, Miss., 2004) 93.

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> the worst. You want to take the last remaining pleasure, the only thing that makes life worth living. . . . You want us to stop hating, which is our only motive for living."[16]

Having a poet's sensitive soul sometimes led Harders to indulge his impulses. On one occasion, overcome with a desire to walk on Wisconsin Avenue in Milwaukee, he used passes that allowed him to ride the trains for free, and took a week's vacation so that he could spend an hour or so walking there before boarding a train to return to Arizona.[17] He named his last son Holton Globe, after the street in Milwaukee where Jerusalem Church stood, and after the town where he was born. Harders died in 1917, ten years after arriving in Arizona, and a week after Congress declared war against Germany, thus spared from the knowledge that his son Hans, who had trained for the military in Phoenix, would "fire a gun against soldiers of his native land."[18]

In 1953 *Jaalahn* was translated into English and published by Northwestern. *Wille wider Wille* was translated in 1958, and *La Paloma* in 1968. In one of the forewords we read:

> Usually readers react unfavorably when they hear a book described as a "religious novel." There is some reason for this. Often such novels are heavy in religious content but rather weak as to a good sound plot and convincing character-portrayal. . . . But the missionary novels of Gustav Harders do not share [this] weakness. . . . The characters ring true because they were sketched from life by a keenly observant eye and a skilled pen. The plot is a closely knit whole. The religious element in the story appears entirely natural.[19]

Harders's religious beliefs strongly influenced his approach to Native Americans and others; while by no means entirely devoid of Eurocentric attitudes, his faith allowed him to open his eyes to the humanity around him, and to create stories that do not rely on iconic stereotypes.

NOTES

[1] Heidi Marzen, "Collection Feature: Native Americans in Late Nineteenth-century and Early Twentieth-century European and German-American Literature," *Friends of the Max Kade Institute Newsletter*, vol. 9, no. 4, Winter 2000–2001.

[2] Morton A. Schroeder, "Eccentric Man, Faithful Christian," *Forward in Christ* (Wisconsin Evangelical Lutheran Synod), July 1997, vol. 84, no. 7.

[3] A. E. Rogge et al., *Raising Arizona's Dams: Daily Life, Danger, and Discrimination in the Dam Construction Camps of Central Arizona, 1890s–1940s* (Tucson: University of Arizona Press, 1995).

[4] From the foreword to *Yaalahn*, by Gustav Harders, translated by H. C. Nitz (Milwaukee, Wis.: Northwestern Publishing House, 1955).

[5] Henry C. Nitz, *Trophies of Grace: Echoes from Apacheland* (Milwaukee: Northwest Publishing House, 1962).

[6] Ibid.

[7] Eric S. Hartzell, "Men on a Mission: The Early Years in Apacheland, *Forward in Christ* (Wisconsin Evangelical Lutheran Synod), August 1993, vol. 80, no. 8.

[8] Rogge, *Raising*.

[9] Foreword to Harders, *Yaalahn*, trans. H. C. Nitz.

[10] Around this time he also wrote *Tante Bertas Reise nach Amerika. Eine Geschichte für grosse und kleine Leute*, which was published in Konstanz by Carl Hirsch. WorldCat shows only two copies, one held at Baylor University in Waco, Texas, and the other at the Zentralbibliothek Zürich. MKI would very much like to see a copy of this story!

[11] Harders, *Yaalahn*, trans. H. C. Nitz.

[12] Ibid.

[13] Ibid.

[14] Ibid.

[15] Rogge, *Raising*.

[16] Gustav Harders, *Dohaschtida*, translated by Alma Pingel Nitz (Milwaukee: Northwestern Publishing House, 1958).

[17] Rogge, *Raising*.

[18] Schroeder, "Eccentric Man."

[19] Foreword to Harders, *Dohaschtida*, trans. Alma Nitz.

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- Membership covers the calendar year (January–December). Payments received after November 1 of the current year will be credited for the full succeeding year.

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degrees in German from the University of Wisconsin–Madison, Steve lived for two years in Germany. There he spent his first year on a Fulbright scholarship at the Institut für Deutsche Sprache in Mannheim and during his second year taught German to American military personnel in the Kaiserslautern Military Community for the University of Maryland. After returning from Germany in 2005, he was eager to find a position where he could share his love of the German language and culture with people from his home state and pursued a career in teaching.

Steve enjoys spending time with his children and his dogs at the family farm just outside of Wausau. He spends his free time remodeling his house, brewing beer, or playing trumpet in a variety of bands. He currently is a member of the Bull Falls Brass, a German-style brass band, the Mosinee Community Band, and Center Stage Band and Show Choir, a non-profit organization that aims to bring free music to a wide audience.

As an undergraduate and graduate student, Steve was closely involved with the Max Kade Institute, in particular with the Institute's sound archive, where—among other things—he digitized numerous early recordings of German heritage speakers. He believes that the MKI's work is important both academically and culturally and would like to contribute to its mission once more by joining the Board. In particular, he wants to help the Institute gain renown in the northern part of the state.

We look forward to another exciting and productive year with our new Board of Directors and say "Herzlich Willkommen" to Karen and Steve.

The Newsletter of the Friends of the Max Kade Institute for German-American Studies is published three times a year at the University of Wisconsin–Madison. Submissions are invited and should be sent to:

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