



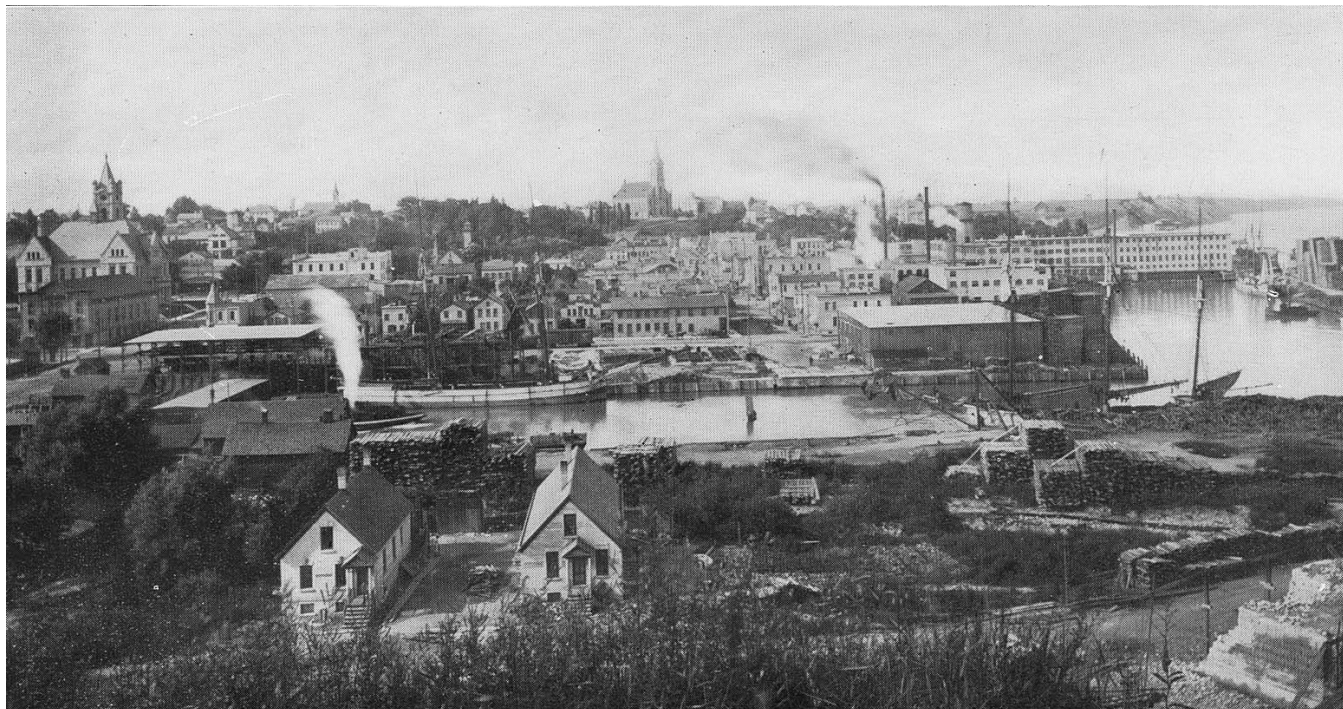
MAX KADE INSTITUTE

FRIENDS NEWSLETTER

Volume 30 No 2 • Spring 2021

Port Washington, Wisconsin: German-American History on the Shore of Lake Michigan

Antje Petty



Port Washington Harbor, undated

Courtesy of the Library of Congress, LC-DIG-ds-12369

INSIDE

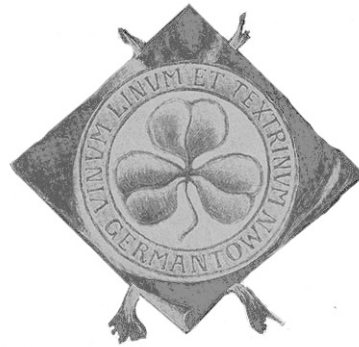
- Society for German-American Studies Annual Symposium
- Sunday Dancing in Milwaukee
- The Great Lakes Maritime Family of Johann Lutz
- Restoration and Conservation of MKI Library & Archival Materials

The May 2020 Annual Meeting of the Friends of the Max Kade Institute was to have taken place in Port Washington and Grafton, Ozaukee County, Wisconsin. Unfortunately, the COVID-19 pandemic prevented the event from occurring. We have now tentatively scheduled the 2021 Annual Meeting for September at the same locations, hoping that by fall it will be safe for us to gather in person again. We will notify our Friends of the exact date over the summer. In the meantime, here is a glimpse into the history of the communities we plan to visit.

From the late 1840s into the 1860s, Ozaukee County was one of the premier destinations for immigrants from German-speaking Europe, especially from southwestern Germany and the Grand Duchy of Luxembourg. Today, nearly half of this rural county's 88,000 citizens claim "German" as their primary ancestry (ca. 43,000), while 1,600 people say their ancestors came from Luxembourg. For the city of Port Washington's nearly 12,000 inhabitants, the distribution is almost identical.

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Society for German-American Studies 45th Annual Symposium *In Real Time: German-American Studies Around the Globe*



Virtual Event
April 21–24, 2021

You are invited to attend this four-day virtual conference. This event will feature fifteen sessions by over thirty scholars from around the world, covering the German-American experience from colonial times to the present. Topics will include history, politics, culture, linguistics, science, and more. You will also have a chance to connect and socialize with other attendees and presenters throughout the event.

Registration is required for this event.

The SGAS is a membership organization. SGAS members save on meeting registration rates and enjoy other benefits. To join the SGAS or to renew your membership for 2021, go to <https://sgas.org/membership/membership-new-renewal/>.

Symposium Registration rates

SGAS Member:	\$40
SGAS Student member:	\$20
Guest:	\$75

Register online at <https://sgas.org/symposium/symposium2021/>

Once your registration has been received, you will be emailed a link to the Symposium platform and further details. Links will be sent out by April 15.

If you have questions, please contact Antje Petty (apetty@wisc.edu)

Dear Friends and Readers!

Happy early spring greetings from the Max Kade Institute! All of us at MKI are optimistic about the near future as COVID-19 infection rates decline and vaccines become available. Some of us have already received our first or second doses. In accordance with University guidelines, this spring we will continue to work remotely as much as possible and sponsor only virtual events, but we are very hopeful about the fall and beyond.

In the last issue of this newsletter I reported on the fall 2020 inauguration of our MKI Virtual Lecture Series. The success of this series has been greater than we anticipated, with an average attendance of over 100 people per event. Speakers and attendees have come together from literally all over the world. Monthly presentations are scheduled through the spring and we are making most of the recordings available over our very own MKI YouTube channel. More information on our virtual presentations, including links, can be found on our website: <https://mki.wisc.edu/virtual-presentations/>. The success of these presentations has inspired us to continue our virtual series into the future as a complement to our in-person programming.

Another programming highlight this spring will be the Society for German-American Studies Annual Symposium, which will take place virtually April 21–24, 2021. MKI had planned to host the event in person, which would have of course been more enjoyable for everyone, but we

are excited about the program nonetheless. The symposium will begin on Wednesday, April 21, at 11:00 a.m. Central Time with a live conversation between former MKI Director Cora Lee Kluge and Professor Emeritus Werner Sollors (Harvard University), who will be receiving the SGAS Outstanding Achievement Award. The next three days (April 22–24), will feature 15 sessions with two or three “lightning talks,” short presentations that will serve as the springboard for moderated discussions among presenters and attendees. We think this more interactive format will be appealing to all participants in the remote modality. For information about the symposium, including registration, visit the SGAS website: <https://sgas.org/symposium/symposium2021/>.

I want to underscore how eager all of us on the MKI staff are to return to something approaching a normal work routine. We miss welcoming visitors to our Library and Archives and especially at our outreach events across the state. But as I say, we are very optimistic about the coming year and remain grateful for the

support of our stalwart Friends. We look forward to continuing to stay connected with you virtually . . . and especially to seeing you again in person.

—Mark

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Sunday Dancing in Milwaukee 1870: Two Cultures Collide

John W. Krueger

When Franz Bader and Peter Crass opened the doors of the Turner Hall in Milwaukee and prepared to take tickets for a dance on a Sunday afternoon early in June 1870, the men were doing what their employer expected. They were also breaking a local ordinance. The Common Council of the City of Milwaukee on May 25, 1870, passed "an ordinance to prohibit and punish public dancing on Sunday." The ordinance reflected previous discussions in Milwaukee. Section One of the ordinance stipulated that a person with a Milwaukee liquor license should not open a place of business or any garden "on the first day of the week, commonly called Sunday, for the purpose of dancing, or shall suffer or permit any dancing in any such place on the said day." Section Two expanded the ban beyond those holding liquor licenses and stipulated that "no person shall open any building . . . or permit any public dancing in any such place on Sunday." The third section imposed a fine of "not less than twenty-five nor more than one hundred dollars" for anyone who violated either one of the first two sections. The fourth section went on to state that anyone convicted of violating either the first or second provision would automatically have their license revoked without any further proceeding.

Milwaukee in 1870 was a growing city, with a population of 71,440. Some of the inhabitants came from the eastern states of New England

and New York; many made their home in a section of Milwaukee known as Yankee Hill. Other inhabitants came from foreign countries, England, Ireland, and Scotland, as well as from various German states and Scandinavian and Eastern European countries. European immigrants brought with them their own customs and observances, some of which differed from the cultural values and practices of the Yankees in Milwaukee.

One such variance was noticeable in Sunday observances. Early Wisconsin settlers who came from New England tended to favor a strict observance of Sunday as a day of worship and somber reflection. Immigrants from some European countries favored a more relaxed view of the Sabbath. In their view, on Sunday people were free to attend worship, but a portion of the day could also be set aside as a time for recreation with family and friends. German immigrants, both those who were religious and those who were freethinkers, frequently enjoyed the rest of Sunday with music, singing, dancing, smoking, and drinking beer or wine. This clash of cultures in early Milwaukee was a driving force behind the passage of the ordinance to prohibit and punish public dancing on Sunday.

In 1870, how people observed the Sabbath was not a new issue in Milwaukee or elsewhere in Wisconsin. The Wisconsin State Legislature in 1867 passed and later in 1868 reconsidered and revoked a statute



Program for gymnastic exhibition and ball arranged by the Turn Verein "Bahn frei!" Nov. 17, 1917

regarding Sunday observances. Despite the legislative action, the debate over proper observance continued in some communities. In Milwaukee, clergy preached sermons on the topic emphasizing the need for a strict observance of the Sabbath.

Then in the spring of 1870 the newly elected mayor of Milwaukee, Joseph Phillips (1825–1906), made comments urging the Common Council to act on the subject. When he was sworn into office on April 19, 1870, Mayor Phillips concluded his remarks by saying:

Last but not least, I desire to call your attention to what, in common with a very large number of our citizens, I regard as an evil which requires a prompt and efficient remedy. I allude to

those establishments where people of both sexes are allowed to congregate for dancing on Sunday, both day and evening. This practice is believed to be highly detrimental to public morals and to the peace and good order of the city and ought therefore to be prohibited. I recommend that an ordinance be passed, prohibiting under proper and effective penalties, the opening or use of any house, saloon, hall or other place for dancing on Sunday.

After further discussion in the following weeks, an ordinance prohibiting dancing on Sunday in Milwaukee was approved by the mayor on May 24 and then passed by the Common Council on May 25.

Developments in the Common Council debates regarding Sunday dancing were published in various editions of *The Daily Milwaukee News*, making the public aware of the discussion. The same newspaper on May 11, 1870, also published news about a petition being circulated in Milwaukee remonstrating against the ordinance as “violating personal and religious liberty . . . unwarranted by anything contained in the constitution of the state or our city charter . . . (and) contrary to the wishes of the people of our state.” The editor noted that the petition was circulated in English and German and was obtaining signatures by the scores and hundreds.

After the passage of the ordinance, the Milwaukee Turners took time to consider the situation. With roots in

the Turnverein associations begun in Germany, the Milwaukee Turners received their charter from the Wisconsin State Legislature in 1855. Their motto, “a sound mind in a sound body,” reflected their dual emphasis on physical exercise and intellectual development. Protesting that although they were law-abiding people, the Turners saw the new ordinance as encroaching on their religious and civil rights, and they would test the legality of the Sunday dance ordinance. The *New York Times* noted in an article published on June 4, 1870, that in Milwaukee the Turners were “raising the necessary money. When everything is ready, they will get up a dance (to) furnish the evidence against themselves.”

On a Sunday afternoon in early June 1870 the Milwaukee Turners did open their hall for the purpose of holding a dance. Franz Bader (1846–1906), a young immigrant from Germany, was at the door of Turner Hall, and another German immigrant, Peter Crass (1824–1880), was responsible for taking tickets. The Turners had notified Milwaukee city authorities in advance that the dance would be held and on the designated Sunday witnesses from those authorities were present to observe and prove the fact.

Events followed rapidly after the Sunday infraction of the new ordinance. On the Monday after the dance, Franz Bader and Peter Crass were arrested along with another member of the Turnverein and all subsequently paid bail and agreed to appear at their trial. Legal counsel for the defendants Bader and Crass appeared with them in court on June 20 to file a motion to dismiss the

complaint against them. Then on June 22, the same legal counsel appeared again representing the Turnverein and filed a motion to dismiss the charges against the Turners, with the attorneys agreeing to argue both cases together in court.

Representing the defendants were two distinguished Milwaukee lawyers, the Honorable James S. Brown and R. N. Austin, Esq. James S. Brown (1824–1878) served as the first Attorney General of the State of Wisconsin in 1848, was elected mayor of Milwaukee from 1861 to 1862, and served as a member of the U. S. House of Representatives from Wisconsin’s 1st district from 1863 to 1865. Not only was he distinguished and capable; he could also speak German, having learned that language as a teenager working in Cincinnati. His associate, Robert N. Austin (1822–1901), was admitted to the bar in New York state in 1848, coming to Milwaukee the same year where he practiced law and became well-regarded “as one of the solid practitioners of the city.”

Charged with prosecuting the case for the City of Milwaukee was the recently elected city attorney, Edward G. Ryan (1810–1880). Four years later he would be appointed to serve as the Chief Justice of the Wisconsin Supreme Court, but in 1870 Ryan’s task was to ensure compliance with Milwaukee city laws, including the ordinance against Sunday dancing. He presented the case against the defendants and covered a number of points, although as noted later by the attorneys for the defense he did acknowledge that Bader and Crass were acting on instructions from their employer and therefore somewhat

less culpable.

Austin began arguing the case for the defendants, concentrating on the moral and religious concerns underlying the new ordinance. He wondered why the Milwaukee Common Council had chosen to prohibit and punish public dancing on Sunday and not on any other day of the week. "If public dancing is wrong, then it ought to be prohibited and punished on every day in the week," he argued. Since public dancing was not prohibited or punished on other days the moral ground for the Sunday Dance Ordinance was weak.

Considering Sunday observances, Austin noted a diversity of opinion and belief. He reviewed Jewish and Christian perspectives and Sabbath practices, arguing that the general practice of observing Sunday as a sacred day was a human invention stemming from the Council of Nicaea. Referring to the Bible and certain religious authorities he concluded from the example and teaching of Christ "no warrant can be had for special regard for Sunday because of its sacredness." Since there were differences of opinion and conscience regarding Sunday, Austin argued that it was an interference with the "right of conscience to legislate on matters of religious faith."

Taking up the defense argument, Brown noted that Bader and Crass, the two defendants in the first case, were the door keeper and ticket vendor. Both acted as employees of the Turnverein. As employees "having no power over the premises they should not be liable to the penalty."

Attorney Brown argued that the ordinance in question violated both

the U. S. Bill of Rights and Section 18 of the Wisconsin State Constitution, which read (in part):

The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed. . . . Nor shall any control of or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishments or mode of worship.

Brown noted that the Milwaukee Sunday Dance ordinance was not a general rule for the suppression of vice and disorder but rather "a mere proscription by one class of the mode in which another class . . . think Sunday should be celebrated." He alleged that it was clearly giving preference to one religious perspective about Sunday, allowing the religious views of the majority to dictate by law to the minority. The recent policy of the state of Wisconsin was against this class of Sunday laws. As an incorporated city subject to Wisconsin law, Milwaukee had no power to interfere with or annul the laws of the state, and thus its ordinance was void.

When Milwaukee Municipal Court Judge James A. Mallory (1822–1899) convened the court on Monday, June 27th, he reviewed two major points. First, he agreed that the Ordinance Prohibiting Sunday Dancing did violate the First Amendment to the U. S. Constitution, interfering with religious freedom and rights of conscience. Second, he agreed with the argument that the ordinance violated

the declared policy of the Wisconsin state legislature, which had recently repealed all state statutes prohibiting dancing on Sunday. He stated:

. . . neither the legislature or the common council can authorize or pass such an ordinance without violating the constitution of this state and disregarding the complete freedom of religious opinion and worship embodied in our American system of government.

As a result of his decision the ordinance prohibiting Sunday dancing was declared invalid and the charges against the defendants were dismissed.

After Judge Mallory announced his decision in court, the *Daily Milwaukee News* on June 28, 1870, printed the text in two columns of the newspaper. Other newspapers in the state and region had been following the case for some time and also summarized the decision. The *Janesville Daily Gazette* noted on June 28th that after Judge Mallory's decision "dancing will continue to be indulged in on Sunday in the city of bricks . . . [but] what next?" In Madison, the *Wisconsin State Journal* on June 30, 1870, reviewed the decision in a brief article entitled "Dance House Religion." Later, on July 9, 1870, *The Weekly Herald* from Chippewa Falls, Wisconsin summarized the case and also included comments from the *Chicago Post*, whose editor had opined that this development was "certainly a novel view of law and pri-

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“Five Men and a Boat”: The Wisconsin Maritime Family of Johann Lutz

Thomas J. Lutz

A few years ago my brothers and I embarked on researching the life of our great-grandfather Joseph Lutz. As we delved deeper into our family history, we discovered a relative we had never heard of before: Joseph’s brother Johann. As more and more of Johann’s fascinating story emerged, it became a book project, leading to *Five Men and Boat: The Remarkable Story of the Early Maritime Family of Johann Lutz*, which was published in 2019.

When we began, we knew only that our great-grandfather and his family had come from Germany to Sheboygan in 1881. An old receipt in our family collection pointed to a small village called Grünmettstetten in Württemberg. Was this their home village? Researching the family at the Sheboygan County Historical Research Center (SCHRC) in Sheboygan Falls, Wisconsin, we discovered a new lead: a biography of the Silbernagel family showed that a Peter Silbernagel had married a Josephine Lutz in Sheboygan in 1853—thirty years before Joseph Lutz and his family arrived there. The Silbernagel biography turned out to be a treasure trove. We learned that Josephine Lutz was born in Grünmettstetten, that one of her brothers was our great-grandfather Joseph, and that she had emigrated together with a younger brother, Johann, in 1847.

The Lutzes had traveled with a group of relatives and acquaintances from Grünmettstetten and neigh-

boring villages, nearly thirty people in all, most of whom settled in the northeastern Town of Herman which they named “Schwartzwald” (Black Forest), after their former land in southwestern Germany. They were among the earliest settlers of the region. Only one other group, from northern Germany, had arrived earlier and settled a quarter mile south. Josephine and her first husband, Heinrich Weichsel, farmed on land that later became part of the unincorporated village of Ada. She continued farming the homestead with her second husband, Peter Silbernagel.

Johann, in his late teens, stayed on his sister’s farm for two years before moving to Sheboygan in late 1849 or early 1850. There he met a young woman, Margaret Schermack, who would soon be his wife. It was through Margaret that Johann was introduced to commercial fishing, which—coming from landlocked Württemberg—he was not familiar with at all. He learned to fish on the Sheboygan River, starting by using handheld “seine” lines.

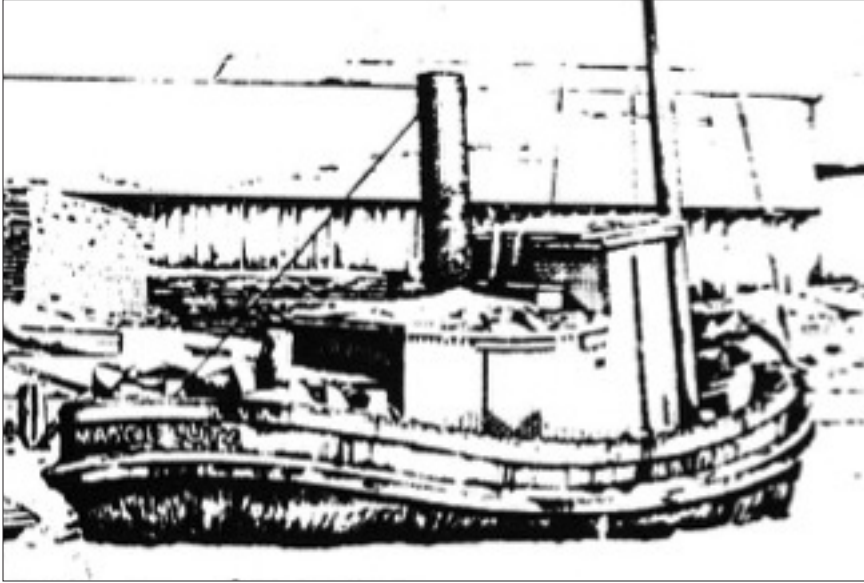
In 1851, Johann joined a group of Yankee fishermen who had set up one of the most lucrative fishing spots anywhere on the Great Lakes, about seven miles south of Sheboygan on the shore of Lake Michigan, a place that is now part of Kohler-Andrae State Park. They called their small settlement Pine Grove. Johann now was the first German in Sheboygan County to fish commercially on



Theodore Caspar Lutz, undated

the Great Lakes. His fellow fishermen were David Wilson, after whom Wilson Township was named; Joseph Fairchild, a pioneer who invented and used many fishing techniques; Gilbert Smith, one of the leading fishermen there, who with his two sons later moved to Port Washington to start their own fishing fleet as well as a nationally famous, still operating seafood restaurant; and Nicholas Stone, the former Great Lakes sailor who led the effort to dredge the new harbor at Sheboygan, later becoming Sheboygan’s harbor master.

Still in his early 20s, Johann excelled at fishing in Pine Grove, making excellent money from his catches. He learned to handle small Mackinaw boats for fishing that were either hand rowed or sailed, and opened a second base of operations in Sheboygan. Then, in the early 1860s, he became partner with Nicholas Stone in one of the first fishing operations on the lakes that used steam power to



Johann Lutz's first fishing tugboat, the *Maggie Lutz*, undated

pound fishing nets into the lake bottom, an improvement that required much less manual labor and allowed for larger net patterns, resulting in greater catches.

In 1873, Johann was at the forefront of another big advancement in commercial fishing. He bought a small steam tugboat and modified it for fishing purposes. He named it the *Maggie Lutz*, for one of his daughters. By now, fishing had become a family business. Johann's oldest son Joseph Peter Lutz handled the engine and then became captain of the tug. Tragically, not even a year later, he died in an accident on the boat. Johann's grief ran so deep that he sold the tug immediately. He then dedicated one of the new gas chandeliers at Sheboygan's recently completed Holy Name Church in Joseph Peter's honor.

But Johann had not completely given up on fishing with steam tugs. In the winter of 1873–74, he commissioned a larger tug that he called the *J. Sheriff*. It was the turn of his second son, Theodore Caspar, to manage

that boat, which he did for about a year. In 1875, Theodore Caspar left to start his own fishing business in St. Joseph, Michigan, together with a tugboat captain from Muskegon, Alexander Campbell.

Now Johann turned to his next son, John Henry Lutz, teaching him how to run the engine on another tug, the *R. Davis*. John Henry—fourteen in 1876—had learned with the crew of the *Maggie Lutz* when he was just eleven years old and had worked on the *J. Sheriff* when he was twelve.

In early 1878 or early 1879, Johann surprised everyone when he announced that he was moving his fishing operation and his family to Escanaba in Michigan's Upper Peninsula. There he planned to sell at least part of his haul to A. Booth & Company of Chicago, which was becoming the dominant fish wholesaler across the Great Lakes. A few years later, John Henry, too, left his father to join his brother Theodore Caspar and Alexander Campbell. Together they now operated the largest fishing

enterprise from St. Joseph to Michigan City (Indiana).

This left Johann with his two youngest sons, Edward Albert and Lorenz Albert, still too young to work as commercial fishermen, but old enough to learn the trade. Johann returned to Sheboygan to buy back the *Maggie Lutz* as a training vessel for his boys, as well as a second tug. Each boy was trained on both boats, and Edward received the right to operate them as captain in 1889. Eventually, Edward, too, left the family business but not the city. He acquired a federal lake captain's license, which allowed him to pilot larger ships into and out of Escanaba's harbor, mostly the vessels of the Goodrich Steamship Lines. In late 1896, Edward moved to Sheboygan where he continued to work as a harbor pilot.

About a year later, Lorenz also left to work for his brother Theodore Caspar. Now by himself, Johann continued to fish until he retired in 1900. The sustainability of the Great Lakes' fish stock was one of his primary concerns. He advocated for a fishing moratorium during the breeding season of whitefish and other popular catches, a principle he himself had always adhered to.

Johann's sons, trained from early childhood to become fishermen, eventually gave up commercial fishing, but they all stayed on the water or close to it.

After a destructive fire in 1889, Theodore Caspar Lutz, John Henry Lutz, and their partner Alexander Campbell permanently closed a major part of their fish packing operation, and a year later shut down the entire business. The brothers then started a successful marine freight

company. Theodore Caspar also went into business with Michigan City entrepreneur and federal contractor Uriah Culbert, successfully bidding on maritime projects in Chicago in advance of the 1893 World Columbian Exposition.

For Caspar Theodore this opened up new opportunities and led to personal success. He became the secretary and general manager of the Hausler & Dunham (soon to be the Hausler & Lutz) Tug Company, which (after another consolidation in 1903) was renamed the Great Lakes Dredge & Dock Company, now with Theodore Caspar as vice president and general manager. He was in charge of the company's largest projects, including Chicago's Michigan Avenue Bridge, the Municipal (now Navy) Pier, the two-story Wacker Drive project, and the surrounding site plan for the Field Museum and Soldier Field, as well as the rebuilding of the Soo Locks between Lake Superior and Lake Huron at Sault Ste. Marie, Michigan.

John Henry Lutz, after a brief involvement with Campbell & Lutz, became co-owner of the successful marine hauling company of Lutz & Oliver and general manager of their boats. In the 1920s, he became the owner and president of Michigan City's Harbor Coal Company, a business he ran for nearly twenty years. From 1923 through 1931, John Henry also served as deputy or head federal customs collector for the Lake Michigan ports from Saugatuck, Michigan, to Waukegan, Illinois, including Chicago and South Chicago. He was involved in the development of Michigan City's harbor into a large pleasure boat facility.

Both Theodore Caspar and John Henry enjoyed yacht racing, managing the yearly Lutz "Q-boat" races that ran from Chicago to Michigan City and St. Joseph.

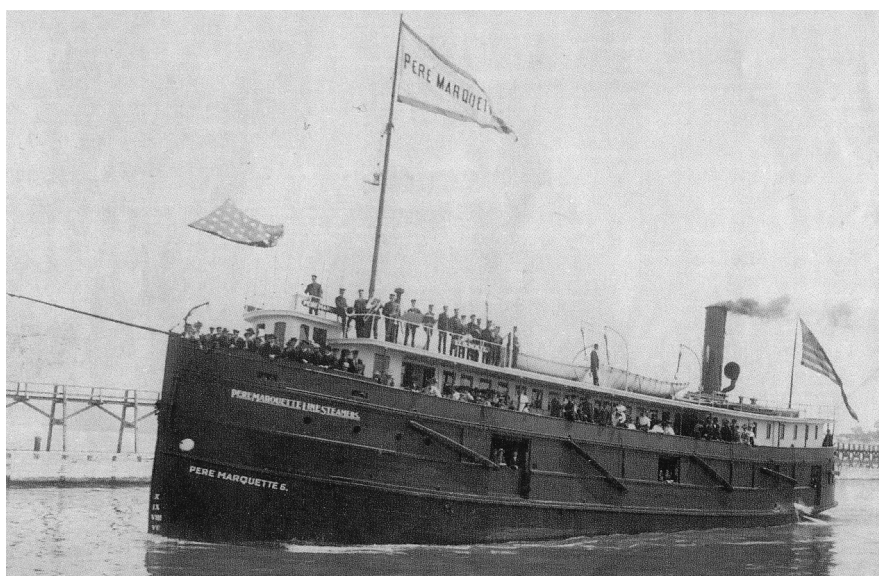
Edward Albert Lutz, meanwhile, continued to work as a harbor pilot in Sheboygan, Chicago, and South Chicago, and later as a captain of Great Lake ships such as the *Pere*

Marquette 6. In 1924, he returned to Michigan City to once again harvest fish commercially, joined by his two sons. Their business lasted until Edward Albert retired at the beginning of the Second World War.

Johann's youngest son, Lorenz, went to South Chicago. He spent most of his years working for Hausler & Lutz, then Great Lakes Dredge & Dock, first as a tug "fireman," then as a marine engineer, and finally as a tug captain.

Five Men and a Boat is not only an account of the first German-American family that operated a large-scale commercial fishing company on Lake Michigan, it is also a testament to the unexpected stories one can find when researching one's family's history. 📖

Tom Lutz is a native of Sheboygan, Wisconsin. Before he retired, he was assistant director in the Midwest Regional Office of the National Trust for Historic Preservation and senior staff member of the Trust's Washington, DC, office of the National Main Street Center.



The *Pere Marquette 6* passenger ship that Edward Lutz served as captain in 1919, and which Henry Lutz served as engineer in 1918 and 1919, undated

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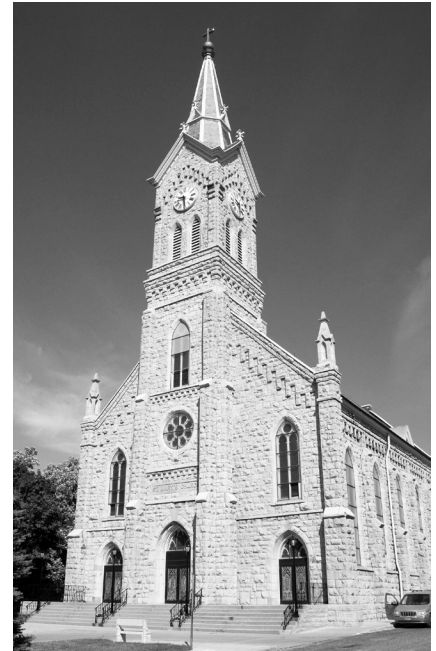
Known as the “Little City of Seven Hills,” Port Washington had its beginning in 1835, when General Worcester Harrison was the first recorded “squatter” on a piece of land where the Sauk Creek flows into Lake Michigan. The earliest settlers were Yankees or people from the British Isles, but by the late 1840s, German-speaking immigrants arrived in ever larger numbers, leaving their mark on the community.

The diary of John Dietrich, held at the Port Washington Historical Society, describes an early immigrant journey across the continent. Dietrich traveled from Buffalo, New York, via steamship to Milwaukee, but the last part of his journey, on land along Lake Michigan’s shore, was the hardest and most dangerous, taking eleven days.

As Port Washington grew, the founding of a public school became a priority. In 1845, citizens created a public school commission whose first three elected members were all English settlers. However, half the names of

the voting community members were German, such as Allendorf, Scholz, and Schmidt. George W. Foster, a native of New York, was hired as the first teacher. In 1846, a second public school was added, and by 1860, the Port Washington School District had eight schools with nearly 1,000 students. In the “village school,” students were instructed in both English and German. In 1880, District Clerk H. B. Schwins reported: “There are two departments at this school, German and English. Mr. S. A. Hooper has entire charge. His assistants are English: Miss Ella Harrington, Mary O’Mae, and Katie Hendell; German: Miss Caroline Evers and Mary Minten. The school is flourishing in all departments.”¹

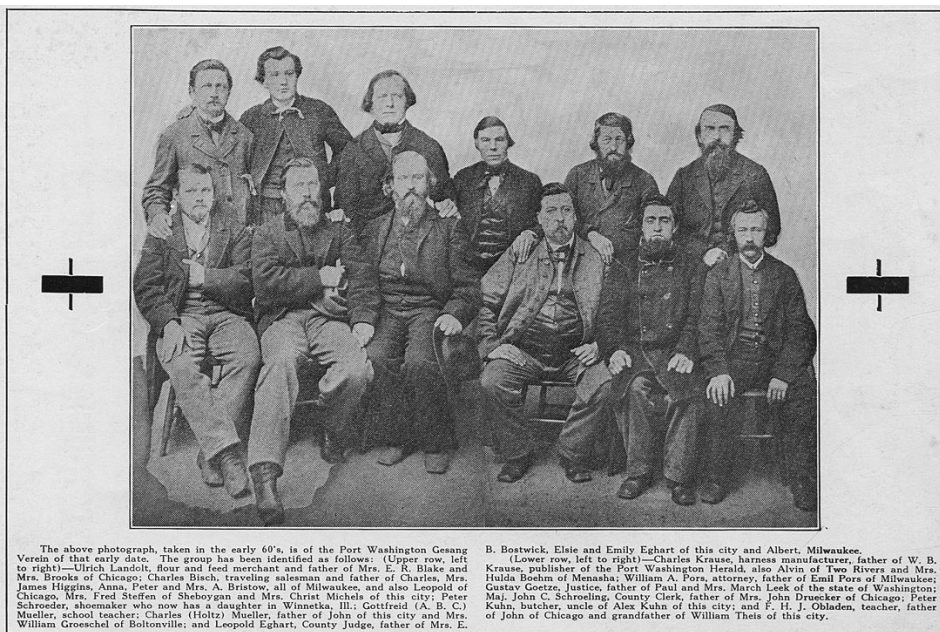
In 1847, a Catholic school was established by a newly founded congregation. The Catholic church, eventually named St. Mary’s, made due with traveling priests for five years before it was able to hire its first resident priest in 1853, Father F. X. Sailer. Even though quite a few Irish Catholics now lived in Port Washington, St. Mary’s served a



St. Mary’s in Port Washington, 2009

primarily German-speaking congregation. In the early years of the Catholic school, students received instruction from a German teacher from New York. After 1856, instruction was taken over by the Sisters of Notre Dame in Milwaukee. In 1880, the school had 250 young scholars who were taught in both English and German.

In a unique arrangement, Port Washington’s Catholic school received \$800 annually from public school funds, an agreement that did not stir much controversy, as the District Clerk describes in his 1880 report: “No other town as yet, has ever been known to consent to the paying-out of public school moneys for the support of a Catholic school. The whole affair is contrary to law. But as it seems to be a sort of family agreement all around, no one feels disposed to make objections.”² Port Washington had several other churches, too, reflecting its diverse population, including a German Evangelical Lutheran church and a German Methodist church.



The above photograph, taken in the early 60’s, is of the Port Washington Gesang Verein of that early date. The group has been identified as follows: (Upper row, left to right)—Ulrich Landolt, flour and feed merchant and father of Mrs. E. R. Blake and Mrs. Brooks of Chicago; Charles Bisch, traveling salesman and father of Charles; Mrs. James Higgins, Anna, Peter and Mrs. A. Bristow, all of Milwaukee, and also Leopold of Chicago; Mrs. Fred Steffen of Sheboygan and Mrs. Christ Michaels of this city; Peter Schroeder, shoemaker who now has a daughter in Winnetka, Ill.; Gottfried (A. B. C.) Mueller, school teacher; Charles (Holtz) Mueller, father of John of this city and Mrs. William Groeschel of Bolonville, and Leopold Eghart, County Judge, father of Mrs. E.

B. Bostwick, Elsie and Emily Eghart of this city and Albert, Milwaukee. (Lower row, left to right)—Charles Krause, harness manufacturer, father of W. B. Krause, publisher of the Port Washington Herald; also Alvin of Two Rivers and Mrs. Hulda Boehm of Menasha; William A. Pora, attorney, father of Emil Pora of Milwaukee; Gustav Goetze, Justice, father of Paul and Mrs. March Leek of the state of Washington; Maj. John C. Schroelling, County Clerk, father of Mrs. John Druecker of Chicago; Peter Kuhn, butcher, uncle of Ales Kuhn of this city; and F. H. J. Obolsen, teacher, father of John of Chicago and grandfather of William Theis of this city.

Members of the Port Washington Gesang Verein, early 1860s

German-speaking immigrants also gathered to celebrate their culture and traditions. In 1859, John C. Schroeling founded the *Port Washington Gesang Verein* (singing society), which had over 100 members and was active well into the twentieth century. “During the winter season, farmers have been known to come through all kinds of weather eight to ten miles to attend the regular meetings of the *Gesang Verein*. . . . [T]o this vigorous and enterprising spirit may be attributed the grand success of the organization. The society has given quite a number of concerts mostly for charitable purposes.”³ In 1872, the *Verein* built its own concert hall seating 800 people. In 1860, John C. Schroeling also founded Port Washington’s *Turnverein* (athletic club). And in 1875, the Sons of Hermann lodge, a mutual aid society for German immigrants, opened a chapter in Port Washington.

Many of Port Washington’s businesses were established by German-speaking immigrants. Philip Eckel came from Germany in 1854 and opened a grocery store. John Kaiser from Luxembourg sold shoes and boots. Ulrich Landolt from Switzerland ran a flour and feed business. The Zastrow brothers, immigrants from Pomerania, operated the local hotel. Leopold Eckart, a native of Austria, was an insurance agent and deputy postmaster until he was elected County Judge in 1877. Jacob Moritz opened the town’s first brewery in 1848, later operated as Lakeside Brewery by the Dix and Biedermann families. Charles Mueller, an immigrant from Germany, had a tannery. Luxembourg immigrant E. Schumacher opened the Novelty Iron Works with his sons. John Neuens

from Luxembourg ran a saloon, while John Weykers, the son of Luxembourg immigrants, became the town sheriff.

Central to Port Washington’s economy was its harbor, which served as the export and import hub for the region. Schooners left with regional products such as beer, butter, fish, wheat, iron castings, and leather and brought back essentials such as barley, coal, and general merchandise. Passenger ferries connected the residents of Port Washington with communities around Lake Michigan, and many a young Ozaukee County man found first employment in the harbor or on the ships.

In 1862, Port Washington made national news after anti-draft riots broke out in town. When the American Civil War started in 1861, immigrants from German-speaking Europe had been in Wisconsin for barely a decade. At first many of them—especially German Forty-Eighters who had left Europe after the failed revolutions of 1848/1849—volunteered to fight on the side of the Union, often without having yet acquired American citizenship. A year later, however, the reality of the brutal campaigns hit home and enthusiasm for the war waned. When Governor Salomon, trying to fulfill President Lincoln’s quota request, instituted a draft in late 1862, riots broke out in southeastern Wisconsin towns, mostly in areas with high German Catholic populations. Many of these communities had not supported the Lincoln administration before the war.

Now they resented that poorer immigrants disproportionately shouldered the burden of the war, not to mention that opposition to compulsory military service had been

one of the reasons some had left their homeland for America.

The Port Washington riots started on the morning of November 10, 1862, when Commissioner William Pors, a native of Hamburg, Germany, began announcing inductions at the courthouse. As he read the names, a mob of 200 to 300 people, most of them German and Luxembourg immigrants, rushed the commissioner, beating him with clubs and rocks until he escaped with the help of the sheriff. The mob destroyed the draft records and enrollment lists and then sought out the houses of several prominent Republicans, destroying their property, including the house of Commissioner Pors. Governor Salomon immediately sent an infantry division that quickly subdued the rioters. More than a hundred men were arrested and incarcerated at Camp Randall in Madison and the draft continued. That said, of the 4,537 men drafted in Ozaukee County, only 1,739 actually entered the army.

Today, Port Washington has become a tourist attraction. Its harbor is filled with pleasure boats, and the city sports one of the largest charter fishing fleets on the Great Lakes. Popular destinations are the historic downtown, the 1860 Light Station and Museum, and the Port Exploreum with its exhibits about the local maritime history and Great Lakes ecology, all places that the Friends will explore at their annual meeting. 

NOTES

¹ *History of Washington and Ozaukee Counties, Wisconsin*. Chicago, Western Historical Company (1881): 516

² *ibid.* 517

³ *ibid.* 519

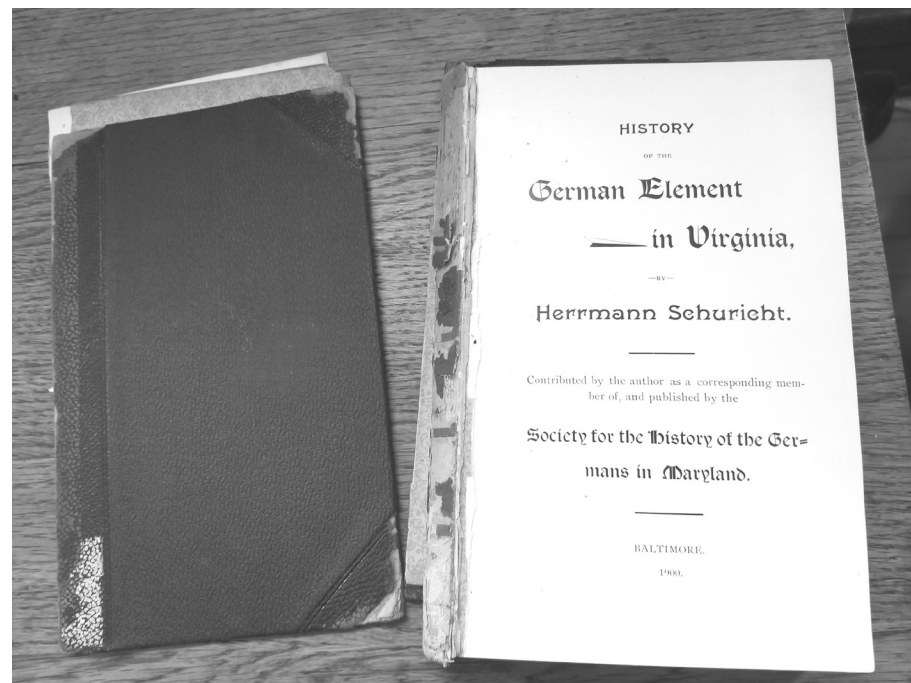
Restoration and Conservation of MKI Library and Archival Materials

Kevin Kurdylo

Since the founding of the Max Kade Institute (MKI), we have relied entirely on donations of books and other items to create and expand our exemplary Library and Archives. Many of the materials, whether due to age, heavy use, or less-than-ideal storage situations, are in fragile condition.

Thanks to a National Endowment for the Humanities Challenge Grant, along with donations by the Friends of the MKI, our new Library and Archives has climate control mechanisms in place that allow us to regulate and stabilize environmental conditions that affect our materials, thus prolonging their life spans.

Over the years we have also had books repaired and conserved, usually through a grant program sponsored by the Friends of Memorial Library, at Memorial Library's Conservation Lab, where Marta Gomez and her talented and highly trained students work with great care and devotion to return our books to us in a sturdy, lasting, and usable state. In cases where paper is too brittle for repair, the Lab has provided us with acid-free enclosures to help preserve the items and prevent further deterioration. Recently, in addition to books, the Lab has restored and encapsulated two *Reisepässe* (passports) in our Archives; these are emigration passports from Württemberg to America for Johann Georg and Madgalene Deuschle, dated 1855 and 1858. The encapsulation allows



Schuricht's *History of the German Element in Virginia*, now awaiting repair at Grimm's Bindery

us to carry the documents safely to outreach events throughout the state and beyond.

And now, thanks to donations from the MKI Friends, along with a matching grant from Thrivent Financial for Lutherans, MKI has more than \$800 to devote to preservation and the acquisition of research/outreach materials. However, as COVID-19 restrictions have all but shut down Memorial Library's Conservation Lab, we are turning to another provider for repair services, Grimm Book Bindery, in Madison. Fittingly, Grimm's has a German-American history. Gottlieb Grimm was born in 1831 in Bottingen in the Kingdom of Württemberg. Having learned the craft of bookbinding from his father,

Gottlieb immigrated to America in 1849 and settled in Madison in 1850. It is believed that Gottlieb bound the first book ever in Madison, a collection of back issues of *Graham's Magazine*, which Madison banker Simeon Mills had saved and wanted bound.

Gottlieb Grimm and his partner, Daniel Maul, founded the Madison New Book Bindery in 1855. Both Gottlieb and Daniel (who was born in 1823 in Hesse-Darmstadt) were also among the eight founding members of the Madison Maennerchor, a German singing society started in 1852. Though Grimm and Maul sold Madison New Book Bindery in 1857 to Atwood, Calkins and Webb, Gottlieb continued working with the



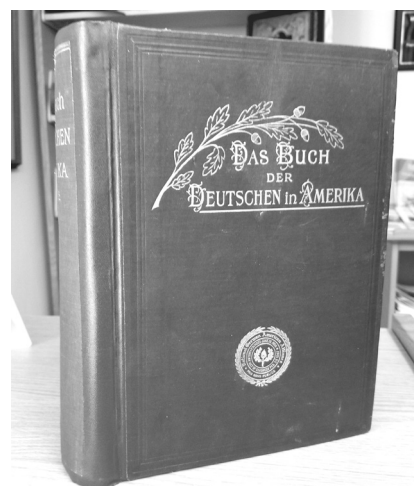
A well-worn copy of the third volume in *Schick's Humoristische Bibliothek*, published in Chicago by German immigrant Louis Schick

firm as a supervisor until 1860, when he joined BW Suckow's Bindery as foreman. In 1874 Gottlieb bought that bindery from its owner and named it Grimm Book Bindery, Inc. It has been in the family ever since, and although President Bill Grimm passed away on April 30, 2020, his sister Judith and brother Karl now run the business.

We have a total of eight items awaiting repairs at Grimm's, including *Arithmetisches Exempelbuch für deutsche Volksschulen Nordamerikas. Viertes Heft. Die bürgerlichen Rechnungsarten* (St. Louis, Mo.: Deutsche Ev.- Luth. Synode von Missouri, Ohio u. a. St., 1876); Alfred Ira's *Der Missionsplatz. Eine Erzählung aus der kirchlichen Missionsthätigkeit im Staate Wisconsin* (Antigo, Wis.: Antigo Publishing Co., 1902); Fred Rübesamen's *Grenz-*

erleben: Bilder und Skizzen aus dem "Wilden Westen" (Chicago: Selbstverlag des Verfassers in Kommission bei Koelling & Klappenbach, 1894); Benjamin Rush's *An Account of the Manners of the German Inhabitants of Pennsylvania: Written in 1789* (Philadelphia: S. P. Town, 1875); Julius Stinde's *Humoresken und Gedichte* (Schick's Humoristische Bibliothek, no. 3. Chicago: L. Schick, 1886); Hermann Schuricht's *History of the German Element in Virginia* (Baltimore, T. Kroh & sons, printers, 1900); and G. A. Zimmermann's *Handbuch der deutschen Literatur Europa's und Amerika's. Zweiter Theil* (Chicago: H. Enderis, 1876).

In addition, we are having repaired a large and colored "Map of the United States and Territories, Shewing [sic] the Extent of Public Surveys and Other Details," that was included in the 1866 *Bericht des Commis-sionär des General-Landamtes, der Vereinigten Staaten von America*.



Das Buch der Deutschen in Amerika, finely repaired by Memorial Library's Conservation Lab

We hope to be able to include this map in outreach presentations in the future. We will provide an update on the map and the other items once we have them finished and returned, which is expected by the end of April 2021. Thanks again to Thrivent and our Friends for their donations, which is helping MKI to preserve our German-American history! 🇺🇸



Passports for Johann Georg and Madgalene Deuschle, dated 1855 and 1858, repaired and encapsulated by UW-Memorial Library's Conservation Lab

Continued from page 6

vate rights . . . but will give to every man the greatest individual freedom consistent with the personal rights of others.”

In Milwaukee some of the civic leaders were also wondering “what next?” City Attorney Ryan addressed the Milwaukee Common Council on July 5, 1870, regarding the recent case and commented that an appeal to the Wisconsin Supreme Court, even if made very soon, would not be decided before the winter. Ryan was hesitant to pursue such an appeal without further instructions from the Common Council. Apparently, no such instructions were forthcoming, for none were mentioned when the *Daily Milwaukee News* reported on the meeting the next day.

Grateful for the decision upholding their rights, the members of the Milwaukee Turnverein printed the

arguments of attorneys Brown and Austin and the opinion of the court relating to the city ordinances against Sunday dancing. At their direction, copies of the 52-page document were made available to interested persons.

The Milwaukee Turners also proceeded with plans to invite members of other Turnvereins and sharpshooting clubs to a *Turn und Schuetzen Fest* in Milwaukee later in August. The event lasted for five days, from August 17 to August 21, 1870. There were sharpshooting contests and other events in which members of the various Turnvereins competed in athletic performances and tests of skill. Sunday, August 21, was the last day of the Fest and the *Daily Milwaukee News* commented that “throughout the city from the beginning to the ending a spirit of harmony and good fellowship prevailed.” The climax of the event came that Sunday with “immense crowds enjoying music

by several German bands at the Milwaukee Gardens. In the evening there was a grand illumination of the Gardens, with a ball.” Sunday dancing in Milwaukee was then obviously permitted and enjoyed by many.

In the years after these events German immigrants continued to stream into Milwaukee, where they formed a large part of the population. Participating in events with the Turnverein, drinking and dancing remained part of the cultural mix in the city, but the immigrants also made other important contributions. Many of them brought with them significant aspects of their German culture, including a love of fine music, literature, theater, and art. Milwaukee became known as the “German Athens on Lake Michigan.” The decision about Sunday dancing in Milwaukee in 1870 reinforced not only the religious freedom and rights of conscience guaranteed both in the United States

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Bill of Rights and the Wisconsin State Constitution, it also indicated that people of different backgrounds and cultures were welcome and free to share their talents and traditions in this American city. 

The Rev. John W. Krueger is a retired Lutheran chaplain in Appleton, WI., a member of MKI, and enjoys researching family and regional history.

[For an expanded version of this article, visit: <https://mki.wisc.edu/sunday-dancing-in-milwaukee/>]

NOTES

¹ “An Ordinance to Prohibit and Punish Public Dancing on Sunday,” *The Daily Milwaukee News* (Milwaukee, Wisconsin), Wednesday, May 25, 1870, p. 8, column 2. and Thursday, May 26, 1870, p. 7, column 3.

² United States Federal Census, 1870, City of Milwaukee.

³ *Arguments of Hon. Jas. S. Brown and R. N. Austin and Opinion of the Court Relating to Ordinances of the City Against Sunday Dancing*, printed at the Direction of the Turn-Verein, (Milwaukee: Krogh and Corbitt, Book and Job Printers), 1870. Attorney Brown reviewed the different practices relating to Sunday observance in his oral argument printed in pages 9–12 of this document.

⁴ *Arguments*, pp. 18–19.

⁵ “Address of Mayor Phillips,” *The Daily Milwaukee News* (Milwaukee, Wisconsin), Wednesday, April 20, 1870, p. 5, column 4.

⁶ “Sunday Dance Ordinance,” *The Daily Milwaukee News* (Milwaukee, Wisconsin), Wednesday, May 11, 1870, p. 5, column 4.

⁷ Wikipedia contributors, “Milwaukee Turners: History,” Wikipedia, The Free Encyclopedia, [https://en.wikipedia.org/w/index.php?title=Milwaukee Turners](https://en.wikipedia.org/w/index.php?title=Milwaukee_Turners), (accessed May 23, 2020).

⁸ “The Sunday Dance Question in Milwaukee,” *The New York Times*, (New York, New York), Saturday, June 4, 1870. p. 7, column 3.

⁹ “Sunday Dancing,” *The North Iowa Times* (Macgregor, Iowa), Wednesday, June 29, 1870, p. 2.

¹⁰ *Arguments*, op. cit., 48.

¹¹ Wikipedia contributors, “James S. Brown,” Wikipedia, The Free Encyclopedia, https://en.wikipedia.org/w/index.php?title=James_S._Brown&oldid=932573224 (accessed May 23, 2020).

¹² Parker McCobb Reed, *The Bench and Bar of Wisconsin*, (Milwaukee: P. M. Reed, Publisher) 1882, p. 229.

¹³ Alfons J. Beitzinger, Edward G. Ryan, *Lion of the Law* (Madison, Wisconsin: The State Historical Society of Wisconsin) 1960, p. 100.

¹⁴ *Arguments*, op. cit., p. 33.

¹⁵ *Arguments*, p. 43.

¹⁶ *Arguments*, p. 44.

¹⁷ *Arguments.*, pp. 3–4.

¹⁸ *Arguments*, p. 12.

¹⁹ Constitution of the State of Wisconsin, Section 18.

²⁰ *Arguments*, p. 14.

²¹ “Justice Mallory Decides the Sunday Ordinance Invalid,” *The Daily Milwaukee News* (Milwaukee, Wisconsin) Tuesday, June 28, 1870, p. 4, columns 4–5.

²² “Sunday Dance in Milwaukee,” *Janesville Daily Gazette* (Janesville, Wisconsin), Tuesday, June 28, 1870, p. 1.

²³ “Dance House Religion,” *Wisconsin State Journal* (Madison, Wisconsin), Thursday, June 30, 1870, p. 1.

²⁴ “The Sunday Ordinance,” *The Weekly Herald* (Chippewa Falls, Wisconsin), Saturday, July 9, 1870, p. 2.

²⁵ “Regular Meeting of the Common Council,” *The Daily Milwaukee News* (Milwaukee, Wisconsin), Wednesday, July 6, 1870, p. 2.

²⁶ “Turn and Schuetzen Fest,” *The Daily Milwaukee News* (Milwaukee, Wisconsin), Monday, August 22, 1870, p. 5.

²⁷ H. Russell Austin, *The Milwaukee Story: Making of an American City* (Milwaukee, Wisconsin: the Milwaukee Journal Company) 1946, p. 140.

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