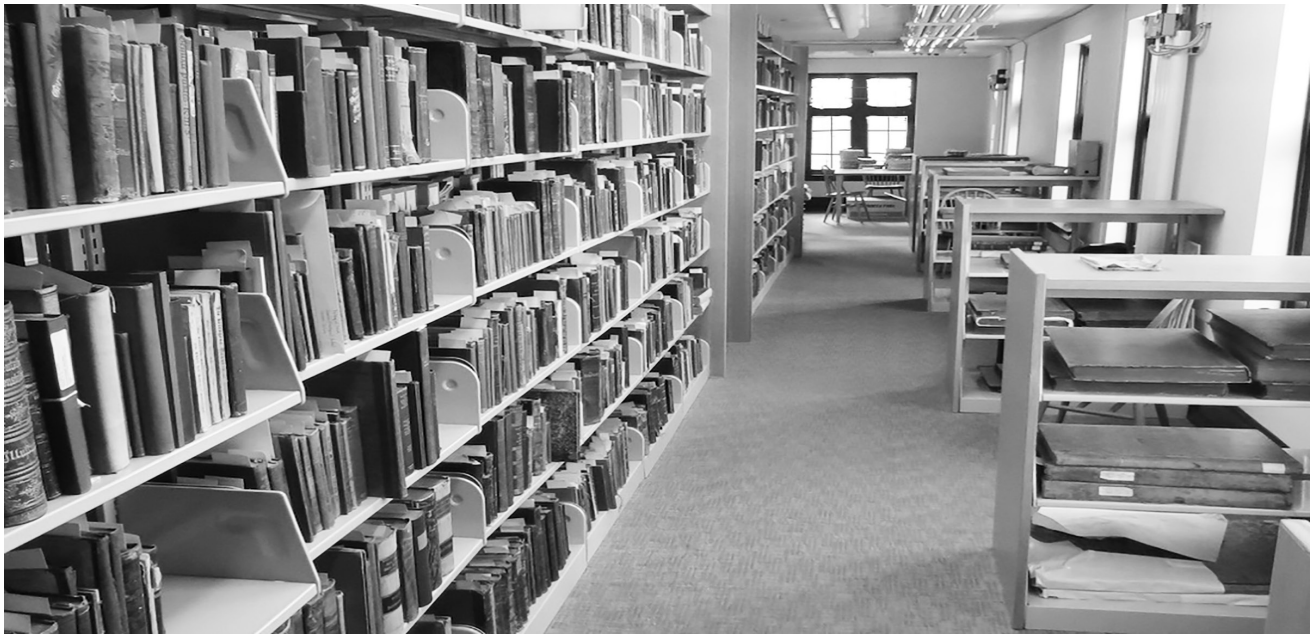
MAX KADE INSTITUTE
FRIENDS NEWSLETTER
Volume 23 No 3 • Fall 2014

We Have Moved! Visit Us in Our New Home at the University Club

Antje Petty



The new library at the Max Kade Institute

On October 31, over a hundred Friends, University colleagues, students, and others gathered at the University Club for an open house and reception to celebrate the move of the Max Kade Institute and the Center for the Study of Upper Midwestern Cultures to the fourth floor of the building. After four years of planning, fundraising, design, re-design, and construction, we are thrilled to be in our new home on the University of Wisconsin–Madison central campus, across the Library Mall from the Wisconsin State Historical Society and the UW Memorial Library. Please note our new address: 432 East Campus Mall, Madison, WI 53706.

Our move from the old Keystone House took place in July. After that, MKI staff members spent countless hours arranging offices and organizing, shelving, and labeling our library and archival collections. This could not have been done without the help of many Friends and volunteers who generously donated their time and expertise. Thank you!

We are very excited about our new library space. Finally the Max Kade Institute's unique collections are located in one place. During the open house, our guests particularly en-

Continued on page 8

INSIDE

Treasures from Behind the Walls

Antje Petty

During the renovation of the fourth floor of the University Club, when workers removed walls and floor boards in the oldest section of the building, they found a number of curious items that must have been there for a century: a pair of shoes; a leather wallet inscribed with the name "P. Roark"; train tickets; tools; a light bulb in its original packaging; several books, including "The Hygiene of Sex," published in 1928; a rubber ball; blue glass medicine bottles; and other objects.

The most interesting item, however, is a letter written in Italian by a "Francesco" to his brother, dated "Chicago 16. September 1912." In it, Francesco laments his situation in Chicago and his difficulties with getting and keeping a job. Who was Francesco, and how did his letter wind up behind the walls of the University Club in Madison? Regional expressions in the letter suggest that the writer might have been Sicilian. Incidentally, 1912 was just in the middle of the time when a wave of Sicilian immigrants settled in Madison's Greenbush neighborhood, right next to the campus. Was Francesco's brother one of the laborers who worked on the first section of the University Club, which was completed that year?

At first, the fourth floor of the first section—the north wing—was used only as an attic, but in the 1930s, unmarried University professors were housed there in small rooms. During the second half of the twentieth century, various University offices occupied the space. Now, a hundred years after an Italian immigrant left a letter behind one of the walls, the fourth floor of the University Club has become the home of the Max Kade Institute—an institute for immigration studies.

Photo by David McLean

Greetings, Friends and Readers!

The highlight of the year 2014 has been our relocation to the newly remodeled fourth floor of the University Club. On October 31, approximately 120 guests joined us for an opening celebration, as well as an open house and tour of our new and spacious quarters.

At this event we thanked many individuals and organizations whose support and generosity over the last few years helped to turn our dreams of a new home into a reality. These included Ms. Lya Friedrich Pfeifer, President of the Max Kade Foundation in New York; the National Endowment for the Humanities, which awarded us a Challenge Grant, most of which is going toward our ongoing campaign to create an endowment for our Librarian/Archivist position; Deans Gary Sandefur and Karl Scholz and Associate Dean Sue Zaeske of the UW–Madison's College of Letters and Science; and also Darrell Bazzell, Vice Chancellor for Finance and Administration, and former Provost Paul DeLuca of the UW–Madison. We did not forget that a very special debt of gratitude is owed to the MKI Friends, especially past and present members of the Friends Board of Directors, who have given us untiring backing and support over the years.

It was an occasion where we remembered our past successes and our development. Thirty-one years ago, on October 12, 1983, the newly founded MKI for German-American Studies was officially dedicated, with a number of distinguished guests in attendance: Dr. Erich Markel, President of the Max Kade Foundation, whose founding grant of $600,000 made the new MKI possible; Dr. Karl Carstens, President of the Federal Republic of Germany; Chancellor Irving Shain of the UW–Madison; former U.S. Senator J. William Fulbright; and Frank P. Zeidler, former mayor of Milwaukee.

Since then, the field of German-American studies has grown, attracting undergraduate students, graduate students, dissertators, researchers, and members of the general public from the UW community, the State of Wisconsin, and beyond. Likewise, the role of the MKI has grown and is now acknowledged to be a major center for work in this area. Over the years, remarks could be heard in increasing frequency concerning our need for more space—desk space for our increasing numbers of visitors, instructional space, lecture facilities, and room for our growing collections. Another problem was our rather remote location. We were not near the other libraries with holdings important for our work; and we were in a location that was virtually inaccessible to our students.

At this point, these problems have disappeared. We have spacious new quarters, and we have an absolutely enviable location. Still, despite our recent success, we are now back to work, remembering that we must raise the last $200,000 in matching funds required for our National Endowment for the Humanities Challenge Grant. Therefore, while we encourage you to renew your membership in the Friends organization, we would also like to urge you to make a donation to our Library Project campaign. We depend upon you: with your support, we will succeed!

Meanwhile, we wish you all the best for the upcoming holiday season and for success and happiness in the year ahead.

—Mark and Cora Lee

More Than the Weather: German-American Almanacs

Mark Louden

Deutsch-amerikanische Kalender des 18. und 19. Jahrhunderts: Bibliographie und Kommentar / German-American Almanacs of the 18th and 19th Centuries: Bibliography and Commentary. Ed. by York-Gothart Mix. Berlin, Boston: Walter de Gruyter, 2012, 2 vols.

Der
Hoch-Deutsch
Americanische
Calender,
Auf das Jahr
Nach der Gnadenreichen Geburt unsers
Herrn und Heylandes Jesu Christi
1753.

(Welches ein gemein Jahr von 365 Tagen ist.)
In sich haltende: Die Wochen-Tage; den Tag des Monats; Tage welche bemerckt werden; Des Monds Auf- und Untergang; Des Monds Zeichen und Grad; Des Monds Viertel; Aspecten der Planeten samt der Witterung; Des 7Gestirns Aufgang, Sud-Platz und Untergang; Der Sonnen Auf- und Untergang; Der Venus, (des Morgen- oder Abend-Sterns) Auf- und Untergang. Nebst verschiedenen andern Berichten; Erklärung der Zeichen, Aderlaß-Täfflein, Anzeigung der Finsternüsse, Courten, Fären &c. &c.

Eingerichtet von 40 Grad Norter-Breite, sonderlich vor Pensylvanien Jedoch in denen angrentzenden Landen ohne mercklichen Unterschied zugebrauchen.

Zum fünffzehenten mal heraus gegeben.

Germantown: Gedruckt und zu finden bey Christoph Saur.
Auch können die auswärtige Krämer solche bey David Täschler in Philadelphia haben

Title page of Sauer's almanac for 1753

One of the most important products of German-American print culture was the almanac. The historical origins of almanacs, which reach back some four thousand years, are hinted at by their name in German, *Kalender*. The earliest almanacs were annual calendrical publications that contained information related to the phases of the moon and other astronomical data, as well as predictions about the weather for the coming year. This basic information, which was of greatest importance to farmers, was enhanced in various ways over the centuries by the addition of many other features intended to both enlighten and entertain readers, including home remedies, practical information, and literary texts.

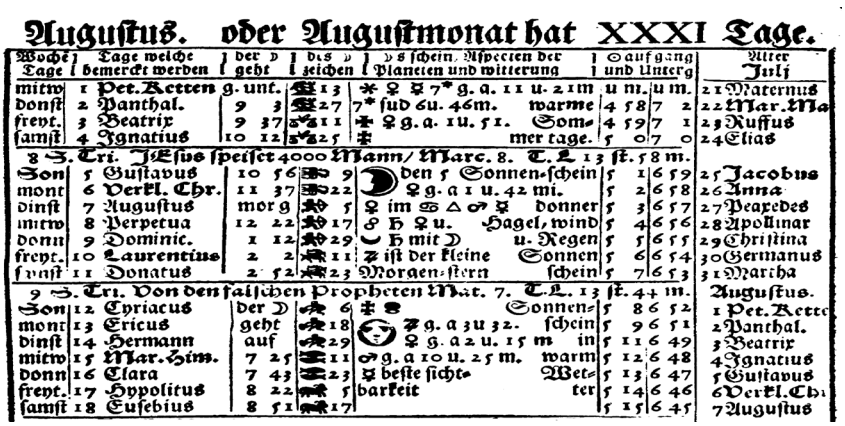
Not surprisingly, the earliest German-language almanacs appeared in colonial Pennsylvania, where America's German heritage symbolically began with the founding of Germantown, near Philadelphia, in 1683. The first known German Pennsylvanian almanac, *Der Teutsche Pilgrim* (The German Pilgrim), was published in Philadelphia in 1730. Indeed, throughout the eighteenth century, Philadelphia, as the main port of entry for German-speaking immigrants to America, was the most important center for German-language publishing in the New World. In the decades leading up to the American Revolution, an urbane German-American elite developed in what was then not only the capital of Pennsylvania Colony, but also the seat of the Continental Congress before and during the Revolution, as well as the temporary U.S. capital until 1800. Highly literate, the Philadelphia German community generated a significant demand for all kinds of publications, including books, newspapers, broadsides, pamphlets, and almanacs.

The most famous German-American printer who met this demand in the eighteenth century was Christoph Sauer (Christopher Sower), who was born in Germany in 1695 and emigrated to Germantown in 1724, where he remained until his death in 1758. Among Sauer's many achievements was his printing of the first European-language Bible in America (1743). Sauer's *Hoch-Deutsch Ameri-*

canischer Calender (High-German American Almanac), which he began producing in 1738, is a precious resource for those interested in early American life, not just in colonial German Pennsylvania. A number of images from Sauer's almanac are included with this review.

In the rural areas to the north and west of eighteenth-century Philadelphia, a rather different German-American culture was developing, at the heart of which was a language that derived from the dialects spoken in southwestern Germany. The German-descended farmers and craftspeople concentrated in the hinterlands of southeastern Pennsylvania became known as the Pennsylvania Dutch. Like their Philadelphia German counterparts, the Pennsylvania Dutch were literate in standard German, even maintaining receptive knowledge of the language for generations long after cities such as Philadelphia had become anglicized. The *Bauernkalender*, a German-language almanac targeted specifically to the needs and interests of farmers and other rural dwellers, occupied a place of importance on the Pennsylvania Dutch family's bookshelf, second only to their Luther Bible.

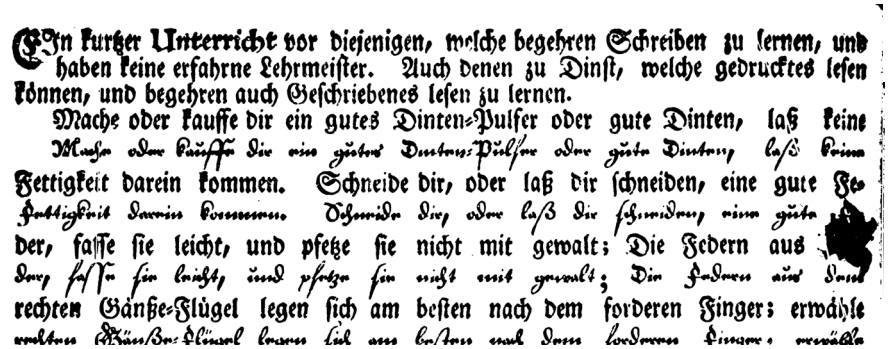
Because of their widespread popularity over most of America's history, German-language almanacs published in the United States are a rich source of information on how German America's diverse cultures, both rural and urban, developed. Although German-American almanacs have been the subject of numerous scholarly studies, no comprehensive bibliography focused exclusively on almanacs has been produced. One very important reference work that includes German-American almanacs is the two-volume compendium, *The First Century of German Language Printing in the United States of America* (1989), edited by Karl J. R. Arndt and Reimer C. Eck, which covers the years 1728 to 1830. The Arndt/Eck bibliography lists over 3,100 German-language monographs and almanacs from that one-hundred-year period that have been identified, which almost certainly comprises the greater part of those that were produced.



Augustus. oder Augustmonat hat XXXI Tage.

Woche Tage	Tage welche bemerckt werden	der ☽ geht	☽s zeichen	☽s schein. Aspecten der Planeten und witterung	☉ auf gang und Unterg	Alter Julÿ
mittw	1 Pet. Ketten g. unt.		♏ 13	☀ ☿ ♅ 7* g. a. 11 u. 21 m	u m. u m.	21 Maternus
donst	2 Panthal.	9 3	♐ 27	7* sud 6u. 46m. warme	4 58 7 2	22 Mar. Ma
freyt.	3 Beatrix	9 37	♑ 11	☌ ☿ g. a. 1u. 51. Som-	4 59 7 1	23 Ruffus
samst	4 Ignatius	10 12	♑ 25	♅ mer tage.	5 0 7 0	24 Elias
8 S. Tri. JEsus speiset 4000 Mann/ Marc. 8. T. L. 13 st. 58 m.						
Son	5 Guſtavus	10 56	♒ 9	☽ den 5 Sonnen-ſchein	5 1 6 59	25 Jacobus
mont	6 Verkl. Chr.	11 37	♒ 22	☿ g. a 1 u. 42 mi.	5 2 6 58	26 Anna
dinst	7 Auguſtus	morg	♓ 5	☿ im ♋ △ ☍ ♅ donner	5 3 6 57	27 Peaxedes
mitw	8 Perpetua	12 22	♓ 17	☽ ☾ ☿ u. Hagel, wind	5 4 6 56	28 Apollinar
donn	9 Dominic.	1 12	♓ 29	☾ ☾ mit ☽ u. Regen	5 5 6 55	29 Chriſtina
freyt.	10 Laurentius	2 2	♈ 11	♅ iſt der kleine Sonnen	5 6 6 54	30 Germanus
samst	11 Donatus	2 52	♈ 23	Morgen-ſtern ſchein	5 7 6 53	31 Martha
9 S. Tri. Von den falſchen Propheten Mat. 7. T. L. 13 st. 44 m.						Auguſtus.
Son	12 Cyriacus	der ☽	♈ 6	☽ ☿ ☉ Sonnen-	5 8 6 52	1 Pet. Kett
mont	13 Ericus	geht	♈ 18	☉ ♅ g. a 3 u 32. ſchein	5 9 6 51	2 Panthal.
dinst	14 Hermann	auf	♈ 29	☉ ☿ g. a 2 u. 15 m in	5 11 6 49	3 Beatrix
mitw	15 Mar. Him.	7 25	♉ 11	☍ g. a 10 u. 25 m. warm	5 12 6 48	4 Ignatius
donn	16 Clara	7 43	♉ 23	☿ beſte ſicht- Wet-	5 13 6 47	5 Guſtavus
freyt.	17 Hyppolitus	8 22	♊ 5	barkeit ter	5 14 6 46	6 Verkl. Chr.
samst	18 Euſebius	8 51	♊ 17		5 15 6 45	7 Auguſtus

Astronomical and other information for August 1753



Ein kurtzer Unterricht vor diejenigen, welche begehren Schreiben zu lernen, und haben keine erfahrne Lehrmeiſter. Auch denen zu Dinſt, welche gedrucktes leſen können, und begehren auch Geſchriebenes leſen zu lernen.

Mache oder kauffe dir ein gutes Dinten-Pulfer oder gute Dinten, laß keine Fettigkeit darein kommen. Schneide dir, oder laß dir ſchneiden, eine gute Feder, faſſe ſie leicht, und pfetze ſie nicht mit gewalt; Die Federn aus rechten Gänße-Flügel legen ſich am beſten nach dem forderen Finger; erwähle

"A short lesson for those who desire to learn to write and have no experienced teacher. Also of use to those who can read print and desire to learn to read script," 1757

A new reference work focusing on German-American almanacs, the two-volume bibliography under review here, complements Arndt/Eck well. Even weightier than Arndt/Eck, York-Gothart Mix's 1,500-page bibliography covers fewer works, 113 almanac series from the collections of three libraries (compared to 150 repositories in Arndt/Eck): the Shadek-Fackenthal Library at Franklin and Marshall College in Lancaster, Pennsylvania, and the Historical Society of Pennsylvania and the German Society of Pennsylvania, both in Philadelphia. Included among these 113 almanacs are some that were published into the early twentieth century. The most important difference between Arndt/Eck and Mix is the nature of the bibliographic citations. Whereas Arndt/Eck gives the kind of precise information one would expect in a catalog entry, including the locations of libraries and archives where these publications are

Continued on page 14

The Man Behind the Castle on the Lake

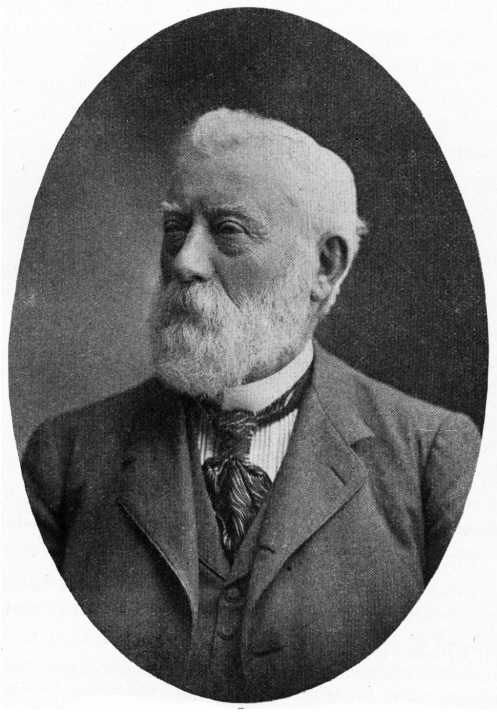
Mark A. Bauer

Elkhart Lake is a small township with a population of 906 located on a lake of the same name in southeastern Wisconsin, a one-hour drive from Milwaukee, and two to three hours from Chicago. Platted in 1875, the village soon attracted summer vacationers to the beautiful, clear lake. Hotels, resorts, and restaurants were built, drawing even more people. Today the summer months provide a boost to local business, as hundreds of visitors take to the lake and its beaches to enjoy a variety of sports, such as canoeing, sailing, water skiing, kayaking, and hiking. But few visitors would ever imagine that near the turn of the nineteenth century a castle stood on the shoreline, a spectacular summer home known as the Villa Gottfried.

A native of Hofheim, a suburb of Frankfurt on the Main, Germany, Matheus Wilhelm (William) Gottfried first visited Elkhart Lake in 1888. He had amassed a fortune as a Chicago brewer, much of his wealth the result of several inventions related to brewing. After a few trips from Chicago (initially by rail to Glenbeulah, Wisconsin, then by carriage to Elkhart Lake), he became enamored of the natural beauty of the lake and surrounding countryside, which reminded him of his homeland. In 1890 he purchased 600 acres of land to build a summer home, and in 1891 he completed construction of an impressive, extravagant mansion on the northwest shore of the lake, across from the current Camp Brosius. The wooden mansion was no ordinary structure. It resembled a castle on the Rhine River, complete with a turret, a small tower which rose above the main towers to serve as a lookout point. The mansion was the centerpiece of his estate and became known as "Villa Gottfried," attracting tourists and wealthy celebrities from Milwaukee and Chicago.

To enhance his enjoyment of the lake, Gottfried had "floating pavilions" built, to provide intimate contact with the natural environment and beauty he so loved. One of these was a cottage pavilion for his family, close friends, and guests. There was also a bandstand pavilion for musicians, singers, and actors. According to a local historian, the bandstand was actually on stilts and secured to pilings, which remain in the lake today, under ten to twelve feet of water. The larger (cottage) pavilion was usually secured or anchored near the shoreline.

In design and profile, the bandstand was like a garden pavilion. It provided concerts *from* the lake, sending waves of music, usually by German and Austrian composers, to resorters, campers, town residents, and other listeners. The cottage pavilion and the bandstand were similar in design, ornamental structures made for pleasure, relaxation, and socializing, and providing a scenic view from within (the "mise en scène"). For Gottfried, his "garden" was the lake and surrounding woods and hillside. The pavilions were useful for meals, concerts, parties, conversation over fine German wine, beer, or "*Kaffee*"; they exemplified the spirit of *Gemütlichkeit.*



William Gottfried

In the nineteenth century, garden pavilions sprang up throughout Europe and showed architectural influences from various sources: Mediterranean, Greco-Roman, Gothic, or so-called Neoclassical. I find the Gottfried bandstand to be distinctly "European baroque," i.e., ornate and finely detailed.

From the few black and white photos available, the bandstand pavilion roof *appears* to have a symmetric Greek cross structure with four gables, one for each limb of the cross. Each gable was gently pitched and had a modest arch at the lower border of the facade, hinting at an open loggia on each side of the bandstand. At the center of the roof was a roofed "four-gabled" pyramidal spire rotated so that each of its gables was at an angle of 45 degrees to the intersecting longitudinal axes of the main roof gables. On one there is a decorative window outline seen on a photo

looking west, but not on a photo looking east; a similar window is seen on the southeast side of the Villa/castle turret spire. The outer angles of all bandstand gables, including the pyramid top, had similar serrated, tooth-like ornamental projections analogous to "crockets," which were common in Gothic architecture. In addition, each gable facade had three star-like ornaments, one at each frontal end (left and right) and one at the apex. The stars could be seen in other pictures on the family pavilion. The interior of the bandstand is not seen, but there appears to be a large single central pole support, and three inset supports at each corner. There is also a low decorative fence border rimming the floor, an estimated 2.5 to 3.0 feet in height. The design pattern of the fence blends nicely with the ornamental edging of the roof noted above. Long flagpoles on the Villa spire and the bandstand proudly displayed the Stars and Stripes.

Gottfried loved the arts, music, and theater. He invited well-known German actors and singers, pianists, and others to perform in Elkhart Lake. He especially enjoyed listening to music coming from the bandstand as he relaxed at his Villa on summer evenings. On occasion he crossed the lake in one of his boats to visit a nearby *Rathskeller* (which became part of Fleck's Resort, now Camp Brosius) for an evening beer. The area profited from his presence, as local residents worked on his estate or enjoyed entertainment at his zoo, racetrack, greenhouse, and outdoor theater. He also provided funds for an electric plant for Elkhart Lake Village, which provided electricity for his Villa.

Courtesy of Schamberger Gallery, Elkhart Lake

The Villa Gottfried and bandstand pavilion, ca. 1900s

The Villa and the floating pavilions no longer exist. Following Gottfried's death on November 3, 1902, the land and estate were subdivided and subsequently changed hands; and in May of 1946 the Villa met its end. The aforementioned local historian noted that explosives were used to destroy the bandstand pavilion. Local publications in the Village of Elkhart Lake show the stately turret sprawled prostrate on the ground next to the ruins of the Villa itself. Today virtually nothing remains but memories, a few photos, and family recollections and letters. Of course, the bandstand pilings remain in the lake, and, according to some, remnants of an original retaining wall can still be seen several yards up from the shoreline.

According to the historian, the current home at the Villa site was constructed on the footprint of the original mansion. The Gottfried boathouse on the lakefront was rebuilt in the image of the original, and a historic marker is located on a shoreline footpath just west of and below the new home. There is no museum and, apparently, no biography of Gottfried. An obituary published in the December 1902 *American Brewers Review*, indicates he spent "the greater part" of each year "at his summer home in Elkhart Lake, Wis., enjoying the best of health," but that in early October 1902, he developed a "cold" and then pneumonia, and died as a result on November 3 of that year. He was just one month from his eightieth birthday, and eleven years into his retirement. There were several excellent articles concerning his life published just days after his death: in the *Chicago Tribune*, the *Milwaukee Journal* and *Sentinel*, and the *Plymouth Reporter*.

Matheus Wilhelm Gottfried achieved legendary status both

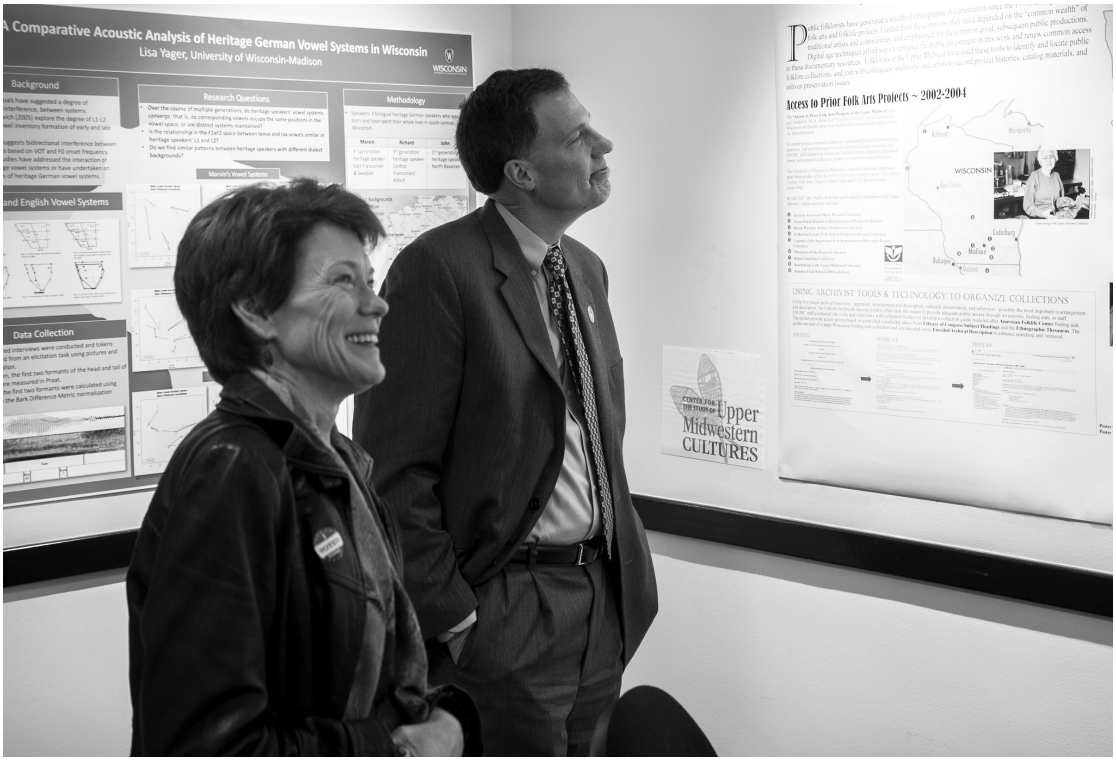
Continued on page 15

Continued from page 1

joyed listening to audio recordings of German-American heritage speakers from the MKI's Sound Archive at the special Sound Archive listening station; and exhibits in the new exhibit space and in the hallways showed off the work of the Institute. Our patrons will now have comfortable reading and research areas where they can use our resources on site; and our new conference room—where we can host meetings and presentations in close proximity to our library resources—has already seen heavy use.

After three decades in the little farm house on the west end of campus, we are now looking forward to a bright future in the University Club. Please visit us any time to explore our collections.

Friends enjoying the buffet



Sarah Mangelsdorf, UW–Madison Provost, and Karl Scholz, Dean of the College of Letters and Science

Additional photos from the opening celebration

Documenting the Germans' Persisting Interest in Native Americans

Cora Lee Kluge

Kindred by Choice: Germans and American Indians since 1800.
By H. Glenn Penny. Chapel Hill: The University of North Carolina Press, 2013. Xiii + 372 pages.

Buffalo Bill's Wild West in Germany

Fascination on the part of Germans with Native Americans is often traced to best-selling novels of the American West featuring Winnetou and Old Shatterhand, which were written by the German author Karl May (1842–1912). But H. Glenn Penny, who wrote this monograph, finds long-standing cultural "affinities" between Germans and Native Americans to run deeper and stem from a more distant past. He suggests that basic characteristics of the Germanic peoples as described by Tacitus—their tribalism, resistance to assimilation (by the Roman Empire and by Christianity), and longing for freedom in the face of threatened extinction—were precisely the qualities of American Indians that appealed to nineteenth-century German-speaking Europeans. The popularity of explorers' reports written by Alexander von Humboldt, Maximilian von Wied, and Balduin Möllhausen, literary depictions like James Fenimore Cooper's *Leatherstocking Tales* and works by Charles Sealsfield and Friedrich Gerstäcker, and artists' renditions like those of Karl Bodmer, Carl Wimar, Theodore Kaufmann, Albert Bierstadt, and others, all reflected a sympathy for the American Indian and his fate that was not paralleled elsewhere.

Surprisingly, this sympathy persisted in German lands despite reports of violence on the American frontier; and it did not abate when hundreds of settlers in the German-American community of New Ulm, Minnesota, were killed in the Indian uprising of 1862 known as the Minnesota Massacre. Even local German Americans, who had enjoyed a good relationship with their Indian neighbors, blamed the U.S. government for the problems, citing unfair treaties that took Indian lands without equitable compensation. Indeed, as Penny shows, accounts of "the Dakota conflict" helped the Sioux become "Germany's exemplary American Indians" (72); and reports placing the German colonists "overwhelmingly on the side of the Dakotas"—written by New Ulm priest Alexander Berghold—were popular in Germany (91).

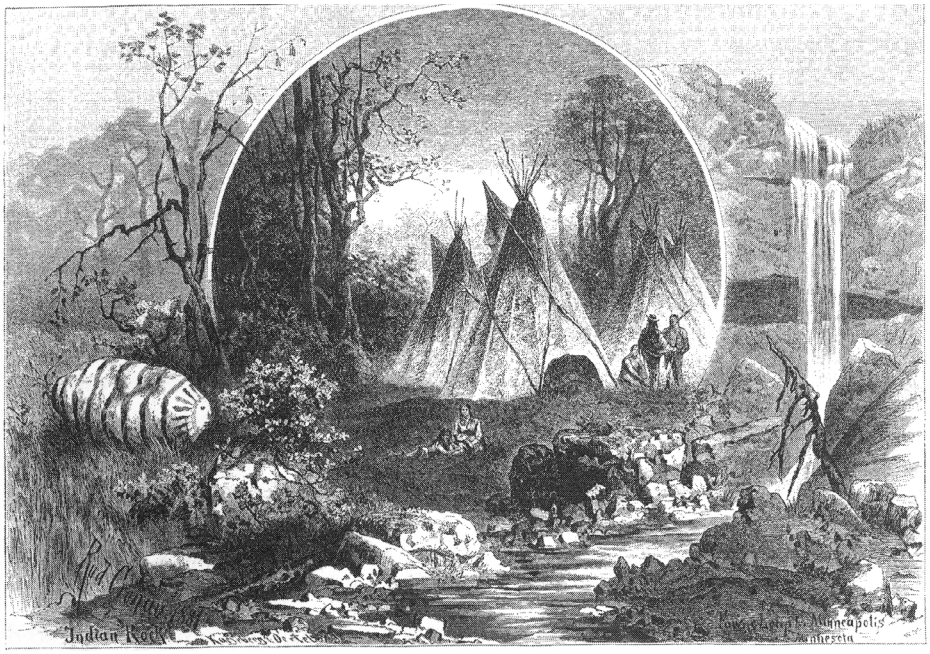
Rudolf Cronau, a journalist and artist who described America to Europeans, visited the United States in 1881 and encountered American Indians near Fort Snelling, Minnesota—i.e., not far from New Ulm. He heard stories of the massacre, but he noted in his diaries with a kind of "melancholy" (Penny's term) that civilization had invaded the lives of the Sioux and changed them forever. Cronau's drawings and essays, which celebrated their independent courage as well as their loss, appeared in the family magazine *Die Gartenlaube* and elsewhere, and he popularized tours of Sioux Indians who came to Germany beginning in the late 1880s. These included Buffalo Bill's Wild West, whose programs represented the Pony Express, an attack on an immigrant train, cowboy riding and roping, Indian dances, and more. The stage was set for Karl May's *Winnetou* series, which appeared in 1893. The

tradition of hobbyism, which still brings groups of Germans together every year to take part in reenactments of powwows and other aspects of Native Americans' lives, sprang up at the time of the First World War; and the works of twentieth-century painters Otto Dix, Georg Grosz, and others, as well as writers Anna Jürgen and Liselotte Welskopf-Henrich, reflect continuing strong interest.

Part I of this monograph traces Germans' fascination with Native Americans that remained essentially unaltered, despite changes in America, in Germany, and in the relationship between the two countries. Whether masses of German immigrants were arriving on American shores, or the U.S. was fulfilling its Manifest Destiny through "Indian removal," or traveling groups of Indian performers were being welcomed in Germany, or anti-German hysteria was sweeping America in the World War I era—i.e., whether or not bonds of friendship and understanding united the two countries at any given time—the German sense of solidarity with the Indians was unwavering. Chapters in Part II deal with topics such as how various German political systems (fascism, socialism, and democracy) "instrumentalized" the Germans' fondness for the Indians; the German view of the Indian as an ideal of masculinity; comparative genocides (e.g., the eradication of the Indians and that of the Jews); and the Native American response to German interest in their way of life. Two American imposters, both known as Buffalo Child Long Lance, played a major role in Germany, the second of whom posed as an authority on Indians and enjoyed a performance career there that spanned some fifty years. But Europeans themselves also became "experts," such as the Austrian-born Patty Frank (Ernst Tobis), co-founder and longtime manager of the Karl May Museum in Radebeul, who told tales to visitors during the Weimar Republic, to Hitler Youth groups in the Nazi era (photo, 162), and later to citizens of the German Democratic Republic.

Penny's work points to a transnational cultural exchange and a profound connection between Germans and American Indians that—though previously noted—is being investigated here for the first time. It is an innovative overview that is enjoyable to read and deserves our praise.

Promotional image of New Ulm, Minnesota, indicating a harmonious relationship between German-American settlers and nearby Indians



***Camp of Sioux Indians near Fort Snelling Minnesota* by Rudolf Cronau, from *Die Gartenlaube*, 1882**

Current Student Research in Wisconsin German Linguistics

Alyson Sewell and Samantha Litty

Before they became graduate students in the German Department at the University of Wisconsin–Madison, Alyson Sewell and Samantha Litty both knew that German-speaking immigrants settled in Wisconsin in the late 1800s and early 1900s. However, they did not realize that some of these immigrants' descendants were speaking German still today, three to five generations later.

Alyson Sewell first started studying Wisconsin-born German speakers in 2010. She interviewed eight German-English bilinguals in Sheboygan County, Wisconsin, and used these recordings to write a Master's thesis about code-switching between German and English. In the summer and fall of 2011, Alyson located additional Wisconsin-born German speakers by advertising in local newspapers and contacting community organizations (such as churches, clubs, and choirs). She was assisted by Jack Lechler, a resident of Kiel, Wisconsin, who helped recruit German speakers in the area to document their use of language by participating in interviews.

In these interviews, the speakers of German were asked about their families and the history of their communities, and they told stories about their use of German throughout their lives. They also translated sentences from English into German and told a story to accompany a picture book. From July 2011 through May 2012,

"Janine" and "Mike" (pseudonyms), German heritage speakers from Fond du Lac County

more than fifty third- to fifth-generation German-English bilinguals from Sheboygan, Manitowoc, Calumet, and Fond du Lac Counties were interviewed. All were born between 1914 and 1947, and all had grandparents, great-grandparents, and great-great-grandparents who came to Wisconsin from various areas in German-speaking Europe (e.g., Coblence, Aachen, Nachtsheim, Bingen on the Rhine, Bavaria, Oldenburg, Saxe-Weimar, Hesse-Darmstadt, Lippe-Detmold, Mecklenburg, Saxony, Bohemia, and Hohenselchow). While they were growing up, all of them had used only or mostly German when communicating with family and community members, and today some still use German with siblings, spouses, and friends. Five protestant churches in the area (St. Paul's Evangelical and Reformed Church, Immanuel United Church of Christ, St. Mark's United Church of Christ, St. John's United Church of Christ, and Zion Evangelical Lutheran Church) offered German-language services into the 1950s, and several participants still attend a German-language Christmas service held since 1995 at Zion Evangelical Lutheran Church in Louis Corners.

Working in a different area of the state, Dodge County, Samantha Litty began interviewing German speakers at the beginning of 2013. Expanding on work done earlier by UW graduate students Emily Heidrich and Elizabeth Mackie Suetmeier, Samantha had found interviewees in the area around Hustisford, Wisconsin. With the help of Christine Evans, another graduate student, Samantha completed interviews with forty-eight individuals, a group that included both German-English bilinguals and English monolinguals. These consultants were from Dodge, Sauk, and Richland Counties; and all were born

between 1911 and 1971. In the spring of 2014, Lisa Yager began conducting interviews in Dane County.

In researching German speakers in Wisconsin, Alyson, Samantha, and others have created hundreds of hours of recordings, now housed in the Max Kade Institute Sound Archive. They have also developed personal connections with members of the communities where they did research, and they established themselves as persons who could be contacted about German Americans in these communities. Alyson, for example, has assisted with gravestone and letter translations. Both have attended choir concerts of the Gesangverein Concordia and the Madison Männerchor and also the Centreville Settlement Historical Society Christmas party. At these events, Alyson and Samantha have looked for additional German speakers they might interview, while simultaneously reconnecting with previously interviewed consultants and learning more about the people, places, and histories of their communities.

Alyson and Samantha have frequently returned to their research communities to collect more data and to share their findings with their consultants and other community members. In the fall of 2012, Alyson, Joshua Bousquette, and Ben Frey gave talks sponsored by the Wisconsin Humanities Council and the Max Kade Institute for German-American Studies in Kiel, Sheboygan Falls, Malone, and Madison. Alyson and Samantha teamed up with Professor Joseph Salmons for a presentation at the Malone Area Historical Museum as part of the 2013 Wisconsin Idea Seminar; and at the 2014 Wisconsin Festival of Ideas in Madison, Alyson, Samantha, Christine Evans, and Lisa Yager discussed innovative methods of data collection and analysis in their research on German(s) in Wisconsin. In 2013 Alyson collected data at the Kiel and Sheboygan Falls libraries for a project involving listening to German and English, and she also conducted follow-up interviews with some of her consultants in the spring of 2014.

In addition to their presentations in Wisconsin, Alyson and Samantha have spoken about their research in Buffalo, New York, West Lafayette, Indiana, Los Angeles, California, and Słubice, Poland.

The interview recordings made from 2010 to 2014 document the language use and personal stories of the last speakers of unique German varieties that developed over several generations in Wisconsin. Since Alyson and Samantha began their project, eleven of their consultants have passed away, proving that their work was started none too soon.

They are now attempting to answer many questions regarding German-English bilinguals in Wisconsin: In what ways does speaking two languages affect the languages of bilinguals? What are the effects of "dialect contact" (i.e., the close proximity and interaction of Germans from different areas of German-speaking Europe who settled as neighbors in Wisconsin communities)? How do social characteristics such as age, gender, region, and family history affect the way Wisconsinites speak German and English? When, where, with whom, and how frequently have German speakers in Wisconsin used German, and how do they continue

Standing: Samantha Litty (l.) and Christine Evans (r.)
Seated: Alyson Sewell (l.) and Lisa Yager (r.)

Continued on page 15

Continued from page 5

housed, the Mix bibliography gives a detailed description of the content of each almanac covered. This saves researchers from having to page (or scroll) through hundreds of pages in search of information on a particular topic, assuming that researchers can even access the almanacs, since only a fraction of them are digitized and available online.

Despite its bilingual title, the entries in the Mix bibliography are in German. At the beginning of the first volume is an introductory essay, in both English and German, entitled "Sociocultural Regional Identities in Eighteenth- and Nineteenth-Century Popular German-American Almanacs." This essay is disappointing, as it overlooks the inherent complexity of German America, especially in the nineteenth century. The situation of the Pennsylvania Dutch, for example, whose ancestors came to America well before the Revolution, was profoundly different from that of nineteenth-century German immigrants, who came in much greater numbers from a very different Europe and whose descendants are concentrated in the Midwest. Mainly because he drew on three libraries in Pennsylvania, Mix's selection is heavily skewed away from the Midwest: only two of the almanacs covered in the bibliography were published in Milwaukee, for example, and just one was from St. Louis. It would have been better if Mix had selected almanacs that were more representative, not only geographically, but also chronologically and thematically.

Those reservations aside, it must be reiterated how important it is to have a reference work that goes into the depth that Mix's bibliography does to describe the content of these almanacs, however arbitrarily they were selected. It will be an important tool for those with an interest in the rich history of German-American print culture.

An image of the "Zodiac Man" from Sauer's 1755 almanac showing the division of the human body into twelve regions.

Join the Friends of the Max Kade Institute for German-American Studies

Name _____

Address _____

City_____ State_____ Zip _____

Email _____ Phone_____

☐ I am a new member ☐ I am a renewing member ☐ Check here to indicate address change

☐ Student—$15	☐ Supporter—$100
☐ Individual—$30	☐ Patron—$250
☐ K–12 Educator—$30	☐ Lifetime, Individual—$1,000
☐ Family (one address)—$50	☐ Lifetime, Family—$1,500

Please make checks payable to the *Friends of the Max Kade Institute*, 432 East Campus Mall, Madison, WI 53706-1407.

- *Friends of the Max Kade Institute* is a non-profit, tax-exempt 501(c)(3) organization that supports the research, outreach, educational, and publishing activities of the Max Kade Institute for German-American Studies.
- Membership covers the calendar year (January–December). Payments received after November 1 of the current year will be credited for the full succeeding year.

Continued from page 13

to do so? How did two World Wars affect the use of German in Wisconsin families and communities?

In the months ahead, Alyson will continue transcribing her interview recordings, and will use these transcriptions in her dissertation about change and maintenance in German varieties in eastern Wisconsin. Samantha is currently working on her dissertation proposal, which describes a project to compare Wisconsin English speech samples with written English produced by German immigrants in Wisconsin during the 1800s. She will also analyze recorded speech samples of German bilinguals from the 1940s, 1960s, and today, a study which is possible only because of recordings (historical and contemporary) that are housed in the Max Kade Institute Sound Archive.

Continued from page 7

because of his extraordinary Villa castle and estate and for his late-nineteenth-century philanthropic contributions to the early development of Elkhart Lake Village. He was an immigrant brewer and inventor whose rags-to-riches story and long productive life made him an example of "the American Dream," a dream that included a castle on a beautiful lake in Wisconsin.

Mark A. Bauer, M.D., is a retired orthopedic surgeon living in Pewaukee, Wisconsin. Dr. Bauer's interests include the American Civil War, photography, and German history. All his ancestors come from Lower Saxony.

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:

Kevin Kurdylo
Friends of the Max Kade Institute for German-American Studies
432 East Campus Mall, UW–Madison, Madison, WI 53706-1704
Phone: (608) 262-7546
mki@library.wisc.edu

mki.wisc.edu
maxkade.blogspot.com

Friends of the Max Kade Institute
for German-American Studies
University of Wisconsin–Madison
432 East Campus Mall
Madison, WI 53706-1704

Non-Profit Organization
US Postage
PAID
Madison, WI
Permit No. 658