Donna McCrea: This is Donna McCrea and it is July 26 of 2011. I am doing the second part of an interview with Dr. Gertrud Lackschewitz and we are at her home in the Rattlesnake [area of Missoula, Montana]. Yesterday’s interview we left off basically as you arrived in Missoula and I was wondering if you could just maybe talk a little bit more about your impressions when you got to Missoula and of course, your work when you got here and your experiences as a professor here.

Gertrud Lackschewitz: Thank you. When I arrived in Missoula, I thought I was in paradise. It was the timber and the air was so clear and the mountain kind of bronze-colored. Suddenly I felt the power of nature much more palpable and I realized what I had missed living in New York and the East Coast in such urban conditions. It was particularly more important even for my husband to be in nature. I felt like [I was] in a dream. I arrived alone, by train with my little girl and I was received very well by the chairman of the department at the University, Bob Burgess. I want to give some thanks and tribute to him. He was very kind to me all the time. When he died in the nineties, he got to be over ninety years old, and I went to his hospital and thanked him. He said he had hired me sight unseen. I have always thanked him in my heart and he said, “And I never regretted it.” So that was a good experience.

I had arrived at the beginning of September because I thought I needed to prepare, I needed to see the library, I needed to get a place to live and all of that. I couldn’t find anybody at the University and everybody said, “Of course, they’ve gone fishing. It’s September.” The beginning of the term was the end of September and everybody used the free time. The library was like a church in the afternoon – all empty, which was very different from my experience because students arrived early to get prepped for classes. But no, this was not necessary. Then, when I met the students, I was very gratified. I was assigned only language teaching at first. Beginners teaching. I liked to get to know the type of students from a rural area and so forth. There was a kind of gentle discipline in those beginning sixties. Girls were wearing skirts and there was a little more respect for the teachers even as it was in Germany which was very rambunctious and rebellious. Particularly the generational difference was so palpable between the war generation—the young generation accusing the older of having fallen victim to Nazi doctrines and so forth.

DM: Interesting.
GL: So as all these ideologies are usually through the press, through all the media, so accelerated, so the young generation, was very turned off and it was difficult to teach. So I thanked my fate that I had such a docile audience. The one thing I also appreciated positively was to have the freedom to devise my own method of teaching and not necessarily being under restrictive rules of how to teach. That had a downside in a way because colleagues were not discussing methodology among each other, but just letting each, keeping their cards to themselves. But I was grateful for being able to experiment, make my mistakes and learn from them myself.

I also, it was funny, I found friends right away. My colleagues particularly Cynthia Schuster, she was in the philosophy department. They sort of embraced my husband and me and later on my children almost as grandchildren. Everybody said, “How is teaching?” thinking, of course, I’m entirely new to it. I’m thinking, “Boy, I can’t tell them I’ve stood before a group since I was twelve!” In that capacity. So it was very easy for me. Everything sort of came back to me and I was grateful having time for preparation for classes. I liked the colleagues at the time. We had no clear perspectives on language teaching and the methodologies suggested by the textbook which was the Patton Wills (?), was somewhat limiting. Nobody would mind if I would explain grammar any way. My own perspective tended towards that language is a very integrated thing. Before you say your sentence, a lot goes into that in terms of gathering and ordering your thought. I felt it was much more important to cultivate this integrated faculty [or ability] that is making sentences early and learning out to make sentences early instead of analyzing the sentence and over analyze it. Unfortunately, in the foreign language teaching field there is a culture of fashions. I mean there’s one methodology on top. The pattern drill has its place. All of these methods have their place. They’re part of a much more complex whole and there’s a tendency to go towards one methodology which is dictated by linguistics of the time.

I had one very positive experience too because in the second year of my teaching I found myself unexpectedly pregnant again and the specter of how it happened to me in New York came back. I was able, or allowed to teach until one week before the birth of my child which was in June. She was born on the 12th of June. I missed only one week, the exam week of the school year. The students were sort of amused and that was something human. Fortunately, my friend Pat, she had produced even more children while she was teaching and had kind of broken through the barriers already. So to see a pregnant woman in the classroom was not regarded to be terribly unnatural.

DM: Right. You mentioned Pat yesterday. What’s her last name and what did she do?

GL: Nonnenmacher. Nonnenmacher is a German name. Her husband had been a veteran of the American Army. A German immigrant himself, a friend of my husband’s and he studied forestry
here. She came along with him and then offered her skills. She was actually a German language
teacher by profession, but a high school teacher. They offered her an instructorship. That was
the connection. They were also both our witnesses at the final wedding (laughing).

DM: Would you say that you were, with the exception of Pat, one of the first female professors
who was carrying a child while teaching?

GL: Exactly. The two of us were pretty much in the forefront. Yeah, it rarely happened. For me,
both my pregnancies have been very invigorating for me so I did not feel depleted, but rather
hopeful.

Then I wanted to mention the phase of the student protests in the sixties and seventies at this
University and how quaint they were. The students were asking permission to hold a protest
and they were offered by the President to have some megaphones and they marched on with
them. So we had a very smart and understanding Dr. Pantzer [president of the University] at
the time. He sort of said, “Please, do whatever you want.” In this respect and helped them,
which dampened down the enthusiasm and the rage against the university system. The student
protest movement had also come from other causes which didn’t hold here in Missoula. In part,
the discrimination. In Europe it was much more a real deep felt critique of the old university
system which consisted of lectures, of large lectures of hundreds of students and then
seminars; the prominence of the professors.

I later on went to Germany to study part…I actually had sabbatical after eight or ten years and
went to Germany. My project was to study the change in the German university that had taken
place between the war years, the pre-war years, the old system which was from the eighteenth
century still, and the new system being developed. So I saw firsthand what the tension was
between students and professors and that the students were absolutely respectless. Came and
went during lectures as they wanted. It was, to my surprise, it was being worn or tolerated. The
more prominent professors had withdrawn from teaching and let the younger ones do it. It was
extreme. I didn’t witness them [students] throwing tomatoes or anything at the professors, but
the desire was there to do that. I remember one lecture of [an] extremely fine professor who
taught Medieval History. He did such a superb job of characterizing the knights, ethics, and
movement at the time and the total disinterest of the students. Ten minutes before the
professor had finished, they started, which is in Germany they have their student customs, if
the students are kind of on the wooden floors, shuffling their feet all together. This is...

DM: Which you can hear then.

GL: Yeah. It’s a sign, “We don’t want to hear that.” or “We want you to end.” which (?) [the
professor] did then. And then they packed their things before the lecture was over. So they
didn’t really listen. I realized what had changed was not just the system from above, but the consistency of the student body, which was a movement coming from the youth from Marxism in which the Marxist party in East Germany, everybody who was a worker’s child was immediately qualified to go to the University. The doctor’s and academic’s children were barred from it. They wanted to change into worker’s domination. It’s no surprise that there was some influence from the East German attitude towards West Germany. I could see the disinterest from the students next to me stemmed simply from their ignorance and from them being totally unprepared to even acknowledge this kind of cultural level that the professor presented. So this was very eye-opening for me. Again, I thank my fate that I was spared having to teach on the other side of the Atlantic at that time.

Then the next step was teaching literature and again, I enjoyed the preparation tremendously and learned a lot by doing it. I sometimes thought, “I’m really lucky to be doing what I like to do and get paid for it.”

DM: So you had come, what year did you start, 1960? As a professor?

GL: Yes. The fall of 1960.

DM: How many years then until you were not teaching just the basic entry level but moved into teaching literature?

GL: Two or three years.

DM: Okay. And you were on a tenure track, obviously.

GL: Yes, I was on a tenure track, right. I was promoted from assistant. I was hired as an assistant professor, then became an associate professor and later on a professor, which took a little longer because I was not, I was primarily interested in teaching at the time and wanted to be competent in that first.

I also was somewhat critical of my own discipline of Germanistics. I had graduated in two fields, Germanistics and History. In Germanistics it was all about the interpretation of literary works. I felt that the tradition had already over-interpreted within the years what was going on to some degree. They were somewhat esoteric, these discussions about which interpretation was the right one and so forth. I felt it was somewhat self-indulgent the “scholarship.” I didn’t quite know how to plug myself into that kind of mode because I was primarily concerned in making actually a highly complex culture more accessible to a student that had a different experience. It is simplification, if you will, but simplification towards the essential and not with the thought in mind, “How can I hit the average?” But simply, “What are the essentials?” I felt I might as well, for instance, for language learners and beginning literature learners, I wanted to acquaint
them with the language of the folk and the fairy tale. I started doing a course on Grimm’s fairy tales. When I went on my sabbatical, I went to (?) which has the institute for rimm’s material and I could first-hand study it there. I developed the topic from teaching it in German to teaching it in English and then calling it the European folk tale. I taught then, German, Russian, English, and French, those four traditions and comparing them to see what happens to a fairy tale when it wanders from one country, from one culture to another.

Also, at that time it was sort of in the air to teach a psychological approach to the fairy tale because the uses of enchantment, that book had been out. I was not a Freudian. I’m more in the Jungian tradition as far as thought. So I felt there was a lot of archetypal things presented in the fairy tales because fairy tales are simply small myths that are condensed and told as old tales. So the whole area of myth and so forth. I actually had very large classes of English speakers and later on taught this as an evening class as well, the European folk tale. I kind of plugged into what people think, the collective questioning. There are always some questions. The folk tale question was very fruitful at the time. I expanded into humanities courses with which I supplemented, see, each teacher has to have a certain FTE, that is, teach a certain number of students, particularly in classes in departments which I’m, predominately undergraduate teachers. So I wanted to, in the humanities course which at that time was created by the philosophy department, and maintained by them, was an introduction to world literature. This was fascinating for me. I enjoyed teaching those and I could bring the numbers back from the lower classes that I lost through my humanities classes which were large again.

DM: And you were still teaching German at the same time?

GL: Yes. I was teaching second, third, and forth year German courses.

DM: So how many classes were you teaching each semester of quarter?

GL: Three classes.

DM: And it was a quarter system then?

GL: A quarter system and three classes at the time. Which I thought was wonderful. It gave me time to prepare for each. I never really taught the same class twice, the same way. Even if they were back to back, I learned from the previous classes which questions were predominant in the student’s mind and where they had the difficulties, which is important for a native to realize where they’re coming from in their own conception.

The participation in committees was somewhat a problem. I was quite outspoken even in faculty meetings. This was unusual because there was a culture of conformity, of keeping it to yourself, teach your classes, don’t talk about it. Which maybe was the only way possible in a
department where you had a Russian and a Frenchman and a couple of Germans and Americans teaching the same field. So I thought okay, the one field that is underserved in our department and also in our section is teacher education. This is one deep critique I have, that students, after four years which half of it is general courses and only half of it is in a specific field, do not have the wherewithal yet, particularly in language, to teach. In Europe, every high school teacher has to have a MA level degree. There is just no way they can get in any other way. So I felt that the department should take... from the bottom up, deal with the problem, and I founded my own committee: Teacher Education Committee, which worked for a while but we had really, not much reach to influence the schools.

I remember a very negative experience when I was called to supervise student teachers into Hellgate [High School]. I had a teacher, who had been a former student, who was really quite incompetent. I said, “Oh God, what am I doing?” She let the kids count to show me what they could... one, two three, four, five, six, seven. I mean, she was way off with her methods and just foundering. I thought, “How do I do this?” I thought how to break it to her very careful what she could do next to improve or something. And she was insulted for being criticized because she felt she was somebody and complained about me. You know what the result of it was? That I was no longer called to supervise the teachers in the school. That one criticism from that one teacher who was just below the line. And I never talked in those terms. But just to show that there was a disconnect between what the student is expected to do with the bachelor’s degree and what it is actually has in preparation and can do.

The funny thing was that I was called on University committees. I was on the Graduate Student Committee and all on this level. I just thought, “Okay, if they don’t want me in the department, apparently they want me on that level.” I was elected to the [Faculty] Senate which was during the years of the women’s movement arriving at this University. We were sort of loosely organized. The center was in the Home Economics Department.

DM: The women’s...

GL: The women’s movement. The one goal was the improvement of the salary scale because we were paid less. The other was a little overambitious in my view, a women’s studies program or a department at that time. I wasn’t sure whether we were ready for that. I examined a lot of books on women’s studies. A pile full. I felt there was a redundancy in the ideology which was a bit too narrow. My own sense of it is the sexes are complementary to each other and they have different perspectives and you have to be aware in the difference in perspectives that you can expect from them. But the perspectives are complementary. Unfortunately, it’s a little bit the yin and yang thing. That the male have more of the power drive at the fore, and the women
more of the relational, the relations between people. So I was not exactly on the same page than many of my colleagues were.

Also, it was kind of a distortion of history to take. I don’t know, I haven’t examined them [women’s history studies] lately, but in the beginning took place in which they ferreted out only the injustices towards women. Whereas I, having studied history, saw that there [were] periods where women were more appreciated. For instance, during the Renaissance, we have all these queens, of course...but even on the farm, the woman had a big say. You have these pictures of farm women during the Renaissance, paintings and so forth. Then there was in the following Enlightenment Period, you have again a dominance, you have absolutism, you have again a dominance of the male. So it goes up and down.

In the nineteenth century you have the first woman’s movement in Germany which went towards improving education for women. The next phase during industrialization was improving the fate of factory worker. So there are these stages. I felt it was more the fault of the nineteenth century for having created the industrial society which was all based on technology and power and not on the quality of life, the relations and social issues. So much at the same time you had the birth of social history in the nineteenth century. So it was much more complicated than it was presented. I felt prompted, I wrote a paper, and we had kind of a battle between Maxine Van de Wetering, who was promoting the woman’s studies program, and me. I presented the quote “conservative mood “that I thought that women’s studies was not a discipline as such and it was more important to have courses within the disciplines that focused on women’s contributions, on women’s perspectives. But not necessarily create an artificial discipline which, as I said, not institutionalizing...I had an apprehension of institutionalizing a pseudo-discipline with its own ideology, its own self-enclosed ideology and self-limiting language. There’s still this aspect there that there is a certain way of looking at things within the women studies people. Where I think we should be open and look at each other rather than look at ourselves as a group. So I don’t know, but I won praise from some for my coming out in such a way of trying to make final differentiations and distinctions instead of lumping it all into a women’s studies where it was social studies or science or this or that. But a program was created and also with the attainment, special language and special limitations. But later on I realized that this is what happens in this country. That every movement goes too far first and the settles into its place, and that it was probably necessary. Where I stem from European tradition and even my aunts had already been lawyers and teachers. So I was the second generation and I never had any presumption that as a woman I was a pioneer. I was among many, many women there studying at the University. But coming here, I felt the movement had come later on, the awareness, and it was more immature in some ways and had to mature. I haven’t looked lately, what is happening, I know it’s now kind of lumped under gender studies.
DM: Did you opinions cause outright problems with any of your colleagues on campus?

GL: No. I got, of course, feedback from the Kaimin and in the papers. There were colleagues who said, “Oh, I’m glad somebody had reasonable, reasoned viewpoints there.” It caused a little trouble for me within the women studies group because some extreme people, I don’t want to name names and I’ve actually forgotten by now, they no longer greeted at me on the streets and so forth. So they thought I was a traitor to the movement. It’s something similar that happens now to the Republican Party now. If you don’t toe the party line you’re out, and shunned and punished for that. Which is okay because I thought I should devote my short life to being as truthful as I could and not really conform necessarily. Also I felt as far as the money question, I was always paid lower.

Later on, in my department, came some representatives of the new face of the University which no longer emphasized the teaching as much, only in words, not in deed, but the publishing, race to publish. But I remember my friend Cynthia saying in the Philosophy Department they found out that only ten percent of the papers that are written in the peer-reviewed journals are read by anyone. So we weren’t really there, but we pretended to be. My younger colleagues were striving to be published. In a way I thought it was a little bit dishonest because our job was here. To lift these Montana kids out of their rather... and I felt this had nothing to do with intelligence, the students were just as intelligent in Missoula as they were in Germany, but it had to do with culture and education and the whatever the profession of their families had been. Therefore, it was important to devote themselves to get the students to the point where they could do critical thinking, more important than publish here and there an article or an interpretation of a poem. I took the consequences which was, and also, of a little bit, see it’s difficult. I come from Germany. I never go around criticizing things here. But at the same time people feel I stand somewhat elsewhere and they couldn’t push me over and [they] sort of resent that. My male colleagues actually reenacted what the woman’s movement says about trying to show me. I had a difficult position in the department after a while because of the attitude of some colleagues who felt threatened by my simply, I thought, gently but clearly criticizing what we were doing in some areas. The last years were hard for me because I could see there was more of a power struggle between individuals and the department was not going a very good way. But that was my general experience with the University. Of course, the department has rejuvenated meanwhile, and has many more goals, teaching different languages. Russian and Chinese and so forth have become more important. But these waves come and go. This was just what happened when I was there.

For instance, as far as the discriminatory, the discrimination question goes, my husband did not have a PhD. He was hired by the University because he made contacts with the botany department and they realized his knowledge. He was from a family of scientists. His father had
been an executive in the forestry department there of the Latvian State. Some of his ancestors have written papers on willows and this and that. So he grew up in an atmosphere which was very oriented towards natural sciences. When he came to New York, he studied the flora in New York and the birds in New York. When he came here, he studied the flora here and the birds here. He had an encyclopedic memory for plant names. So his colleagues in the botany department actually didn’t know as much as he did. They couldn’t go in the woods and say, “This is this and this is this,” which he could. He was originally hired because he had started immediately to do research on the alpine flora and its usefulness for gardening. He created this garden in the department with the chairman then who helped him to create a little experimental botanical garden there. In our own yard on Sixth Street, where we lived, he had made a little show garden of how to use the alpine native flora for gardening. The professors came and said, “We have to have this man at the University.” They created a position for him because he didn’t, he didn’t have the language experience also to teach. So he [received the] position of horticulturalist. So he was supervising the greenhouses and he was paid very lowly all along. We could afford our lifestyle in part because I had some money from home to supplement. I was on a low pay scale. I can tell you that after thirty years of teaching my salary did not exceed thirty thousand dollars because dollars have, value has changed all along, particularly after I left. I rose from four thousand five hundred to thirty thousand in that time. But still, if you compare it with salaries in other departments at that time it was very low. I thought I should live by my values and not just clamor for more money. If I clamor, status of an independent thinking person, this doesn’t sometimes jive. I also come from a business family and I could handle money pretty well. So I didn’t have to. I think it’s more important how you handle money than how much you have at a particular time. Just as sort of a side light, that it wasn’t just the women who were discriminated against at the time. He [Klaus] wrote a book, “The Vascular Plants of West-Central Montana.” Six hundred pages which he mainly finished after he retired. He was on the academic level but he would never be paid for that simply because of the fact that he didn’t have a PhD which was through [because of] the war and all that.

DM: Did he like it here?

GL: He loved it. I’m glad you asked the question. He had to finish his work and I came alone first. Then he came a month later in the beginning of November which was hunting season. He couldn’t hunt the first season because he couldn’t afford the out-of-state license at the time, but that hunting was allowed to everyone, this was great. So he went along with others. He became a hunter, as you can see here. He became a fisherman. He just loved...[he became] an ornithologist. He was an all-around, what you call, naturalist. His main work was in botany but his knowledge was of ecology. He had absorbed from his teachers way back then an ecological view of nature, not just a botanical, taxonomical view alone. But I think he got the resonance
Gertrud Lackschewitz Interview, OH 434-002, Archives and Special Collections, Mansfield Library, University of Montana-Missoula.

from many people and the status, you have a stack of articles in the paper written about him. So he didn’t really lack for recognition as a person as long as he lived. But for recognition in monetary terms, certainly in status terms to some degree. Maybe, this is all I should say about my University experience. Then I noticed I wanted to delve into my research project.

DM: Absolutely.

GL: Yeah. I noticed that many of my students were there because they had German ancestry. This interested me. Many of them though, their ancestry, were of people, the dialect phase. You see when I grew up, people in Northern Germany spoke still in the country different from people in Rhineland or in the South or in the East. They spoke their various dialects. Since most of the immigration happened between, particular to Montana and to the United States, in the second half of the nineteenth century to 1925 or so, that was a time when the dialect was still alive. Right now, you find people, everybody has a television, everybody talks High German. But the word High German does not mean elevated, but it means it was originally a version of the dialect that came from the South where the higher mountains were. It was very difficult for me to make the students distinguish because when they thought of German they thought of the sound patterns they had heard from their parents. They couldn’t quite get it, that I wanted to teach them a different kind of German which was a literary language. But I thought, “I have to follow this up, where these people come from and so forth?” Then some people from a little church, the Emmanuel Baptist Church, came around Christmas and they wanted to help. Students made the connection, wanted me to help conducting German Christmas Service in that church. The students themselves participated so I taught them the German Christmas songs. I myself always read the gospel story. The Mendelsohn Club collaborated to sing some pretty good songs. We put together a nice German Christmas and they could see that this particular church had church records in German. In other words, they were German background churches here and this was one of them.

I picked up the threads from the, picked up another thread from Helena, the Historical Society had the records of a German newspaper that was active I think from ‘93 to 1918, from 1893. They had all the files of this German newspaper which made clear that there were German lodges, German singing society, events of German culture like theatre productions. The largest were originally founded as insurance organizations. But they picked up the nationalistic sprit of the times, which was prevailing everywhere, not just among the Germans here. There was somewhat, how do you say, high-flung tone about Germany, our mother, America, our bride. That was the formula that people used for justifying, in part, continuing the German culture. In the frontier here, it had its place. This was the culture they knew. There wasn’t any other among the settlers, among the German settlers. So they continued and organized and found patterns in other states which already had German societies and German newspapers and
German churches. These three threads: the newspapers, the churches, and the societies. The societies didn’t last very long. They lasted until 1918 and we have to talk about this a little bit.

But other threads, and the newspapers came to an end because Montana had a specifically harsh version of the law forbidding the German language in 1918. You know about the film, that Germans were discriminated against, pressured to make contributions to the war fund and they were overheard saying, “We remain Germans.” In other words, were unpatriotic and several were jailed because of this. The injunction to stop the use of the German language in schools and churches and on the street and gathering was an incredible blow to the German community. What was this German community like? What had existed? This was what I wanted to find out.

I followed the track of the churches in order to get the wider picture not only from Helena where the business community had congregated. There were some prominent people. For instance Kohrs was a good example. [Conrad] Kohrs was actually a German, not a Dane. But his children were doctoring in his notes. The proof of this is that every time he went back to Europe, he went back to Germany, to Hamburg. Why did he go if he was a Dane? He came from little island near the coast of Schleswig-Holstein, which had changed. In the nineteenth century, people didn’t realize in America, they thought nationality was fixed. Whereas Germany is a country where along the borders, they were all areas that had been disputed between France and Germany, Denmark and Germany, Poland and Germany, Austria and Italy and Germany, Hungary and so forth. So the outlying areas were fluid and had a mixed population. As I say, since he [Kohrs] was proud obviously of his Germany ancestry, ordered his furniture, his pianos and his paraphernalia for decoration all from Germany. It was pretty clear he had allegiances, but he was political and smart enough not to identify with the German societies. They, of course, always wanted to include him because he spoke German, but he did not let himself be roped in by German pastor on the one hand, and the representative of the German society on the other because he was very ambitious in his plans to expand his little empire more and more within Montana and acquired enormous amount of land and so forth, as you probably know. That was his own path that he went and his own decision.

So I finally set off and I figured out that the Missoula Synod denomination and the Congregational had a German branch at the time. There were writings documenting the existence of German background churches here. Their function had been a very important one during the settlement time because people speaking German settling together, even if one came from North Dakota and one came from Bavaria and one came from North Germany and one Protestant, Lutheran denomination and the other one a Calvinistic one. These pastors were trained in Germany seminaries to gather the flock in America. They had learned English, they were trained to work with immigrants. There were institutes several places in Germany to send

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out the missionaries. These pastors came here, gathered all the Germans that they could find under the umbrella of their respective denomination which was either Lutheran which turned into Missoula Synod denomination because there was the majority of them tended in that direction, or the Congregationalists. There were about fifty German background churches in Montana off the Missouri Synod and about twenty Congregationalists ones. I could figure that out through church publications.

Then I wrote to the pastors of so-and-so church wherever they were and said I was interested in interviewing them and learning about the German background people. I did not have a very clear picture in the beginning of what I would do with this, but I wanted to talk to these people and interview them. So I followed the track of the churches. The pastors were very accommodating. I saw their German hymnals, particularly the Missouri Synod tradition reaches back to 1830 where in Prussia, Germany, the King had originally been a Calvinist family and he wanted to unite the Calvinists and the Lutheran denominations in to one Protestant denomination. Which got accomplished, but there was one group, the Saxons, coming from the southeast that resisted, that the pure Lutheran faith would be compromised. The Lutheran faith had been enshrined in the Confession of Augsburg, in the sixteenth century. This confession is still part of the books I collected, where there’s talk of the Princes and so forth. That was shortly after the Reformation where the Lutheran faith was consolidated and cemented. That was holy to them. You could see that among the immigrant population, there’s generally a very conservative strand. They enshrined the kind of notions they get from their own cultural experiences and continue them here when they have already been abandoned in the motherland for the next phase of culture change. As a historian I was delighted to collect these old hymnals and so forth. I followed the church track, went way off to the Mennonites to the northeast corner. The Mennonites have German background too. I really became interested [in] how these churches, as churches, functioned as well. They had as I say, a social function, because people could talk, turn to the church for their social gatherings. They were not just religious. This is particularly strong in Congregational churches, that they have a social function to this day and the Missouri Synod ones.

Then I found the Hutterites. The Hutterites became particularly dear to my heart. In 1937 the first Hutterite colony was founded.

Excuse me, I should first talk about the Russian Germans because the Hutterites are part of them. I forgot my sequence. The Russian Germans, who are the Russian Germans? Probably everybody knows to some extent, or vaguely, that Catherine II called German settlers in 1872 [1772] or ’73, beginning in the seventies, eighteen [seventeen] seventies, to Russia to settle a large portion of the eastern border of Russia with dependable hard-working settlers. Because these border lands were constantly...security was constantly breeched by invasions from tribes.
in Asia who had a tribal culture, they were still raping and getting women. They had a culture of raising horses and drinking horse milk. [They were] Particularly a nomadic culture. They were always expanding and wandering and invading the eastern part. The early history [of] the Volga Germans can tell of these invasions, and the (unintelligible), women were stolen, horses were stolen. She [Catherine II] was a very smart woman and she wanted these settlers there. Her [grand]son, Alexander the First continued her settlement program, and settled north of the Black Sea and also called Germans there which was then after the turn of the eighteenth and the nineteenth century when her [grand]son was in charge. So there are two groups among the Russian Germans, the Volga Germans and the Black Sea Germans.

The Volga Germans had an incredibly difficult beginning because this was all in the experiment. They were simply dumped there with their tools and whatever knowledge they had about agriculture. The first generation that died in droves from the cold, they made dugouts into the earth and lived in these primitive dugouts. But I can’t go into detail there, but they finally prevailed and founded about a hundred villages there. They got privileges to plan their own cultures, speak German, teach German, have their own local government structure in German, their own burgomasters there, their own governmental structure because Russia was so far away they couldn’t bother with them anyhow. So they became very attached. These villages were all square, just like an American village is, straight streets. They also have very conservative views. Women didn’t really have to study, but the man had to be able to write and read. Church was very important. The church influence became very important there too. But missionaries that were sent there, particularly of the Protestant variety, often found it so hard to live out there that sort of the zeal died out to go there.

So there were other groups, so-called Brotherhood, which is affiliated to the Pietist movement of the nineteenth century, the Brotherhood lay preachers go from village to village and enable people to found their own prayer meetings and their own gatherings, often in a non-church but in houses and so-forth, their own religious gatherings, bible readings, their own traditions of opening the Bible just anywhere and starting being inspired and preaching, the lay preaching from whatever they find in this particular section of the Bible. So I studied this Brotherhood tradition a little bit in connection with the Russian Germans.

With what I learned from the Russian German churches or the Russian German (unintelligible), Russian Germans are important for Montana because of the big industry that was brought from Nebraska to Montana. I have dates somewhere, I think it’s after 1900, 1906 or so, that the Billings beet factory was founded and they needed workers. They got the beet workers from Nebraska, Russian Germans. They brought with them their prayer meetings and their culture. They also started under very primitive conditions. Often they were housed in stables and so forth in the beginning but they were used to the primitive life. But they were very ambitious.
and they wanted, they did not stay tenant farmers and workers for a long time. The second generation had their own beet farms. There were about a thousand beet farms there which were run by Germans in this area. The German church pastors followed in Laurel and Billings and so forth. I found the most authentic version of the Russian German culture traditions, particularly religious traditions in the Laurel area with the pastors and the people that could tell me.

So I traveled there and they housed me and wined and dined me and showed me their prayer meetings which were still in German. White-haired congregation and under the tradition of opening the Bible and preaching from there, lay preaching and so forth, they have continued that. It was very interesting to me and I collected copies of their church records which were all pamphlets in German. I collected books that they used, hymn books and confession books and prayer books at the time.

The Russian Germans were not only in the Laurel area, but the filtered through often as a second station here from North Dakota and so forth. But they have their own organization, which is based in Lincoln, Nebraska, their own library, their own journal, and have continued, have survived the blow of 1918, because their basic organizations are based in Bismarck and Lincoln, Nebraska and the journal is still on-going about the Russian Germans. The Russian Germans, since Russian is, not German Russians, but Russian Germans, so they weren’t hit as hard by the anti-German actions and attitudes of 1918 so there was some palpable material and actually scholarly thinking through of this material and (unintelligible) is available for this particular group. They deserve a particular chapter and I was going to do my book in chapters, one on the Helena Germans with the newspaper and the societies, one focusing on the traditions of the Russian Germans, one focusing on the traditions of the Hutterites which is a sub-group of the Russian Germans.

They have an early history which is quite different. They originated in Switzerland in the Reformation time where everything was fluid and different denominations had not yet been established. It was all about baptism at the time. So they are the forerunners of the Baptist movement—that is the adult Baptist movement.

I would like to talk about Hutterites a little bit because this is the only quote “German tradition” which had survived the thirty years flourishing here of German American culture, all on their own and on different tracks. Namely, settler tracks and...because they followed their own very distinct traditions, but were of German origin. They were of interest to me because the literature is entirely in High German. They have two voluminous, four or five-hundred page chronicles from early times, all conducted in German. They have hymn books of wonderful ballads which describe the persecutions and their martyrdoms, particular this martyr ballads.
are very strong among them. They teach German to this day in their colony and regard German as the lingual sacra. Everybody knows that God spoke German. I mean, this is what was believed in the sixteenth century. People weren’t distinguishing between different tongues since Luther wrote the Bible, the Lutherans are convinced that… I mean, in their subconscious this tradition was in German. So it was with them, and still on-going, this is why it interested me as a sub-group. I visited various colonies and was welcomed among many of them because my interest was not in their noodle-making and their particular brand of bread or produce, but their culture. I found that their cultural awareness of their own history is really…their peculiar history is what holds them together. I also found literature written in Germany on the Hutterites which introduced me.

Particularly of one journalist who spent one year in a Hutterites colony pretending to be or wanting to be a colonist himself and was induced into all of their customs. In a way, it was kind of a break from, his book came out and it turned out that his motivation, although he was a sixties seeker who was seeking some kind of, he wanted to study the communal life, not just necessarily their particular faith. He only could do it by becoming part of it. I have the book and the Hutterites were (gasp). He’s very positive about them, but at the same time he has a great sense of humor. For instance he has a little scene, which is also documented by a beautiful photograph, that a little girl among these pious Hutterites, in her recess she went out and the boys and the girls were practicing peeing. She was encouraging the boys to make a wheel, wonderful large. He couldn’t resist photographing her. They were devastated by seeing that picture. What he also is documenting there [was] the rebelliousness of the youth within the system.

But when I studied the education system, which has been founded in the sixteenth century, and actually has been part of a larger education system. When you study the history of pedagogy, whose start was Comenius, Comenius was a German in Bohemia, which is now Czechoslovakia, one of those mixed population border areas, at the time, and the Comenius system ties pedagogical ideas. The idea for instance that there are phases of development. That you are very, very kind in early development and go with everything the child wants and don’t start education at two years of age. But when they are three or four, then they go into kindergarten and particularly learn Hutterite ways, the Hutterite prayers, they run along and learn what the Hutterites do and agricultural activities, what the baking is like and what the milking is like and the gardening is like. Then there is the phase, an academic phase which starts at seven, but also, it’s a puberty phase. They call it puberty. The phase where they’re fourteen or fifteen and rebellious and they let them do their own thing. At that age, see a Hutterite and their religious view…I’m sorry I’m not very systematic. I’m going through the waves of colonies. But this drew me to them. But I have to jump back to their doctrines – what defines their faith.
What defines their faith is adult baptism and communal living. In communal living they are distinguished from Mennonites, who do not live necessarily in communities, who do not have communal sharing, let’s put it that way. The early Hutterites rebelled not only against the Catholic Church at the time, this was in the era of all the new denominations did this during the sixteenth century. But also against Luther’s bowing to the custom of child baptism. They said, kind of in a vision, they thought this is not right. You have to know what you’re doing, you have to commit as an adult and not automatically be included as a child. That was one. That went against the official founders of the Lutheran and Calvinist faiths who all started this child baptism. So they fought on two fronts, against the old Catholicism and against the new Lutherism and were persecuted very harshly because this was the law at the time.

The Holy Roman Empire was reigned by a Catholic emperor, was at that time half Spanish, half French blood, and German too, I think. The aristocracy in Germany was all inter-related. Catherine II was a German who was the Russian empress. Charles V was reigning from Spain, but a swath of land that was partially French at the time, and at the same time he was coroneted as the Holy Roman Emperor. In these lands, Spain and France of course, French Catholicism was the only dominating faith. So he was particular about the Jesuits. He was prompted to defend the original faith. This was done in very harsh ways. Whoever was caught being baptized twice, there was a law which [everyone was] baptized as a child because you wouldn’t be alive it you weren’t baptized as a child, and [if you were] baptized a second time, this was punished by death. By burning at the stake for men and drowning for women. This was actually practiced. So the newly founded Hutterite group was persecuted and had lots of martyrs, including [Jakob] Hutter himself, who endured death at the stake. So the small group fled Switzerland into, Jakob Hutter was an Austrian at the time, who led them. He was a good organizer. They went towards Bohemia which had more tolerant laws. It was more a mixed population. There were small fiefdoms of different aristocratic dukes and counts who had different views and some of them Protestant and some of them welcoming of the Hutterites as very good workers.

So they established themselves in Bohemia, in about a hundred so-called colonies which had their own structure of self-governance which was very well thought out, and their own educational system which I alluded to, which was this division into phases of development. After puberty, when you are eighteen or twenty you are being baptized and then you have to commit yourself in all seriousness. What this journalist documents from the colony in Canada was how free the sixteen, seventeen year-olds in a way were. They had their own possessions in their own chests. Even copies of, what is this, the magazine, I don’t remember the name, magazines on sex and so forth. They have their own lipstick. They [parents] don’t look into those chests. Whatever they have, this is their [teenagers] own cherished. They get a taste out of the outside world. They also, now it’s more free, I think, that they get to travel eventually.
and see other places. Usually they are pretty enclosed. They learn German when they are six, to this day. When they are seven an English teacher comes and English is being taught. We are right now in a development from being the German original dialect and the English as an everyday language. So when I visit them now, I can listen to the intercom over there speaking their dialect. Some speaking their dialect and some speaking English to each other. It’s getting mixed now.

But this first phase in Bohemia established what their faith, what their theology was, particularly in those times people were debating constantly. Luther was debating, Calvin, they all were debating what exactly was the right kind of faith. So did the Hutterites. You are astonished at their sophistication in which they define their faith at the time and the elaborate rhetoric in which they defended. But defending made them define it. So (German phrase), which is their theology, they have all of this put down. The rules of communal living. Everything was put down at the end of the sixteenth century which constitutes their faith and their mode of living. The only difference today is that they have mostly moved towards agriculture. But in the old time they were also craftsman, porcelain makers, weavers, all kinds of crafts. They were known for that. This original, the Golden Years, when they have their kind of writers, inventors, and definers of their faith and their mode of living. The first fifty years. Before the Thirty Years War, and I can’t go into details because it’s too long, the persecution started in earnest when Charles V came in Bohemia as well. They were driven out; they were forced to become Catholics again. They were driven into the woods. Their way of life broke down. They fled southern more into Hungary, what was then Hungary, now it’s Romania, Ziedenborden (?), some small group fled to Ziedenborden, maybe two hundred or so. Then there were again, there was less supervision but at that time, this was the eighteenth century and the Jesuits caught up with them and they were repressed, but they were no longer burned at the stake. At the same time they were so restricted and felt so unwelcome that they had to move again from this place in Hungary. But they were joined by other Protestants which discovered their Bibles, which discovered their writings and suddenly they found a clearly defined faith that they could adhere to. They were so impressed by their writings so that the otherwise kind of lukewarm Protestants were joining them. So the blood pool of the Hutterites is from those who fled to Hungary and Austrians who joined them because they got converted to their faith.

When they got again very uncomfortable during the Turkish wars, things got very unsafe for them and they were looking to go eastward because within Russia there were still...and they met actually during the Turkish wars, met a Russian general who wanted them to come to Russia to his estate and work for him. So they again moved from Hungary to Russia, whoever was left over at the time and could survive the hard times. They were very determined. The history shows how focused they were and how smart they were. They still had people smarting in jail who were under the pressure of the Jesuits, who were supposed to covert and had the
wrong faith and so forth. So they went to Russia. One generation went very well there. Then again they started to dissipate and part of them moved towards the Black Sea Russians, the Russian Mennonites. They mixed with the Mennonites and actually left the communal living structure. But then again, when in the nineteenth century, saw Alexander III, was actually a very forward-looking czar, but it was also the time of the Pan-Slavistic movement, and he no longer allowed the maintenance of their privilege in the Volga, in the Black Sea, for the Russian Germans to maintain their German culture. Partly, you know, the Pan-Slavic, the Nationalistic Russian movement, partly a kind of democratization, they shouldn’t be apart, they shouldn’t have their own rights, everybody should have the same laws. They were no longer exempt from military service. Since one basic tenet of the Hutterites is pacifism, so again the basic tenets: adult baptism, communal living, pacifism. And the Russian Germans as well are pacifists. But the Hutterites were then, it was their law. They must never, never take up arms.

The movement of Russian Germans and Hutterites to America because the American West was opening up, and the West was the Dakotas at the time. The Hutterites send out people to investigate what the possibilities were of buying land here or settling in the Dakotas. They were allowed then to form a colony in the Dakotas. Originally only of two-hundred people and more came once this worked out in the Dakotas. But generally the name pool of the Hutterites is about twenty names. This again, biology is working its way, somehow there are signs of interbreeding in terms of handicapped [people]. Usually each colony has someone who is under-endowed in terms. They avoid this by nobody allow, nobody to marry within the same colony. They always have to marry elsewhere where the pool has really spread by now.

They Hutterites originally spread out from this Dakota colony and part of the land in Montana, part of them went further north to Canada, and particularly when the first world war required the draft, made no halt at the doors of the colony. So they were forced to go to the draft and a couple of them were jailed and died in jail and were tortured, even with cold water and so forth and they died.

So this is when the movement in Canada started. In Canada there was no draft. They were allowed again to settle because it’s wide open and this lasted from 1918 to 1944 and then they had so many Hutterites that they made a law that no longer could they buy adjacent land because they did not want to have a small Hutterite state there. This is when they came back to Montana, in part, because the laws were not as favorable to them and Montana was still, in some ways, wide open. They started spreading out. Now there are more than fifty colonies in Montana and more than forty thousand Hutterites in Canada. They’re spread out while there.

My personal connection was simply that I saw colonies in different stages of discipline or disarray. I cannot say they were all following exactly the original rules. But they were,
particularly that are more accessible to me on the other side of the, on the Hi-Line, I had the Gildford colony. And actually next week they’re coming again. They come to visit me when they have doctor’s appointments in Missoula. Some of the stuff I have, they bring me things to eat because I help them in editing some of their prayer stuff. All their prayer books for the children, for instance, are copied and re-copied, so their High German isn’t correct anymore. One of the members of the Gildford colony is a twenty-five-year-old young man who is a special friend of mine. I’ve known him since he was twelve and I help him edit these books. There are Mennonite publishers in Toronto and in Pennsylvania that publish Hutterite stuff. So the Hutterite chronicles are available in print through these publishers. This is one of the reasons why I was interested in them because there is still something filtering through culturally that’s still there, whereas the German-American culture has died out. All you have is German department and Hutterites and Russian Germans with their memories of culture.

But the Russian Germans are distinct in the some ways because they bypassed the high culture of the eighteenth and nineteenth century. I find that there are original rural cultures, somewhat artificially preserved and restricted to a geographic area. It’s just a different sociological phenomenon than... Now they sometimes visit Germany and they are no longer appalled. But thirty years ago when I started researching them, they knew that everything was of the devil that was in Germany and they cherish me particularly. Here was a German, who understood German, who was interested in their culture and was not a devil. I got almost revered by them. This has persisted to this day because of my interest and because they could see that I also understood their religious tradition because I’m interested in social history and interested in (unintelligible).

So much about the Hutterites and I can see the distinction between then and now. The young people are sometimes leaving the colony and it used to be that the law required that they were shunned and never readmitted. But now, when they want to come back, they can. They’re no longer shunned. They are glad when they come back. In some ways it’s a psychological problem. They are used to living in the community and living within the community gives them an enormous amount of support and self-security and happiness. How the different families talk about each other...in the Gildford colony which is somehow my model, they are all in a way related. They are all of the Stahl family. S-T-A-H-L. There’s no bad talking anybody. In the evening they sit together around a table and discuss things. The morning starts [at] seven o’clock still with a discussion of the farm boss, with the rest of them. They still have their structure of the preacher, the farm boss, the teacher, which is important. I think there is a fourth office. Within the colony the teaching is all lay teaching. The teacher is selected; whoever can talk the best Germany is designated at the German teacher. Whoever can preach is designated as the preacher and preacher is actually the leader of the colony in this hierarchy. There’s always a farm manager and the zekel (?) man is the man with the sack, that is the
purse. That is the treasurer. They have the farm boss and the treasurer that guide the operations of the communal farm, or cooperative farm you could call it, the way right now. That is all still going. The latest contribution I had, wrote this article in Montana Magazine in March of last year. Beth Judy wrote it in main. But she relied on the material that I gave her for this. So this is still an unknown connection that I have there. Because it sort of rounds off my contribution to the University that there’s still something percolating that is changing and that I can partake.

DM: When you conducted your oral history interviews, was there a specific that, you said you didn’t have a really clear goal at the beginning… did you develop a goal or did you ask a specific type of questions for a purpose that you were trying…?

GL: Yeah. Right. The purpose was the use of language and their experience as farmers and so forth. Particularly the Russian Germans, most of the interviews of the Russian Germans that I have. And as they say, we grew with the land. They kind of stand mid-way between the average American self-interested farmer, and the other end is the Hutterite who is completely enveloped in its communal culture. But they have more communal sense. Sense of ‘we’ which is stronger. WE all came from Russia. WE all have a German background. The farm activities, they took me out and showed me how they managed the ditches and so forth. The third was the memories of how they established the farms. These three questions are generally asked, but it was sometimes very difficult to get them to talk at all of anything of substance.

DM: Were they all immigrants themselves? These were all first generation people who had immigrated?

GL: No, second.

DM: So their parents had come?

GL: Right. They were generally not first generation anymore. This started in 1906 so that’s, I guess, parents right there.

DM: And you were doing this research in the seventies?

GL: Yeah. I was doing this research beginning in the seventies. My husband went with me part of the way whenever there was an interesting area where he had botanical interest, we went together. Sometimes I went alone. I was very apprehensive because here I was, somewhat, how do you say, I’m not an aggressive person but I had to say, “Here I am and I’m interested in your culture,” and so forth. The first steps were always a little different, difficult for me. But the pastors opened the way for me to the congregations. So I ended up also, I said with the chapters, the Russian Germans, the Helena Germans, the Hutterites, and then the German...
Those four topics I was interested in and wanted to write. I wrote papers on all of them but not the final book form, which would have been not a very big book, but I guess informative enough.

I just ran out of steam when I got retired and I had also interests. I was president of the Jung society here, the psychologist...I had come through the track of the fairy tales to psychological stuff and I was again, I had a background in studying psychology and philosophy. Another interest was, for me the lost track of the healing. I became a Reiki master and helped built kind of the Reiki community. After this spring I've had every month meeting of advanced Reiki people in which we discuss our experiences and give each other Reiki treatment and so forth. So this was an area I got involved in. Also in helping kind of the track of my husband’s interest in [the] Native Plant Society. I became even the president of the Native Plant Society from 2000 to 2003. Though I was not a botanist and I told them that my knowledge was very rudimentary and was acquired when I was in Berlin bombings when lectures were constantly interrupted. But I had some management experience and that helped. I got myself quite interested in the flora. Particularly of the garden I inherited from my husband. I wanted to continue here. So all these interests started sappling my strength. Particularly there was some disappointment that my early papers that I showed the Historical Society were being criticized. When I read them now, they deserved some critique, but I found a resistance to publicize anything about German traditions here. Quite palpable.

DM: Interesting.

GL: Yeah. It was also, some things I don’t want to talk about which have to do with venomistic (?) politics and so forth. I felt I need some help rather than being shut up and I was kind of turned off to continue on this track because I couldn’t find any support.

DM: Support for research in a social area?

GL: Yeah. From the editorship of the Montana Historical Magazine because I thought this was actually a better place to talk about this. But they had a different style at the time. I suppose I would probably find more open ears now. A certain style of doing history, more on a small scale where I had always a wide view of the influence of German culture, maybe too wide for my own good.

DM: So is there anything else that you would want people to know about you or your life or your work that we haven’t discussed already?

GL: Yes. Let’s see...I also mentioned my interest in plants and...at this moment it doesn’t come to mind that I have another topic. It was in general, my retirement was good because I had attained a real rooting here with my family.
Maybe I should say a few personal things that my oldest daughter, who became a musician, who graduated from Julliard. She graduated from high school when she was fifteen or sixteen. Then she went to the University here and she immediately said, “I want to study music.” She wanted to study violin and viola and became a member of the Artist’s Quartet in her first year, when she was sixteen. She was precocious and she wanted to go out of here. It was a wonderful place to grow up and she had a horse and she loved nature and she was quite a mountain climber, still is, going to Mount Stuart the second day when she arrived here. Her sons are the same way. So she appreciated what this Montana environment had given her in terms of her upbringing. Her parents too. I taught my oldest child, we spoke German in the family. I taught my oldest child, when she was five, I taught her to read and read in German. I had material from Germany. Mutter der Schule, the Mother School, how a mother teaches in a foreign county teaches her kids German. So she became totally bilingual and has no accent in either language. People are surprised that she speaks German as well as English. When she was seventeen, through with one year here, she wanted to go to Germany and study music there. Which she did. I have a brother who’s very musical and she went to the University there, the music school in Freiburg, Germany, where one of the Philharmonic, (unintelligible), luminaries was teaching viola and accepted her into his classes. So just barely seventeen, she fended for herself there as a student of a German conservatory.

Then came back after two years there and then had, I think it had been a shock for her because the German that we spoke in the family was not the academic German, it’s a different layer of language that she got into there. It was very hard for her but she came through and went on to the Aspen Music School in the summer. Met Lillian, I forgot her name, she was the viola teacher at Manhattan School of Music who took her to the Manhattan School of Music. Went there two years, did some babysitting, actually became part of a family with small children and did babysitting in part for money. Then went to Julliard and graduated with a master’s degree from Julliard. There met her husband, a black, classical cellist from, it’s another important music school there. I forgot the name of it. A pupil of Greenough (?), the cellist, you know, who is a very good cellist. They got married in 1988, or in summer of ‘88. She had talked of somebody she admired and when I came to Manhattan for her graduation performance, shortly before I embarked on the plane she said, “I have to tell you something. He’s black.” (laughs) So I had to adjust to, absorb that. I found him very personal and the two very devoted. It was not easy for my husband who had been brought up in a Germany that emphasized, in a foreign country, Latvia, as a person of a German family, we called it Ausland Germans. The Germany who are in a foreign country who are usually more German than the Germans in the home country, in a way, are more defensive on the one hand and also more interested in their tribal culture, if I call it that. So for him it was very hard to swallow, to have a black son-in-law. But I’m incredibly grateful for this person in my family. They are now in St. Louis. He’s a member of the St. Louis...
orchestra and she has been home-schooling her kids and at the same time freelancing in terms of music. She still plays every week either in shows or in orchestras and is an adjunct of Webster University and teaching viola on top of everything else that she is doing. The grandchildren are an incredible gift because they are all so gifted and got huge scholarships in their pursuits. Did I tell you about my pregnancy?

DM: You mentioned it.

GL: Yes. This was another daughter. She also did very well. She studied music first and went to music school here. Graduated in voice and organ, piano. Went to Germany as well for two years. She went to an opera school at first. One of my brothers, who is her godfather, sponsored her whole costs for keeping her there in Germany for two years. They became very good friends. But she discovered that her voice was not...her voice kind of broke. Suddenly she couldn’t sing anymore. She hyperventilated and so forth. I think this was kind of a signal that she was not meant for a singing career, which I had doubted in my heart of hearts from the beginning but thought she should pursue her love as long as it would take her. But it took her to this point where she could no longer sing. I think she also felt, her interest was more in the social science and more in people. She said, “Just cultivating my own voice and being constantly hovering over myself, this is not how I wanted to live.” She did not want to be a singer anymore. So at that time I said, “You know, your sister is recently married.” She was teaching high school at the same time to pay back some of her loans, and yet, she had a small child. I said, “Don’t come back home. Go to New York to your sister and help her babysitting and look around and see what to do next. The world’s bigger than Montana.” She did that and discovered New York University and got a master’s degree in social work there. She is now the director of a social program in Oregon, in Salem, Oregon. A federal program for first step, one to three, educational phrase there, some little program springing up. Hopefully, they are being kept. But she loves her work and she is well. She married a social worker and has herself, two children inherited from the first marriage, and two of her own. So I have one family with four boys and one family with four girls.

DM: I think you mentioned your first daughter’s name is Anna?

GL: Anna, yes.

DM: And your second daughter’s name?

GL: Elizabeth. I wanted them to have very simple names because Lackschewitz was so complicated.

DM: Are they family names in any way?
GL: Yes. They are family names in some way. And they’re the same in Russian, German, and English. Anna and Elizabeth. So it doesn’t jive with our tradition, the multi-language tradition.

DM: Excellent. This has been a wonderful interview again. I’ll give you one more opportunity if there’s anything else that you wanted to share.

GL: Not that I remember at the moment except us talking about the family.

DM: Thank you very much for your time and I really appreciated talking with you.

[End of Interview]