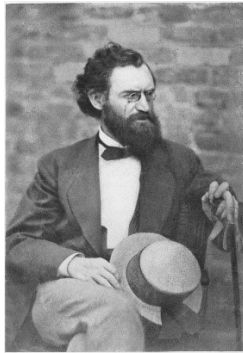


# The Carl Schurz Memorial Professorship at the University of Wisconsin



Madison, Spring 2020  
Michael Kaeding, Carl Schurz Visiting Professor  
2019/20

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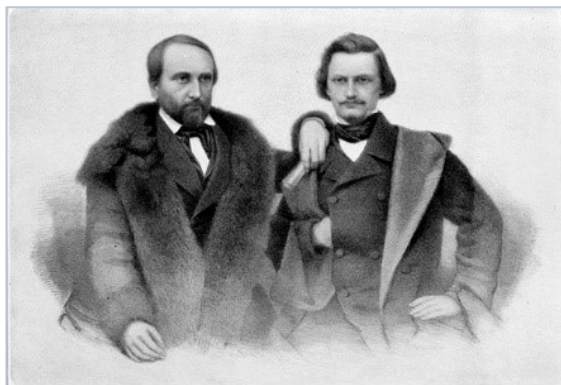
## 1. Carl Schurz, the German-American

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- 1829 March 2, Carl Schurz born in Liblar near the commercial metropolis Cologne (Germany).
- 1847 School maturity examination in Cologne. Begins university studies in the intellectual capital Bonn. Acquaintance with Professor Gottfried Kinkel.
- 1848 Revolution in Paris, uprising in Vienna, street fights in Berlin, *Frankfurter Nationalversammlung*, Schurz takes part in the revolt of 1848-49 in the Palatinate and Baden as journalist and soldier, Congress of Democratic Associations in Cologne, Schurz meets with Karl Marx
- 1849 Dissolution of the *Frankfurter Nationalversammlung*. Prussia throws down the republican uprising in southern Germany, fights in Ubstadt, Waghäusel and Rastatt. Schurz travels to the Palatinate and Baden, is trapped with the garrison in the fortress of Rastatt, escapes in the nick of time.

Schurz emigrates. Professor Kinkel is sent to Naugard Prison and later to Spandau Prison. Schurz learns that other refugees had raised a purse to provide for Professor Kinkel's escape.

- 1850 Schurz returns to Germany illegally. After the first unsuccessful attempt to free Kinkel from Spandau Prison, Schurz succeeds the following night by bribing a guard. Kinkel is lowered under the starlight from a prison window. Ever since Schurz is acclaimed as a hero by a large majority of the German people, both at home and abroad.

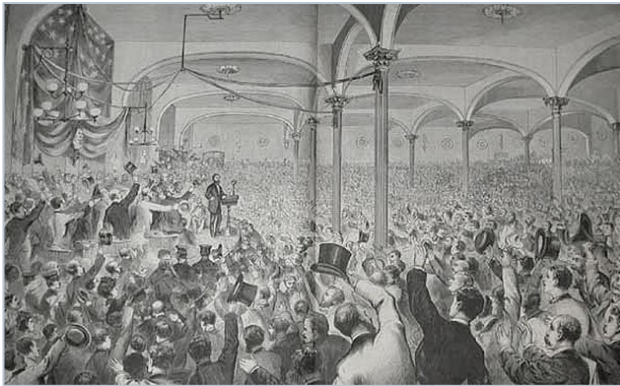


*Gottfried Kinkel and Carl Schurz*

- 1851 Correspondent in Paris, until he is expelled as a dangerous foreigner, and London, where he meets and marries Margarethe Meyer of Hamburg.
- 1852 The Schurzes land from the packed ship *City of London* at New York. Schurz knows almost no English.
- 1854 Study trips to Washington, D.C. and the West, traveling as a salesman for gaslight fixtures.
- 1855 The Schurzes settle in Watertown, WI.
- 1856 Schurz joins the Republican Party and there begins his long crusade against slavery and kindred obstacles to human freedom. He campaigns for Frémont – the first Republican candidate for President of the United States – among Wisconsin Germans.
- 1857 Schurz becomes a full American citizen. Republican candidate for Lieutenant Governor of Wisconsin.
- 1858 Milwaukee law practice, supports the Lincoln-Douglas campaign.
- 1859 (till 1863) Member of the Board of Regents of the University of Wisconsin.



- 1860 Schurz helps Abraham Lincoln to victory over the Democrats, becoming the greatest orator of the Republican Party (“That Tremendous Dutchman”) and undoubtedly delivers the German-American vote into Lincoln’s lap. Schurz helps to turn thousands from their former Democratic affiliations to the Republican Party. Schurz is Chairman of the Wisconsin Delegation at the Republican national convention.



*Carl Schurz addressing rally in Cincinnati*

- 1861 Lincoln takes office. Schurz is appointed Ambassador to Spain. The Congress of Montgomery gives the aggrieved Southern States their own constitution and elects Jefferson Davis as Counter-President.  
Conquest of Fort Sumter by the Southern troops. Start of the Civil War, defeat of the Federal troops at Bull Run.
- 1862 Schurz returns to the US. Lincoln appoints Schurz Brigadier General. Victory of Antietam. Lincoln abolishes slavery in the US. Battle of Fredericksburg.
- 1863 Schurz becomes Major General.
- 1865 Surrender of the Confederation under Lee. Assassination of Lincoln. Andrew Johnson his successor. Schurz quits the

military. Surrender of the army of Johnson. End of secession and Civil War. Amnesty proclamation by Johnson. Johnson sends Schurz on a fact-finding mission to the South. Schurz delivers a report, which did not follow a philosophy of revenge, but suggested the readmission of the Southern states with complete rights.



*Carl Schurz as an officer during the Civil War*

- 1866 Editor-in-Chief of the Detroit Post, practicing a journalism of ideas, not only of events.
- 1867 Editor of the *Westliche Post* of St. Louis. Schurz was chosen Chairman of the Republican national convention that nominated Grant for the Presidency and delivered the keynote address.
- 1868 Trip to Germany, meeting with *Reichskanzler* Bismarck.

- 1869 Senator from Missouri (till 1875). Fights corruption and for the readmission of the Southern states on the basis of “forgive and forget.” Also Schurz opposes Prohibition, even then favored among reformers. More than anyone else he helps to defeat Grant’s plan to annex Santo Domingo. He protests Chinese exclusion and opposes every measure directed against immigrants, the future American citizens.



*Washington, D.C. in 1880*

- 1877 Home Secretary under Hayes (till 1881). Civil service reform, fighting the so-called “spoils system.” Schurz establishes the “Indian police” to keep order among their own tribesmen, and employs “Indians” in the Civil Service to administer their own affairs (so-called “Indian Bureau”). Schurz turns an abandoned cavalry barracks in Pennsylvania into an industrial school for “Indian youth” (the foundation of what became the Carlisle Indian Industrial School).

After 1888 Active journalistic, political and literary activity.

- 1892 President of the National Civil Service Reform League (till 1901).
- 1905 Schurz's last public address at the Commencement exercises of the University of Wisconsin, on which occasion the honorary degree of Doctor of Laws (LL.D.) is conferred upon him.
- 1906 May 14, Carl Schurz dies at the age of 77 in New York City.



*Carl Schurz in 1905*

## 2. The idea

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A monument of intellectual achievement:

*“We are assembled to plant a monument, not of bronze or of stone, but in the form of an endowment of scholarship, in memory of a man whose life was one of intellectual achievement.”* (Winkler, 1911: 361).

With these words Carl Schurz’s old brother-in-arms, General Winkler, President of the Carl Schurz Memorial Association of Wisconsin, summed up in 1911 his appeal to the citizens of Wisconsin for the idea of the Carl Schurz Visiting Professorship.

*“Carl Schurz exerted an influence over the American people which was not derived from public office. He wielded it by means of his voice and his pen and the commanding moral personality which stood back of these,”* he continued (Winkler, 1911: 363).

Carl Schurz instilled the principle which found expression in a speech in Milwaukee fifty-three years earlier, *“that in order to preserve the liberties of this country and carry out the great ideas of the fathers, it is indispensably necessary to raise the standard of political morals. A sad day, indeed, will it be for our country when ideals like those of Carl Schurz shall be shut out from our politics!”* (Winkler, 1911: 363).

A Wisconsin, citizens-based initiative:

It was in Wisconsin that the work of Carl Schurz’s life began. He and his wife made their early home in Wisconsin. At the beginning and end of his career Schurz had entered into close relations with the University of Wisconsin. In the years from 1895–63 he had been a member of the University’s Board of Regents. In 1905 the University had awarded him the doctorate “honoris causa,” and Schurz had given his last major public speech there, barely a year before his death.

In addition, “*large proportions of the population of Wisconsin were akin to him in their land of birth and akin also in devotion to American citizenship.*” (Winkler, 1911: 364-365). So, “*the movement of this foundation did not arise among the alumni. It originated among the citizens of the state, the great majority of whom had no direct connection with the university. It arose from the patriotic impulse of a class of people who are connected with two great nations – Germany, the land of their fathers, and America, the land of their adoption, now their own land.*” (Van Hise, 1911a: 359).

The funds were raised through the voluntary contributions of individual citizens of Wisconsin (see Annex I. p. 45). The work was conducted through divisions of the Association and through various German organizations (like the *Madison Turnverein* or the *Milwaukee Hermannsöhne Männerchor*) in Wisconsin, especially in Milwaukee, Madison, La Crosse, Sheboygan, Appleton, Watertown, Baraboo, Wausau and Sauk City.

So eventually, “*the professorship is the result of a great popular movement in the community of the State of Wisconsin, in which the German element is of outstanding influence. With contributions from all cities and parts of the state, the capital stock was brought together, and thus the foundation represents the self-developed desire of the people of Wisconsin, and thus of the West of the United States, to remain in close spiritual contact with Germany.*” (Reinsch, 2012; original in German: “*Die Professur ist das Ergebnis einer großen Volksbewegung in dem Gemeinwesen des Staates Wisconsin, in welchem das deutsche Element von hervorragendem Einfluss ist. Durch Beiträge von allen Städten und Teilen des Staates wurde das Grundkapital zusammengebracht, und so stellt die Stiftung den aus sich selbst entwickelten Wunsch der Bevölkerung Wisconsins und somit des Westens der Vereinigten Staaten dar, mit Deutschland in geistiger Beziehung in enger Fühlung zu bleiben.*”)

#### A Carl Schurz Memorial Professorship:

And it became more than just a travel scholarship. *“I had a Carl Schurz travel scholarship in mind similar to the one at Columbia University. At the meeting held for this purpose, however, at the request of Professor Hohlfeld, the plan was expanded to include a Carl Schurz Memorial Professorship for German scholars who would come to Madison each year for one semester as members of the university faculty, thus giving our students the opportunity to drink directly from the well of German science.”* (Voss, 1910; original: *“Mir schwebte ein Carl Schurz-Reisestipendium vor ähnlich demjenigen an der Columbia-Universität. Bei der zu diesem Zwecke veranstalteten Versammlung wurde aber auf Antrag von Herrn Professor Hohlfeld der Plan erweitert zu einer Carl Schurz- Gedächtnisprofessur für deutsche Gelehrte, die alljährlich auf ein Semester nach Madison kommen sollten als Mitglieder des Lehrkörpers der Universität, um so unseren Studenten Gelegenheit zu geben, direkt aus dem Brunnen deutscher Wissenschaft zu trinken.”*)

#### Multidisciplinary:

Moreover, there was the explicit wish to have representatives of the technical sciences as well (Reinsch, 1912). Eventually, it would lend to the Carl Schurz Visiting Professorship a character peculiarly its own, one that would distinguish it from other existing professorships.

#### At a state university:

*“In the matter of foreign relationships it places Wisconsin second only to the two old and heavily endowed eastern institutions, Columbia and Harvard, which maintain German exchange professorships, and in the vanguard of the state universities, none of which have European affiliations of similar character.”* (Goodnight, 1913: 346)

Serving American-German cultural dialogue:

*“These men will return to Germany not only impressed with our growth in numbers, our magnificent buildings, our splendid equipment, our great plans for the future, the enthusiasm of our young men and women students, but they will be convinced and ready to spread the conviction that the founders of this memorial professorship thoroughly believe in those ideals for which Carl Schurz lived and for which he was ready to die in the great struggles for liberty both in his old and in his new fatherland. They will tell the Germans that the people of Wisconsin believe in the philosophy of life of the great German-American, Carl Schurz, and that we consider his ideas beacon lights for the youth of this state.”* (Voss, 1910: 147-148).

All in all, the Carl Schurz Visiting Professorship is an intellectual monument that enables prestigious professors from Germany to enrich the curriculum of the University of Wisconsin and at the same time *“to bind into a firmer knot the bonds of friendship and good-will, of mutual respect and of recognition of a close relation, between the land of the Danube and the Rhine and the broad fields of our American Republic.”* (Winkler, 1911: 365).

It differs significantly from earlier similar undertakings in that it was established in the Midwest and had its origins in a broad and democratic movement among the citizens of Wisconsin.



## To Men and Women of the University of Wisconsin:

**S**HORTLY after the death of Carl Schurz a number of his early Wisconsin friends inaugurated a movement to found "THE CARL SCHURZ PROFESSORSHIP," at the University of Wisconsin, in memory of the illustrious patriot and statesman.

¶ The aims in founding this professorship are set forth in the pamphlet enclosed herewith.

¶ The Committee having charge of the collection of the necessary funds has succeeded in procuring subscriptions to the amount of twenty-five thousand dollars or more. The amount needed is sixty thousand dollars.

¶ What has been done has been accomplished without the slightest systematic attempt to reach the MEN AND WOMEN who call the University of Wisconsin their Alma Mater, although they should be the ones most vitally interested in the success of this movement.

¶ It has been said that the graduates of state institutions lose interest in their respective universities after going out into the world, and that they feel that their responsibility ceases after their active connection therewith is terminated and the benefits derived therefrom have been enjoyed.

¶ IS THIS TRUE OF THE MEN AND WOMEN OF THE UNIVERSITY OF WISCONSIN?

¶ Here then is a splendid opportunity to dispel this impression, at least, in regard to YOUR State University.

¶ Do not dismiss this matter because you may feel that you cannot afford to give a very substantial sum. Any amount, no matter how small, will serve as a proof of your interest.

¶ Remember that there are nearly fifteen thousand graduates and old students of YOUR university, and that if each one of you contributes whatever he or she can afford "The Carl Schurz Professorship" will be an accomplished fact, a splendid and enduring monument to the one whose name it bears and to the loyalty of the MEN AND WOMEN OF THE UNIVERSITY OF WISCONSIN.

¶ THIS IS YOUR OPPORTUNITY!

F. C. WINKLER,

PRESIDENT CARL SCHURZ  
MEMORIAL ASSOCIATION.

*Billboard flyer by Winkler: "To Men and Women of the University of Wisconsin"*

### 3. The history

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The Carl Schurz Memorial Association of Wisconsin was formally founded in the spring of 1907. It was organized by citizens of Wisconsin for the purpose of erecting a monument of lasting intellectual significance: the Carl Schurz Memorial Professorship.

Carl Schurz's old brother-in-arms, General Winkler in Milwaukee, was elected president. The other officers of the Association were: Hon. Emil Baensch of Manitowoc, Vice-President; Mr. Fred Vogel, Jr. of Milwaukee, Treasurer; Hon. Erich C. Stern of Milwaukee, Secretary.

In the spring of 1907 the Carl Schurz Memorial Association of Wisconsin, through its President, General F. C. Winkler in Milwaukee, appealed to the citizens of the state. The original intention was to raise a capital of \$60,000.

Unfortunately, shortly thereafter a severe economic depression set in, and the success of the venture seemed almost completely in doubt for some time.

Nevertheless, the Executive Committee decided to make a capital stock of \$30,000 available to the University of Wisconsin as a partial payment so that the plan could come to life without delay.

*“Measures for beginning an active campaign were now taken and many friends of the cause lent a helping hand. Most successful among those actually conducting the canvass was Mr. Bruno Fink, who with General Winkler and the secretary, Mr. Erich C. Stern, was indefatigable in his labors for the enterprise. To these three gentlemen and to Professors Hohlfeld and Voss belongs the chief credit of having carried the undertaking through to the successful inauguration of the professorship last fall.”* (Goodnight, 1913: 347)

These passionate calls in newspapers such as “*German-Americans – here is an opportunity to set you a monument for all time*” (Voss, 1910; original: “*Deutsch-Amerikaner – hier ist eine Gelegenheit euch ein Denkmal zu setzen für alle Zeiten*”), amongst others, culminated in a *German Week* at the University of Wisconsin. This week was crowned eventually in the afternoon of March 31, 1911, with a dignified ceremony at Lathrop Hall and in the evening an atmospheric banquet at the University club.

ORIGINAL

Carl Schurz Memorial Association of Wisconsin

SUBSCRIPTION

WHEREAS, the above Association has been organized to honor the memory of the late Carl Schurz by the endowment of a chair in the University of Wisconsin to be known as the Carl Schurz Professorship, for the purpose of securing annual courses of lectures in said University by distinguished professors of universities of Germany; including also popular lectures by such professors in cities of this state; the fund for such endowment to be raised by public subscription, and the execution of the plan to be placed under the management of the University authorities:

In support of said project the undersigned does hereby enroll himself a member of said Association, and in consideration of similar agreements signed by others, does hereby subscribe and agree to contribute the sum of.....

..... dollars

to said memorial fund. Said payment is to be made, on demand, to Fred Vogel, Jr., of Milwaukee, the treasurer of said Association.

Dated.....

*Carl Schurz Memorial Association of Wisconsin Subscription*

Telegrams and letters of congratulations were received from many quarters. The German Ambassador, Graf von Bernstorff, sent the following telegram: “*I sincerely regret that I am not able to be with you today [...]. Although absent, I wish, however, to express to you my high appreciation of the Carl Schurz foundation and the university celebration in honor of it.*”

There is also a letter from the son of Carl Schurz, who wrote on behalf of the Schurz family: “*In choosing the manner of perpetuating my*

*father's memory, you could not have found a way more fully in accord with his own ideas and wishes than by establishing a chair to be filled from time to time by professors from the universities of the old Fatherland. For, with all his activities in various fields, there was always uppermost the encouragement of educational progress, particularly when this could be combined with the spreading and keeping alive of German ideals."*

A few days later, on April 4, 1911, the President of the University of Wisconsin, Van Hise, announced the composition of the University Faculty Carl Schurz Memorial Professorship Committee. Professor Hohlfeld became its designated Chairman (Van Hise, 1911b).

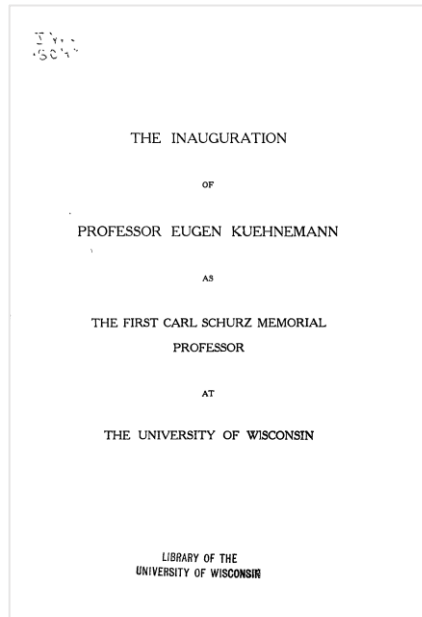
Its mission was clearly defined: *"When Carl Schurz, who had been a Regent of the University from 1859 to 1863, died in 1906, the Department of German proposed in honor of this memory the endowment of a memorial professorship by the citizens of the state, according to the terms of which professors from German universities, without restriction as to the field they represented, should be invited as guest professors as often as the income from the available funds would permit. The plan was conceived as a symbolic realization of Schurz's own ideal of making more fruitful the interrelations between German and American culture."* (Hohlfeld, 1949: 5).

Hohlfeld would serve until September 1943 – over 30 years – in this capacity. He immediately started the time-consuming work so that on October 1, 1912, the first Carl Schurz Visiting Professor would be inaugurated during a reception and smoker at the University of Wisconsin.

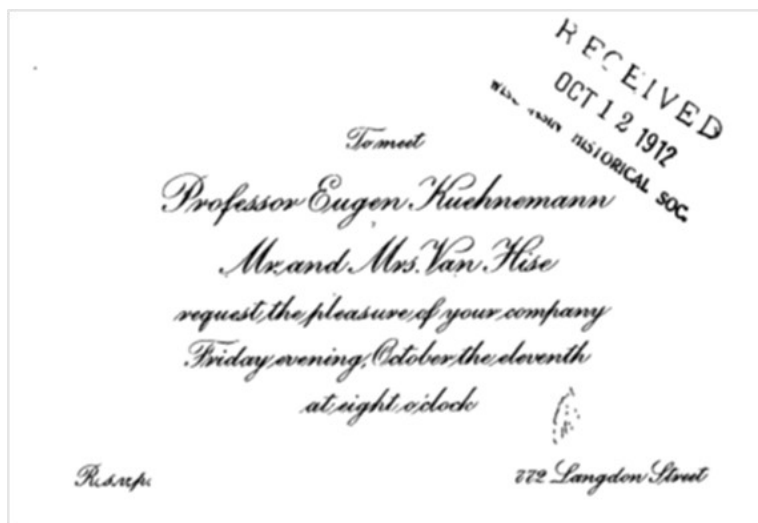
## 4. The First Carl Schurz Memorial Professor – Professor Eugen Kühnemann

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From the beginning the wish was expressed that the first appointment for the winter semester of 1912-13 would be an authority in the field of the history of Germany or German literature. Eventually, the distinguished German philosopher and literary historian, Professor Eugen Kühnemann, of the University of Breslau became the very first Carl Schurz Visiting Professor at the University of Wisconsin. He had devoted his work to the cause of German culture in America, accepted the invitation extended to him and on October 1st he was formally inaugurated.



*The inauguration of Professor Eugen Kühnemann*



In his welcome address President Van Hise underlined that “we are assembled here today for the purpose of welcoming the first incumbent of this important professorship of international character, whose underlying idea is that of the creation of a new bond of intellectual and cultural relations between German, the Fatherland of Carl Schurz, and America, the land of his adoption. America has owed much to German influence and its German-American population, ever since the first German colony was established in Germantown, Pennsylvania, more than two hundred years ago. In recent years, especially the American universities have profited greatly by the precept and example of the German universities. May the newly established Carl Schurz Professorship become another link in the chain that binds together ever more closely the nations of the earth in their common effort to the advancement of the race.” (Van Hise, 1912: 7).

You are cordially invited to a  
**Reception and Smoker**  
 given by the Faculty of the German Department  
 in honor of  
**Professor Eugen Kuhnemann of the University of Breslau**  
**Carl Schurz Memorial Professor**  
**University Club, Tuesday, October first**  
**nineteen hundred and twelve**  
**eight fifteen o'clock**

Committee: **S. H. Goodnight**  
**J. K. Rind**  
**E. Feiler**

*Invitation to the 1912 reception and smoker*

On this occasion Professor Kühnemann delivered the address in German (for the original German version, see Annex II, p. 50), which at the same time served as the introductory lecture to his public course on the Modern German Drama.

*“He conducted a course on Goethe's Faust which enrolled sixty students, and a Schiller proseminar which brought the advanced students of German in direct contact with a most inspiring teacher. The university authorities opened his afternoon lectures on Contemporary German Drama to the public, and they were well attended throughout. A series of five evening lectures in English on prominent figures in the world's great literature drew crowded auditoriums and elicited splendid enthusiasm. A number of dramatic readings in German attracted interested audiences from both city and university. Finally, Professor Kühnemann, whose energy and zeal seemed to know no bounds, delivered seven lectures in Milwaukee – among them the memorial address on the occasion of the observance of the anniversary of the birth of Schiller – lectured at: La Crosse and Sheboygan, twice in Chicago, and during the Christmas holidays made an extended tour in*

*the course of which he spoke four times in New York, made a visit to Boston and Cambridge, addressed the Modern Language Association at Indianapolis, and lectured twice in St. Louis.”* (Goodnight, 1913: 348)



## 5. Inaugural speech by the first Carl Schurz Professor Kühnemann

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### PROFESSOR KUEHNEMANN'S INAUGURAL ADDRESS

TRANSLATED BY PROFESSOR W. E. LEONARD

Mr. President, honored Colleagues, dear Fellow-students,  
Ladies and Gentlemen:

The German who received the first call to the Carl Schurz Professorship at the University in Madison, Wisconsin, well remembered how many things had already made that spot dear to him. He had not forgotten that green country between the three lakes; he had not forgotten the spirit of the life there—the spirit of joyous brotherhood, in which America surpasses the elder lands—of that eager endeavor toward the loftiest ideals of a State University which aims to be the very soul and conscience of the commonwealth of man wherein it works. The State University of Wisconsin labors for these loftiest ideals here in the middle west, which in American books is called “the real America.” Yet it is not the beauty, not the charm of your academic world, my friends, that has urged me most. A man is for nothing more grateful, than for the high opportunity to test his life in a great task. The greatness of the task makes the life of the Carl Schurz Professor something rich and fine.

When the “exchange” between German and American universities was undertaken, the primary considerations were of a pedagogical nature; here was a new conception of the scholar’s

work, and especially of the scholar's teaching. That oft repeated phrase on the international character of scholarship—the same, we say, in Germany as in America, the same in England as in France—may indeed be true for large subjects, especially in the field of the natural sciences. But still it must have its limitations, and especially in all subjects which concern the investigation and exposition of those achievements peculiar to any one people. The abounding German life of the spirit, the toil and promise of American democracy, will each be more firmly grasped by Germans and by Americans for whom these matters are the roots and the breath of life, than by strangers who learn of them only from books. All finer culture is experience, is natural growth. The exchange is based on the idea that the German teacher, fresh from the Fatherland, might in America have things to say which he alone can say, and so with the American in Germany—that in some matters academic instruction achieves its fulfilment alone through a representative of the foreign civilization. Something of the most intimate and innermost life of that other civilization shall become alive in the teacher. Hence the foreigner too feels in this exchange, more than ever before, the inseparable connection between his own work as a scholar and the soul of his own people. In this sense the nations draw closer together under such mutual instruction, and enter upon a new and splendid traffic of life and of spirit. Goethe once said: "We need the whole world that we may find ourselves, and the whole of mankind is scarcely enough for us that we may build ourselves in ourselves." Here, then, the sundered parts of the world come together for a noble enlightenment; and two families of mankind build together, each at work on the soul of the young generations—young Germany and young America.

It is, perhaps, doubtful if one may aver that the idea of an exchange-professorship has met with an enthusiastic reception

among professors in Germany. Many are perhaps prone, in that atmosphere of inquiry and investigation, to find the whole meaning of university instruction in the technical training of the future investigator. This requires unbroken teaching, long traditions. A casual guest can be here of scant service. Yet a university should, at the same time, never forget its loftiest calling, to maintain itself the chief educational institution of the nation. On the other hand, in America the thought of the exchange has been welcomed with hearty good will and with practical helpfulness. The leading universities strive to take part in it. In various forms the idea is gaining ground. Here comes into play the American zest in untried undertakings of scope and promise. The American spirit is a hospitable spirit, which gladly receives inspiration from other lands; and it is so by virtue of its history and its position among the peoples of the earth. The very idea "America" is none other than the up-building of a new, a liberated humanity out of the best elements and the best ideas of the old nations. This internationalism, which is the real nationalism of America, makes her likewise ready for the exchange. If a personal word may be permitted,—he who now speaks to you feels it one of the dearest possessions of his life that he has been allowed to co-operate in this movement, and is now for the fourth time appointed to the work of furthering cultural relations between America and Germany. He came first in the autumn of 1905, with the mission, scarcely to be concealed, yet in a way secret, to look for the souls of the German-Americans, and to inquire if they still responded to the call from the sanctuary of their ancestral civilization. Thereupon followed the sojourn at Harvard in the winter of 1907, with the first attempt to participate in some of the activities of an American university. Finally, he was for the entire academic year 1908-9 privileged to take the place of an American colleague at Harvard University,—and

the foreigner was thus admitted to regular membership in an American faculty.

The Carl Schurz Professorship, however, is something absolutely new. It is not an exchange and is not merely a policy of the University as such. The Carl Schurz Professorship was founded in the main by the German population of the Wisconsin commonwealth. In this manner the Germans of this State help to carry out that idea which the State University desires to realize in itself. The University desires to be the expression of all veritable energies of the State; the German element of Wisconsin, then, must manifest itself as living energy in the University. The University must make the life of the State an Intelligence; the German life of the State, then, must become vital in the State University, as German Intelligence. Let us hope that this new foundation may bear witness to the wish and will of the Germans here to keep in constant touch with the most intensive labors of the German mind, because they appreciate their sacred mission on this soil to transplant the best of German culture into the life of this new nation.

The founders have christened this Professorship with the name of the greatest German-American. There is something peculiarly German in thus cherishing and honoring an idea through devotion to a personality. For the German thinker all history of civilization is a succession of great personalities forever influencing the after-times. Wisconsin was Carl Schurz's true home in America. This Professorship is to be, then, his true memorial at home—a memorial not in stone or bronze, but in deeds and life, in a long line of labors ever renewed with fresh activity. As thus conceived, this memorial shall be in the very spirit of Schurz's own life that was so wholly devoted to action. As few others, did Carl Schurz fulfil the German mission in America and inspire American life with the German spirit. In this hour it becomes almost a duty to pay homage to the hero of German-America. We would set forth the pur-

pose underlying his life, which was indeed none other than to shape America after the spirit of German idealism.

Carl Schurz was a genuine son of the German folk, sprung from the sturdy stock of the small middle class, nurtured in the earliest memories of childhood upon the abundance of life and beauty along the German Rhine. Stories of the German War of Independence of 1813 were the first influences that reached him from the world of man's history. Early was this gifted youth aroused by the storm of the German Revolution of 1848, the year of the great awakening, as he has named it. Here he shows the idealism of Schiller working itself out in the realm of action: 'Germania shall be one, and shall be free.' This ideal he avows not in words, but in the active self-sacrifice of a joyously heroic energy. As insurgent, he fights on the battlefield for the German idea; he makes, as by miracle, his escape from the fortress at Rastatt; he again risks freedom and life for the liberation of his friend Kinkel, and, through that romantic rescue, of a sudden achieves the glory of a European, an international fame, while as a homeless exile he has to eat the bitter bread of strangers. Finally, now that his Fatherland has cast him out, he carries all this fiery passion for freedom over yonder to the new home in America. No less a man than Andrew D. White has told us wherein lay the importance of Carl Schurz for the development of America: namely, in that he conceived every political struggle as a struggle for the accomplishment of the American idea, the idea of a freedom and justice realized through democracy,—in that he thus transferred to the great Western world the faith of German idealists. So he labored for emancipation and for Lincoln, since slavery was an obvious mockery of the thought underlying American freedom. In his public activities one marks the true German in his fight for the conservation of the forests, in his contest for civil-service reform and the education of technically trained servants of the State. The man who was an accomplished



writer and speaker in two tongues yet remained, in all his fiery American patriotism, ever the true German with the spirit and heart of the idealist, and it was precisely here that he proved the integrity of his love for his American Fatherland. He stood midway between Bismark and Lincoln, the two greatest statesmen of the nineteenth century. Bismark completed the creation of a united Germany, the work for which Schurz had given the strength of his youth; in a similar civil war of brothers, Schurz in his manhood labored beside Lincoln for the preservation of the Union as the land of democracy. He but repeated the old, old fate of the Germans when he gave his life-blood to a stranger folk and mingled it with theirs.

Shall Germany regret the loss of this her great son? Not so. For it must be without envy admitted as simple truth that America gave to him, for the full unfolding of his powers, an opportunity such as the Germany of those days could never have given. And all Germans who can rise to the conception of a world-wide spiritual kingdom of German civilization must always desire that German energy be operative wherever it can best come to its own. But let us rejoice that a fate like Schurz's would scarcely be possible in the Germany of today. The United Empire can herself find use for the best powers of all her children. Men have indeed sought to discover in the work of Bismark a contrast to the work of the German sages, seers, and singers, which before him had constituted the greatness of Germany among the peoples. In truth, to us he seems the last of those mighty creative forces which have wrought out the essential Germany. He signifies the last self-enforcement of the German idea. Luther gave back to the world, in its relations with God, its autonomy and the responsibility of the self-directing conscience. Kant established the moral life upon the autonomy of the self-imposed moral law. Goethe taught and practiced a lofty self-assertion and the autonomy of a life forever renewing itself by its acts from within. Bismark

realized and wrought the autonomy of a national existence for the Germans. He strove for this idea in mighty creative deeds even as the artist in his chosen work, with the most delicate perception of its needs, with the most delicate sensitiveness to what might menace or endanger, with the dedication of his whole being to that deed which as his divine calling was born with his birth. The creative energy of the German spirit passed with Bismark out of the world of mere thought into life, into deed; but it was the same energy and has, in this united German Empire, achieved the scope of wide horizons for its nature and its activities. As the mightiest of our Educators, Bismark has changed the German soul, has given it a new sense of life. In the great memorial address in the Metropolitan Opera House, which Schurz delivered before the German-Americans after the Chancellor's death, there is, however, something that suggests that the orator was not altogether in touch with the new Germany. We feel our might, our self-assertion in the world as a sacred obligation, and resolve upon it as the one indispensable condition for the complete unfolding of the German civilization and for its final and decisive influence upon all mankind. But there remains, unimpugned, the highest consciousness of our duty to the peoples,—to unfold the German conception of human progress in all its depth, richness, and spiritual worth. German idealism as a cultural-concept is still, as before, our task, our meaning for the world, our justification among the peoples.

It is quite intelligible how the wish arose to have these afternoon lectures, which aim to reach the general public, report something about the intellectual conflicts of the German present. They are, therefore, to be dedicated to the German drama of the present. It is quite intelligible,—for this professorship is to be a living bond between German and American effort of today. The intellectual, the spiritual situation of the present, as reflected in the drama of the day, may indeed not

possess the depth and grandeur of an eternal worth, as, for instance, the epoch of Kant and Goethe. Nevertheless, in it too is at work the inwardness of a striving toward an understanding and a conduct of life,—which is the token of German civilization among the peoples. Among the characteristic traits of Germany's spiritual life in the nineteenth century, this one is so dominant that even here and indeed here only do we find an uninterrupted history of serious drama, of high tragedy, an uninterrupted succession of important dramatists, who are great personalities, and, as such, create for themselves in high tragedy a medium of speech and expression. In them still works the spirit of the old abounding epoch, the spirit of a culture which is a true culture of the soul of man, comprehending the depths of life and shaping the whole depth of its comprehension in creative art. The power of such great art to reveal life proves the true humanity and maturity of this culture. The three great men, who, more than all others, determined the direction of high tragedy for Germany in the nineteenth century, Kleist, Grillparzer, and Hebbel, followed one another as did the three types of social culture: that of knighthood, of the bourgeoisie, of the newly risen German people. With the glowing surrender to the ideal, which constitutes the true meaning of the knightly, Kleist seeks the definitive art-form for the German drama. In a bold fusing of the Greek and the modern, in brilliant studies after Shakespeare and Moliere, in the bubbling exuberance of a comedy of downright humor, in the creation of his own Greece which is to bring him to his own Germany, he educates himself unto the truly German spirit of his mature dramatic art. From the world of German legend and the dreadful realities of the present, he passes in his masterpiece "Prince von Homburg" on to a Germany glorified in a song of the German State as the realized life of freemen who revere in their ruler the living will of the idea "Fatherland." In possession of the rich and fine cultivation which is the honor



and mission of the best of the middle class, Grillparzer sings ever and again the one song of the lonely soul—the elegy of a factitious and dubious reality, of shadowy fortune and fame, of recurrent loss of inner peace: the troubled withdrawal of a man seeking the richness and wholeness of his own inner life, away from the iron and unintelligible march of events. It is a note, perhaps, alien to the American ear. ' Hebbel, son of the proletariat, unrolls anew in his every drama a world-catastrophe,—the ruin of a world tottering on its moral foundation, upon whose debris arises a new world in newly won moral stability. He writes as if with some premonition of a new moral order for all mankind,—the herald of eternal moral forces and at the same time the proclaimer of revolutions. The aboriginal Germanic energy of the will's most awful power permeates his work. Thus do these men follow one another, all toiling for the same ends, for great art, for serious drama, and in this sense brothers and the sons of one lofty culture, each, however, a world in himself, a personality incommensurable with the others, a living witness to the rich life of the spirit wherein human thought so manfully struggles for the plastic conquest of things, and wherein there are so many forms of struggle for the highest expression of culture. Truly to understand such phenomena, indeed requires the dedication of a long lifetime of earnest endeavor. In them one understands life itself in its struggle for self-knowledge.

That man knows not at all what great art is, who sees in poetry only a delightful pastime for those who have the leisure and softness of soul for the like,—at bottom more a realm for ladies and the dreamers—, who proposes to restrict robust manhood to "more serious" tasks—to the amassing of wealth, to the establishment of material wellbeing, to the construction of society and the state. A civilization, mindful alone of these matters, and seeing in poetry merely a graceful incident of life, knows nothing of poetry, nothing of its purport for man. A university

which should include poetry merely in the interests of linguistics and of a completed program, and which should maintain that its true function lay alone in the natural sciences, in technology, jurisprudence, and politics, would know nothing either of the true meaning of art or of the true nature of a university. From Aeschylus, through Dante and Shakespeare, to Goethe it has ever been personalities of the fullest and richest manliness, who in great poetry have proclaimed for their folk and for the race the meanings and the depths of human life. Folk, race, and civilization, however, come to their fulfilment, only when their life and thought is translated for them by great artists into the plangent speech of a great art all their own. It is indeed well if we succeed in so constructing the form of our society and our state that all may find there relish and free play for their powers. But a folk fulfils its highest duty to the race only when, anew and in its own way, it grasps, shapes, and extends the eternal cultural thoughts of the race, only when it creates its religion as its own life under aspect of eternity, only when it produces its philosophy as its conceptual understanding of the oneness and coherence of knowledge, only when in its great art it gives form to the inwardness and depth of the life of its own soul. We scarcely know yet just what went to making the daily life of the Greeks tolerable or happy, but the thought "Greece" still lives its eternal youth in Homer, in Greek tragedy, in the Ideas of Plato, and in the figures from the pediment of the Parthenon, as the thought of a humanity that was inwardly at one with the great Necessities and informing Energies and that perceived them even as one perceives that which one lives. A university, however, is to be the highest expression of the cultural thought of the people—is to be, in the nice interplay of all its activities, veritably a philosophy incarnated, the unity and wholeness of the conceptual understanding. She is to give to her pupils the right attitude and relation to the one thing forever needful, and bring them to a life of real

inwardness and of fellowship with those who have learned somewhat of the meaning of things. Thus it is that the whole ethical thought of German idealism continues its life in the organization of the German university. It embodies the one deepest thought of the German folk: that all our wrestling with the great questions of truth is once and always a personal affair, that all our wrestling must go on in freedom and under our own responsibility alone. This is the meaning of that academic freedom of teaching and learning upon which the German university is based. Therein it guards as its life-principle the living spirit of the great minds to whom we owe our insight into the true meaning of life.

The highest task of the Germans is maintenance and extension of German life and culture upon earth,—untiring labor for a non-political kingdom of German culture. All the other German aims and tasks are subordinate to this, the highest and last. There has been here established a professorship which lays upon the German spirit the duty of ever new and first-hand co-operation in shaping American life. May that work truly accord with the full intensity of the work at the German universities! May it help to transplant German soul, German viewpoints and vision—as the German contribution—to the fertile fields of America! May it make the great champions of German thought alive for the American mind in all their power! May it bind together by many, by ever new bands those men of Germany and America who in university instruction are at work on the soul of the future, and conserve there and here, as the inevitable atmosphere of such mutual relations, a true friendship—for the good of our universities, our youth, and our peoples! These words have in the ear almost the solemnity of a vow,—albeit the one man be well aware how restricted his own powers, how small his beginning. In such spirit I enter at this moment upon my office as the first Carl Schurz Professor of the State University of Wisconsin.

## 6. Carl Schurz Visiting Professors 1912 – 2020

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Since that first appointment the University Faculty Carl Schurz Memorial Professorship Committee has invited written nominations or suggestions for the appointment of a Carl Schurz Visiting Professor. From time to time the Committee searched for specific disciplines, after which lists of names of potential candidates were drawn up and information obtained.

So far (2020), there have been 38 appointments. Two Carl Schurz Visiting Professors were appointed before 1915, nine from 1922 until 1939, and 26 between 1946 and 2020.

Among the Carl Schurz Visiting Professors are very different personalities, who have not only been outstanding and internationally recognized authorities in their field, but whose reputation and knowledge has transcended the bounds of their respective disciplines.

The group of honorees consists of later Nobel Prize winners (Jensen), leading economists and financial policy advisors to many governments of the Weimar Republic (Bonn), numerous holders of the Order of Merit of the Federal Republic of Germany (Freundenberg, von Wiese, von Dietze, Krelle, Mayer, Gerhard), members of the American Academy of Arts and Sciences (Sommerfeld, Huisgen, Gleiter), members of the European Academy of Arts and Sciences (Gleiter) and members of the Swedish Academy of Sciences (Freundenberg), winners of the Gottfried Wilhelm Leibniz Prize of the German Research Foundation (Perler), but also namesakes of asteroids (Sommerfeld) and awards for young scientists of the Friedrich Ebert Foundation (von Fritz), directors of the German Historical Institute in Washington, D.C. (Mauch), active Marxists (Mayer), GDR refugees (Mayer), former members of the NSDAP (or Nazi Party, Höllerer,

Jensen and Bosl), soldiers in WWII (Höllerer), and colleagues who publicly refused to take the oath of service to Hitler in 1934 (von Fritz), and were persecuted by the Nazi regime and sought protection in the USA (Carathéodory, von Dietze, von Fritz and Ranke).

<i>ID</i>	<i>First name</i>	<i>Last name</i>	<i>Year of nomination</i>	<i>Year of birth &amp; death</i>	<i>Discipline</i>	<i>University</i>
1	Eugen	Kühnemann	1912/13	1868 – 1946	German Literature	Breslau
2	Moritz	Bonn	1915/16	1873 – 1965	Economics	München
3	Arnold	Sommerfeld	1922/23	1868 – 1951	Theoretical physics	München
4	Oskar	Hagen	1924/25	1888 – 1957	Art History	Göttingen
5	Hans	Driesch	1926/27	1867 – 1941	Philosophy	Leipzig
6	Hans	Naumann	1928/29	1886 – 1951	German Philology	Bonn
7	Carl	Freudenberg	1930/31	1886 – 1983	Chemistry	Heidelberg
8	Hermann	Ranke	1932/33	1878 – 1953	Egyptology	Heidelberg
9	Leopold	von Wiese	1934/35	1876 – 1969	Sociology	Köln
10	Constantin	Carathéodory	1936/37	1873 – 1950	Mathematics	München
11	Wilhelm	Credner	1938/39	1892 – 1948	Geography	München
12	Alexander	von Schelting	1946/47	1894 – 1963	Sociology	Heidelberg
13	Constantin	von Dietze	1951/52	1891 – 1973	Agricultural Economics	Freiburg
14	J.H.D.	Jensen	1951/52	1907 – 1973	Physics	Heidelberg
15	Carl	Troll	1952/53	1899 – 1975	Geography	Bonn
16	Fritz	Ernst	1954/55	1905 – 1963	History	Heidelberg
17	Herwig	Hamperl	1956/57	1899 – 1976	Pathology	Bonn

18	Rolf	Huisgen	1958/59	1920 - 2020	Chemistry	München
19	Walter	Höllerer	1959/60	1922 - 2003	Literature and German	Berlin
20	Helmut	Wielandt	1963/64	1910 - 2001	Mathematics	Tübingen
21	Karl Albert Kurt	von Fritz	1965/66	1900 - 1985	Classics	München
22	Heinrich	Husmann	1967/68	1908 - 1983	Music	Göttingen
23	Wilhelm	Krelle	1969/70	1916 - 2004	Economics	Bonn
24	Hans	Mayer	1971/72	1907 - 2001	German Literature	Hannover
25	Karl	Bosl	1976/77	1908 - 1993	History	München
26	Herbert	Gleiter	1980/81	1938 -	Metallurgical & Mineral Engineering	Saarbrücken
27	Helmut	Martin	1984/85	1940 - 1999	Chinese	Bochum
28	Alois	Wolf	1988/89	1929 -	Medieval History	Freiburg
29	Dieter	Schlenstedt	1992/93	1932 - 2012	German Literature	Berlin
30	Silvia	Schlenstedt	1992/93	1931 - 2011	German Literature	Berlin
31	Karlheinz	Stierle	1997/98	1936 -	French	Konstanz
32	Ute	Gerhard	2001/02	1939 -	Sociology / Women's Studies	Frankfurt/Main
33	Dominik	Perler	2010/11	1965 -	Philosophy	Berlin
34	Karl	Reichl	2010/11	1943 -	Medieval English Literature	Bonn
35	Peter	Wölfe	2011/12	1942 -	Engineering	Karlsruhe
36	Carol	Pfaff	2012/13		Germanic Linguistics	Berlin
37	Christof	Mauch	2019/20	1960 -	History	München
38	Michael	Kaeding	2019/2020	1977 -	Political Science	Duisburg-Essen

In total, 38 Carl Schurz Visiting Professors have been appointed to the University of Wisconsin since 1912, *“as often as the income from the available funds would permit”* (Hohlfeld, 1949: 5).

During each decade, an average of three Carl Schurz Visiting Professors could thus be financed for one semester each. A relatively large number of Visiting Professorships (7) were offered in the 1950s – immediately after the Second World War. On a few occasions the income from the available funds permitted two German professors at the same time (1951/52, 1992/93, 2010/11 and 2019/20).

*“Aside from first rate standing as a recognized authority in his field, the Schurz Professor should be a man [sic!] of attractive personal qualifications and sufficiently at home in English to lecture in this language with relative ease.”* (Carl Schurz Professorship Committee, 1937). As a matter of fact, out of the 38 Carl Schurz Visiting Professors only three were women.

The records show also that the Committee has had difficulties in getting the men they had invited to come. For one reason or another, Günther Müller, who had already accepted the appointment for 1948/49, and Wilhelm Treue, who had accepted for 1953/54, were unable to come. Often, also in the case of Erwin Baur, it was visa related issues that led to cancellations on short notice. Furthermore, Issai Schur withdrew his application for leave from the German Science Minister and passed up the offer of a visiting professorship at the University of Wisconsin–Madison in 1933/34 because he no longer felt he could cope with the requirements that would have come with a new beginning in an English-speaking environment.

Carl Schurz Visiting Professors decided at very different times in their own professional careers to accept the call to the University of Wisconsin. In total, six only took up the Visiting Professorship during their retirement, but also three Visiting Professors in their (early) thirties – at the beginning of their academic careers. The youngest Carl

Schurz Visiting Professor (Hagen) was actually only 34 years old when he came to Madison, but the oldest was already 69 years old (Wölflle).

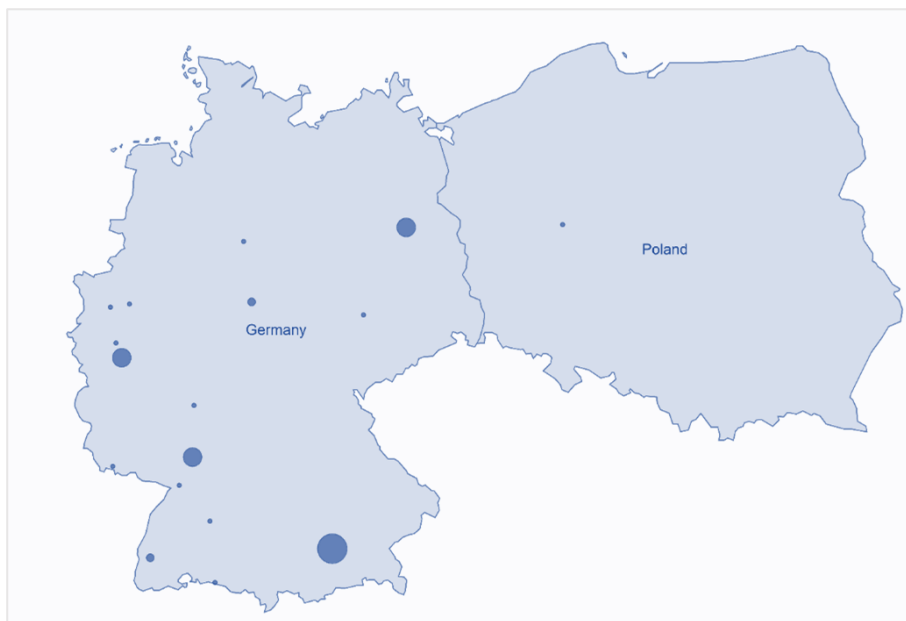
Oskar Hagen is certainly an exception in several respects. Not only was he comparatively young, but in the year following his Visiting Professorship he accepted an appointment from the University of Wisconsin and established its Department of Art History – serving as its chairman for 22 years.

All in all, the three age groups 40-49, 50-59 and 60-69 were similarly well represented, each with a 31% share. So far only three professors were born after World War II (60% or 22 of the Carl Schurz Visiting Professors saw the light of day before World War I).

The Carl Schurz Visiting Professors have always been professors from German universities. Most of them came from four German states (*Bundesländer*): 10 of 38 from Baden-Württemberg (here mainly from the University of Heidelberg), 8 from North Rhine-Westphalia (here mainly from the University of Bonn), 8 from Bavaria (here exclusively from Munich) and 5 from Berlin.

Right from the start they represented a broad spectrum of many, very different scientific disciplines. From the very beginning the Members of the Carl Schurz Selection Committee thus took up the desire to appoint Visiting Professors “*without restrictions as to the field they represented*” (Hohlfeld, 1949: 5).





*Home universities of Carl-Schurz-Professors  
(size of circles reflect number of professors)*

Of course, the fields of “German Literature” and “History” have been frequently represented. But also many technical disciplines were appointed at least twice among the 38 nominations, for example Physics, Chemistry, Mathematics or Engineering, as well as Economics, Philosophy, Sociology or Agriculture. Appointments in the fields of French literature, Egyptology, Pathology, Music and Chinese may be somewhat surprising. It is certainly striking that only with the most recent appointment (Kaeding), the first representative of a discipline that was very important for Carl Schurz was appointed to Madison: Political Science and Public Administration.

All in all, records show that Carl Schurz Visiting Professors have enhanced not only the program of a single department but of the entire University of Wisconsin community.

Noteworthy is that some Carl Schurz Visiting Professors were early victims of the National Socialist policy of *Gleichschaltung* and the *Gesetz zur Wiederherstellung des Berufsbeamtentums*. In April 1933, for example, Moritz J. Bonn resigned from his position as Rector of the Berlin School of Economics and went into exile. His dismissal made headlines in the British and American press, similar to what had happened to Albert Einstein (Clavin, 2003).

Many other Carl Schurz Visiting Professors were banned from their professions (Driesch, Ranke, von Dietze, Mayer) or forced into emeritus status by the National Socialist Students Union, so that they were no longer allowed to lecture (Kühnemann).

Due to the turmoil of the First and Second World Wars, therefore, some Carl Schurz Visiting Professors combined their stay in Madison with other guest professorships in the USA. To exercise his Carl Schurz Visiting Professorship in the USA, Moritz J. Bonn – together with his wife – boarded the passenger ship *George Washington* on July 26, 1914. During the crossing, the First World War began with the Austrian declaration of war on Serbia on July 28, 1914. One day after arriving in New York on August 3, 1914, Germany and England were in a state of war. In this precarious situation for the German-English couple, Bonn completed a series of guest professorships: University of California (winter semester 1914/15), University of Wisconsin (summer semester 1915), Cornell University (winter semester 1915/16) (Bonn, 1953).

Realizing “*Schurz’s own ideal of making more fruitful the interrelations between German and American culture*” (Hohlfeld, 1949: 5) was lived by all Carl Schurz Visiting Professors. The first Carl Schurz Visiting Professor Kühnemann, however, deserves special mention here. Especially his travels during the First World War served to influence the American public in favor of the Germans. During this time Kühnemann visited 137 cities in 36 of the United States and held 121 speeches in English and 275 in German.

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**Max Kade Institute for German-American Studies**, University of Wisconsin–Madison is an interdisciplinary unit in the College of Letters and Science at the University of Wisconsin–Madison. It is dedicated to researching, preserving, and sharing the stories of German-speaking immigrants and their descendants in the larger context of global migration past and present. Here one also finds the personal library of Carl Schurz. More information here: <https://mki.wisc.edu/>

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*II. Inaugural speech by the first Carl Schurz Professor Kühnemann*  
(the original in German)

THE INAUGURAL ADDRESS  
OF  
PROFESSOR EUGEN KUEHNEMANN

Mr. President, Ladies and Gentlemen:

Since it has been agreed upon that this course of lectures shall be given in German, I may be allowed to give also the introductory address in my native tongue. But I must attempt, in a few English words, to answer the kind welcome given to me by our president. I feel and appreciate deeply the honor conferred upon me as the first to represent the functions of the Carl Schurz Professor. This moment is an historical one not only in the history of this State University of Wisconsin, but also in the history of the German universities. For the first time there has been founded by Germans living in a new fatherland a professorship for the purpose of making an enduring intellectual bond between American and German life. May then this my work be a small beginning for a rich and ever richer development of spiritual relations between our universities, our countries, and our peoples.

Herr Präsident, verehrte Kollegen, meine lieben Kommilitonen und Kommilitoninnen, meine Damen und Herren:

Der Deutsche, der den Ruf als erster Carl Schurz-Professor nach Madison-Wisconsin bekam, weiss, wie viel ihn an diese Stätte zieht. Unvergessen lebte in meiner Seele die



Erinnerung an den grünen Ort zwischen den drei Seen, unvergessen vor allem die Erinnerung an den Geist des hiesigen Lebens, den Geist der frohen Brüderlichkeit, in dem Amerika die alten Länder übertrifft, an das begeisterte Streben nach den höchsten Zielen einer Staatsuniversität, die die beste Seele und das Gewissen der menschlichen Gemeinschaft sein will, in der sie wirkt. Die Staatsuniversität von Wisconsin arbeitet für dieses höchste Ziel im Mittelwesten der Vereinigten Staaten, der in amerikanischen Büchern das "eigentliche Amerika" genannt wird. Doch nicht die Schönheit und Annehmlichkeit der hiesigen akademischen Welt bedeutet den stärksten Anreiz. Ein Mann ist für nichts dankbarer, als wenn man sein Leben unter die grösste Aufgabe stellt. Die Grösse der Aufgabe macht das Leben des Carl Schurz-Professors reich und schön.

Als der Austausch zwischen den deutschen und amerikanischen Universitäten eingerichtet wurde, sprachen in erster Linie Erwägungen aus dem Unterrichtsleben mit. Es handelte sich um einen neuen Begriff von wissenschaftlicher Arbeit und besonders von wissenschaftlicher Lehre. Das oft wiederholte Wort von dem internationalen Charakter der Wissenschaft, die dieselbe sei, in Deutschland wie in Amerika, in England wie in Frankreich, mag für grosse Gebiete besonders des naturwissenschaftlichen Erkennens wahr sein. Aber doch unterliegt es seinen Einschränkungen und besonders in allen den Gebieten, in denen es sich um Erforschung und Darstellung der eigentümlichen nationalen Leistungen handelt. Die grosse deutsche Geisteskultur, die Arbeit der amerikanischen Demokratie wird tiefer ergriffen werden von Deutschen und Amerikanern, die in diesen Dingen leben und denen sie Wurzel und Lebensluft ihres Daseins sind, als von Fremden, die nur durch Bücher davon erfahren. Alle feinste Bildung muss ein Erlebtes und natürlich Gewachsenes sein. Der Austausch geht aus von dem Gedanken, dass der deutsche Lehrer, der eben aus Deutschland kommt, in Amerika Dinge zu sagen haben möchte, die nur er



sagen kann, und so der amerikanische in Deutschland—dass der akademische Unterricht nur durch die eigenen Vertreter der fremden Kultur zur Vollkommenheit führt. Etwas vom intimsten und innerlichsten Leben der andern Kultur soll im Lehren lebendig werden. Daher fühlt auch der fremde Lehrer im Austausch mehr als sonst den unauflöselichen Zusammenhang seiner wissenschaftlichen Arbeit mit dem Lebensgeiste seines Volkes. In diesem Sinne berühren sich in einem solchen Unterricht die Nationen untereinander und treten in einen wahren Verkehr des Lebens und der Seelen. Goethe sagt einmal: "Wir brauchen die ganze Welt, um uns selbst zu finden, und die ganze Menschheit ist uns kaum genug, um uns in uns selber aufzubauen." So treten hier die Teile der Welt zu einem wahren Unterricht zusammen, und die Glieder der Menschheit bauen ineinandergreifend an der Seele des jungen Geschlechtes, des jungen Deutschland und des jungen Amerika.

Es kann zweifelhaft sein, ob man behaupten darf, dass die Idee des Professorenaustausches unter den Professoren in Deutschland einem eigentlichen Enthusiasmus begegne. Viele unter ihnen sind an der Studien- und Forschungs-Universität zunächst vielleicht geneigt, den ganzen Sinn des Unterrichts in der technischen Heranbildung der künftigen Forscher zu sehen. Zu dieser bedarf es des fortgesetzten Lehrens, der langen Traditionen. Ein flüchtiger Gast kann hier kaum viel Nutzen bringen. Doch sollte die Universität daneben nie den höchsten Beruf vergessen, die oberste Erziehungsanstalt der Nation zu sein. Dagegen ist der Gedanke des Austausches in Amerika mit der reinsten und tatbereitesten Freude aufgenommen. Die grössten Universitäten wetteifern, um an ihm Anteil zu bekommen. In wechselnden Formen verbreitet er sich über das Land. Hier kommt die amerikanische Freude an neuen Versuchen ins Spiel, die etwas versprechen mögen. Der amerikanische Geist ist ein gastlicher Geist, der die fremden Anregungen gern empfängt, und er muss es sein nach seiner Stellung in

der Welt und seiner Geschichte. Ja, die Idee Amerika ist ja keine andere als die des Aufbaus einer neuen und befreiten Menschheit aus den besten Beständen und besten Ideen der alten Nationen. Dieser Internationalismus, der der eigentliche Nationalismus Amerikas ist, macht auch zum Austausch bereit. Ist ein persönliches Wort erlaubt,—der zu Ihnen spricht,—fühlt es als einen besten Reichtum seines Lebens, dass er an diesen Entwicklungen hat mitwirken dürfen und nun zum vierten Male in die Arbeit an den Geistesbeziehungen zwischen Amerika und Deutschland hineingestellt wird. Er kam zuerst in jener Reise des Herbstes 1905, die nicht gut verborgen bleiben konnte und doch in gewissem Sinne eine geheime war, mit dem Ziel, die Seelen der Deutsch-Amerikaner zu suchen und zu erforschen, ob sie noch antworteten auf einen Zuruf aus dem Heiligtum der deutschen Bildung. Darauf folgte der Aufenthalt in Harvard im Winter 1907 mit dem ersten Versuch der Mitarbeit an amerikanischen Universitätsaufgaben. Endlich war er für das ganze akademische Jahr 1908-9 mit der Vertretung eines amerikanischen Professors an der Harvarduniversität betraut, wodurch also der Fremde unter die wirklichen Glieder der amerikanischen Lehranstalt aufgenommen wurde.

Aber die Carl Schurz-Professur ist doch etwas völlig Neues. Dies ist ja nicht ein Austausch und ist auch nicht allein eine Massregel der Universität als solcher. Die Carl Schurz-Professur ist in erster Linie begründet worden von dem deutschen Bevölkerungsbestandteil des Staates Wisconsin. Die Deutschen des Staates arbeiten dadurch mit an der Durchführung des Gedankens, dessen Träger die Staatsuniversität sein will. Sie will der Ausdruck aller wahrhaften Lebenskräfte des Staates sein; also muss auch das Deutschtum Wisconsins sich in ihr als lebendige Kraft offenbaren. Die Universität soll das Leben des Staates zu Geist machen: also soll auch das deutsche Leben als deutscher Geist an der Staatsuniversität lebendig sein. Ja, möchte doch die Gründung dieser Professur Zeugnis able-

gen von dem Willen der hiesigen Deutschen, dass sie in beständiger Berührung bleiben wollen mit der intensivsten Geistesarbeit der Deutschen, weil sie ihre heilige Aufgabe auf diesem Boden begreifen: das Beste der deutschen Kultur hinüberzupflanzen in das Leben dieser neuen Nation.

Die Stifter haben diese Professur getauft auf den Namen des grössten Deutsch-Amerikaners. Es liegt etwas Deutsches darin, eine Idee zu lieben und zu verehren in der Hingabe an eine Persönlichkeit. Dem Deutschen ist im Grunde alle Geschichte des Geistes eine Aufeinanderfolge von unendlich fortwirkenden Persönlichkeiten. Wisconsin ist Karl Schurz' wahre amerikanische Heimat gewesen. Die Professur soll sein wahres Heimatsdenkmal sein, ein Denkmal nicht in Stein oder Erz, sondern in Taten und Leben, in einer langen Folge der immer aufs Frische fortgesetzten Arbeit. So ist es im Geiste des Schurz'schen Lebens selber, das so ganz auf die Tat gestellt war. Wie wenige hat er die deutsche Aufgabe in Amerika erfüllt und an seinem Teil das amerikanische Leben mit deutschem Geiste durchdrungen. In dieser Stunde wird es fast zur Pflicht, dem deutsch-amerikanischen Helden zu huldigen. Wir wollen die Idee seines Lebens aufweisen, die keine andere war als: Amerika zu gestalten im Sinne des deutschen Idealismus.

Karl Schurz war ein rechter Sohn des deutschen Volkes, hervorgegangen aus dem tüchtigen Kern des kleinen Mittelstandes, genährt in den frühesten Kindheitserinnerungen von rheinischen Gegenden, ihrer deutschen Schönheit und Lebensfülle. Die Erzählungen von den Befreiungskriegen berührten ihn als die ersten Eindrücke aus der geschichtlichen Welt. Früh ergreift den begabten Jüngling der Sturm der deutschen Revolution, des grossen Erweckungsjahres von 1848, wie er es genannt hat. Hier erweist er den Schillerschen Idealismus, wie er in die Welt der Taten hinüberwirkt: Deutschland soll eins und es soll frei werden. Er bekennt ihn nicht in Worten, son-

dern in der Selbsteinsetzung und Aufopferung eines tatenfrohen Heldentums. Er kämpft als Revolutionär im Kriege für die deutsche Idee, er rettet sich wie durch ein Wunder aus der Festung Rastatt, er wagt noch einmal Freiheit und Leben für die Befreiung seines Freundes Kinkel und steht durch die romantische Rettungstat plötzlich im Glanze europäischen und internationalen Ruhmes, während er als armer Flüchtling das bittere Brot der Fremde essen muss. Endlich trägt er dieses ganze Glühen für die Freiheit, da sein Vaterland ihn ausstösst, nach Amerika in die neue Heimat hinüber. Kein Geringerer, als Andrew D. White hat ausgesprochen, worin die Bedeutung von Schurz für die Entwicklung von Amerika lag, — darin nämlich, dass er allen politischen Kampf auffasste als einen Kampf für die Durchführung der amerikanischen Idee, der Idee der zu verwirklichenden Demokratie in Freiheit und Recht, darin also, dass er den deutschen Idealistenglauben in die grosse Welt des Westens übertrug. So arbeitete er für die Sklavenbefreiung und für Lincoln, weil die Existenz der Sklaverei ein offener Hohn auf den Gedanken der amerikanischen Demokratie war. Man merkt in seiner öffentlichen Wirksamkeit den Deutschen in seinem Kampf um die Erhaltung der Wälder, in seinem Ringen um die Reform des Verwaltungsdienstes und die Bildung eines sachverständigen Beamtenstandes. Er, der ein Klassiker und ein vollkommener Redner in zwei Sprachen war, blieb in seinem feurigen amerikanischen Patriotismus immer der deutsche Mann mit dem Geist und Herzen des Idealisten, und gerade dadurch bewies er die wahre amerikanische Vaterlandsliebe. Er stand zwischen Bismarck und Lincoln als den beiden grössten Staatsmännern des neunzehnten Jahrhunderts in der Mitte. Während Bismarck das Werk vollbrachte, für das Schurz die Kraft seiner Jugend gegeben, die Schöpfung des deutschen Einheitsstaats, auch in einem Bürger- und Bruderkriege, stand Schurz mit Lincoln in dem gleichen Kampf für die Union als das Land der

Demokratie. Er wiederholte das uralte Germanenschicksal, wenn er das Blut seines Lebens für fremdes Volkstum hingab und ihm beimischte.

Soll Deutschland den Verlust dieses grossen Sohnes beklagen? Ich glaube nicht. Denn es ist nun einmal wahr und muss neidlos bekannt werden, dass Amerika ihm eine Möglichkeit zur vollen Entfaltung seiner Kräfte gab, wie das damalige Deutschland sie nicht gegeben hätte. Im höchsten Sinne des Weltreichs deutscher Kultur aber ist zu wünschen, dass deutsche Kraft dort wirke, wo sie zu ihrer höchsten Spannung zu kommen vermag. Aber dessen wollen wir uns freuen; dass ein Schicksal wie das Schurzens im heutigen Deutschland kaum noch möglich wäre. Das geeinte Reich braucht selber die besten Kräfte aller seiner Kinder. Man hat in dem Werke Bismarcks wohl einen Gegensatz sehen wollen zu dem Werk der deutschen Denker und Dichter, das vor ihm Deutschlands Grösse in der Welt gewesen. In Wahrheit erscheint er uns als die letzte der gewaltigen Schöpferkräfte, die das deutsche Wesen aufgebaut haben. Er bedeutet die letzte Selbstdurchsetzung der deutschen Idee. Luther gab der Welt in dem Verhältnis zu Gott die Autonomie und Selbstverantwortung des Gewissens wieder. Kant stellte das sittliche Leben auf die Autonomie des selbstgegebenen Gesetzes. Goethe lehrte und lebte die Selbstbehauptung und Autonomie des von innen in seinen Taten sich selbst erneuernden Lebens. Bismarck erfuhr und schuf die Autonomie des nationalen Daseins für die Deutschen. Er lebte in den gewaltigen Schöpfungstaten für diese Idee wie der Künstler in seinem Werk, mit der unendlichen Feinfühligkeit für ihre Notwendigkeiten, der unendlichen Reizbarkeit für ihre Bedrohungen und Gefahren, dem Einsetzen seiner ganzen Existenz für die Tat, die als sein göttlicher Beruf mit ihm geboren war. Die Schöpferkraft des deutschen Wesens ist mit ihm aus der Welt der blossen Geistigkeit in Leben und Tat hinübergetreten, aber sie ist dieselbe geblieben und hat



sich im deutschen Kaiserreich den mächtigen äusseren Rahmen für ihr Dasein und Wirken geschaffen. Als der mächtigste unserer Erzieher hat Bismarck die deutsche Seele verändert, ihr ein neues Lebensgefühl gegeben. An der grossen Gedächtnisrede im New Yorker Theater, die Schurz den deutschen Amerikanern nach Bismarcks Tode hielt, verrät sich doch, wie er dem neuen deutschen Wesen etwas entfremdet war. Wir fühlen unsere Macht und Selbstbehauptung in der Welt als eine heilige Aufgabe und wollen sie als die unentbehrliche Existenzbedingung für die volle Entfaltung des deutschen Wesens und seine letzte entscheidende Wirkung auf das Ganze der Welt. Aber dies bleibt unangetastet das höchste Bewusstsein von unserer Pflicht für die Völker: den deutschen Kulturgedanken zu entfalten in seiner Geistigkeit, seiner Tiefe und seinem Reichtum. Der deutsche Idealismus als Kulturbegriff ist nach wie vor unsere Aufgabe und unsere Bedeutung für die Welt, unser Ausweis unter den Völkern.

Es ist begreiflich, dass bei diesen Nachmittagsvorträgen, die einen weiteren Kreis von Hörern erreichen sollen, der Wunsch bestand, etwas von den geistigen Kämpfen der deutschen Gegenwart zu hören. Sie sollen dem deutschen Drama der Gegenwart gewidmet sein. Es ist begreiflich, da diese Professur ein lebendiges Band sein soll zwischen dem deutschen und dem amerikanischen Ringen des heutigen Tages. Die geistige Lage der Gegenwart, wie sie im Drama des Tages sich spiegelt, besitzt ja vielleicht nicht die Tiefe und Grösse ewiger Werte, wie etwa die Epoche Kants und Goethes. Dennoch arbeitet auch in ihr das Mühen und die Innerlichkeit des Lebensverstehens und der Lebensführung, welche das Kennzeichen der deutschen Kultur unter den Völkern ist. Unter den Zügen, welche das deutsche Geistesleben des neunzehnten Jahrhunderts bezeichnen, bedeutet dieser eine so viel, dass wir hier allein eine ununterbrochene Geschichte des ernsten Dramas, der hohen Tragödie finden, eine ununterbrochene Reihenfolge bedeutender

Dramatiker, die grosse Persönlichkeiten sind und als solche sich in der hohen Tragödie Sprache und Ausdruck schaffen. In ihnen arbeitet der Geist der grossen Blütepoche weiter, der Geist einer Kultur, die eine wahre Kultur der Seele ist, wie sie 'das Leben in seinen Tiefen begreift' und die ganze Tiefe ihres Begreifens in grosser Dichtung gestaltet. Die das Leben kündigende Kraft grosser Dichtung bezeugt die wahre menschliche Reife dieser Kultur. Die drei grossen Männer, die allen anderen voran den Gang der hohen Tragödie im deutschen neunzehnten Jahrhundert bestimmen, Kleist, Grillparzer und Hebbel, folgen einander wie drei Kulturen: die ritterliche, die bürgerliche und die des neuauftauchenden deutschen Volkes. Mit der glühenden Hingabe an das Ideal, die den wahren ritterlichen Sinn ausmacht, sucht Kleist die Form, die die deutsche Tat für das Drama vollendet: in kühner Zusammenfassung des Griechischen und des Modernen, in genialen Studien an Shakespeare und Moliere, in der sprudelnden Fülle eines Lustspiels aus wahren Humor, in der wahren Schöpfung des eigenen Griechentums, das ihn zu seinem Deutschtum bringen soll, bildet er sich zum Geiste seiner deutschen Dramatik hinauf und kommt über das Deutschtum des Märchens und das der fürchterlichen gegenwärtigen Wirklichkeit auf seinem Gipfel, im "Prinzen von Homburg", zum Deutschtum der Verklärung im Liede vom deutschen Staat als der Lebenserfüllung freier Männer, die in dem Herrscher den lebendigen Willen der Vaterlandsidee ehren. Im Besitze der reichen und feinen Bildung, die die Ehre und Aufgabe des Bürgertums ist, singt Grillparzer immer wieder das eine Lied der sich selber lebenden Seele, die Elegie von der falschen und bedenklichen Wirklichkeit, vom schattenhaften Glück und Ruhm, vom unaufhaltsamen Verlust des inneren Friedens; ein ängstliches Zurücktreten des Einzelnen, der den Reichtum und die Ganzheit seines Inneren sucht, vor dem ehernen und unverständlichen Gang der Dinge. Es ist ein Klang, der dem Ohr der Ameri-

kaner fremd sein mag. Der Proletarierssohn Hebbel entrollt in jedem Drama aufs Neue eine Weltkatastrophe, den Zusammenbruch einer in ihren sittlichen Grundlagen wankenden Welt, über der eine neue in neu gewonnener sittlicher Sicherheit aufgeht. Er dichtet wie aus einer Ahnung von sittlicher Neugestaltung für die gesamte Menschheit, der Herold der ewigen sittlichen Mächte und zugleich der Verkündiger der Revolution. Die germanische Urkraft der ungeheuerlichsten Gewalt des Willens durchdringt sein Werk. So folgen die Männer einander, alle bemüht um die gleiche Aufgabe, um die grosse Kunst, um das ernste Drama, und in diesem Sinne Brüder und die Söhne einer hohen Kultur, jeder aber eine Welt für sich, eine mit den andern unvergleichliche Persönlichkeit, ein lebendiges Zeugnis vom Reichtum eines Geisteslebens, in dem so ernst gerungen wird um die gestaltende Ueberwindung der Dinge, und in dem es so viele Arten des Ringens um höchste Kulturgebilde gibt. Um solche Erscheinungen wahrhaft zu verstehen,—dazu bedarf es der Versenkung eines ganzen, ernsten männlichen Lebens. Man versteht in ihnen das Leben selber, wie es um seine Selbsterkenntnis ringt.

Der weiss noch gar nicht, was grosse Dichtung ist, der in ihr nur ein liebliches Spiel des Vergnügens für diejenigen sieht, die dafür die Musse und die Zartheit der Seele haben, im Grunde mehr ein Reich für die Frauen und Träumer—der die Männerkräfte auf ernstere Aufgaben beschränken will, auf die Arbeiten des Gelderwerbs, das Schaffen des Wohlstandes, den Bau der Gesellschaft und des Staates. Eine Zivilisation, die nur um diese Dinge sorgt und in der Dichtung eine holde Nebensache sieht, kennt sie noch gar nicht und weiss von ihrem Wesen nichts. Eine Universität, die etwa nur um der Vollständigkeit und um der Sprache willen sie mit aufnähme, aber die eigentliche wahre Aufgabe in Naturerkenntnis und Technik, in Recht und Politik setzte, wüsste weder vom wahren Sinn der Dichtung noch vom wahren Wesen der Universität. Von



Aischylos über Dante und Shakespeare zu Goethe sind es die Persönlichkeiten der vollsten und reichsten Männlichkeit gewesen, die in grosser Poesie ihren Völkern und der Menschheit Sinn und Tiefen des Lebens kündigten. Volk, Menschheit und Kultur aber kommen zu ihrer Vollendung erst, wenn ihnen durch die grossen Künstler ihr Lebensgedanke in der Sprache einer eigenen grossen Kunst erklingt. Es ist gut, wenn es uns gelingt, die Form unserer Gesellschaft und unseres Staates so zu bauen, dass möglichst alle in ihnen Behagen und das freie Spiel der Kräfte finden. Aber die höchste Pflicht gegenüber der Menschheit erfüllt ein Volk erst, wenn es die ewigen Kulturgedanken der Menschheit auf seine Weise neu begreift, gestaltet und vermehrt, wenn es seine Religion schafft als sein Leben im Sinne des Ewigen, wenn es seine Philosophie hervorbringt als sein begriffliches Verstehen von der Ganzheit und dem Zusammenhang der Erkenntnis, wenn es in seiner grossen Kunst die Innerlichkeit und Tiefe seines seelischen Lebens zur Gestalt bringt. Wir wissen kaum noch davon, wie griechisches öffentliches Leben den Menschen das Dasein erträglich oder erfreulich machte. Aber der Gedanke Griechentum lebt in ewiger Jugend in Homer und der griechischen Tragödie, in den Ideen des Plato und in den Gestalten aus dem Giebel des Parthenon als der Gedanke eines Menschendaseins, das innerlich eins war mit den grossen Nothwendigkeiten und gestaltenden Kräften und sie erkannte, wie man das erkennt, was man lebt. Die Universität aber sei der höchste Ausdruck des wahren Kulturgedankens,—sie sei in dem Ineinandergreifen aller ihrer Kräfte die lebendige Philosophie selber, die Einheit und Ganzheit des begrifflichen Verstehens. Sie gebe ihren Schülern die rechte Haltung und Stellung zu dem Einen, das ewig not tut, und bringe sie zu einem Leben der wahren Innerlichkeit und der Gemeinschaft mit denen, die etwas erkannt von dem Sinn der Dinge. So lebt der ganze sittliche Gedanke des deutschen Idealismus in der Organisation der deutschen Uni-

versität weiter. Sie verkörpert den tiefsten Lebensgedanken des deutschen Volkes,—dass nämlich das Ringen um unsere Stellung zu den grossen Fragen im Erkennen eine höchst persönliche Angelegenheit ist, dass dieses Ringen geschehen muss in Freiheit und unter der eigenen Verantwortung allein. Dies ist der Sinn jener akademischen Freiheit des Lehrens und Lernens, auf der die deutsche Universität ruht. Sie bewahrt darin als ihr Lebensprinzip den Lebensgeist der Grossen, denen wir die Einsicht in den wahren Sinn des Lebens verdanken.

Die höchste Aufgabe der Deutschen ist die Erhaltung und Ausbreitung des deutschen Lebens- und Kulturgedankens auf der Erde, die unermüdliche Arbeit im Sinne des unpolitischen Weltreichs der deutschen Kultur. Alle anderen deutschen Ziele und Aufgaben sind dieser höchsten und letzten untergeordnet. Hier ist eine Professur geschaffen worden, die dem deutschen Geiste die immer neue unmittelbare Mitarbeit am amerikanischen Leben zur Pflicht macht. Möge das Werk geschehen im Sinne der vollen Intensität deutscher Universitätsarbeit! möge es helfen, deutschen Geist und deutsche Lebensanschauung hineinzupflanzen als den Beitrag der Deutschen in den fruchtbaren Boden Amerikas! möge es die grossen Träger des deutschen Kulturgedankens zu lebendigen Kräften machen im amerikanischen Bewusstsein! möge es unzählige und immer frische Bande knüpfen zwischen amerikanischen und deutschen Männern, die im Universitätsunterricht arbeiten an der Seele der Zukunft, und wahre Freundschaft hinüber und herüber als die selbstverständliche Atmosphäre der gegenseitigen Beziehungen schaffen, zum Besten unserer Universitäten, unserer Jugend, unserer Völker! Die Worte klingen fast wie ein Gelübde, so sehr der Einzelne weiss, dass er nur ein kleiner Beginn, und wie beschränkt er in seiner Kraft ist. In diesem Geiste trete ich mit diesem Augenblick mein Amt an, als der erste Carl Schurz-Professor in Madison an der Staatsuniversität von Wisconsin.

# Portraits of Carl Schurz Visiting Professors

