



MAX KADE INSTITUTE

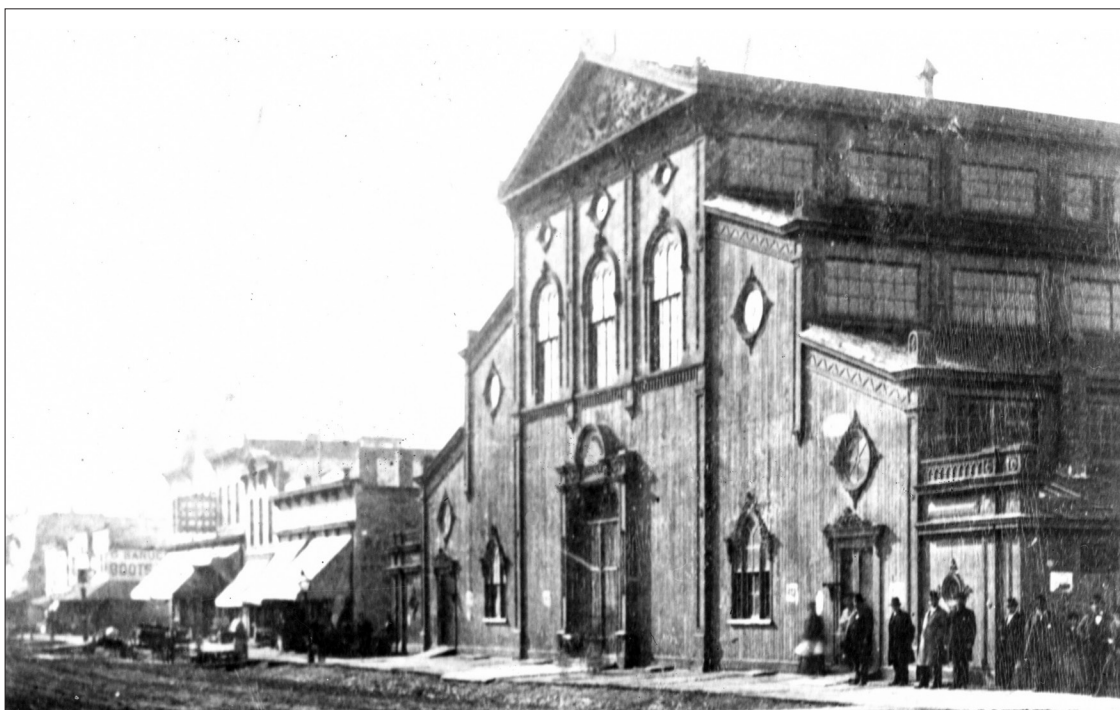
FRIENDS NEWSLETTER

Volume 24 No 1 • Winter 2014–2015

Deliver Us from Temperance!

Christian Essellen's Contribution to the Debate about Prohibition

Cora Lee Kluge



Historic Photo Collection / Milwaukee Public Library

Market Hall on Market Square, once the civic and commercial heart of Milwaukee, where Essellen's play was performed in rented second-floor quarters

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Christian Essellen's German-American comedy entitled *Bekehrung vom Temperenzwahn* (Deliver Us from Temperance!)¹ is not well known. It was first staged in Milwaukee in the fall of 1853 and has probably not been performed since. The script, originally published by the Forty-eighter Hermann Julius Meyer in the March 1854 issue of his *Monats-Hefte*, was not easily accessible.² There are few traces of its performances in Milwaukee; and there is contradictory infor-

mation about how it was received.

The Forty-eighter Christian Essellen had arrived in the United States in the fall of 1852, and almost immediately began publishing his journal *Atlantis* from his new home in Detroit. In September of the following year, he moved to Milwaukee, where he thought he had found a benefactor who would support his financially troubled journal.

Elections were being held that fall in Wisconsin, and the most conten-

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Greetings, Friends and Readers!

We are now feeling very much at home in the University Club! Our students and other patrons find it easier to visit us and use the library and archives in our new location on the campus' Library Mall; and it is a great advantage to have more space for our books, many of which were stored off campus for years because we could not accommodate them. These include part of the personal library of Carl Schurz, a famous Forty-eighter who lived for a time in Watertown, Wisconsin. Kevin Kurdylo, our librarian/archivist, has his hands full with organizing and cataloging, assisting our visitors, and now also preparing an exhibit of the Schurz collection, which will be ready in time for the annual meeting of the Friends in May. Because there is so much to do, we are grateful for the volunteer assistance of JoAnn Tiedemann, a longtime Friend of the Institute and a professional librarian.

This spring, students in the UW-Madison's German Department are putting on a German-language play: *Bekehrung vom Temperenzwahn* (Deliver Us from Temperance!), a German-American comedy. Written by Christian Essellen for the Milwaukee German stage and performed in the fall of 1853, it poked fun at the hypocrisy of temperance in the season when a referendum on this issue was on the ballot in Wisconsin. One gains a special perspective on problems facing the young American nation through the writings of the German

immigrant group. We encourage you to come to Cora Lee's lecture on April 16th and also to attend one of the play's performances on May 4, 5, and 6 in the Memorial Union's new Play Circle.

In this issue of the *Newsletter* you will find information about the new Friends Web site, which will allow you to engage more easily with other Friends, as well as with the Institute's activities. We direct your attention especially to the announcement of upcoming events, including the Friends annual meeting and banquet, which will take place on the UW-Madison campus on Saturday, May 2. The program includes a tour of our new quarters and a visit to the Wisconsin Historical Society showcasing materials of German-American interest. The banquet address on "Wisconsin's German Heritage" will be delivered by Mark. Friends who are able to stay in Madison until Sunday, May 3, can also attend the dress rehearsal of Essellen's *Bekehrung vom*

Temperenzwahn.

Finally, we would like to thank the Friends most warmly for renewing their memberships at the end of last year—and also for their generous gifts to the Librarian Support Fund. At the same time, we must emphasize that our campaign is far from over, and we urge all of you—again—to assist us to the extent you are able. A substantial gift could be acknowledged with naming rights for part or all of the MKI Library; but any amount would be gratefully received. The MKI is now recognized for its important role and its significant contributions to both the University and the wider community; and in this time of financial hardship, we need our supporters to help us continue our work.

As we complete this *Newsletter* issue, we note that spring is finally in the air. Enjoy the season, do good work, and stay in touch! We hope to see you in Madison on May 2!
—Cora Lee and Mark

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Mark your calendars!

Lecture by Cora Lee Kluge

APRIL 16, 7:00–9:00 pm

UW–Madison Union South

“Deliver Us from Temperance!”

Christian Essellen’s Play on

Milwaukee’s German-Language Stage

Professor Kluge will discuss the historical background of this German-American play that was first performed in 1853 in Milwaukee and will be presented again by students of the UW–Madison German Department in May. (See below.)

Friends of the Max Kade Institute Annual Meeting

MAY 2, 1:30–8:00 pm

UW–Madison University Club and
Wisconsin Historical Society

See page 8 for program details and
registration information.

Theater Performance

MAY 4, 5, and 6 at 7:30 p.m.

UW–Madison Memorial Union Play
Circle

Bekehrung vom Temperenzwahn/

Deliver Us from Temperance! — A

comedy about love, local politics, and
drinking in Milwaukee in 1853.

Performance by students of the UW–
German Department. (In German.)

FREE. Reservations required.

Information and program details at:
<http://german.lss.wisc.edu/>

A Milwaukee performance has also
been tentatively scheduled for the
afternoon of May 8 or 9. Check the
German Department’s Web site
(above) or email sgross@wisc.edu for
details.

German-American Genealogy Workshop

May 9, 8:00–5:00 pm

UW–Madison Memorial LIBRARY
*Our German Ancestors and Their
World*

This workshop will be conducted
by Lori Bessler, Reference Librarian
for the Wisconsin Historical Society
(WHS) Library Archives, and Antje
Petty, Assistant Director of the Max
Kade Institute. Discover how to
place your family in the historical
context of emigration from German-
speaking Europe, use tools to find
your ancestors in American and
European records, learn how to get
the most from historic documents,
and get tips on organizing your
research.

COST: \$24 for members of the
Friends of the MKI and the WHS;
\$30 for non-members. LUNCH is
INCLUDED in the registration fee.
Register through the WHS Store
<http://shop.wisconsinhistory.org>,
click on “Events-Genealogy,”
choose this workshop, and in the
shopping cart add the **discount code:**
4maxkade15.

International Conference / Wisconsin Workshop

OCTOBER 8–11

UW–Madison University Club and
Pyle Center

*Outside the Kaiserreich: the German
Diaspora in the World War I Era*

Speakers from around the country,
England, and Germany will discuss
ethnic German communities outside
the borders of the German Empire—
such as those in America—in the
years before, during, and after the
First World War.

FREE and open to the public.

Program details will be posted
soon on the MKI Website
mki.wisc.edu and announced in
the next Newsletter issue.

On the Road to Emmaus

JoAnn Tiedemann

During the third decade of the 19th century, the new state of Missouri, which entered the Union in 1821, became the most popular destination for German settlers heading west of the Mississippi. New arrivals included not only formal “immigration societies” with common philosophical, religious, and cultural goals, but also large numbers of uneducated peasants. Together they established small communities fanning out from the gateway city of St. Louis, especially along the Missouri River. By 1845 the protestant Germans in those communities faced a desperate shortage of trained clergy from the organized churches of their homelands. In addition, many immigrants were not interested in re-creating the formal religious structure they had purposely left behind, but wanted to determine their own local protestant tradition.

Therefore, German protestant pastors, loosely joined together in the *Kirchenverein des Westens* (Church Society of the West), decided to establish a *Prediger-Seminar* (preacher seminary) in the region and procured land in the valley of a tributary of the Missouri, about three miles northeast of Marthasville. Six students attended classes conducted in a private home until the Seminary Building was dedicated in June 1850. Financial and material support for the seminary had come from the many small German protestant congregations in the area, from appeals made to



The print shop at Eden Seminary, where *Der Friedensbote*, the first church newspaper, was printed

larger church organizations in the East, and from the formal Prussian state church in Europe. My great-grandfather, Conrad Friedrich Stoerker, completed his studies for ordination at this so-called Missouri Valley College from 1871 to 1874. However, the remote location that had been chosen intentionally to allow the men to concentrate on their studies proved to be too far from other settlements to be practical. In 1883 the seminary was moved to Wellston, on the outskirts of St. Louis, and renamed Eden. In 1924 Eden Seminary was relocated to Webster Groves, Missouri, where it still exists today.

Four solid structures built from locally cut limestone remained on the rural Marthasville campus, however, and in 1892 the successor protestant society, now the *Deutsch-Evangelische Synode von Nord-*

Amerika (German-Evangelical Synod of North America—“*evangelisch*” at the time, incidentally, conveyed only “not Catholic”) resolved to establish a home there to care for individuals with epilepsy or with cognitive developmental disabilities. Little was understood about these conditions then, but a pastor in the *Kirchenverein* was familiar with *Bethel Anstalt* (Bethel Institution) in Bielefeld, Germany, which had been founded in 1867 by Friedrich von Bodelschwingh (1831–1910) as a residential center for epileptics. The Missouri group believed that their community had both the need and the means to provide similar residential care at Marthasville.

The first resident, a man from Louisiana, was admitted to the *Emmaus Anstalt* (Emmaus Institution) in Marthasville in July 1893. Early staff members

included sisters from the Evangelical Deaconess Society of St. Louis. Later, other sisters (both from Europe and the United States) were consecrated at Emmaus. In 1901 the need to find additional housing for women, as well as establish a presence closer to St. Louis, led the organization to seek land and build facilities outside St. Charles, Missouri.

In 1907 my great-grandfather, Rev. Justus Winfred Frankenfeld became the fifth superintendent of the St. Charles home. His family lived on site, and his oldest child, Frieda, eventually worked in the office. In 1921 she married Theophil Stoerker, who had served at the facility while completing his seminary studies. On the death of Rev. Frankenfeld in 1929, Rev. Stoerker was called to be superintendent. My grandparents, Rev. Theo and Frieda Stoerker, led the St. Charles campus through 35 years of changes—in language (German to English), funding, church doctrine (the affiliated denomination is now the United Church of Christ), government policy, medical advances (treatment



Rev. Theo Stoerker and his wife Frieda

and care of the medical and social needs of the residents), and more—until their retirement in 1964.

In existence since 1850, the Marthasville and St. Charles campuses hold unique documents concerning the language and economy, as well as the intellectual, spiritual, and social life of 19th-century German immigrants and their descendants. Initially, and well into the 20th century, local and campus residents helped out

on the farm, in the garden, laundry, kitchen, and dining room, and they helped with cleaning. The local early immigrant churches' newspaper (*Der Friedensbote*, the Messenger of Peace) began publication at the Seminary. The archives also hold books that belonged to the original seminary students. Patient records and logs of epileptic seizures are a reminder of life before anti-seizure medication. Account books describe both monetary donations from special congregational appeals, and also in-kind donations of everything from bedding and clothing to farm products.

As the 125th anniversary of the Emmaus Homes approaches, it is important to complete a survey of the materials and their condition, as well as organize and index those that have significance for German-American Studies and for regional historical societies. This is especially urgent, as the St. Charles site has recently



Undated photo of sisters at Emmaus

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German-Language Materials at the Wisconsin Historical Society

Helmut Knies

Beginning with its founding in the 1840s, and continuing to the present day, the Wisconsin Historical Society (WHS) has aimed to collect, arrange, catalog, and preserve a premier collection of materials, both published and unpublished, on the history of Wisconsin, the United States, and Canada. Building on the diligent and persistent work of its pioneer leaders, Lyman Copeland Draper, Daniel Durrie, and Reuben Gold Thwaites, the Society developed a major American history research collection by the end of the 19th century. They acquired and organized documents according to publication type, content, format, and language. This approach was profoundly shaped by the connection of the WHS with the University of Wisconsin, its faculty, and its research interests. Therefore, the Society was an early collector of publications and manuscripts on many aspects of American political, social, and economic history, including documents by and about immigrants that were written in the language of their country of origin.

With the demographic importance of German immigration to Wisconsin and the Upper Midwest, the WHS was assiduous in searching out and acquiring documentation about this phenomenon, particularly as it was represented in German language newspapers. This was part of the Society's larger effort to document contemporary history through the preservation of newspaper content.



The Wisconsin Historical Society in Madison, Wisconsin

Early on, the WHS endeavored to convince all Wisconsin publishers to supply copies of their publications to the library. This work became institutionalized and was later supplemented by ongoing collecting efforts in Wisconsin and other states. The result is that now the Society holds one of the best newspaper collections in the United States.

The Society holds a total of 279 separate German-language newspaper titles in print, microfilm, and digital format. These range in date from some of the first German language titles published in colonial America, such as Philadelphia's *Pennsylvanische Fama, oder Ordentlicher Relation derer einlauffenden Neuigkeiten*, from the 1750s, which was a German translation of Benjamin Franklin's *Pennsylvania Gazette*, to a few selected titles from the present day. Most of the papers originate in Wisconsin and other Upper Midwest states, but the collection also contains titles

from New England to California.

The majority of the Wisconsin papers are local titles that were either published solely in German or were German-language editions of the standard weekly community newspapers. The Society also houses many German-language newspapers with a political or labor focus, such as *Vorwärts*, which was the New York-based daily paper of the Socialist Party, and rare titles such as *Der Organisator*, which was published in Chicago in the 1890s by a German typographers association called the *Gemeinschaftliches Komitee der deutschen Typographien*.

Other titles have a denominational focus or are based in religious expression. Two examples are *Der Pilger durch Welt und Kirche*, from Reading, Pennsylvania, in the 1870s, and *Der Zeitgeist: Ein israelitisches Familienblatt*, which was published for two years, from 1880 to 1882, in Mobile, Alabama. In recent years, the Society

has made diligent efforts to preserve some of its most fragile newspaper content through microfilming and/or digitization. In addition, access to selected 19th-century German titles has been improved through licensing agreements with commercial vendors such as Readex and ProQuest.

Unpublished archival materials in the WHS holdings are equally important for understanding the German-American experience in Wisconsin and the United States. These include state and local government records, manuscripts, photographs, maps, sound recordings, and films. Manuscript collections include the private papers of prominent individuals such as Milwaukee's Victor Berger, as well as ordinary citizens like Eugene Anson, who fought in the Civil War and served as Secretary of the Nord-Wisconsin Schuetzen-Bund. There are also records of German-American organizations, such as the German-American Bank of Madison, and the Appleton Maennerchor, a men's singing club founded in 1893. Audio recordings containing oral history interviews with German Americans also exist in collections such as the Ethnic History of Wisconsin Project of 1955.

State and local government records document hundreds of thousands of German immigrants with respect to the naturalization process, military service, incarceration, probate court proceedings, and many other ways in which people interact with their government. A few government series are especially relevant to those interested in the history of Germans in America, such as the Superior, Wisconsin, city clerk's "Register of German Aliens" from 1918.

Furthermore, the WHS archival collections contain thousands of photographs documenting German immigrants and their communities, while other images, including propaganda posters, illustrate the growth of anti-German sentiment during World War I. A world-class film and theater collection, managed in partnership with UW-Madison, documents portrayals of Germans in popular culture through scripts, production records, and copies of films.

The above are just a few examples of the hundreds of millions of pages of original source material that can be found in the WHS Archives. All of our collections are described in an online catalog available through the WHS Web site (www.wisconsinhistory.org). A selection of documents, photographs, maps, and sound recordings has been digitized and is available directly through the Web site. If you have any questions about the Historical Society's holdings, do not hesitate to contact us by e-mail at askarchives@wisconsinhistory.org. 

Helmut Knies is the Collection Development Coordinator at the Wisconsin Historical Society's Library and Archives.

Friends Annual Meeting in Madison Saturday, May 2

It has been ten years since the Friends held their annual meeting in Madison. We invite you to join us for a day of interesting programs and good food that will include a guided tour of the archives of the Wisconsin Historical Society, a visit to MKI's new exhibit of books from Carl Schurz's personal library, and a presentation by Mark Loudon, Professor of German and Co-Director of the Max Kade Institute, on "Wisconsin's German Heritage." We will round out the day with a German-style dinner at the University Club.

Program

1:30	Registration at the Wisconsin Historical Society , 816 State Street, Madison
2:30–3:30	Guided tour of the Historical Society's archives
4:00–5:00	Annual meeting at the University Club , 803 State Street, Madison
5:00–6:00	Schurz exhibit at MKI Library / election of officers of the Board of Directors
6:00–7:00:	Dinner at the University Club
7:00–8:00	Lecture: "Wisconsin's German Heritage" by Mark Loudon

Registration required

Please fill out a registration form and include your choice of one of three meal options. Mail in your registration with payment by April 17! Friends will receive a registration form in the mail, and the form can also be downloaded from the Friends Web site: mkifriends.org.

Cost \$35/ per person; \$15 for students.

Bring a friend — make a Friend!

Dinner purchase includes Friends of the MKI membership for the year 2015 for *new* Friends.

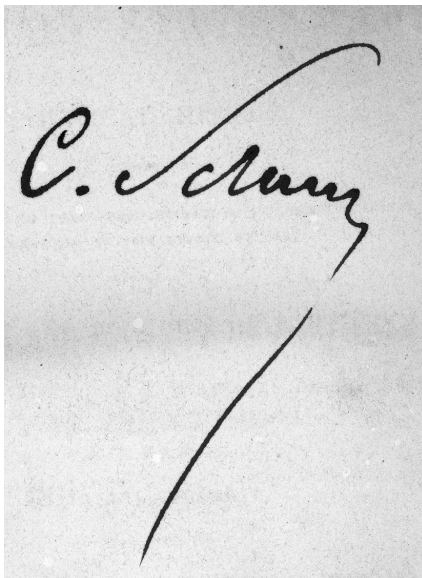
We look forward to welcoming you in Madison on May 2!



The Library of Carl Schurz

Kevin Kurdyllo

The Max Kade Institute is preparing an exhibit of books that were part of the personal library of Carl Schurz (March 2, 1829—May 14, 1906), the most prominent nineteenth-century German immigrant. The collection came to the University of Wisconsin as a gift from his grand-niece in the early 1960s. Our display will reveal some of Schurz's many interests and achievements: Schurz was a leading figure in the German revolutionary movement of 1848; a one-time resident of Watertown, Wisconsin; the husband of educational pioneer Margarethe Meyer Schurz, who was instrumental in establishing the Kindergarten system in the United States; an early Regent of the University of Wisconsin; an ardent opponent of slavery; an admirer and supporter of Abraham Lincoln; a general in the Union Army during

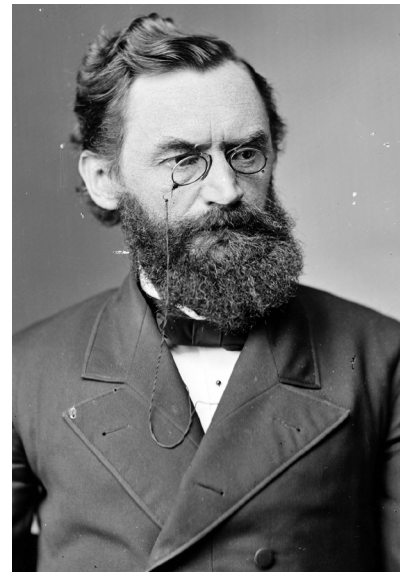


Carl Schurz's inscription in an 1861 book, *The American Statesman: A Political History*

the Civil War; the first German-born American to be elected a U.S. Senator (from Missouri); Secretary of the Interior in the Cabinet of President Hayes; a journalist and editor; and a man noted for having "profound moral goals that are not restricted to a single nation, but apply to all mankind."*

A card catalog—now located in Special Collections at the University of Wisconsin's Memorial Library—was created when the Schurz library was donated; using the "rule of thumb" of 100 cards to an inch, the collection that came to Wisconsin is estimated to have included some 2,250 books, though Schurz's entire library may have been larger during his lifetime. The Schurz library collection was examined and evaluated, and some of the books were assimilated into collections at the Wisconsin Historical Society, the University's Memorial Library, and the Memorial Library's Special Collections. The remaining 900 or so books were boxed and stored for years until ownership was transferred to the MKI in the year 2000. Because of space constraints at the Keystone House, the home of the MKI until last summer, these books were again in storage, until this year. Now that there is room for the Schurz collection in the MKI's new home on the fourth floor of the University Club, the books will at last be on display and available to readers.

As we sort through the library of this important immigrant activist and public servant, we have identi-



Carl Schurz, undated

fied several overarching subject areas that help us envision and interpret its former owner; these include German history, Bismarck and the German Empire, the German revolutions of 1848–1849, American history and politics, the Civil War Era and Lincoln, American foreign policy, history of foreign countries, law and economics, religion and philosophy, and poetry, literature, and music. Most of the books contain Schurz's signature, and a few have inscriptions to him from other authors. In addition to exhibiting the physical volumes, we are creating informative texts to highlight various aspects of Schurz's life. We invite you to explore the "Carl Schurz Corner" in the MKI Library during the Annual Meeting on May 2nd. 

NOTE

*From remarks made in 1929, on the 100th anniversary of Schurz's birth, by Germany's Foreign Minister Gustav Stresemann.

Citizens in a Strange Land: German-American Broadsides in North America, 1730–1830

Mark Louden

Citizens in a Strange Land: A Study of German-American Broadsides and Their Meaning for Germans in North America, 1730–1830. By Hermann Wellenreuther. University Park: Pennsylvania State University Press. 2013.

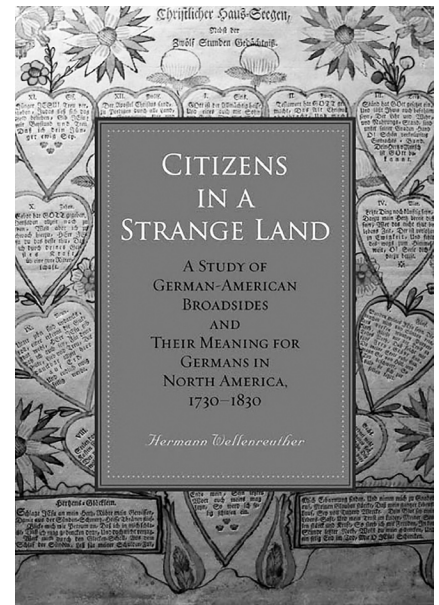
Students of early German-American history and culture, especially those with an interest in German Pennsylvania, have benefited from a number of excellent book-length studies in recent decades. The volume under review is no exception. Drawing on the research of a team of scholars at the University of Göttingen, Hermann Wellenreuther, one of Germany's best-known specialists in the history of colonial America, and more specifically of Pennsylvania, has produced an impressive study of one of the most important expressions of early German-American print culture, namely the broadside.

Defined simply as single sheets of paper containing printed material on one or both sides, broadsides were an important form of public expression and private devotion for the descendants of German-speaking immigrants to colonial Pennsylvania, the people known as the Pennsylvania Dutch (Pennsylvania Germans). Although the Pennsylvania Dutch identified strongly with the classic ideals of the American Revolution and did not see themselves as transplanted Europeans, they distinguished themselves from their English-speaking neighbors in a number of ways, par-

ticularly through their maintenance of a unique language related to German.

The linguistic situation in which German-language broadsides were produced in Pennsylvania was a complex one. The city of Philadelphia was the main entry point for some 81,000 German-speaking immigrants to Pennsylvania during the colonial era. At that time, there was little in the way of a strictly codified form of standard German, what is usually referred to as High German (*Hochdeutsch*). There was a more or less uniform written variety of the language that resembled closely the regional dialects of the east-central area of German-speaking Europe (e.g., Saxony), but few people actually spoke the emerging standard; its use was limited mainly to the receptive domains of reading and writing.

The historical record suggests that the majority of the German-speaking settlers in colonial Pennsylvania had a basic reading knowledge of German, but their everyday vernacular language was any one of a number of regional dialects, of which those from the Palatinate region (*Pfalz*) dominated. In the city of Philadelphia, active use of German was most common among first-generation immigrants. A number of contemporary accounts point to the fact that their U.S.-born children anglicized rather quickly, so that by 1800 Philadelphia was a largely English-speaking city, despite the fact that a sizeable percentage of its population was of German stock.



Outside of Philadelphia, in the rural hinterlands of southeastern Pennsylvania, the regional dialects spoken by immigrant farmers and craftspeople developed among their descendants into the language known today as Pennsylvania Dutch, which is still quite similar to Palatine German dialects but largely unintelligible to standard German speakers. Alongside their everyday language, the Pennsylvania Dutch also maintained a high degree of literacy in standard German, which was the main vehicle of worship in church, the institution at the center of Pennsylvania Dutch life. Often in conjunction with local congregations, German-medium schools were also common in the rural Dutch country, well into the nineteenth century.

The maintenance of literacy in Ger-

man among the early Pennsylvania Dutch created a strong demand for printed material in that language. However, aside from religious texts and primers, there were relatively few German-language books produced for Pennsylvanian readers. By far the most common type of printed material was the newspaper, which typically consisted of a single large sheet of paper folded once in the middle to yield four pages. The people printing these newspapers, who were often also the editors, also produced broadsides, of which 1,682 were examined by the Göttingen team under the direction of Wellenreuther.

Wellenreuther and his colleagues divided the German-language broadsides they examined, which were mainly produced in Pennsylvania, into five major subject categories: local controversies and politics; devotional poems and hymns; patent medicine; advertisements and other announcements; and secular poems and songs. Of the broadsides examined, only four could not be assigned to one of these five categories and were thus described as “various.” Nearly half of the total number of broadsides (757) are devotional in nature.

The book consists of four main chapters. In the first, “The German-American Printing World,” Wellenreuther presents extensive information about the printers of German-language material in early Pennsylvania and the commercial market within which they operated, drawing in part on important primary sources, including ledgers and cash books. The second chapter, “The German-American Secular World,”

analyzes broadsides for what we can learn about the cultural and material aspects of the lives of Pennsylvania Dutch farm families. Love poems, for example, shed light on relations between men and women; advertisements for patent medicines and prescriptions for medical treatment tell us quite a bit about early Pennsylvania Dutch attitudes toward health. Much of the material dealt with in this chapter is actually religious in nature, rendering its title somewhat of a misnomer. A strong folk piety was at the core of Pennsylvania Dutch culture, permeating many aspects of life that one might ordinarily think of as more secular than spiritual. In many a Pennsylvania Dutch home, broadsides were displayed that invoked God’s blessings, such as *Haussegen* (house blessings) and *Himmelsbriefe* (heavenly letters), which often had a talismanic quality.

Chapter three, “Praying and Reading,” focuses on overtly devotional broadsides, including hymns. Of special importance in this chapter is Wellenreuther’s analysis of the synthesis of European Pietistic and North American elements in the ways in which Pennsylvania Dutch understood their Christian faith. One striking difference between Christianity in Central Europe and in rural Pennsylvania in the eighteenth and nineteenth centuries had to do with denominationalism. In Europe, where church and state were intertwined, the lines of division between Catholics and Protestants were quite clear, theologically and politically. Pennsylvania Dutch folk piety, on the other hand, was infused with a non-denominational spirit.

To be sure, there were few Catholics among the Pennsylvania Dutch: most were members of the two major Protestant churches, Lutheran and Reformed, and a small but visible minority belonged to Anabaptist and Pietist sects. It was not uncommon for rural Pennsylvania Lutheran and Reformed congregations to share the same building, so-called “union churches,” and many parochial schools served children from multiple churches and sects, phenomena that would have been unthinkable in eighteenth-century Europe. Not surprisingly, the most popular religious broadsides among the Pennsylvania Dutch were those that contained hymns with non- or transdenominational content. Wellenreuther offers a fascinating discussion of the provenance and development of one, “Wo ist Jesus mein Verlangen” (Where is Jesus, my yearning). This hymn is still very popular at Old Order Amish and Mennonites singings, set to the tune of the classic Anglo-American gospel song, “What a friend we have in Jesus.”

Wellenreuther devotes his fourth and final chapter to political broadsides. Far from living in a vacuum, early German Pennsylvanians, like most of their English-speaking neighbors, were keenly interested in the events leading up to and during the Revolution, as well as the formation of the new American nation. In the emerging two-party system, where Federalists were pitted against Anti-Federalists or Democratic-Republicans, the vast majority of the Pennsylvania Dutch aligned themselves with Jeffersonian (and later, Jacksonian) politicians who paid

respect to yeoman farmers and were wary of an overly strong central government, either at the state or federal level. Among the most fascinating of the political broadsides in German were those produced during intense presidential and Pennsylvania gubernatorial contests.

In the introduction to his book, Wellenreuther makes clear that he understands the world of the early Pennsylvania Dutch, as viewed through German-language broadsides, to have been largely disconnected from the rest of America. In the very last two lines of his introduction, he writes:

One of the important findings of this study, after all, is that precious few connections existed between the majority of Germans and their surrounding American neighbors. At least as far as their cultural and religious interests were concerned, the two societies lived side by side, but without significant contact. (10)

In many ways, one could argue that the substance of Wellenreuther's fine study points in the opposite direction, underscoring the profoundly syncretic nature of the culture of the Pennsylvania Dutch and even also the ways in which they practiced their faith. Rather than being "citizens in a strange land," they were rooted in a very familiar place that they themselves helped make. 🌿

A Web Site for the Friends: mkifriends.org

Friends of the Max Kade Institute

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FEATURED

Welcome to the Friends of the Max Kade Institute



The Friends of the Max Kade Institute is a vibrant 501(c)(3) organization that supports the goals and activities of the [Max Kade Institute for German-American Studies at the University of Wisconsin in Madison](#).

Our members live all over the United States and abroad. We come from various backgrounds and have different interests, but we all have one thing in common: a strong interest in German-American studies, including the culture and heritage of immigrants from Germany and their descendants.

Check out the programs and resources of the Max Kade Institute, and [join the Friends](#) today.

Friends of the Max Kade Institute

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what you think. We look forward to your comments and suggestions! 🌿

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tious issue on the ballot was a referendum on prohibition. The matter was being debated throughout the country, and by 1855, some version of the so-called Maine Liquor Law had been enacted by 14 of the country's 31 states, while voters in four others had indicated their support. There was not one state where opponents were in the majority.

Wisconsin's German immigrants marshaled their energies against the measure. Their lifestyle, which included joyous public gatherings and festivities, was unlike that of the Anglo-Americans with their puritan bent. An incident that took place in 1852 in Watertown, Wisconsin, illustrates the differences: a German-American celebration of the Fourth of July—a date that fell on a Sunday that year—was considered inappropriate and energetically objected to by the community's Anglo-Americans, to the extent that the two sides nearly came to blows.³ Such censure of Sunday gatherings seemed to the German Americans to go right along with the temperance crusade. They viewed prohibition not only as an impingement on their freedom and their drinking habits, but also as a condemnation of their style and a sign of intolerance and hostility toward them in general.

Essellen did his part in the campaign against temperance, filling in for August Krüer as editor of Milwaukee's German-American newspaper *Wisconsin Banner*, while Krüer went on a lengthy "Anti-Temperenz-Stump-Reise" through the state. In addition, he wrote this comedy, which was presented in Milwaukee's

Meyer's Monats-Hefte.

No. 5.

März, 1854.

Band 2.

Bekehrung vom Temperenzwahn.

Schwank in zwei Acten von Chr. Essellen.

Personen:

Carl Werner, ein junger Advocat.
Malten, ein Maler, } Freunde Werner's.
Müller, ein Arzt, }
Welden, Mayor der Stadt.
Johanna, seine Tochter.
Wittwe Schoppen, ihre Tante.
Fräulein Maass, ihre Cousine.
Brandt, ein Methodisteprediger.
Zopf, ein Jemterjäger.
Wirth, Loaser &c.

Die Handlung spielt in einer amerikanischen Stadt, theils in einem öffentlichen Garten, theils in einem Privathause. Zeit der Handlung: Der Abend vor der Temperenz-Abstimmung.

First page of the issue of Meyer's Monats-Hefte in which Essellen's comedy was originally published

Market Hall in the weeks leading up to the November 8th election.

The play begins on the evening before an election where the issues include a referendum on temperance, as well as a seemingly less important race between the young Carl Werner and Zopf ("pigtail") for the office of judge. Both Zopf and Brandt, a Methodist minister, support temperance in public, because, as Zopf states, "Party politics makes the temperance law necessary"; but they nevertheless enjoy their drinks in private. Mayor Welden supports temperance from honest conviction, though his stance seems also to be politically motivated.

Complicating the plot is Carl's love for Johanna Welden, daughter of the mayor. Carl, though willing to pledge abstinence for himself, is not ready to take part in what he calls hypocritical

endeavors. This is Essellen's theme: advocates of temperance are nothing but hypocrites. When the mayor encounters Carl drinking wine in public with his friends, he forbids him to visit his house again. Carl's friends, Malten and Müller, arrange that Zopf and Brandt, Johanna's other suitors, ruin their reputations by becoming drunk, while Malten also persuades his sweetheart, Amelie Maass, to prove her love for him by getting Johanna's widowed aunt Schoppen ("pint") intoxicated.

At the end of the play, Carl and Mayor Welden witness the hilariously inappropriate behavior of Zopf, Brandt, and Schoppen, who appear tipsy on stage; and Welden is forced to admit that he has never observed such a scene in the anti-temperance circles. Welden, now "delivered from temperance," offers a toast: "May

our young, flourishing land never become prey to hypocrisy and bondage! May the temperance laws never pervade the honor of our country and the well-being and the freedom of our citizens.”

Essellen has an excellent ear for the influence of English on the German spoken by German Americans. Particularly the “loafers” use English words and idioms, including “office,” “store,” “Für welche Office rennt Ihr?” (= For what office are you running?), or “Man muß treaten”—e.g., candidates must buy votes in the form of treats, which in this case are alcoholic beverages. The bar scenes are particularly funny, where Zopf solicits votes in favor of temperance, while the loafers enjoy their drinks, exclaiming “Just bring on the whiskey! [. . .] Otherwise we will not vote for the temperance law.”

When Wisconsinites voted on the temperance issue in November of 1853, Milwaukee’s English-language as well as German-language newspapers featured frequent updates on the county-by-county tallies, focusing particularly on the temperance issue. On the 26th, nearly three weeks after the November 8th election, it was finally clear that only seven Wisconsin counties, namely those in the southeastern part of the state that were heavily settled by German Americans—“Milwaukie,” Ozaukee, Washington, Sheboygan, Manitowoc, Jefferson, and Dodge—had opposed the measure. Nevertheless, the state’s Whig governor Leonard J. Farrell did not sign the legislation into law, perhaps fearing backlash from the German Americans.

Christian Essellen’s German-American comedy *Deliver Us From Temperance!* will be performed at 7:30 p.m. on May 4, 5, and 6 in the UW–Madison’s new Play Circle Theater in the Memorial Union, with Manfred Roth, acclaimed German theater practitioner, directing a group of talented students of the UW’s Department of German. Admittance is free, and reservations can be made by phoning (608) 262-2192 or emailing german@mailplus.wisc.edu. In addition, a Milwaukee performance has been tentatively scheduled for Friday, May 8, or Saturday, May 9. Please check <http://german.lss.wisc.edu> for details or email sgross@wisc.edu. 📧

NOTES

¹ The title and all other quotations from the text are from the translation by Cora Lee Kluge.

² The play has, however, been re-published in *Other Witnesses: An Anthology of Literature of the German Americans, 1850–1914*, ed. Cora Lee Kluge (Madison: MKI, 2007).

³ This story is confirmed by William F. Whyte (“Chronicles of Early Watertown,” *The Wisconsin Magazine of History* 4:3 [March, 1921]: 290), and also referred to by Emil Rothe, the orator at the German-American event (“Das deutsche Element in Amerika,” in *Amerika*, ed. Armin Tenner, 2nd ed. [Berlin and New York, 1886] 194–195).

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

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been closed, and the property is for sale. Major changes are also anticipated in the next two years for the Marthasville location. 

REFERENCES (both available at the MKI Library):

Emmaus Homes, 1893–1993, 100 Years (Marthasville and St. Charles, Mo.: Emmaus 100th Anniversary Committee, 1993).

Carl E. Schneider, *The German Church on the American Frontier* (St. Louis: Eden Publishing House, 1939).

JoAnn Tiedemann is a fourth/fifth-generation German American, German teacher and librarian, and has been a member of the Friends since 1993.

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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