MAX KADE INSTITUTE
FRIENDS NEWSLETTER
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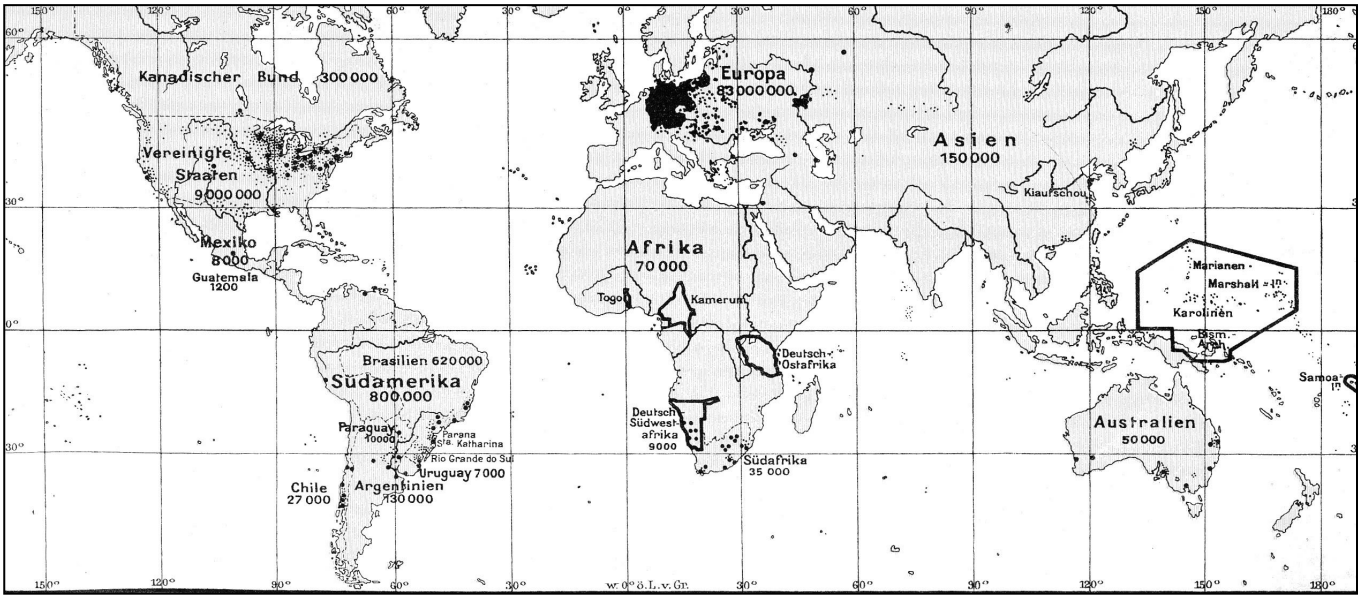
German Immigration to South America

Mark Louden



Map showing the distribution of German speakers around the world, ca. 1930, from *Lange-Diercke – Sächsischer Schulatlas* [Saxon School Atlas]; the areas with thick bordering denote colonial possessions, the dots represent German-speaking religious congregations, with those in the US consisting of 10,000 members or more; source: *Wikimedia Commons*, https://commons.wikimedia.org/wiki/File:Lange_diercke_sachsen_deutschtum_erde.jpg

When one thinks of the migration of German speakers from Central Europe in the 19th century, images of crowds of men, women, and children boarding a ship bound for America may come to mind. Between 1820 and 1928, approximately 5.9 million German-speaking immigrants set out from their homelands, some 5.3 million of them to the United States. Yet as the image from a 1930s German school atlas at the top of this page shows, German-speaking migrants made their homes in places other than the United States, notably South America. After the US, Brazil was the most popular destination for German immigrants during the 19th and early 20th centuries, with nearly 200,000 people settling there between 1824 and 1929.

This spring, the Max Kade Institute will sponsor a symposium titled "Nineteenth-Century Echoes: German Settlers and Explorers in South America." The event, which is planned for April 18–19, 2022, will examine the cultural and linguistic legacy of German-speaking immigration to Brazil, Argentina, Uruguay, and Chile, among other countries.

One of the symposium presenters will be immigration historian Walter Kamphoefner, who in a 2017

Continued on page 11

INSIDE

Dear Friends and Readers!

Greetings from the Max Kade Institute! The pandemic notwithstanding, the 2021–22 academic year has gotten off to a good start for MKI. This fall we sponsored virtual presentations on three very diverse topics: German-Jewish immigration to Shanghai during World War II, healing traditions among the Pennsylvania Dutch, and the language of the Swiss Amish. The turnout at these events has been high and we look forward to additional presentations in the coming semester, which are listed on page 3 of this newsletter.

Also coming this spring will be our next conference, "Nineteenth-Century Echoes: German Settlers and Explorers in South America," which is scheduled to take place in person, April 18–19, 2022. This event will underscore that the "American" aspect of German-American studies need not be limited to the German presence in the United States and Canada. As the lead article in this newsletter discusses, South America was an important destination for German-speaking immigrants in the 19th and 20th centuries. Our spring symposium will explore several similarities and differences regarding the legacy of German immigration to North and South America.

On a bittersweet note, this fall our wonderful administrator, Hope Hague, retired after sixteen years of service to MKI and the Center for the Study of Upper Midwestern Studies. With her tremendous commitment to the Institute, her great sense of humor, and her always forward-thinking attitude, Hope was the cornerstone of our operation. As the only administrator in a small unit, she took care of a multitude of tasks that involved working with units across campus and beyond. Our Friends knew Hope as the always helpful person they first encountered when they visited or called. But Hope was also instrumental in maintaining the Friends database, correspondence, and the nitty-gritty arrangements of events, and finances. We wish Hope well for the coming years and will miss her greatly. Our search for a new administrator is underway.

As we put the finishing touches on this newsletter, the vaccination rate for students and University employees is approximately 95%. This has allowed us to move toward more in-person events and welcome patrons back to our Library and Archive (by appointment only), which have always been at the heart of our research and outreach. Beginning this summer and continuing into the fall, we have been working on a new online catalog that will help make more of our materials accessible to a global audience. An important member of the team working on the catalog, is Joey Washburn, an undergraduate student majoring in German and Computer Sciences. The generosity of our Friends makes it possible for us to hire students like Joey with an interest in German-American studies.

Indeed, the support we receive from you, our Friends, enables us to advance our dual mission centered on research and public outreach, in the spirit of the Wisconsin Idea. Thank you so much for all you have done for our Institute, especially during the pandemic. All of us on the MKI staff wish you and your families a wonderful holiday season and a healthy start into 2022.

With gratitude,
—Mark

Upcoming Events

Mark your calendars for the following Max Kade Institute spring events.
Check the website mki.wisc.edu for details.

Pre-registration is required for all virtual events.
Contact Antje Petty (apetty@ wisc.edu) to receive a link.

FEBRUARY 17, 2022, 6:00 p.m.
Virtual Lecture
The German Feminist and the Rape Trial of a Yankee Abolitionist: Insights from the Letters of Mathilde Franziska Anneke
With Alison Efford, Professor of History at Marquette University

MARCH 8, 2022, 4:00 p.m.
Virtual Lecture
Making English Canada: German and French Bilingual Schools in Ontario, 1880–1912
With Benjamin Bryce, Assistant Professor of History at the University of British Columbia

APRIL 18–19, 2022
Pyle Center Auditorium, UW–Madison Campus
Symposium: Nineteenth-Century Echoes: German Settlers and Explorers in South America
During the 1800s, emigrants from German-speaking Europe came not only to the United States and Canada; they were also drawn to Argentina, Brazil, Chile, Uruguay, and other countries in South America. At the same time, German explorers, scientists, and businessmen crisscrossed the Atlantic and traveled between the Northern and Southern continents, sharing experiences and creating networks of knowledge.

Today, issues of international migration, language, identity, and global connectedness are as pertinent as ever. Nineteenth Century Echoes will put these questions into a historical context by focusing on German-speaking minority populations, travelers, and explorers in South America and their enduring influence into the twentieth and twenty-first centuries. Scholars from the Americas and Europe will give presentations that touch on questions in anthropology, education, history, linguistics, natural science, and other fields. In addition, the presenters will participate in panel discussions that will focus on issues of (minority) identity and global connections today that hark back to migration and travel over a century ago.

APRIL 21–23, 2022
University of Iowa Campus, Iowa City
46th Annual Symposium of the Society for German-American Studies (SGAS):
German Americans in Multicultural Societies
The Max Kade Institute is a co-organizer of the 2022 SGAS Symposium. The program will feature presentations centering on the dynamic contact, past and present, between Germans in the Americas and their neighbors of different backgrounds, both indigenous and immigrant, with a special focus on the records and sources (written, oral, or other media) that are available to scholars today. It will include an excursion on the afternoon of Saturday, April 23, to the Amana Colonies, where we will visit the Colonies' unique historical archives and other sites of interest. This will be followed by the SGAS banquet at the same site on Saturday evening.
For more details, including registration information, check the SGAS website in January:
https://sgas.org/symposium/symposium2022/

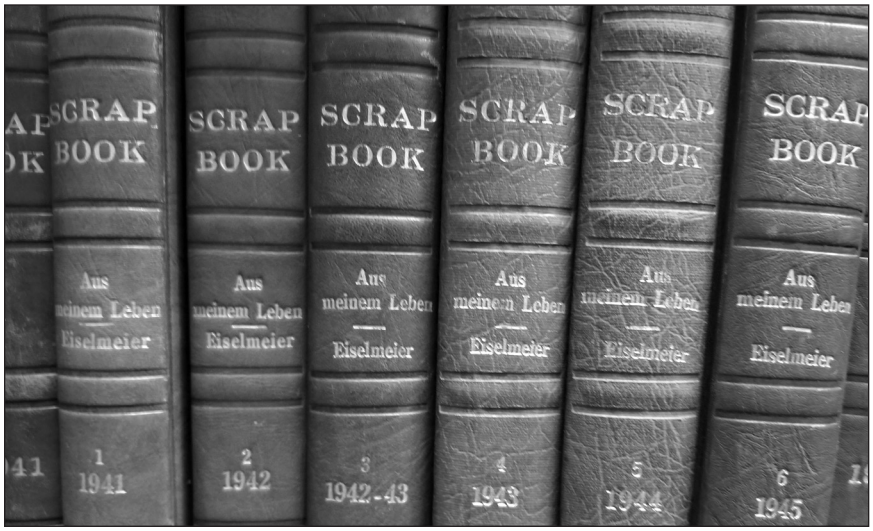
A Life in Clippings: The Scrapbooks of John Eiselmeier

Kevin Kurdylo

Thirty-one scrapbooks line a shelf in the family history section of MKI's Library. Compiled by Austrian American John Eiselmeier (1861–1947), these books are filled with newspaper clippings of his autobiographical writings published in serial form in the *Milwaukee Herold* and the *Jonesboro* [Illinois] *Gazette;* articles he wrote for educational journals such as *Monatshefte für deutsche Sprache und Pädagogik*; and newspaper pieces in both German and English addressing such topics as the importance of teaching the German language and its significance to German-American culture and identity, the Lutheran Church and its schools, and the push to have America remain neutral as the Second World War began in Europe. These scrapbooks were useful to Professor Dr. Tristan Coignard of Bordeaux Montaigne University when he visited the Max Kade Institute in the summer of 2019, resulting in his paper, "A Commitment Against the Diminishing Influence of a Culture: John Eiselmeier and the Status of the German-Speaking Minority in the United States of America at the Beginning of the 20th Century."* Looking through these volumes, it is easy to imagine them being the genesis for many research topics.

John Eiselmeier was born on July 9, 1861, in Mühlbach, near Linz, into a family of farmers. He immigrated with his parents and siblings to the United States in 1876, settling in Jonesboro, Union County, in southern Illinois. He studied to become a teacher at Northwestern College in Watertown, Wisconsin, and then taught in several Midwestern states; from 1904 to 1919 he also instructed teachers at Milwaukee's National German-American Teachers' Seminary. He married Anna Poppe in 1883; the couple had at least one living child, Ottilie, who was born May 29, 1885. A passport application dated 1921 (found on Ancestry.com) indicated Eiselmeier would be visiting Mexico to study Spanish, intending to leave the US from Laredo, Texas, via rail on June 20, 1921. The description of the applicant reads, "Age 59 years, 5 feet 7 inches, high forehead, gray eyes, nose 'dished' [concave], chin round, hair gray, complexion dark." The application was witnessed by Robert Wild, Attorney, Milwaukee (who was also a regent of the University of Wisconsin), with the note: "known to me

John Eiselmeier, from his scrapbooks, date unknown



Some of the Eiselmeier scrapbooks in the MKI Library; these are stamped "Aus meinem Leben" and contain clippings of his autobiography published in German in a Milwaukee newspaper

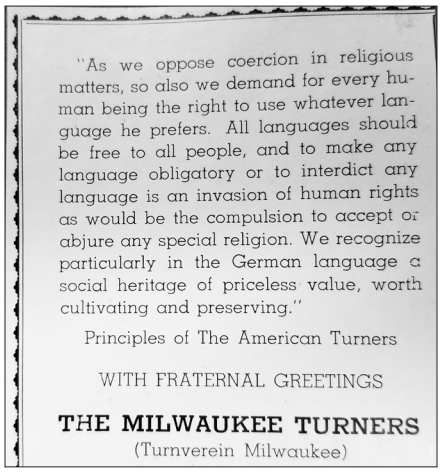
for 20 years." The earliest clippings in Eiselmeier's scrapbooks date from January 1901, with a letter in German from Eiselmeier to the editors of the Milwaukee *Germania und Abend-Post* concerning the Parental Schools of Illinois [where students with disciplinary problems were sent] and the advantages of compulsory education. Later that same year appears an article for the same paper by Eiselmeier, "Allerlei Feriengedanken eines deutsch-amerikanischen Lehrers" (various holiday thoughts of a German-American teacher), in which he discusses the Austrian immigrants in Anna, Illinois, and in Kornthal, just south of Jonesboro.

Articles from 1903 cover such topics as "Die körperliche Züchtigung der Schulkinder" (corporal punishment of schoolchildren), "Germania und ihre Kinder im Ausland" (German-speaking Europe and her children abroad), "Die Bibel in den öffentlichen Schulen" (the Bible in public schools), and, by Eiselmeier himself, "Die Roycrofter in East Aurora [New York]" and a piece for the *Germania Sonntagspost* on the theocratic form of governance in Zion, Illinois. As the years progress, we find Eiselmeier's accounts of travel in the American south, Yellowstone National Park, along the Mississippi (from 1912), and to the Amana Colonies in Iowa (1913).

There is also a notebook, slightly more than half-filled with old German handwriting, titled "Tagebuch meiner Reise nach Europa im Jahre 1906" (diary of my trip to Europe in 1906), by Johann Eiselmeier. The next scrapbook contains clippings from 1914 through 1923, including much on education in American schools, a 1917 commentary by Eiselmeier on whether *Reichsdeutsche* can be legally interned in the US, the founding of St. Nazianz in Wisconsin, the question of the German language in America as the country enters into the First World War, accounts of his family's emigration to America, the significance of the Armistice to German Americans, and more.

Continuing into the 1930s, many articles written by Eiselmeier highlight, as Coignard states, "the

An editorial cartoon from 1941 promoting a US isolationalist position concerning the European war; from the Eiselmeier scrapbooks



"As we oppose coercion in religious matters, so also we demand for every human being the right to use whatever language he prefers. All languages should be free to all people, and to make any language obligatory or to interdict any language is an invasion of human rights as would be the compulsion to accept or abjure any special religion. We recognize particularly in the German language a social heritage of priceless value, worth cultivating and preserving."

Principles of The American Turners

WITH FRATERNAL GREETINGS

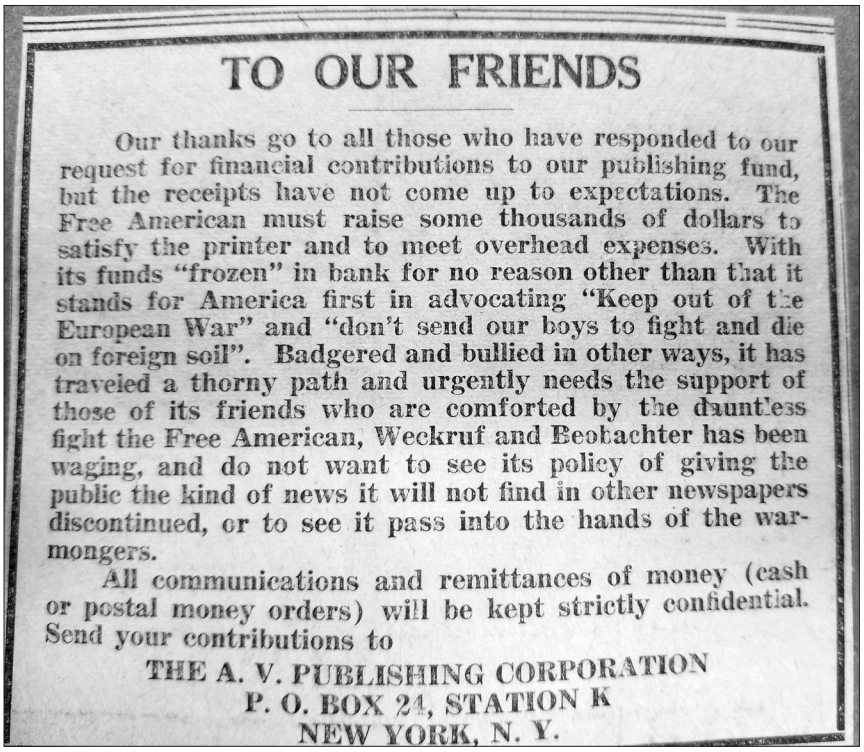
THE MILWAUKEE TURNERS
(Turnverein Milwaukee)

This clipping, in English, emphasizes that the German language was central to the identity of German Americans, a firm belief of both the Milwaukee Turners and Eiselmeier himself.

increasing loss of importance of German culture and . . . the decline in the language" among German Americans. Eiselmeier's articles appear in German-language newspapers in Milwaukee, Chicago, and St. Louis, in the *Evanglisch-Lutherisches Gemeinde-Blatt*, and also in the English-language *Jonesboro Gazette*. In 1938, Eiselmeier writes an article for the *Milwaukee-Sonntagspost* titled "Die deutschamerikanische Führerfrage" (the issue of a German-American leader), where he expresses support for what today is known as the German-American Bund, an organization founded in 1935 to promote a positive view of Germany's National Socialism. The Bund's predecessor was the *Deutschamerikanischer National-Bund,* founded in 1901 to promote and preserve German culture in America. For this article, Eiselmeier also clipped and pasted into his scrapbook a note, that "although the editors are unable to fully endorse Professor Eiselmeier's statements, they are happy to publish this article by their esteemed colleague, as its content should certainly arouse great interest among our readers." Eiselmeier also writes an article welcoming Germany's annexation of Austria in 1938, and continues to clip articles and editorials that advocate for America to refrain from "participating in foreign wars." These include coverage of aviator Charles Lindbergh's speeches promoting the "America First" antiwar position, and some articles from *The Free American and Deutscher Weckruf und Beobachter*, the official organ of the German-American Bund.

Eiselmeier also saved a large Christmas Declaration that appeared in the December 28, 1942, *Chicago Daily Tribune*, calling upon all Americans of German descent to denounce Hitler and his policy of "cold-blooded extermination of the Jews of Europe and against the barbarities committed by the Nazis." The clipping includes the mail-in section where one could add one's name to the list of prominent German Americans listed at the end of the declaration; apparently Eiselmeier, at age 81, did not feel inspired to be listed. The remaining scrapbooks continue coverage of America's approach to entering the war, with a slant towards the negative effects war would have on America, especially to the freedom of the press.

Eiselmeier began a series of articles relating his autobiography, apparently published in the 1930s in English in the *Jonesboro Gazette*, and in German in the *Milwaukee Herold* starting in February of 1941. The German clippings fill six volumes of scrapbooks, which are stamped "Aus meinem Leben" on the spines. John Eiselmeier died on January 1, 1947, and is buried in Graceland Cemetery, Milwaukee, Wisconsin. His scrapbooks await deeper examination.



TO OUR FRIENDS

Our thanks go to all those who have responded to our request for financial contributions to our publishing fund, but the receipts have not come up to expectations. The Free American must raise some thousands of dollars to satisfy the printer and to meet overhead expenses. With its funds "frozen" in bank for no reason other than that it stands for America first in advocating "Keep out of the European War" and "don't send our boys to fight and die on foreign soil". Badgered and bullied in other ways, it has traveled a thorny path and urgently needs the support of those of its friends who are comforted by the dauntless fight the Free American, Weckruf and Beobachter has been waging, and do not want to see its policy of giving the public the kind of news it will not find in other newspapers discontinued, or to see it pass into the hands of the warmongers.

All communications and remittances of money (cash or postal money orders) will be kept strictly confidential. Send your contributions to

THE A. V. PUBLISHING CORPORATION
P. O. BOX 24, STATION K
NEW YORK, N. Y.

This clipping in the Eiselmeier scrapbooks requests financial support to continue publication of the *The Free American and Deutscher Weckruf und Beobachter*, a New York newspaper that openly supported National Socialism in Germany. A. V. stands for *Amerikadeutscher Volksbund*, or German-American Bund

NOTE

*Dr. Coignard's paper is in German, and titled: "Gegen den Bedeutungsverlust einer Kultur: John Eiselmeier (1861/1862–1947) und der Status der deutschsprachigen Minderheit in den Vereinigten Staaten von Amerika zu Beginn des 20. Jahrhunderts." *Linguistica (Ljubljana)*, 2020, Vol. 60 (2): 361–375.

Excerpts from John Eiselmeier's Autobiography

What follows are excerpts transcribed from John Eiselmeier's autobiography, which appeared in English in the Jonesboro *(Illinois)* Gazette.

Not far from the river Danube, near the city of Linz, [in the municipality of Wilhering] lies the little village of Muehlbach, which means Millcreek. My native village bears its name justly, for there are three water mills of the old kind in the village. For miles and miles around the farmers come with their grain; there is enough work for the three mills. One of them was so close to our house that we could hear the noise very plainly.

The creek runs due north about two miles and empties into the Danube. Along the creek runs the only road of the village. The houses—there are about 25 of them—are all built of brick and quite old. Only two of them are two story structures; the rest are one story houses, covered with thatch.

The inhabitants are all farmers; but your readers will smile when they hear of the size of their farms; 15 acres is quite a farm out there, and many are much smaller. There is hardly enough land to raise enough grain so that a small family may be sustained. Beyond grain there must be land left for vegetables: potatoes, cabbage, turnips, and rutabagas. Only two farmers are the proud possessors of horses; oxen are used by others, while some have no draft animals. Every inhabitant has a cow or a goat as a supplier of milk.

Neither church nor school are to be found in Muehlbach; the pupils go to a neighboring village, and on Sundays some folks had to go a great distance to attend services. There was neither buggy nor auto; you had to walk.

The villagers are very poor; but they hardly know it. Few have ever been outside of the village or the neighborhood. They are not as unhappy as you would suppose them to be. Here knowledge would not be welcome; ignorance is bliss.

Living was plain. Mornings we always had soup. You have no idea, how many kinds of soup can be made from flour and a little lard and water. One kind of soup we often had in the morning was called *Brennsuppe*. I'll tell you how it is made; my sister, Mrs. Anna Mees, of Anna [Illinois], will correct me if I make a mistake. You take flour and put it into a pan containing some lard, or butter. Over a light fire you slowly roast this, stirring all the time to prevent the flour from burning. When this mass assumes a deep broad color you add water, hot water, I think, and all the time you stir the mixture. Then you pour this steaming soup over bread cut into thin slices and wait till the bread is thoroughly soaked. Now eat! It is, to me, one of the finest dishes, and I can make a full meal of it, breakfast, dinner, or supper. Sometimes when my sister is in the right mood I ask her to make soup of roasted flour for me. I can never get it at home. My wife is a North-German and this soup is unknown there.

A Disturbing Letter

One Sunday father brought a letter which some one had given him. After dinner he took it out of his coat pocket and handed it to me to read. It was headed Jonesboro, Union County, Illinois, and it contained a short history of one Joseph Meyer, a friend of father. This man wrote that he was a widower, that his son had died, and that his son-in-law, a Mr. Matthias Bauer, was staying with him on the farm. He asked father to write him and tell him how he was getting along.

So on one of the next Sundays I wrote my first letter to Mr. Meyer of Jonesboro. This correspondence was carried on for two years, till 1876, when we emigrated. I call this letter disturbing because very soon the question of leaving Austria and coming to America was the subject. Father wrote that we had had two very poor harvests, that taxes were high and that it was difficult to make both ends meet in Austria. Father had assumed a heavy mortgage on the farm, and he often complained of the interest, the high taxes and the high wages the hired men and maids had to be paid. The house was in a very poor state and for the first four years we were always repairing and rebuilding. We spent a good deal of money in repairs. So there was reason father wished for a chance for the better.

Mr. Joseph Meyer wrote that farming was a paying proposition in Southern Illinois, that there were a number of Austrian farmers living in and around Jonesboro, and he named

some of them whom father had known in Austria.

I was very busy reading up on America. My atlas, published in 1873, was not very complete. I found only two cities given in Illinois, Springfield and Chicago. The text was very meager. It said that the United States was a union of 37 states with 35 million of inhabitants. There were 11 territories. The country was rich in coal, petroleum, tobacco, grain, and cotton. Navigable rivers, canals, and railways crossed the country in all directions. Chicago, it said, had 250,000 inhabitants and dealt mainly in grain. But soon I was to find much more information, when we received the immigrant's guide of our steamship agent from Bremen.

We had written to an agent of the North German Lloyd at Bremen and received a letter in reply containing much advice and encouragement. We also received a book, a guide, as it was called. I read and re-read the whole book; some portions I had to read aloud, so that we all could hear what it contained. The country was described in glowing colors.

It was a free country, to begin with. No kings nor emperors, no nobility, no military service. Taxes were very low, land was cheap; out west it was to be had for nothing. All you had to do was to live on it and till it, and then it was yours. Here father hove a deep sigh and said: "What a fine chance for any one who wants to farm."

The guide went on to show the spirit of the new country. Inns were closed on Sundays, it said; the German word for inn also might mean saloon. Father never was a friend of the inn, and although our house was next to the inn, father never went there. Swearing was even prohibited by law; and if one did swear there were fines and even imprisonment. We were all deeply impressed with the spirit of America. When we wrote to Mr. Meyer of Jonesboro about the free land out west, he wrote back that these lands were way out, too far according to his view; he would not advise us to think of going out there. Well, very well; then we would stay near Jonesboro.

A Tribute to the Generosity of Bob and Dottie Luening

This fall, MKI received a donation of approximately $257,000 from the estate of longtime MKI Friends Robert (Bob) and Dorothy Hodgskiss (Dottie) Luening. Bob, who passed away in 2019 at the age of 94, was a past member of the Friends Executive Committee and served terms as Treasurer and President. Both he and Dottie, who was 92 when she passed away last fall, spent the bulk of their careers in service to rural Wisconsin. Dottie was a home economist with University Extension, while Bob, who was a dairy farmer for 16 years before attending college, worked for many years for UW Extension and UW–Madison's Department of Agricultural & Applied Economics.

Over the years, Bob and Dottie supported MKI in so many ways and all of us on the MKI staff remember them with fondness. Their warmth and kindness, along with Bob's legendary humor, enriched many an MKI event. We are deeply grateful for the planned gift they made to our Institute, which was directed toward supporting our Library and Archive. For other Friends who may be considering helping to sustain the future of our Institute, the UW Foundation has helpful information on gift planning on its website (https://www.supportuw.org/gift-planning/).

Das Arkansas Echo: A Deep Dive into a German-American Newspaper's Inaugural Year, 1892

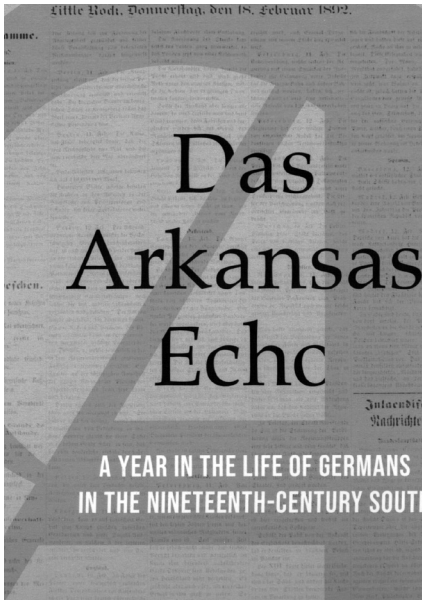
Chris Stohs

Das Arkansas Echo: A Year in the Life of Germans in the Nineteenth-Century South by Kathleen Condray, University of Arkansas Press, 2020, 339 pp.

Kathleen Condray's *Das Arkansas Echo: A Year in the Life of Germans in the Nineteenth-Century Sout*h is an ambitious book. In it, Condray summarizes all the news printed by the *Arkansas Echo* in 1892, the entire inaugural year of this German-language weekly from Little Rock. Condray's scope is broad; much can happen in a year, and the *Echo*'s editors had eclectic interests.

The first chapter describes the *Echo*'s founding and its primary editor, Carl Meurer, who even earned the moniker "Echo Man." His varied life experiences and intellectual curiosity meant that a wide variety of topics appeared in the *Echo*'s pages. While proudly Catholic and Democratic, Meurer sought to appeal to the German Americans of all stripes both inside and outside of Arkansas. Meurer's abilities as a writer and promotor might explain how the *Echo* ended up outlasting its older German-language newspaper rivals in the state. Still, the first issue was inauspicious. Due to an act of sabotage, presumably committed by one of the *Echo*'s rivals, the full eight pages could not initially be printed. Throughout the *Echo*'s first year, it feuded with *Die Arkansas Staatzeitung*, which it accused of committing that initial act of vandalism.

Apart from the *Echo*'s feud, three major causes drove *Echo* coverage in 1892, namely, the promotion of German immigration to Arkansas, the preservation of the German parochial schools, and the defeat of Prohibition. While the *Echo* was optimistic that a significant number of Germans would continue coming to Arkansas as they had before, what they could not know was that German immigration had already peaked. The Panic of 1893, immigration restrictions, and epidemics of the flu and cholera would keep immigrants at bay in the near term, while improving economic and social conditions in Imperial Germany would keep more Germans in Germany in the long term. Another important *Echo* cause was the fight for the preservation of the German-language parochial school. The *Echo* thought that maintaining German parochial schools would enable immigrants to nurture the particularly German cultural qualities that would, over time, have an ennobling effect on their state and nation. The fight to support German parochial schools was one that united Germans across confessional boundaries. The other unifying fight for German Americans covered in the *Echo* was the fight against the temperance movement, which had been



gaining ground in Arkansas. Many of the *Echo*'s German Catholic readers were avid wine drinkers and vintners. They wanted to plant grapes for wine and in so doing, diversify their crops and dethrone King Cotton.

In addition to advocating for these various political causes, the *Echo* advised its immigrant readers on how to successfully farm in their new state. When purchasing land, the *Echo* exhorted readers to practice German frugality by avoiding debt or paying it off quickly. In a state where cotton was the primary cash crop, the *Echo* encouraged crop rotation and experimentation with regard to agriculture and animal husbandry. The *Echo* also printed articles telling readers how to fertilize, grow, and preserve food. Meanwhile, the *Echo*

editors denounced societal threats to farmers in the strongest terms, saying that protectionist tariffs and speculation on the commodities market were crucifying the average farmer. As the *Echo* makes clear, German-American immigrants to Arkansas by no means had to face the economic stresses of life in a new land alone.

By 1892, a strong network of German-American organizations existed for their members' help and enjoyment. Many *Echo* readers were bound by their Catholic faith. The *Echo* supported the social aspect of this faith by reporting on the goings-on at local parishes and among Catholic groups. One big event for the Arkansas Catholic community in 1892 was the anniversary celebration of the long-term bishop, Edward Fitzgerald, which the *Echo* commemorated with rare front-page illustrations. The *Echo* also supported the German-American business community; its main editor, Meurer, maintained strong relationships with his advertisers and encouraged readers to patronize them. Beyond church and business, the *Echo* provided a forum for the many local *Vereine*, or German interest clubs. This included the Turners, musicians, marksmen, soldiers, and others. To strengthen bonds among their readers and to maintain their unique German culture, the *Echo* encouraged readers to marry only other German immigrants and to avoid adopting the negative traits of their new homeland. Expressing the common view among traditional German Americans of the day, the *Echo* argued that men were to provide for and defend the family while women were to uphold German values at home while avoiding traditionally male spheres like politics.

Beyond reporting on matters specific to Arkansas' German-American community, the *Echo* also discussed issues relating to the wider community and country. At both the local and national levels, the *Echo* showed its Democratic leanings, taking most every opportunity to extol the virtues of various Democratic candidates and their positions, particularly during the 1892 campaign. Sadly, the *Echo*'s coverage of this election year shows that they were adopting the racist attitudes of local whites. In seeking to fit in, it appears that the *Echo* was willing to ignore the plight of African-American Arkansans who were disenfranchised by new voting laws that year. To its credit, though, the *Echo* did denounce lynching and the broken judicial system. On labor issues, the *Echo* opposed the rapacious excesses of American capitalism on the one hand and denounced violent revolution on the other. They expressed optimism that capitalism's excesses would get fixed and saw a hopeful example of how things could be in the paternalism of the Pullman company.

Condray's book covers quite a bit of ground, and this review only hints at the full extent of it. While the indexing will effectively guide researchers where they need to go, the overall organization of the book might have been improved by breaking the larger chapters up or more clearly marking subsections. Nevertheless, it should prove to be an important reference book for readers interested in the history of Arkansas and German Americans in the South and family historians.

Dr. Christopher Stohs is a recent graduate of UW–Madison who currently works for the Goethe-Institut Washington. His recent research has focused on German-American newspaper coverage of the religious, cultural, and political controversies arising from Wisconsin's 1889 Bennett Law.

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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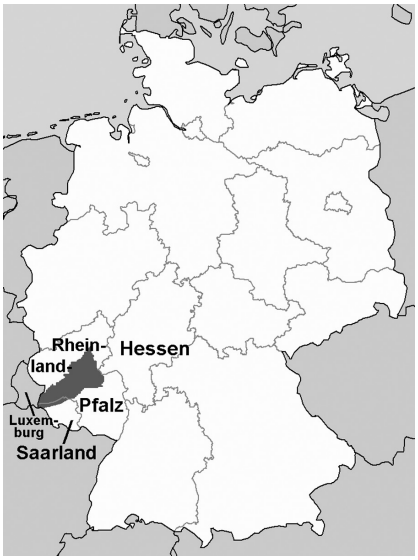
Continued from page 1

article compared German immigration to the Northern and Southern hemispheres. Kamphoefner identifies several hypotheses formulated by researchers about German immigration during the long 19th century. A traditional view, which Kamphoefner dubs "the United States as default option" hypothesis, was held by mostly American scholars who, coming from an ethnocentric mindset, felt that Germans and other immigrants, pushed by various hardships in Europe, were naturally drawn to the one milk-and-honey country that was simply superior to all others. Conversely, nationalist-minded German scholars who found it difficult to accept that anyone would want to leave the *Heimat* argued that immigrants were less pushed than pulled by often unscrupulous recruiters and "propagandists" from abroad who needed industrious Germans to make the milk and honey flow. Other scholars seeking to explain German immigration have suggested that long-standing economic ties between German-speaking Europe and lands abroad provided an avenue for Europeans to relocate, what Kamphoefner calls the "emigration follows commerce" hypothesis.

For Kamphoefner, the most solid account for why German speakers left Europe is the "chance plus chain" migration theory. He argues there was a mix of push and pull factors motivating Germans and other Europeans to immigrate to various destinations, including but not limited to the United States. Most left in search of economic opportunities, while others were driven by religious or political repression. Some were expressly recruited or participated in organized colonization efforts. And where the door was open varied according to local conditions. During the Civil War and World War I, for example, immigrants who might have wanted to enter the United States were compelled to look elsewhere. Among the different ways that brought settlers to new countries, "chain" migration is the most common. Immigrants are more likely to relocate to places where they share connections to people already there, especially relatives and others with ties to the same localities in the countries of origin.



Hunsrück region in modern Germany; source: https://upload.wikimedia.org/wikipedia/commons/8/81/HunsrueckLage.png

***Te kleene Prins*, translation into Hunsrik of *Le petit prince* by Antoine de Saint-Exupéry; source: http://www.verlag-tintenfass.de/**

The "chance plus chain" model accounts well for the establishment of the earliest major German settlement in Brazil. At the time of the founding of the Empire of Brazil in 1822, the Brazilian government enlisted the help of a Bavarian-born physician, Georg Anton Schäffer (1779–1836), to recruit immigrants from Europe to establish communities in the sparsely populated interior of the country. Schäffer succeeded in attracting some 5,000 immigrants from the Hunsrück region of southwestern Germany to come to Brazil, where in 1824 they founded numerous *colônias*, including the community of São Leopoldo in the southern state of Rio Grande do Sul, which along with neighboring states Santa Catarina and Paraná, has the largest number of Brazilians of German ancestry today. The settlers struggled in the early years under harsh conditions, with many succumbing to tropical diseases.

Some two centuries later, the Hunsrik language, which is descended from Hunsrückisch German, is spoken by approximately 3,000,000 Brazilians and smaller numbers in Argentina and Paraguay and enjoys official recognition as a minority language. Hunsrik is often compared to Pennsylvania Dutch, which traces its roots to the Palatinate region adjacent to the Hunsrück. As the development of Pennsylvania Dutch has been affected by the bilingualism of its speakers in

English, so the Hunsrik language has adopted many words from Brazilian Portuguese.

Aside from Portuguese, Hunsrik was influenced by another German-descended language spoken in Brazil, Pomerano. As its name suggests, the roots of Pomerano can be traced to Pomerania, and specifically Eastern Pomerania, the region from which the ancestors of Pomeranians in Wisconsin and other US states also came. The center of Brazilian Pomeranian culture is the community of Pomerode, located in Santa Catarina state. Today not all of Pomerode's ethnic German residents, who comprise over 90% of Brazil's "most German city," are descendants of Pomeranian immigrants, however Low German is still widely spoken in the community and elsewhere in southern Brazil. Although the numbers of speakers of Brazilian Pomeranian are declining, there is a movement to promote the language in media and even incorporate it into school curricula.

After Brazil, Argentina saw the greatest numbers of German immigrants to South America, most of whom came in the early 20th century, in the interwar years. Whereas most German immigrants to Brazil were initially engaged in agriculture and other rural occupations, many German Argentines were merchants and businesspersons who settled in Buenos Aires and other cities.

As with German immigration to Brazil and the US, the origins of German settlers in Argentina were diverse; they came from several German-speaking territories across Central Europe, including Austria and Switzerland. Between 1850 and 1939, for example, some 40,000 German-speaking Swiss immigrated to Argentina, making it the second-most popular destination for migrants from that country after the United States.

Alemanes del Volga **(Volga German Argentines) from the province of Entre Rios in northern Argentina; source: https://www.serargentino.com/turismo/entre-rios/alemanes-del-volga-cita-cultural-en-entre-rios**

Especially notable in the history of German immigration to Argentina was the migration of ethnic Germans from Russia, so-called Volga Germans. Following an invitation from the German-born Empress of Russia, Catherine II, the first German colonies in the Volga region were established in 1764. About a century later, Czarist Russia rolled back the privileges Volga Germans had enjoyed, creating a new set of push factors that induced them to migrate again, this time westward to the Americas. In the 1870s, thousands of Protestant, Anabaptist, and Catholic Germans from Russia settled in the US Midwest and Plains states, while mostly Catholic migrants headed for Brazil and especially Argentina. The Argentine government offered prospective immigrants inducements similar to those that had attracted their ancestors to Russia a hundred years earlier. It is estimated that today some two million Argentines have Volga German ancestry.

German-speaking immigrants in the 19th century settled in other South American countries aside from Brazil and Argentina, including Venezuela, Chile, Paraguay, Uruguay, Peru, and Bolivia. As in Brazil and Argentina, many were recruited to come and often founded ethnically homogenous colonies, the legacy of which is reflected in numerous place names that include the word "colonia." One such community is Colonia Tovar in Venezuela, which was founded in 1843 by immigrants from the Grand Duchy of Baden and remained a largely German monolingual enclave for the next century. An Alemannic German dialect is spoken in Colonia Tovar still today.

The 20th century saw continued and, in many cases, increased immigration of German speakers to Latin America, including Mennonites fleeing severe economic hardship and religious and ethnic persecution in the Soviet Union, Jews and other refugees from Nazi Germany, and then,

Continued on page 14

Report on the Friends Annual Meeting 2021 and a Welcome to New Members on the Board of Directors

Antje Petty

Because of the ongoing COVID-19 pandemic, the Friends annual meeting events planned in Port Washington and Grafton, Wisconsin, had to be cancelled for a second year, and the business meeting was held virtually on September 23, 2021. We are grateful to our Friends who joined us via Zoom. We hope that 2022 will be a better year, and that we will be able to meet again in person.

At the business meeting, the annual MKI Director's and Associate Director's reports were shared and discussed, as well as reports from the Friends Treasurer and President. Participants also elected a slate of new members to the Board of Directors, which meant that we had to say goodbye to some members whose terms had expired. Thank you, Luanne von Schneidemesser, Bill Thiel, and Don Zamzow, for so generously giving your time, expertise, and support to the Friends and to the Institute!

The Friends elected four members to the 2021–2024 Board of Directors. William Petig graciously agreed to serve a second three-year term, and we welcome Calla Buttke, Karyl Rommelfanger, and Maria Sturm to their first terms on the Board.

Calla Buttke lives in Wausau, Wisconsin, where she was born and raised on the very farm that was homesteaded by the Buttke family in 1858. Her family's heritage traces back to Pomerania. When Calla started college at UW–Madison, her grandfather, Bob Gruling, introduced her to the Max Kade Institute. Calla soon volunteered for the MKI and spent many hours in the Institute's Library and Archives, researching her senior honors thesis on the Milwaukee German theater under the guidance of former MKI Director Cora Lee Kluge. Calla graduated in 2016, majoring in German (Honors), Chinese, and East Asian Studies with certificates in Medieval Studies and Leadership.

Two years later, she completed a Master of Arts in East Asian Studies at Stanford University. After spending three years developing an educational consulting business based in China, Calla returned home during the height of the COVID-19 pandemic in China and decided to pursue a career that would allow her to be based in the US. She is currently the Chief of Staff for Harmony Plus Education and is also pursuing a Doctor of Education in Leadership and Learning in Organizations online through Vanderbilt University. As a member of the Board of Directors, Calla looks forward to supporting an organization that had a significant impact on her education and professional development and that is so closely tied to her heritage.

Karyl Rommelfanger lives in Manitowoc, Wisconsin, where she was a German teacher for 36 years in the public schools. Coming from a background that is entirely Minnesota Norwegian and Swedish,

Calla Buttke

Karyl has been a supportive member of the Friends and an enthusiastic supporter of the Max Kade Institute for several decades. She has been a member on the Board of the Friends once before.

Karyl's interest in German-American history runs deep. She has written articles about her research for the Friends of the Max Kade Institute Newsletter, the Manitowoc County Historical Society, as well as for Voyageur Magazine, a northeastern Wisconsin historical publication. In addition, Karyl has been active in the Society for German-American Studies (SGAS) for many years and until last year served on the SGAS Executive Committee as membership chair.

Maria Sturm who lives in Wynnewood, Pennsylvania, is the first

Maria Sturm

Karyl Rommelfanger

member of the Board of Directors from outside Wisconsin and its neighboring states. As the Max Kade Institute is expanding its programs across the nation, and as virtual events and meetings have become commonplace, we welcome a more geographically diverse Board.

A native of Germany, Maria has lived in the United States since 1992. She has a Ph.D. in American History from the University of Cologne and worked as an archivist before coming to the U.S. Both backgrounds served her well when she became involved with the German Society of Pennsylvania and especially the Society's Horner Library. Maria has been on the Board of the German Society since 2011 and served as chair of its Library Committee until last year. Since 2018, Maria is also on the Board of Historic Trappe, the nonprofit in charge of the Henry and Frederick Muhlenberg houses, as well as the recently established Center for Pennsylvania German Studies.

Maria has been a longtime member of the Friends. By joining the Board of Directors, she wants to help widen the outreach of the Institute and to contribute her experiences from an urban East Coast setting to complement what the MKI has accomplished in the Midwest.

At a brief meeting of the new Board of Directors after the annual business meeting, the following officers were elected:

President: Kay Gruling, Wausau
Vice President: Dorothy Smaglick, Brookfield
Secretary: John Pustejovsky, Whitefish Bay
Treasurer: William Petig, Watertown
At large member of the Executive committee: Joshua Brown, Eau Claire

We are excited to continue working with our Friends on new initiatives and programs in the coming year and beyond.

Continued from page 12

after the war, some of the world's most infamous fugitives from justice, including Josef Mengele and Adolf Eichmann. Argentina welcomed the greatest number of Nazi war criminals (ca. 5,000), followed by Brazil (1,500–2,000) and Chile (500–1,000). Nazi sympathies linger in some Latin American countries to this day. In 2014, a Brazilian police helicopter flying above Pomerode noticed a swimming pool adorned with a large swastika, which the owner, who had a son named Adolf, was eventually forced to modify.

As noted above, the "chance and chain" hypothesis is an apt model to account for German-speaking immigration to both South and North America in the 19th century. The linguistic and cultural diversity of migrants due to their differing origins in Central Europe and Russia is another parallel. However, immigration with the goal of founding colonies was not the norm in North America (one notable exception being the earliest German settlement in Texas), even if ethnic Germans often lived in communities in the United States and Canada in which they came to comprise a plurality or majority of the population, thereby promoting the maintenance of the German language for decades after immigration. An additional difference in the character of the German presence across the Americas has to do with a connection to German-speaking Europe. Whereas many German Americans lost contact with relatives in the Old Country within a generation or two, Germans in South America have cultivated close commercial and cultural

Continued from page 14

ties to Europe.

The "Nineteenth-Century Echoes" symposium promises to be an exciting event, which we hope many of our Friends will be able to attend. For more information, check the MKI website closer to the event date: https://mki.wisc.edu/event/symposium-nineteenth-century-echoes-german-settlers-and-explorers-in-south-america/.

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For more on Brazilian Pomeranian, see "Pomerisch Schaul – Ressignificando a la Língua Pomerana" (Pomeranian School – Reframing the Pomeranian Language). On the page for "Língua Pomerana – Pomerisch språk," one can hear samples of the language.

A description of Hunsrik along with sound clips may be found on this website: https://omniglot.com/writing/hunsrik.htm.

The website www.volgagermans.org is a good source for information on the history of Volga Germans, including their migration away from Russia.

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