

German Texan Heritage Society

NEWSLETTER



VOLUME IV

NUMBER 2

SUMMER 1982

Price: \$2.50 (members)
\$3.00 (non-members)

N E W S L E T T E R

EDITORIAL BOARD

GERMAN-TEXAN HERITAGE SOCIETY

Editor - In - Chief

Mary Mathis El-Beheri (D. MacArthur High School) 512-828-7815
238 Pershing Ave., San Antonio, Tx. 78209

Managing Editor (Calendar of Events)

Anna Thompson (D. Crockett High School) 512-282-1933
2116 Lynnbrook Dr., Austin, Tx. 78748

Membership Editor

Dona Reeves (Southwest Texas State University) 512-295-5901
Rt. 2, Box 239A, Buda, Tx. 78610

Corresponding Editor (Grassroots Commentaries)

Glen E. Lich (Schreiner College) 512-257-3439
Westland Place, 718 Jackson Rd., Kerrville, Tx. 78028

Special Consultants

Robert Robinson-Zwahr 806-797-2181
3801 57th St., Lubbock, Tx. 79413

Ingrid Kühne-Kokinda 512-654-7170
9202 Attleboro, San Antonio, Tx. 78217

Associate Editors

Genealogy
Theresa Gold, 106 Ranchland, San Antonio, Tx. 78213 512-344-7229

Bi-Focal (German-Texana book reviews)
Hanna Lewis, Sam Houston State University, Office of For. Lang., Huntsville, 77341

Archives and Special Collections
Maria Watson, 315 Adams St., San Antonio, Tx. 78210 512-224-4734

Lebendiges Deutsch (Where German is spoken)
Joseph Wilson 713-527-8101(3227)
Dept. of German, Rice University, Houston, Tx. 77001 -686-2733

Folklore
Gilbert Jordan, 3228 Milton Ave., Dallas, Tx. 75205 214-363-2092

New Topics and Research Projects
Lera Patrick Tyler, Westland Pl., 718 Jackson Rd., Kerrville, Tx. 78028

Associate Managing Editor
Julia Penn, 3208 ½ Grandview, Austin, Tx. 78705 512-454-0992

Surname Index (Newsletter) Replacement needed

Correspondence, contributions, and manuscripts for publication should be sent to the editor-in-chief or to one of the associate editors; subscriptions to the membership editor. For subscription rates, see special membership form in the back of this issue. NEWSLETTER is published three times a year, in the spring, summer, and fall. It is written, compiled, edited, and published by volunteers. Back issues may be ordered, \$3.00 per issue for non-members and \$2.50 for members.

.....SEE BACK COVER FOR CONTINUATION OF EDITORIAL BOARD AND BOARD OF DIRECTORS

Willkommen
Fredericksburg's Finest



Sunday House

SUNDAY HOUSE MOTEL (Best Western)
501 East Main St (HWY 290)
Fredericksburg, Tx. 78624

GERMAN - TEXAN HERITAGE SOCIETY
MEETING CENTER
Friday, Sept. 10 through Sun., Sept. 12

All reservations must be made by or before August 6, 1982. There is a limited number of available rooms. Please make your reservations NOW.

Room Rates for the GTHS Meeting are as follows:

- One Kingsize bed - 1-2 persons....\$34.00(2.05 tax) (Suites are available upon request)
- Two bed - 2 persons....\$38.00(2.30 tax)
- Two beds - 3 persons...\$43.00(2.60 tax)
- Two beds -4 persons....\$48.00(2.90 tax)

Reservations must be accompanied by one night's room charge or a valid credit card number. (American Express, Diner's Club, Carte Blanche, MasterCharge)

Be sure that you tell them you are with the German-Texan Heritage Society meeting.

Contact Lenora Schilling at the above address or call her at 1-512-997-4333, Ext. 295.

Rooms are ready at 1pm. Check out time is 12 noon.

Authentic German Specialties

See PAGE 1. GTHS Newsletter Volume II - NR1 SPRING 1982

1982	1982	1982	
4th Annual German-Texan Heritage Society Meeting			
Sunday House Motel		September 10-12, 1982	

*Don't wait!
Be EARLY!*

Registration fee includes: Saturday Banquet, Tour, Play, Sunday breakfast

Registration deadline: August 12, 1982. Before this date: \$17.00 fee
After this date: \$20.00 fee

Please send the form on this page and your check to: Margaret Bracher
202 West Morse St.
Fredericksburg, Tx. 78624

Make checks payable to: German-Texan Heritage Society

1982 German-Texan Heritage Society Meeting

REGISTRATION FORM

NAME(S) of MEMBER(S): _____

STREET: _____ CITY: _____

STATE: _____ ZIP: _____ TELEPHONE: _____

NUMBER OF MEMBERS ATTENDING: _____ TOTAL AMOUNT ENCLOSED: _____

____ Arriving Friday night ____ Arriving Saturday morning

Those arriving Friday night will have a get-together at the Sunday House

____ Early registration(\$17.00 per member) ____ Late Registration(\$20.00 per member)

Early registration deadline: August 12, 1982

Mail this form today to: Margaret Bracher
202 West Morse St.
Fredericksburg, Tx. 78624

Checks payable to:
GTHS

GERMAN - TEXAN HERITAGE SOCIETY

NEWSLETTER

Volume IV Number 2 Summer, 1982

CONTENTS

- Inside Front and Back Covers - Editorial Board, Board of Directors
- 1 - 1982 Meeting Registration Form
- 2 - Fourth Annual GTHS Meeting Schedule, Fredericksburg
- 3 - Editorial Page (Mary El-Beheri)
- 4 - 5 About Our Members (Dona Reeves)
- 6 - Texas Folklife Festival; Castroville; Junior Historians
- 7 - German-Texana Course; Quiz about Fredericksburg
- 8 - Book Review; odds and ends
- 9 - Anhalt - Polka; Germany in Texas Camp; Gasthaus opened
- 10 - 11 Deutsche in Texas (from New Yorker Staatszeitung und Herold)
- 12 - Hurrah For Texas(Daphne Dalton Garrett)
- 13 - Braunfelser Stadt-Nachrichten (Horst Schindler)
- 14 - 17 Hubert Heinen(1872-1965) on School in the 1880's and Becoming a Teacher(Hubert P. Heinen)
- 18 - 19 History and Folklife Study of the Odenwald (Glen Lich)
- 19 - Henderson County r4search publication announced
- 20 - 21 A Rose by any other Name Smells Just as Sweet: A Mini-Essay on "If You are called Kaul" (Gilbert J. Jordan)
- 22 - German Poetry (reprinted)
- 23 - 26 HEIMATKUNDE and WISSENSCHAFT: A look at Gilbert Jordan's German Texana(Joe Salmons)
- 27 - 28 The Biegel Settlement(Daphne Dalton Garrett)
- 29 - 30 Book Review: The Grass Jungle. German Settlers in Frontier Texas by Jonnie Teltschick reviewed by Dona Reeves
- 30 - Kerlick Reunion announcement
- 31 - 32 Who are the German Texans? Who are the Texas Germans? (Randy Kirk)
- 33 - 34 The Descendents of Valentin and Maria Catharina Stumpf Hoffmann(Elizabeth Lehmann)
- 35 - 38 A Giant Step (award-winning student essay by Maribeth Saum)
- 39 - An Old Haussegen (Gilbert J. Jordan)
- 40 - 41 Recollections: The Cow's Contributions to the Hill Country Table(Eleanor Bartel Toalson)
- 42 - Recycled Treasures (from Princeton History Project)
- 43 - 44 Independenc and Identity (Lauren Ann Kattner)
- 45 - New Book; BOHMFALK REUNION; Gift to Winedale; Genealogical search
- 46 - odds and ends
- 47 - 48 Membership Form; History of the Society

Braver Schüler

„Fritzchen“, erkundigt sich Mama Grünhut bei ihrem von der Schule heimkommenden Sprößling, „warst du heute auch schön artig und brav in der Schule?“

„Na klar“, strahlt da Fritzchen Grünhut, „was soll man denn schon anstellen können, wenn man den ganzen Vormittag in der Ecke stehen muß!“

Perfekt

„Balduin, du hältst mich wohl für einen perfekten Esel?“
„Keineswegs, Herr Lehrer. Niemand ist perfekt.“

Geschenk

„Ich möchte meiner Frau ein möglichst großes Geschenk für möglichst wenig Geld machen.“
„Dann schenk ihr eine neue Füllung für ihre Luftmatratze.“

Frage

„Balduin, weißt du, von wem Wilhelm Tell ist?“
„Nein, Herr Lehrer. Ich habe noch nie etwas von Schiller gelesen.“

FOURTH ANNUAL GERMAN-TEXAN HERITAGE SOCIETY MEETING.....FREDERICKSBURG
 September 10 - 12, 1982 Sunday House Motel

SCHEDULE

FRIDAY, September 10

6:00 pm - 9:00 pm - Advance Registration
 Vereins Kirche on Marktplatz

6:30 pm - 8:00 pm - Barbecue Supper
 Cost per person: \$4.00
 Musical Entertainment including
 German sing-a-long(Bandstand
 behind Pioneer Memorial Library -
 Old Courthouse)

SATURDAY, September 11

8:00 am - 12:00....Registration
 Sunday House Motel Restaurant
 (8-9:30....Coffee served)

8:45 - 9:00...Greetings by local
 dignitaries

9:00 - 9:30...History of Fredericksburg
 by Miss Ella Gold

9:45 - 12:00.... Tours of Fredericksburg
 including homes and historic sites
 maps provided for self-guided tours

10:00 - 12:00.... Author's book exhibits,
 historical displays, hobby and sale
 tables (Sunday House)

10:00- 10:40....Gilbert and Terry Jordan
 discuss their recent publications and
 talk about their work as a father/son
 research team.

10:50 - 11:10.... Irma Goeth Guenther
 reports about her book Was Grossmutter
erzählt(Ottilia Fuchs Goeth)

11:20 - 11:40.... Texas Tech Dancers
 perform German dances from their
 five-state tour.(Meredith McClain)

11:50 - 12:10.... Dona Reeves
 relates her study of Early German
 Galveston, 1857

12:00 - 2pm Lunchtime(list of
 restaurants to be provided)
 12:30 - Executive Board business
 meeting with 1983 Galveston group

2:00 - 2:20....Glen Lich reviews his
 book: The German Texans

2:30 - 2:50....Kurt Schmidt shares his
 findings about the Nassau group

3:00 - 3:20....Lisa Kahn reads from her
 new book (translations provided)

3:30 - 3:50....To be announced

4:00 - 5:45....Free Time

SATURDAY(continued)

5:45 - 6:15 pm....Abend Glocken - for best
 hearing, assemble on Courthouse lawn or
 courtyard at Sunday House Restaurant.

6:15 - 7:45.... Banquet and Musical Program
 at Sunday House (included in registration
 fee)

8:15 - THEATERSTÜCK(Play)
 "Der Schulmeister von Rostock"
 by W. A. Trenckmann
 Produced and Directed by Hubert Heinen
 Presented in German with English
 translation provided.

SUNDAY, September 12

6:00 - 10:00 am - Continuous Breakfast
 Buffet at Sunday House(included in
 registration fee)

8:00 am - German Worship Service
 Fredericksburg United Methodist Church
 800 N. Llano

9:00 am - German Mass
 St. Mary's Catholic Church
 306 W. San Antonio
 Entire Mass in German with GTHS member
 Lauren Kattner as guest soloist.
 Bishop Charles Grahmann

9:15 - German Worship Service
 Holy Ghost Lutheran Church
 115 East San Antonio St.
 Pastor E. A. Anhelger
 Note: Please be prompt as this service is
 broadcast on KNAF radio

10:30 - 11:30 am...Sunday House
 Take your choice of the following:

I. Genealogy Workshop...Local Research....
 directed by Theresa Gold

II. Mein Neues zu Hause....Special workshop
for first generation German-Texans...
Ingrid Kühne-Kokinda, moderator

III. Authentic German Cowboy Clubs located
in West Germany since 1963
 Special report from her Summer, 1982
 study of this movement in Germany
 Meredith McClain

11:30 - 12:00.... Adjournment

Final Planning Meeting for 1982
 will be held on August 7 at 1pm in the
 Vereinskirche in Fredericksburg. All
 are welcome.

EDITORIAL NOTES

Mary

Fröhliche Sommerzeit!
This is the busiest time of the year, isn't it? For two weeks I taught German to U. S. Army Reservists at Ft. Sam. Nobody can learn German in forty hours, but they were great students and we had a lot of fun learning about the culture and about German-Texans. This is a new emphasis in the military, as West Germany is such a special friend.

Thanks to H. C. Ziehe, Taylor, Tx., for his hand-written Sprichwörter in this issue.

Congratulations to Maria Watson, who is the new executive director of the San Antonio Conservation Society.

We are especially proud of Glen Lich's award for his book about German-Texans. See article in this issue.

Be sure to read the top research paper of the State German Contest. We must encourage our youth in every way possible.

The GTHS Executive Board in a meeting on May 1 decided to match the \$1500.00 gift from Charles Trenckmann. This money will be used to begin microfilming historic German language newspapers published in Texas. The first paper to be microfilmed is the Wochenblatt (Belleville and Austin issues). This is our first big project. If any individual members want to make contributions to this project, please do it. All donations are tax-free.

What can we do for the 150th birthday of Texas statehood? We are planning a poster contest and an exhibit. This event takes place in 1986. Send us your ideas.

Editor

Special Feature for our Fredericksburg meeting will be LOREE NEIMAN a specialist in antiques, collectible books, Texana, Genealogy materials, maps and photos. She has a shop "Books and Things" in Round Rock. Loree will not only sell her wares at our meeting, but she will also offer free advice and appraisals to members who wish to bring "treasures". This is your chance to find out the real value of that "old thing" in grandma's attic.

Calligrapher Barbara Dielmann will do German sayings - Sprichwörter - or anything else you might want for special gifts. She does charge a fee for her time and materials. Bring your old German poems or sayings for her to beautify for you.

We hope to see book exhibitors, i.e., Eakin Press, UT Press, Tx. A&M Press and others, as well as August Faltn's silver, Mr. Goldbeck's Photography, Anna Thompson's cookbooks, T-shirts and other German things, Kay Bouska's Germany in Texas T-Shirts and many more.....

Fredericksburg Meeting Committee

Margaret Bracher and Glen Treibs, Chairpersons
Kenn Knopp, Sue Bellows, Lynne K. Harper, Quincy Kothmann, Esther Weaver, Bessie Evers, Ella Gold, Members of the Gillespie County Historical Society, the Fredericksburg Chamber of Commerce, the Fredericksburg Merchants' Association, and other members of the German-Texan Heritage Society.

NEWSLETTER

The German-Texan Heritage Society publishes this NEWSLETTER three times annually. It is solely the creation of volunteers. See inside covers for names and addresses of editors. The publication schedule for 1982: (Deadlines for articles)

Summer issue.....June 20
Fall issue.....October 20

Back issues for 1979, 1980, and 1981 are available for \$2.50 each, or \$5.00 per year for members. Order from Dona Reeves, Rt. 2, Box 239A, Buda, Tx. 78610

No more posters are available.

Announcements, articles, genealogical inquiries, reunion dates, news of events, etc., are always welcome from members. Send to the appropriate editor or to the editor-in-chief. All such articles should be typed, SINGLE SPACED on 8½" by 11" paper, with only a ¼" margin on all edges. For sharpness and clarity, try to use a film, or a new cloth ribbon. And don't forget to clean your typewriter keys!!

1982 PATRON MEMBERS(Mar.15-Jun.25)

Alice K. Gerfers, Boerne
 Curt E. Schmidt, New Braunfels
 Edward R. Dedeke, New Braunfels
 Dr.& Mrs. H.T. Engelhardt, Jr., Chevy Chase, MD
 Ken & Vicki Sage, Olney, MD
 Dieter Klein, Houston
 Audrey Traugott Dearing, Pflugerville
 Dr.& Mrs. Marvin H. Gohlke, Kerrville
 Mr.& Mrs. Richard J. Burges III, Round Rock
 Mr.& Mrs. Glen E. Lich, Kerrville
 Charles Adkins MD & Billie Adkins, Beaumont
 German American Club of Ft. Worth
 Dr. Stanley W. Bohmfalk, Fredericksburg
 Caroline L. Becker, Helotes
 Robert L. Brandt, Austin
 Sue Brandt McBee, Austin
 Mrs. Kae Velmeden, Bellaire
 Mr.& Mrs. Clarence E. Dietert, Boerne
 Clarence & Jean Scheel, Colorado Springs, CO

1982 CONTRIBUTING MEMBERS(Mar.15-Jun.25)

German Club, Clear Lake High School, Houston
 Marshal R. Wilke, Dallas
 Anneliese Luther Sense, Tucson, AZ
 Ursula & Hubert Heinen, Austin
 George H. Zeiss, Dallas
 Kathy Biehl, Houston
 San Antonio Conservation Society
 Mr& Mrs. Lee A. Krause, Round Top
 Herbert J.& Billie M. Bilhartz, Medina
 Mr& Mrs. Calvin R. Henze, Orlando, FL
 Mr& Mrs. Glen R. Treibs, Fredericksburg
 Mrs. N. E. Dudley, League City
 Armin Elmendorf, Portola Valley, CA
 Douglas Klabunde, San Antonio
 Mrs. Madaleen J. Hitzfeld, San Antonio
 Erwin Heinen, Houston
 Mrs. Carl Martin, San Antonio
 Mrs. V. T. Griffin, Pasadena
 Dorothy Thiele, San Angelo
 Mrs. Briscoe K. Parker, Sr., Houston
 Dr. Rudolf M. Klein, Wichita Falls
 Jerome F. Hoelscher, Garden City
 Mrs. Pat Wottrich, Houston
 Ray E.& Ruth Dittmar, Houston
 August Faltin, Comfort
 Mr& Mrs. Hugo F. Meurer, Austin
 Agnes Lehmann, New Braunfels
 Winedale Historical Center, Round Top
 Henry Perry, Austin
 Dr.& Mrs. H. T. Engelhardt, New Braunfels
 Merva & George Pankratz, Boerne
 Mrs. Betty Goodwin, Houston

1982 CONTRIBUTING MEMBERS(contd.)

Minnie Burkhardt, Lubbock
 E. J. Hierholzer, Floresville
 Marvin S. Feller, Pasadena
 Logan Library, Schreiner College, Kerrville
 Lucille B. Hegar, San Antonio
 LaVerne S. Pearce, San Antonio
 Lee & Sylvia Griffin, Corpus Christi
 Dr.& Mrs. John H. Engelhardt, San Antonio
 David M. MacDonald, PE, New Braunfels
 Mrs. R. W. Sundstrom, Sioux Falls, SD
 Elmo G. Marburger, Houston
 Walter Hoppe Richter, Austin
 Donald Weber Moeller, Dallas
 A. E. Drescher, Houston
 Thomas M. Runge MD & Gretchen Runge MD, Austin
 Mrs. Ann S. Adkins, Houston
 Institute of Texan Cultures, San Antonio
 Clayton Library, Houston
 Esther E. Etzel, Round Top
 Glenn R. Guettler, Houston
 Judge Paul Pressler, Houston
 Edgar & Marjorie Hoppe, Austin
 Cres & Cynthia Merrell, Lubbock
 Katherine & Gustav Pantzer, San Antonio
 Kenneth A.& Evelyn K. Raabe, Floresville
 Gasthaus Lodging Service, Fredericksburg
 Donald A. Wilder, Brenham
 Mr& Mrs. C. G. Atzenhoffer, Jr., Victoria
 Mrs. Elsie H. Gessling, Alice

* * * * *

Membership continues to grow, particularly from Slaton! Keep up the good work and let us know how you inspire a community as you do!

More publishers and publishing authors join our ranks: Art and Elise Kowert. If you don't yet know their Old Homes and Buildings of Fredericksburg, put it on your required summer reading list.

Also Crystal Sasse Ragsdale and her husband, Paul. We know her so well for her Golden Free Land and "German Women in Frontier Texas." Crystal continues writing, while Paul restores old homes. He has inspired my students to build their own Fachwerkhaus, at least intellectually.

And Hulda Cline Wilbert, who recently completed Kernels of Korn with Nortex Press. You will surely hear more about this slender volume.

You will also read the name of Joseph C. Salmons elsewhere in this issue. He is a graduate student at UT Austin, who is very interested in Texas German language. He

presented a fine paper, "Issues in Texas German Language Maintenance and Language Shift," at the huge national convention of the MLA in 1981. We urge him to continue his interest.

William Schroeder of San Antonio would be interested in forming a group for travel through Germany.

Annelise Luther Sense of Tucson, Arizona, is writing a book of short stories about Texas in the 1860s and 1870s. She is currently researching the historical background.

Donald A. Wilder, an antiques dealer from Brenham [Collections, Antiques and Decorative Accessories--that's a plug and better than advertising!] collects pictures, needleworks, porcelains, and the like, containing German verses and inscriptions. He also collects information about German Texan furniture and cabinetmakers, silver, and other craftworks. Can you send him data?

We all aim to renovate and preserve our heritage, particularly our early German Texan structures, but few can bring the required expertise and talent to our task. Mark Wolf, architect from San Antonio, brings both, plus an interest that we all share.

Two new members, Susan and Buddy Wolfe of Bulverde, found us through research and reading. His ancestors were among the founding fathers of New Braunfels: Tausch and Krietz.

Gladys and James Kuhn of New Braunfels are now compiling a photographic file of pictures of relatives, family Bibles, birth certificates, passports, and other artifacts as well as cemetery and church records. Perhaps we can get them to share their experiences in re-photography with us at some future annual meeting? We need the guidance of those who have extensive "hands-on" knowledge.

Sigrid Liehr, Houston, has an interpreter's degree in English and a degree in journalism in German (both from Germany), and offers to help us in our work. Thanks, Sigrid. . . you will hear from us!

Dona Reeves

* * * * *

In our Spring issue, we listed KRJH of Hallettsville as one of the stations in Texas that offers German programming. A letter from the general manager of KRJH, Tom Donnelly, informs us that they do originate 90 minutes of German/Czech/English language polka and waltzes on Sundays from 11:00 a.m. to 12:30 p.m. but they do not carry three hours of strictly German programming. We apologize to our readers who might have hoped to hear more German.

* * * * *

Don't miss

"The Last Migration: European Folk Islands in Northwest Texas," an exhibit put together mainly by member Bobby Weaver. Many members will be able to see it at the Institute of Texan Cultures in San Antonio July 15-August 29. Take in "Elisabet Ney" at the same time.

* * * * *

You may find help

in Jeff Dean's Architectural Photography, published by the American Association for State and Local History, 708 Berry Road, Nashville, Tennessee 37204 (\$19.95). It explores techniques for architects, preservationists, historians, photographers, amateurs and professionals alike, using 35mm single-lens-reflex cameras.

* * * * *

Have you read

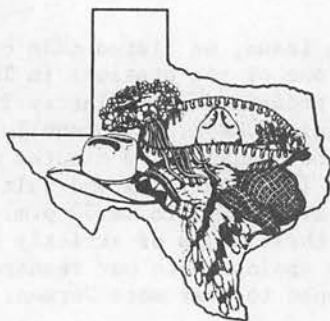
-"William von Rosenberg's Kritik: A History of the Society for the Protection of German Immigrants to Texas," translated and edited by Louis E. Brister, in the Southwestern Historical Quarterly, 85 (Oct. 1981), 161-186, (Jan. 1982) 299-318, and (Apr. 1982) 409-422?

-several articles in the Yearbook of German-American Studies, Volume 16, 1981, by members Ted Gish, Annelise Duncan, and Joseph Wilson? Members Glen Lich and LaVern Rippley serve on the editorial board of this publication, and member Peter Merrill is the Second Vice President of the Society for German-American Studies, the sponsoring organization for the publication. Kudos to all of them!

* * * * *

Jon Brai.

Er geht um der Sache herum wie die Katze um den heiz-
Mit Speck faengt man Mause.
Was ein guter Haken wird das kruemelt sich bei Zeiten.
gegen die Dummheit kaempfen selbst die boetter umsonst.
Wer an der Strasse baut kann es erwarten dass er mit
Steinen geworfen wird.



*What
About
the
German-Texans*

TEXAS FOLKLIFE FESTIVAL

Ethnic Bash in San Antonio

The Texas Folklife Festival is an annual celebration of Texas' ethnic and pioneer heritage, and is in its 11th year. Produced by the University of Texas Institute of Texan Cultures at San Antonio, the festival is an extension of the programs offered throughout the year at the institute.

The festival kicks off on Thursday, Aug. 5, and continues on through Sunday, Aug. 8. During these four days 100,000 visitors will enjoy entertainment, crafts, games, music and food presented by more than 6,000 talented participants representing 32 different cultural and ethnic groups.

"Learning is fun" will be the theme. Visitors are encouraged to join in the activities

and ask questions. Learn how to milk a goat, throw a pot, dance a polka, shear a sheep, make a tortilla. Nine festival stages stay continuously busy with the song and dance of more than 100 performing groups. Watch a fiery Spanish flamenco, Lebanese folk dances, the Czech *beseda* or Indian tribal dances. Sample the foods from the far corners of the world — Alsatian sandwiches, Jewish bagels, Wendish noodles, Greek pastries, soul food, Cajun gumbo, Chinese egg rolls. The list is endless!

Head to the 15-acre grounds of The University of Texas Institute of Texan Cultures on HemisFair Plaza in downtown San Antonio, corner of Bowie Street and Durango Boulevard. Admission prices are \$5 for adults, \$1 for children under 13, free for children under six. □

INN-SIDE

CASTROVILLE

By Marilyn Blackmon

Castroville, Texas, is a favorite stopping place for many Texas travelers. Known as the "Little Alsace of Texas," it is one of the state's oldest settlements, with the legacy of its French-German heritage indelibly stamped upon it.

Located in the heart of the Medina River Valley between San Antonio and Uvalde, Castroville looks like a transplanted European village, blending its picture post card charm with rolling hill country landscape. The scenery and climate, nice year-round, are especially appealing now.

St. Louis Day, Aug. 22, is the date of the annual town celebration, known as the "granddaddy of all church festivals." This year marks the bicentennial year for the celebration. Last year's event drew more than 12,000 merrymakers, with visitors from at least eight foreign countries and 20 states flocking in to consume six tons of famous barbecue and sausage. This year promises to be a big draw with plenty of fun and festivity, booths, arts and crafts, and a lively dance, to be held in Koenig Park.

For motorists passing through on busy Route 90, Castroville offers respite and repast. Found in local markets and the town bakery are favorites such as its famous German sausage and Alsatian bread and pastries made from heirloom recipes.

Castroville is also the home of the venerable Landmark Inn, whose history dates back to the beginning of the town itself in 1844. After being closed to the public for a four-year period of renovation, it has reopened under the direction of the Texas Parks and Wildlife Department.

The hostelry has maintained its tradition of relaxed old-world charm. The philosophy and prevailing atmosphere are defined in the Alsatian motto appearing in each room — "He who values his own tranquility knows how to respect that of others."

To insure peace and privacy, there are no radios or TV sets. Recreation in the guest lounge includes old-time diversions such as checkers and dominoes. Completing the mood of a bygone era are the hook rugs, ceiling fans, rocking chairs, and open-aired verandas, inviting tired travelers to "set a spell."

Adults and children alike can explore the grounds and museum. Here on the banks of the Medina River is the ancient pecan tree listed in "Famous Trees of Texas." Here also is the town's finest gristmill and the old bathhouse that during the 1800s was the only public place between San Antonio and the Mexican border to get really clean. Many a dusty traveler disembarked from stagecoach or horse to enjoy the Landmark Inn facilities. Among them were Robert E. Lee and the famous scout Big Foot Wallace.

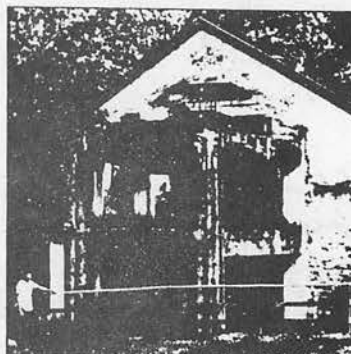
The European farmhouse look of the buildings typifies the architecture of the

Dr. David De Boe, Director, Junior Historians of Texas sent a letter of appreciation to the GTHS for our sponsorship of a special writing award to be given at the 1983 Senior High Annual Meeting in San Antonio on March 25-26. The awards will be given to students for research papers concerning German-Texan topics. We have contributed a total of \$150.00 to be awarded, as follows: 1st - \$60.00; 2nd - \$40.00 3rd - \$20.00 and three honorable mention awards of \$10.00 each. We hope to encourage young people of high school age to join the Junior Historians and to pursue topics related to German-Texan studies. Junior Historians is the youth branch of the Texas State Historical Association. It publishes a monthly journal during the school year and it contains only articles written by young people. If you have never seen it, look in your local library.

early settlers who came from the French and German provinces of Alsace and Lorraine. Fashioned of whitewashed native limestone with steep coral-capped roofs, the gleaming structures perfectly complement the natural and landscaped grounds of carpeted greenery.

Castroville looks good — from Inn-side or out — and has a many faceted year-round appeal for those just passing through or staying for a while. □

Marilyn Blackmon, freelance writer, is a native Texan and Houston resident of 22 years, who discovered Castroville several years ago and has returned each year since.



Castroville's famous gristmill is located on the Landmark Inn site, which dates back to the 1800s.

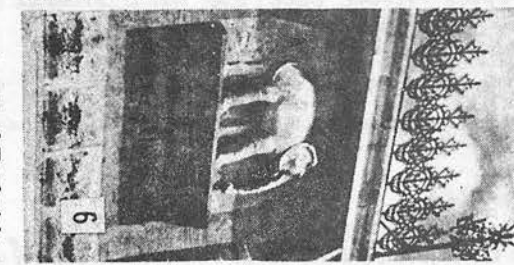
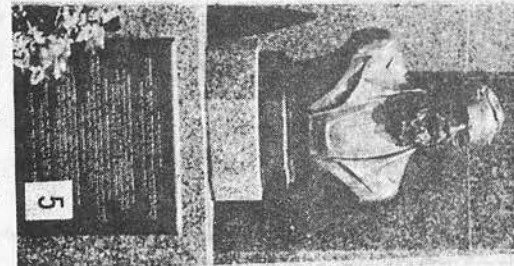
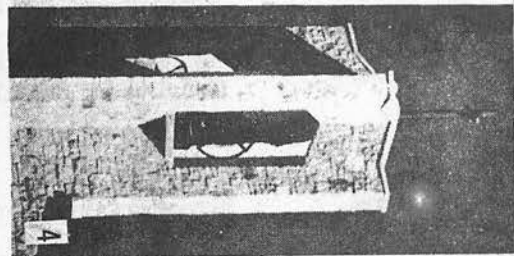
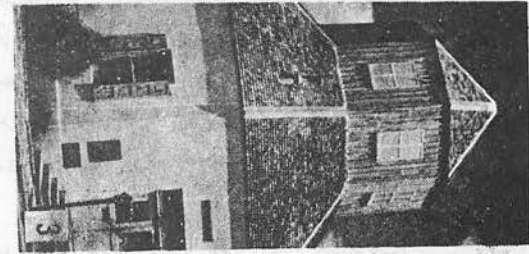
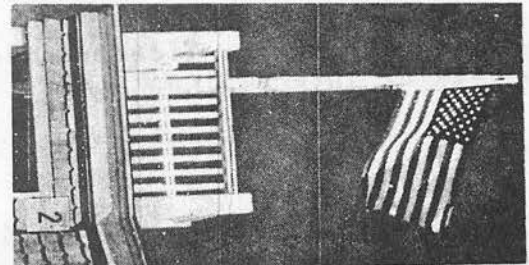
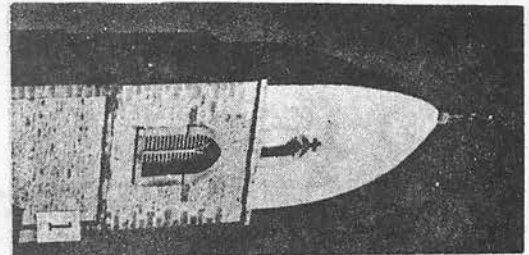
GERMAN-TEXANA: A GUIDED COURSE

Recent headlines have heralded "Germany leads ancestry of Americans in survey," and "When roots are traced, Germany ranks No. 1" in many local newspapers, emphasizing that 28.8 percent of all Americans reported themselves at least partly of German heritage. Statistics are not yet available for individual states, but it is to be assumed that the number of Texans claiming German ancestry is also high.

In line with the quest for roots and self-identification, Southwest Texas State University will again offer a course in German Texana [German 3300, Multicultures of America: German] during the Fall semester, 1982. It will be taught by Dona Reeves, Monday and Wednesday afternoons, 4:00-5:30, with scheduling flexibility depending upon individual participants' interests and projects. It is open to anyone, although admission to the university, either on a regular or special basis, is required. The class will be conducted in English, with no prerequisites or knowledge of German necessary.

The course will concentrate on German immigration to Texas during the nineteenth and twentieth centuries. Students will become acquainted with the historical, religious, and artistic background of Germans in Texas; they will have opportunity to pursue projects of an individual nature, and obtain guidance in genealogical, historical, and bibliographic field work. In addition, Germans in a broader construct of ethnic identification will be discussed.

For further information, contact Dona Reeves, Modern Language Dept., Southwest Texas State University, San Marcos, TX 78666.



Notice These Before?

DO YOU KNOW WHERE THESE ARE? These pictures represent some of Fredericksburg's most unique landmarks, which are located throughout the city. See how many of these you can identify

See answers on page 8

Die Anglo-Amerikaner und die Vertreibung der Deutschen. By Alfred M. de Zayas. (Munich: C. H. Beck, 1977. Pp. 300. Index.¹) Hardly a country in the world does not have within its borders minority groups which cherish their own ethnic, religious, cultural or racial identity. Such minorities too often become victims of persecution and discrimination. The most barbaric example is Hitler's annihilation of Jews and gypsies and his plan to use Poles as slaves for the German "Master Race." This book deals with the retaliatory expulsion of Germans by the Soviet Union, Poland, Czechoslovakia and Yugoslavia at the end of World War II. It ends with the successful absorption of the refugees within the shrunken boundaries of the dismembered Third Reich.

Five million German ethnics fled westward in terror before the avenging Soviet armies. Three million were expelled from the Sudetenland and nine million more became homeless by virtue of Allied decrees. Poland was compensated for the Russian seizure of its territory by being given provinces held by the former Reich. The land swap was punishment for German crimes and was justified as a means of securing the peace. The Americans and British insisted that the population transfers be made in a humane and orderly manner, with compensation for property losses, but they failed to anticipate the speed, magnitude, and ruthlessness of the forced migrations which produced human suffering and death on a vast scale.

The author, effectively using maps and photographs, traces the history of the expellees. Aided by Marshall Plan funds the millions of displaced persons, still longing for their lost homelands, recognized the futility of resort to force and turned to hard work to rebuild their lives by absorption in a democratic and peaceful society. The Helsinki Conference of 1975 in effect acknowledged that the provisional Oder-Neisse demarcation line implied *de facto* annexation.

The lesson from this well organized and moving historical record is not merely that retribution which penalizes innocent human beings becomes injustice, but that acceptance of political realities may be a better road to human fulfillment than the path of violence. Alfred de Zayas has written a persuasive commentary on the suffering which becomes inevitable when humanitarianism is subordinated to nationalism.

Dr Alfred-Maurice de ZAYAS

13, Avenue d'Aire

CH-1203 GENÈVE

Tél. 0041/22/44 1992

Bur. 346011 Ext. 3377

BENJAMIN B. FERENCZ
Of the New York Bar

¹ Translated, with expanded bibliography, from the somewhat abbreviated English original: NEMESIS AT POTSDAM, THE ANGLO-AMERICANS AND THE EXPULSION OF THE GERMANS, BACKGROUND, EXECUTION, CONSEQUENCES; Rutledge & Kegan Paul, 1977. London and Boston. Second revised edition, 1979.

Benjamin Ferencz is Vice-President of the American Society of International Law.

Answers

1. Steeple of the Marienkirche, located next to St. Mary's Catholic Church at 206 W. San Antonio.
2. Crow's nest of the Admiral Nimitz Center Steamboat Hotel, located at 228 E. Main.
3. Eight-sided Verena Kirche, located on Market Square in the center of town.
4. Steeple of the newly built United Methodist Church, located at 1800 North Lima.
5. Memorial built to honor Frederick Schubar's founder, John O. Meusbach, located on Market Square in front of the Verena Kirche.
6. White Elephant Saloon, located at 202 E. Main.

Q: What makes bock beer dark? Why is a goat always used as its symbol?

A. Longer roasting of the malt darkens it. Bock is the German word for goat. It was only in the month of March that the Germans made that bock beer, and according to the old astrological tables, March was the goat month.

CONGRATULATIONS to Terry Jordan recently appointed Webb Professor at the University of Texas. He joined the Geography Department faculty on June 1.

Elmendorf Reunion held this year and will be held again in 1984...Contact Hugo Elmendorf, Jr., 104 Cliffside, San Antonio for information. Millie Jachimsen sent this information, but too late to be announced for this year's reunion. So keep in touch.

*Wo nichts ist da hat selbst der Richter sein Recht verlohren.
Mit dem Hut in der Hand kommt man durch das ganze Land.
Das ist ein Sach voll Floethe. (That's a can of worms)
Nach dem Essen soll man stehen oder tausend Schritte gehen.
Das ist wie beim Schweine scheeren: viel Geschrei und wenig Walle.
Der Mensch denkt, aber halt linkt.
Ein grosser Geist kummert sich nicht um solche Sachen,
und einen kleinen Geist haben wir nicht.*

Anhalt: where they polka to a different drummer

by Robert Vernon

Oom-pah-pah, oom-pah-pah...
A slow, bandstand waltz rolls through the trees on a balmy breeze, accompanied by the scent of roasting meat and tangy sauerkraut.

You slow your car on Highway 46, wondering...

There's a sign — a board, small and unpretentious, a few yards to the north of the highway, growing up out of the rocks and weeds.

The word "Anhalt" is painted clearly on it. Intrigued, you park and get out of your car. You move toward the sound and heavenly smells, stepping into the past, to one of the oldest celebrations in Central Texas.

Unlike Wurstfest, the bawdy beer-and-polka blowout held each autumn in New Braunfels, the Anhalt festival is very much like its sign — small and unpretentious.

It's been that way for more than a century, and if the folks who sponsor it have their say-so, Anhalt will remain essentially unchanged for at least another century.

Anhalt is located on Highway 46 at the western tip of Comal County. To get there from San Antonio, take U.S. 281 north about 30 miles. Turn west on Hwy. 46 and go another 10 miles. Then watch for the sign.

The first Anhalt festival was held back in the 1800s, when most of the Hill Country was either farmland or underbrush. In those days, the predominantly German inhabitants of the area spent most of their time tending their crops and livestock.

The work was tedious and exhausting, so the farmers and ranchers near Bulverde, Wetmore, Smithson Valley and Spring Branch decided they needed a break. A couple of them, in fact.

In the fall of 1874, a group of these German farmers and ranchers got together and formed an organization called the Stockraising Club.

Compelled by a need for a sense of unity and an outlet for social interaction, the club — which eventually changed its name to the Germania Farmer Verein, or German Farmer's Association — planned two celebrations.

The festivities were slated each year for the third Sunday in May and October. By those dates, the spring planting or the fall harvest would be completed — a good reason to kick back and have a good time.

The first celebration took place in October of 1874 in the Verein's barnlike structure near Bergheim.

The inaugural festival was a combination county fair, barn dance and family picnic. The farmers showed off the fruits of their labor;

The women displayed their preserves, cakes and quilts, and everybody showed off children.

Those Verein members who were musically inclined took to fiddling, strumming and plucking while everyone else took turns dancing.

A large dinner was served family-style with the women bringing out the pride of their kitchens. The party ended when the last dishes were put away and the sun dropped behind the oaks on the western hillside.

Nearly 108 years later, little has changed at Anhalt. The festival dates are the same, as is the location. The old meeting hall remains, too, although in 1908 a large dance hall was built on to the existing structure. Ceiling and window fans now provide ventilation in the building, which is especially appreciated during the steamy spring celebrations.

A kitchen has been added, so meals can be prepared on the site instead of brought from

home. The fare, however, is still pot roast, potato salad and sauerkraut, and it still is cooked by the locals.

The music now varies from oompah to country-western, with a couple of bands taking turns during the day.

Don't come to Anhalt — held May 16 and Oct. 17 this year — expecting the same kind of madhouse atmosphere that prevails at Wurstfest. This is not a commercial endeavor with the pump primed by the chamber of commerce. There are no shops, no souvenirs, no hoopla. And Myron Floren isn't the main attraction.

Anhalt started out as a community festival and it has remained so for more than a century. It is a slice of Americana flavored by a touch of Bavaria. And with any luck, it won't outgrow its rural traditions anytime soon. ■

Free-lancer Robert Vernon is based in Dallas.

GERMANY IN TEXAS
Language Training Camp
Prude Ranch, Ft. Davis, Tx.

Dates: July 31 - Aug. 13, 1982

Price: \$265.00 per student

Application forms may be obtained from:

Otto Tetzlaff
Angelo State University
San Angelo, Tx. 76909

Open to all High School age young persons, no previous German language learning necessary.

322 EAST MAIN STREET
GASTHAUS
BED "n" BREAKFAST
LODGING SERVICES
FREDERICKSBURG, TX 78624

RATES: One Guest \$25, Two Guests \$35, Three Guests \$45, etc. Exceptional Gasthauses add \$25. A few available at \$15 per person.

Familie von Rosenberg

Drei Generationen der Familien von Rosenberg zeichneten sich durch hervorragende Leistungen als Kartographen in Texas aus. Karl Wilhelm (William) von Rosenberg war ein staatlich zugelassener Landvermesser und Architekt. Er verließ Deutschland in der damals turbulenten politischen Zeit der vierziger Jahre des 19. Jahrhunderts, als nicht nur politisch, sondern auch wirtschaftlich alles drunter und drüber ging. Als 28jähriger wanderte Wilhelm von Rosenberg mit seiner ganzen Familie, seiner Frau, seinen Eltern und acht Brüdern und Schwestern nach Texas aus.



Familie von Rosenberg ließ sich nahe Round Top in Fayette County nieder, wo Wilhelm eine kleine Farm kaufte. Er verkaufte die Farm im Jahre 1856 und übersiedelte nach Austin, wo er im Landvermessungsamt (General Land Office), als Zeichner angestellt war. bereits 1861 war er technischer Hauptzeichner. Der Bürgerkrieg unterbrach seine Laufbahn. Es stand als topographischer Ingenieur für die Konföderierten im Feld und kehrte nach dem Krieg ins Landvermessungsamt zurück, wo er bis zu Beginn der Rekonstruktion tätig war. Dann machte er sich selbstständig und gründete sein eigenes Landvermessungsbüro. Das Unternehmen blühte und gedieh bis zu Karl Wilhelm von Rosenbergs Tod im Jahre 1901.

Auch Ernst, sein Sohn, wurde technischer Zeichner und war seit 1876 im "General Land Office" tätig, wo er in die Fußtapfen seines berühmten Vaters trat. Mit zweijähriger Unterbrechung arbeitete er ständig für diese Dienststelle, bis zu seinem Tod im Jahre 1915.

Auch zwei von Ernst Söhnen, Herman und Ernest, wurden Topographen beim alten "State Reclamation Department", bis diese Behörde 1952 mit dem "General Land Office" verschmolz. Herman trat 1952 aus gesundheitlichen Gründen von seinem Amt zurück und Ernest trat 1954 in den Ruhestand.

New Yorker Staatszeitung + Herald
3./7. April 1982

Deutsche in Texas

William Gebhardt

Chili ist ein scharfes, pikantes Gewürz, das aus dem gemahlene Pulp der Chili-Pfefferschoten gewonnen wird. Chili-Pulver mit "Pfiff", also pikant und scharf, bekommt man, wenn man sich auf die richtige Mischung versteht. Und William Gebhardt, der aus Deutschland gebürtige Texaner, verstand sich darauf. Man schrieb das Jahr 1892, als Gebhardt in einer Hinterstube von Miller's Saloon in New Braunfels eine Café eröffnete und Chili servierte — ein Bohnengericht, das man heute auch als "Chili con Carne" mit oder ohne Tamales (mexikanische Spezialität) verzehren kann.

William Gebhardt stellte inzwischen fest, daß Chilipfeffer in Texas nur einmal im Jahr geerntet wurde. Er fing an, Chili-Pfefferschoten aus Mexiko zu importieren. Erst 1894 war er mit seinem Chilipulver zufrieden, das er

durch sorgfältiges Mahlen gewann. Dabei trieb er zerkleinerte Pfeffer(Paprika)-Schoten mehrmals durch einen Fleischwolf, bis das Pulver eine unglaubliche Feinheit erreicht hatte.

Zwei Jahre später, 1896, gründete Gebhardt die erste mechanisierte Chili-Fabrik in San Antonio. Zunächst brachte er es nur auf fünf Kisten Chili-Pulver pro Woche. Er selbst schleppte die Kisten zu einem Wagen, lud sie auf, setzte sich auf den Bock und fuhr solange durch die Stadt, bis er die Kisten an den Mann gebracht hatte. Dann kehrte er in den Fabrikbetrieb zurück.

Schließlich erfand Gebhardt 37 Maschinen für seine Fabrik, die er patentieren ließ. Und noch später, 1911, war es soweit, daß die Firma die ersten "Chili con Carne und Tamales" in Konserven verkaufen konnte.



William Gebhardt (Mitte) im Freundeskreis.

PAUL HANISCH, Apotheker und Druggist,

Hauptstrasse, Friedrichsburg.

Hält ein vollständiges Lager

von allen in einem Erster Klasse Drugstore geführten Artikeln.

Rezepte werden zu jeder Zeit auf das Sorgfältigste angefertigt.

"Die Deutschen in Texas"

Die Hermannsöhne

Der Freimaurerorden der Hermannsöhne wurde am 6. Juli 1861 in San Antonio, Texas, von den ersten Siedlern gegründet, die echte Pioniere waren. John Lamnitzer, der bereits in New York an der Gründung dieser Vereinigung teilgenommen hatte, bemühte sich bereits 1860, eine Zweigstelle in San Antonio ins Leben zu rufen, doch erteilte ihm die Landes-Großloge erst 1861 die Erlaubnis dazu.

Aus den Akten der Loge geht hervor, daß die ersten Mitglieder sogar ihre eigenen Stühle mitbringen mußten, wenn sie sich setzen wollten.

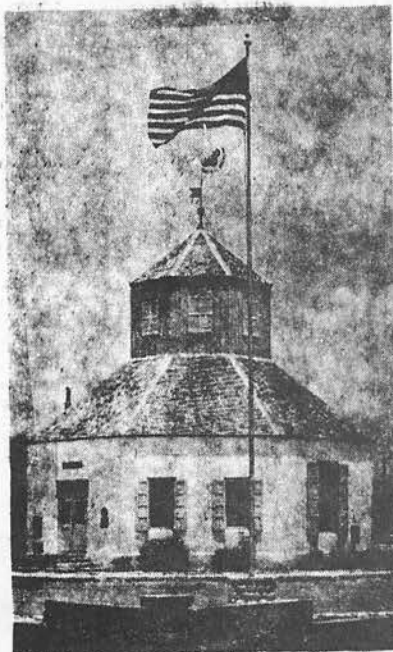
Bis zum Jahre 1921 war Deutsch die Umgangssprache während der Logentagungen. Die Loge veranstaltete aber nicht nur Vereinssitzungen, ihre Mitglieder nahmen auch an Volksfesten, Konzerten, Tanzveranstaltungen, Maskenbällen und anderen öffentlichen Veranstaltungen und Festen teil. Groß war auch die karitative Arbeit der Loge. In San Antonio wurde 1890 eine Großloge (Grand Lodge) organisiert, die acht Mitgliederlogen im ganzen Bundesstaat hatte. Von Jahr zu Jahr wuchs dieser Verband, bis er praktisch in allen Teilen von Texas vertreten war.

Die Hermannsöhne haben sich in die Freizeitgestaltung eingeschaltet, sie verleihen heute Stipendien, sie unterhalten ein Sommer-Ferienlager für junge Menschen und ein Altenheim, beide befinden sich in Comfort, Texas. Die Loge erfreut sich dank ihres hervorragend geführten Lebensversicherungs-Programmes des größten Ansehens.

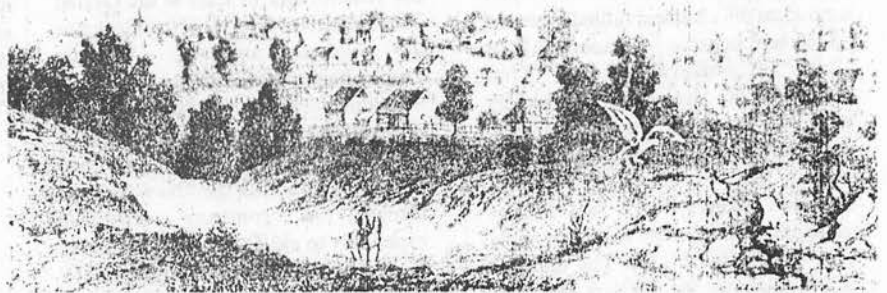
Im Jahre 1968 zählten die Hermannsöhne nahezu 67.000 Mitglieder, zu denen beinahe genau so viele Nichtdeutsche wie Deutsche gehörten.



Das erste Zusammentreffen der Grand Lodge in San Antonio, 1890



Vereins Kirche - Market Square
FREDRICKSBURG



Zeichnung von H. Brosius: New Braunfels im Jahre 1870.

❁ UP-TOWN SALOON. ❁

Friedrichsburg, Texas.

C. F. HARTMANN, Eigenthuemer.

Fass- und Flaschen-Bier, Cigarren u.s.w.

Eine erster Klasse Barbier-Stube, sowie ein vollständiger

GENERAL MERCHANDISE STORE

sind mit dem Geschäft in Verbindung.



Daphne Dalton Garrett: *From Deutsche Welt USA*

HURRAH FOR TEXAS!

A Tribute To The Germans In The War Of Independence.

On March 2, 1836 a delegation of Texans signed a Declaration of Independence, after which they formally organized the government, the army, and proceeded with their war against the Mexican Government. Hostilities and altercations had been mounting during the previous years, grew to battle proportions with the Storming of San Antonio in December, 1835, swelled to a climax with the Battle of the Alamo on March 6, 1836, and concluded (for the time being) with the defeat of Santa Anna at the Battle of San Jacinto on April 21. For troops, the Texans relied on volunteers of every age — trained or untrained. There were no uniforms, no standards of behavior, and no regulation equipment was provided. The settlers just jumped on their horses, rallied around a leader, and became "Company A", or "Baker's Company", or the "First Regiment of Volunteers". Soldiers' pay was given in the form of the Republic of Texas' only negotiable asset — land.

Some soldiers were not Texas residents, but came as volunteer units from the United States. The national origin of both the settlers and the volunteer units was varied; yet they all had one common goal, to free the

citizens of the Mexican State of Texas from the central government and form an independent Republic. Among the volunteers were many men from Germany. Those who were settlers had come to Texas to get away from strife, but they could not ignore the problems at hand. When General Cos and his troops moved into San Antonio, the unmarried men of the von Roede family joined the march to free the city, even though they lived 150 miles away. These volunteers lived to fight again at San Jacinto, where 92 of the soldiers were immigrants from Germany. Several were men now famous — Friederich Ernst (who is called the father of German immigration to Texas), the Klebergs, the von Roeders, Joseph Biegel, Wilhelm Frels (Vrels), — all founders of Texas towns.

Two Germans, Henry Thomas and Henry Courtman (Kurtmann), died in the Alamo, and 19 died at the Goliad Massacre. However, 9 of the Germans at Goliad survived. William Langenheim was captured and taken to Mexico, but later returned to Texas. One of the escapees was a young man named Hermann Ehrenberg, who had come to Texas with the "New Orleans Greys", a company organized especially to aid Texas. He returned to Germany where he later wrote a book about the war called *Texas und Seine Revolution*, which was published in Leipzig in 1843. He recalled that as he



dove into the river to escape the firing squad he shouted, "The Republic of Texas Forever".

The German immigrant who had recruited the Greys in New Orleans, Adolphus Sterne, is the author of a *Diary* (1838-1851) which is published under the title, *Hurrah for Texas*. That might well have expressed the sentiments of the many citizen soldiers who, although born in Germany, fought so enthusiastically in the Texas War of Independence.

Natürlich
 In der neuen Kirche in X. haben sie an der Decke die zehn Gebote himmelen lassen.
 „Wacum so hoch oben?“ fragt ein Stehender.
 „Damit sie weniger übertreten werden.“

*Das ist der Fluch der bösen Tat dass sie fortwährend
 Böses muss gebären. / haben.
 Was man nicht im Kopf hat muss man in den Beinen
 Je mehr er hat je mehr er will, Nie schweigen seine
 Wünsche still.
 Die vielen Hunde sind des Hasen Tod.
 Der Hehler ist so schlimm wie der Stehler.*

*From
Horst Schindler
6333 Braunfels
BRD*

2 V 7526 CX

Braunfeler Stadt-Nachrichten



mit den amtl. Bekanntmachungen der Stadt Braunfels mit den Stadtteilen
Braunfels, Bonbaden, Tiefenbach, Altenkirchen, Philippstein, Neukirchen

Der Partnerschaftsring Braunfels führte in den diesjährigen Osterferien seine 3. US-Reise durch. Über seine Eindrücke berichtet einer der Reiseteilnehmer:

Amerika ist eine Reise wert!

Mit insgesamt 35 Teilnehmern startete der Partnerschaftsring Braunfels zu einer Reise nach New Braunfels, die er mit einer Busreise von 4000 km durch den Südwesten Amerikas, die bis zur Pazifikküste reichte, verband.

Vielfältig sind die Erlebnisse und Erkenntnisse, und die gewonnenen Eindrücke fügen sich für die Teilnehmer zu einem Mosaik zusammen, welches nach 23 Tagen Reise, davon 6 Tagen Aufenthalt in New Braunfels ein Bild vermittelt und wohl auch ein Urteil erlaubt, welches manche Fehlvorstellung und Fehleinschätzung aus dem Wege räumt.

Wo liegen da die Höhepunkte der Reise? (Von einem allein kann man nicht gut sprechen). Die Antwort mag nach Naturell und Temperament und nach den persönlichen Interessen der Teilnehmer verschieden ausfallen. Versuchen wir es dennoch, im Zeitraffer-Prinzip das Erlebte und Erfahrene hier vorzutragen.

Betritt man, aus dem Flugzeug ausgestiegen, den Boden Amerikas, so fällt dem Fremden die Bereitwilligkeit zum Helfen, die Freundlichkeit bei der Auskunftserteilung auf der Straße wie im Hotel angenehm auf. Einen guten Vorgeschmack hat man schon im Flugzeug bei den amerikanischen Stewards und Stewardessen erfahren.

Wo immer wir waren, es wurde nicht gedrängelt und geschubst vor Kassen oder Türen; jeder stellt sich geduldig an und wartet bis er bedient wird. Autofahrer rasen nicht durch die Straßen, sondern sie gleiten ohne lautes und überflüssiges Hupen. Es gibt kein Schimpfen und keine Beschimpfungen, selbst Fehler gedankenloser Fußgänger werden freundlich hingekommen. Auffallend ist die Rücksicht auf Kinder, von der wir im kinderunfreundlichen Deutschland nur lernen können.

Als angenehm muß man auch die Sauberkeit empfinden, die überall anzutreffen ist, wobei man in New York den Stadtteil Harlem mit seinen verbrannten Häusern allerdings ausnehmen muß. Die Rassenkrawalle in der Vergangenheit, die sich aus der unverhältnismäßig hohen Arbeitslosenquote der farbigen Bevölkerung erklären, haben ihre Spuren im Straßenbild hinterlassen.

Die überall anzutreffende Aufgeschlossenheit des Amerikaners ist durch die Weite seiner Landschaft, seine Geschichte, ebenso wie durch die Vielfältigkeit seiner Bevölkerung zu begreifen. Amerika mit seiner Bevölkerung ist nicht nur ein Schmelztiegel Europas, sondern auch Asien und Afrika haben dort ihren erheblichen Anteil an der Gesamtbevölkerung.

Wichtigster Teil der Reise war trotz der Besichtigung des UN-Gebäudes, des Empire State Building in New York, trotz Golden Gate Bridge und der herrlichen Bucht von San Franzisko am Pazifik, der Besuch in New Braunfels. Dabei sollen Los Angeles und die Fahrt durch die Mohave-Wüste, der Flug durch den Grand Canyon sowie auch die wunderschöne Hauptstadt Washington nicht unerwähnt bleiben.

New Braunfels, unser Ziel, war als Stätte einer großartigen Gastfreundschaftlichkeit, – großzügig wie alles in Amerika – aber wichtiger noch in seiner Freundschaft, ja Herzlichkeit seinen deutschen Gästen gegenüber nicht mehr zu überbieten.

Die schöne, weite texanische Landschaft, das blitzsaubere Stadtbild von New Braunfels, der herrliche Park mitten in der Stadt, die breiten Straßen mit schmucken Gebäuden – das alles war überwältigend. Wir waren wirklich bei Freunden zu Gast. Ein reichhaltiges Programm sorgte dafür, daß nie Langeweile aufkam, und ganz sicher sind in diesen 6 Tagen auch persönliche Freundschaften entstanden, die von bleibender Dauer sein werden.

Wir haben dazugelernt. Toleranz und Großzügigkeit in den kleinen Dingen des Alltags sollten auch bei uns ihren Einzug halten. Übrigens, ich hatte den Eindruck, daß unsere Reisegruppe im Verlauf der Tage einiges davon dazugelernt hatte.

Ein Dank sei dem Reiseleiter unserer Gruppe, Herrn Berthold Möglich, ausgesprochen, dem es gelang, in den 23 Tagen eine Harmonie herzustellen, die keineswegs als selbstverständlich angesehen werden konnte. Von unseren amerikanischen Gastgebern will ich bewußt keinen persönlich nennen. Sie waren alle – ohne Ausnahme – gleichermaßen um uns bemüht. Darin liegt vielleicht das höchste Lob für unsere Freunde und Gastgeber in New Braunfels.

Zum Schluß eine persönliche Bemerkung: Zwei Plätze in Washington beeindruckten mich zutiefst. Auf dem Friedhof, gegenüber dem Grabmal des Präsidenten J.F. Kennedy, sind Worte aus einer Rede an die Nation der Vereinigten Staaten in Stein eingemeißelt. Ihr Sinn: »Ihr fragt uns, was wir für Euch tun wollen? Ich frage Euch, was ihr bereit seid, für euer Land zu tun?« Sie sind besonders für das Anspruchsdenken unserer Menschen in der Bundesrepublik von hohem ethischen Wert.

Das andere: Ich besuchte das Raum- und Luftfahrtmuseum. Dort ist ein Stück Mondstein so ausgestellt, daß man es berühren kann. Ich stellte mich dreimal an, um den Mond, das heißt ein winziges Stück von ihm, zu berühren. Ich spürte ein wenig die Unendlichkeit des Universums. Ich dachte an meine Kindheit und an das alte deutsche Volkslied: »Der Mond ist aufgegangen, die goldenen Sternlein prangen am Himmel hell und klar.....«

Der Mond, das heißt nur ein winziges Stück von ihm, lag vor mir. Ich konnte ihn sehen und berühren, und mir kam der Gedanke, daß auch ich nur ein Stück, ein Staubteilchen des UNIVERSUMS bin.

Ja, – diese Reise war ein Erlebnis.

Braunfels, den 25. April 1982

–ROA–

Hubert Heinen (1872-1965) on School in the 1880s
and on Becoming a Teacher

by Hubert P. Heinen

My grandfather, after spending three years on a ranch some twelve miles north of Comfort, returned to Comfort to go to school. The following account is in his own words, with a few comments and connective statements in brackets. Most of it comes from his autobiography --a few recollections from taped interviews.

At School at Comfort

Children were usually eight, often nine years old before entering school. At the time I entered school, 1881, beginners started after the brief Easter holidays. The school year lasted ten calendar months, there being approximately two months vacation from about the middle of August to the middle of October. This vacation was timed so that the children could help picking cotton... [Ella Gold, a noted historian of Gillespie County, comments that this "vacation," which was typical for the Hill Country in the decades preceding 1900, doubtless provided "a special motivation to make children like school."] This practice continued to almost the turn of the century. During my school days we also had holidays during Christmas week and about a week at Easter... There were two teachers in a two-room school building. Each teacher took care of two classes or grades: the first and second in one room, the third and fourth in the other. If a pupil failed (only in rare cases)... he stayed there for another year before being promoted. There were no written tests, but a good deal of written work was done, and preserved, with corrections, in copy books. One half of the lessons were supposed to be conducted by Mr. Herbst in English, the other half by the other teacher in German. Since German was the only language spoken on the school grounds--and in the homes--and hardly any English-speaking people lived in the immediate vicinity, it is understandable that very little English was learned.

Subjects Taught

Reading: There were regular readers--first to fourth grade--both in English and German. The alphabet was learned first. Then reading aloud by the phonetic method--German was easy, English naturally difficult. To an Anglo-American--if one had the opportunity to listen in--our pronunciation and "butchering up" of the English language, no doubt, would have been both amusing and horrifying. There were a few English-speaking pupils [who] should have been a help to us, but they had no alternative but to learn to speak German on the playground.

A reading lesson was assigned each day. We were told to read this lesson over three times in preparation for the following day. But--each pupil was called upon to read one sentence aloud, standing up, in regular order as we were seated. This gave us--me included--an opportunity to figure out beforehand which sentence we were to read, hurriedly read it over several times before our time came, and thus evade reading the whole lesson three times. That explains, my dear former pupils, why you never could tell when your turn came to read!

Writing (Penmanship/Schönschreiben): Regular hours were provided for practice in writing with the result that every child learned to write legibly, and most acquired a good handwriting. In German they used the angular script, upstroke light, downstroke heavy (Quer- und Grundstrich). The English letters were known as Roman.

Besides the regular exercises in writing we had to write essays or stories and translations: English into German and vice-versa. First a preliminary copy (Entwurf) which, after corrections in red ink by the teacher, had to be copied into a clean book (Reinschrift). These again were supposed to be looked over by the teacher.

Arithmetic: At the time I attended school here at Comfort (1881-1884) Herbst taught arithmetic, and to the best of my recollection, in German. I remember definitely there was a German arithmetic being used. The four fundamentals: addition, subtraction, multiplication, and possibly division were taught in the first year, and these fundamentals were taught very thoroughly. Pupils...all had learned to count--at least in German--up to 100 before entering school.

The method of checking multiplication and division by casting out the nines was taught us by Mr. Herbst at that time. I continued to use it during my lifetime and also taught it to

my classes in arithmetic later. Once, while attending Teachers' Institute meetings in San Antonio, I was amused when a highly paid specialist from the North 'introduced' this method during her lectures on teaching arithmetic, and almost all the teachers fell for it as something entirely new--fresh from New York or Boston--when this method had been taught us forty or fifty years earlier by German teachers on the frontier of Texas.

There were also other subjects: English and German grammar, geography, declamation (in German), singing, and gymnastics. [My grandfather lived with various relatives and friends, since his family was living on the ranch.] ...My school days and school life during this time were far from ideal. My environment and my associations and contacts were not too conducive for the physical, intellectual, and moral growth of a boy of 11 or 12. I became emaciated, lanky, probably awkward, was very sensitive, and often got into fights (usually promoted by others) with other boys from which I not unfrequently emerged as loser. There was no one to supervise my schoolwork, or take any interest in it and, I fear, I did as little as I could get by with. The part I liked best about the curriculum was the weekly (or maybe twice a week) singing hour.

At Bear Creek Ranch

When we arrived at the house at the top of the pass, a flock of sheep was grazing there against the hill, illuminated by the last rays of the sun. It was a beautiful view. And the shepherd came riding up on his yellow horse and was dressed like an Indian, in buckskin with fringes on it. He looked like an Indian. That made a great, lasting impression on me as a six-year-old boy. [This was the first impression of his Bear Creek home my grandfather had--they had just moved there from Comfort. When he went to school, some three years later, he was homesick and ill-at-ease as a boarder. This helps explain his reaction to his father's coming to tell him to come home again.] On a hot summer day in July or August 1884, while I was playing unsuspectingly at noon on the schoolgrounds, my father appeared and informed me I was to get my school books and come home to our house at the Bear Creek ranch. Overjoyed at the prospect of quitting school and henceforth staying at home, I rushed into the school house, gathered my books and school bag and scampered away--without bidding any teacher or many of my schoolmates farewell, which I have regretted ever since.

That autumn, 1884, I entered the first school at Bear Creek. Father and the neighbors [three to five of them]...had joined to build a little one-room log school house, about 14' by 14' [at a spot between them, about two miles from the Bear Creek house]. To my delight I was one of the older students in that school...so I thought I was the king of the school, and I began to get more interested in studying, too. Because our teacher, of all things, who was he but Emil Habecker, that 'Indian' who had met us when we arrived and had herded our sheep for two years. He, as a boy of seventeen, had come over here, well educated up to that time, and led a kind of wild life in the woods here. He had learned to speak English with a boy with whom he had herded sheep for about half a year out in the wilderness.... He taught us there, that was his first experience at teaching. He was very gifted, very intelligent, but he had very little patience for a schoolteacher.

The first year of school held at Bear Creek ended in the summer of 1885 and with it the end of my school days. After all, I had now had a little better than four years of schooling! I overheard Mr. Habecker plead with Father: "Der Junge sollte wenigstens noch ein Jahr zur Schule gehen. Er fängt ja jetzt erst an zu begreifen." (The boy should have at least one more year of schooling; he is just beginning to understand.) But my brother Charles had been herding sheep almost continuously for five years and it was my turn to relieve him. [That was the end of his public school education. He did continue to read German newspaper novels, which so engrossed him that he let the sheep stray. He detested his existence as a shepherd. Ten years later he left the ranch.]

Training for a New Career

About September 1894 I decided to enter the Alamo City Business College at San Antonio. Brother-in-law Max Blum...had graduated from that college a year or two before and was now teaching at a one-teacher country school, located on the Pedernales River a few miles below Morris Ranch--then in its heyday of prosperity. I stayed with the Blum's--a teacherage was near the school house--four to six weeks while Max coached me and prepared me somewhat for entry into the college. Needless to say, with my limited schooling and deficiency in English I was much in need of coaching....

Alamo City Business College was located on the upper floor of the Dullnig Block, a three-story building on the NW corner of S. Alamo and Commerce opposite Joske's.... The College occupied the entire floor. The students were seated at large tables, usually in fours, the teachers assisting and instructing them individually in such subjects as bookkeeping and collectively in other subjects....

Subjects that I took and that probably were required for the business course were: bookkeeping, mainly double entry, business arithmetic, grammar, spelling, commercial correspondence, commercial law, and penmanship.... I was slow but painstaking and very interested in my studies. [My grandfather, upon completion of the six-months course, could not find a job as a clerk or bookkeeper, since there was a depression at that time.]...

Teachers were much in demand those days, as the country was dotted with little one-room schoolhouses. Max Blum and sister Elise were moving to Kerrville for the summer, 1895, where Max was to attend a Teacher's Summer Normal School for about six weeks. In those days these schools were held in smaller towns, such as Kerrville, Fredericksburg, New Braunfels, to give local teachers an inexpensive opportunity to review their subjects and prepare for teacher's certificates, for which they had to pass examinations before either local county boards or state examiners. Max induced me to attend this Normal at Kerrville for the educational value I would derive from it. So I did. Subjects I had taken in business college were easy, but those which were entirely new to me were quite bewildering, for, being intended for review only, the daily assignments covered so much that I, as a beginner, could not keep up with the lessons....

Coming home from Summer Normal--it must have been the middle of August--I learned there was a vacancy at the Holiday School some five miles out from Comfort. I was assured of getting the position, provided I could get a teacher's certificate. The minimum teacher's certificate was a third grade one, requiring an average of 75% in eight subjects, the certificate being good for one year only.... [A second grade certificate required twelve subjects, 75% average good for two years, 85% average good for four years. First grade county and permanent certificates required more subjects.] The maximum time allowed for each subject during the examination was one hour--eight subjects a day.

Three weeks hence, the Kendall County Examining Board, consisting of three competent teachers, was to meet at Boerne.... So I buckled down, determined to prepare for that third grade certificate. Subjects were: arithmetic, grammar, penmanship, Texas history (new for me), U.S. history (new), physiology (very new), teaching and management (new), and possibly civil government, or Texas school laws (I do not remember which).... In physiology and hygiene, I remember, I had gotten hold of a small, somewhat elementary textbook, probably issued by some pro-prohibition society, which stressed the evil effects of the use of alcoholic beverages to a rather extreme degree, but otherwise suited my purpose, as it presented the essentials of physiology and hygiene in a condensed form. I practically memorized the contents of that book, and, knowing that members of the examining board were pronounced anti-prohibitionists, I was careful, in answering questions referring to the evil effects of alcohol, to refer to the text from which I had received the information. To my relief I passed the examination satisfactorily, with an average, I believe, around 80%, thanks to high grades in arithmetic and penmanship.

[He spent the year teaching and studying as best he could.] ...To prepare for that second-grade teacher's certificate, Emil Heinen and I went to a well-advertised preparatory teacher's school at Temple, Texas, for an approximately two-months term during the summer of 1896. The school (college as advertised) was located about three-fourths of a mile out from the business section in what evidently up to that time had been a field, now covered with sunflowers six feet high. The buildings consisted of a newly-erected two-story unpainted frame building, combination classrooms and dormitory, and a shack nearby used as kitchen and dining room. Evidently this enterprise had been entered into by a group of well-meaning teachers and college professors who were aware of the need, at that time, for a low-cost preparatory school for prospective teachers. The moderate tuition fee and board and lodging had to be paid in advance. The instruction was good, the food most unsatisfactory, the bedrooms infested with thousands of bedbugs. After some four or five weeks the management was bankrupt and the school, officially, closed. Emil and I had paid our board and tuition in advance for the whole term and were reluctant to leave, as were half a dozen others. So a few teachers, one of whom I remember

best, a Prof. Staley, volunteered to stick it out with us and give us instruction for another two or three weeks....

[At Boerne in mid-August] two days of examinations followed, and, to my great satisfaction and relief, I passed them--with an average of 84%, just short of giving me a four-year certificate instead of a two-year one, which again was to my advantage, for it kept me from resting on my laurels and aware of the fact that I had to keep on preparing for the next test two years hence. [He accepted a position at Comfort at the same monthly pay of \$35, but for ten months rather than eight. He taught there until December 1934, when his voice failed and he was forced to retire.]

The example of my grandfather is unusual. Most certified teachers, even in the 1890s, had more than five years of schooling before they started to teach. Most also either quit teaching or earned their permanent certification more rapidly. My grandfather was awarded a permanent certificate, after numerous summers of study, on 7 September 1918. The summer normals he attended offered something akin to advanced high school and beginning college courses in the subjects teachers would be expected to teach, and there was also a course on teaching methods, one on educational psychology, and one on the history of education. By the second decade of this century, a permanent certificate represented more or less an equivalent of an associate of arts degree in education. Many elementary school teachers, however, taught with something less than a high school education.

Carl Schurz

A Biography

Hans L. Trefousse

Carl Schurz: A Biography traces the public and private life of a major American figure in the second half of the nineteenth century. Outspoken foe of slavery, minister to Spain, Civil War general, senator from Missouri, secretary of the interior, and advocate of good government, Schurz left his mark on the national scene. His chief importance, however, was as an immigrant leader, the foremost German-American of his time and one of most successful immigrants ever to come to the United States. Significantly fusing the concepts of Americanization with an emphasis on ethnic pride, he became a prominent role model for his fellow German-Americans.

And what a role model he was! Like many other young Germans, he was an enthusiastic supporter of the Revolution of 1848, when he took up arms in the revolutionary army. Nearly captured by the Prussians at Rastatt, he managed to escape through a sewer to France. His fame was assured by his daring return to Germany under an assumed name in order to rescue his teacher, Professor Gottfried Kinkel, then imprisoned at Spandau near Berlin. Bribing a guard, Schurz succeeded in liberating the professor, whom he spirited away to Great Britain after an adventurous flight to the sea.

Europe, however, did not offer Schurz a wide enough field for his ambition, and in 1852 he came to the

United States. Settling in Wisconsin, and bitterly opposed to slavery, he became an active Republican whose oratorical skills in two languages were supposed to wean the Germans from their customary Democratic allegiance. His effective support of Lincoln in 1860 was rewarded with an appointment as minister to Spain and with his eventual promotion to brigadier and major general in the army. If some of his fellow German-Americans disliked his total commitment to the Republican cause, they gloried in his prominence in political life, his fame as a diplomat, and his achievements as a Civil War general.

After the war, Schurz retained his hold on the German-Americans. When he broke with Andrew Johnson over the President's Reconstruction policies, they applauded. When, after settling in St. Louis, Schurz was elected U.S. senator

Hans L. Trefousse is professor of history at Brooklyn College and the Graduate Center of the City University of New York. A respected scholar of the Civil War and Reconstruction, he is the biographer of several of its leading figures and the author of a major history of party politics during the period, *The Radical Republicans: Lincoln's Vanguard for Racial Justice*.

400 pages Illustrations \$29.50

The University of Tennessee Press
293 Communications Building
Knoxville, Tennessee 37996-0325
Allow 2-3 weeks for delivery.

A new publication by University Microfilms

THE GIEGERICH CHRONICLE

-18-

A Genealogical Study in the

History and Folklife of the Odenwald

FOREWORD:

The Giegerich Chronicle is a translation, under the direction of Albert Giegerich III, of the four volumes of Das Geschlecht Giegerich. Volume I, covering a three-hundred-year period beginning in the late fourteenth century, carried the German subtitle, Die fruehen Giegerich bis zur Mitte des 18. Jahrhunderts. The second volume, a continuation from the first, was subtitled Die Giegerich in Moemlingen und Eisenbach von der Mitte des 18. Jahrhunderts bis zur Gegenwart. Volume III, growing from the first half of the second book, was called Die von Abwandern aus Moemlingen gequendeten Linien, while Volume IV, the conclusion of the second half of the second book, was subtitled Die von Abwandern aus Eisenbach gequendeten Linien. The first three books were authored by Dr. Elfriede Saffenreuther of Worms and Artur Giegerich of Wertheim. Dr. Karl Maria Wilhelm Lizalek of Heppenheim assisted Dr. Saffenreuther as co-author of the fourth book. These four volumes were originally published by the Degener Publishing House in Neustadt an der Aisch--now synonymous with some of the best German genealogy--as Volumes 37 (1967), 41 (1969), 50 (1972) and 61 (1974) of the Deutsches Familienarchiv.

The authors expand one family's history, from the late fourteenth century to the present, into a vertical or diachronic study of German social history in the Main Valley and Odenwald over a period of five hundred years. In its early history, the prosperity of the little world of the "village" reflects the political rise and fall of the Electorate of Mainz, a secular and religious church- and city-state whose cardinal-archbishops were among the powerful princes who elected the Holy Roman emperors from the middle ages until the age of revolution. The authors enrich this chronicle of a family's changing fortunes, as it finds itself at the mercy of one event after another that impinged on life in the village, with chapters on oral and material culture, thereby preserving a trove of family sagas, sayings, and practices. To the local history of this wooded, hilly region between the Main, Rhine, and the Neckar rivers, the authors also add details on the clothing, crafts, homes, and way of life of the twenty, or more, generations that descend through these five centuries.

The countervailing currents of medieval, renaissance, and reformation history run through the first volume. The Peasants' Revolt, the Thirty Years' War and later wars of the seventeenth and eighteenth centuries, and the Napoleonic and Franco-Prussian wars of the nineteenth century punctuate the remaining three volumes and show the family's, or, if you will, the village's response to political and socioeconomic changes in the larger outside world. Recent history from 1871 to the present--the history of the post-overpopulated, post-industrialized, post-socially-disintegrated world--enlarges considerably this picture of the complex relationship between the village and the world. Religious and social uprooting, dislocation, and emigration are recurrent themes which foreshadow the eventual breakdown of the integrated village way of life and economy and the transition into a more fluid, less

stable, and more disorienting modern world.

The family begins Catholic, converts in small part to Protestantism, and embraces extremes like Pietism and communitarian Freethinking. In addition to the Pennsylvania and Kansas Eisenhowers, a number of other family lines have been transplanted from Germany to the United States by religious and/or socioeconomic migrants.

The earliest generations were vintners and free landholders in the region south of Aschaffenburg on Main. The century before the Thirty Years' War saw a gradual loss of land control and a transition into the class of small merchants and shopkeepers, free master millers, smiths, and other artisans. This war, from 1618-1648, caused a major town-to-country dispersal (as did World War II three hundred years later), and with that a number of lines found refuge in the smallest hamlets of the Odenwald, where the local economic structure could support only very limited populations, and from these villages the first post-war generation started moving back into the larger towns and cities. Since 1700 the family has included teachers, millers, artisans, doctors, professional military, some religious (Catholic), grand ducal (Hessisch-Darmstaedtische) regional administrators, Studienraete, and local politicians in today's West German Wohlstandsland.

The chroniclers write with sensitivity, childlike curiosity, and the undespairing compassion that comes from close observation of human frailty, suffering, joy, and hope. The exceptionally good and exceptionally bad alike are briefly restored to life. Perhaps only those types defy forgetful time here on earth. It is the exceptionally average multitude which is completely lost to us except for brief vital statistics. Life for them begins with baptism and later it ends with burial, the greater or lesser intervening span punctuated in the lasting records only by a confirmation, a marriage, an occupation. Personality persists only in the strivers, the failers, the lovers, the jealous, the contentious.

Some actors in the pages of the chronicle exert a stronger than usual influence over authors and readers. One cannot encounter the life in Volume I of Adam Giegerich (1642-1732), the venerable and righteous Landschoeff of Moemlingen, without being struck by his exceptional spirit and good fortune. The home in which he lived still stands across from the Rathaus, and a tall wayside shrine which he had erected at the boundary of his village still marks the road to Dormdiehl.

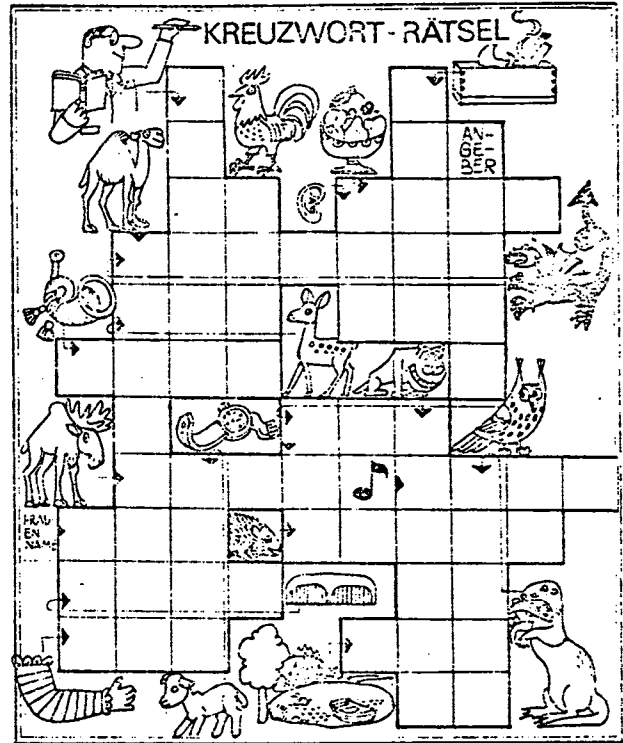
The letter in Volume IV of the Loerzenbach miller Wilhelm Giegerich (1757-1812) is a rare cultural artifact which evokes strong empathy. Writing in 1785, and orthographically doubling the n in the endings to indicate an effort toward distinct pronunciation, "Wilhelm Giegrich" asks the Freiherr Wambolt zu Unstadt to renew his long-term lease of the Loerzenbach mill because of its proximity to the Catholic church at Fuerth. "I wish to remain in this region because here the opportunities are best for my children. For to go to the Catholic

church in Kainsbach is a two-hour trip. The journey to Laengfelt or Lindenfels in severe weather is very burdensome, especially for old folks, and if anyone should fall ill, it will be a dangerous task to secure a spiritual helper, especially in winter. I shall keep my children faithfully at work... and see that they give a good account of themselves at the mill and in the fields." The cadences and sounds of the original German are lost, however, in translation. The letter concludes, "Wann ich Vonn Gott Vonn dem Zeitligenn Inn das Ewige abgerufenn Werdenn solte Woh uns alle gewis ist das doch meine Kinder auf der mill bleibenn kaenntenn bis sie auferzogen sein das sie doch wissen woh sie ueber nacht bleibenn kaenntenn behalte ich aber Laebenn so lang bis sie auferzogen seinn so dank ich meinem Gott da vor undt bitte meine gnaedige Herschaft qantz under daenig Viehl Hüntterth dausenth Mall sie wolten mir diese meine bitt gewehren undt mig undt die meinige aus gnadenn behalten. Worauf ich mig gaentzlich verlas undt verbleibe all Zeit ih gehorsamster undt dienstwilliger undt gedreier Knaecht bis Inn denn Doth."

The publication of these four volumes in English concludes a protracted, group translation effort primarily by Dr. Samuel Salzmann, Horst Giegerich, and Elfriede Saffenreuther, under the direction of Albert Giegerich III of Dubuque, Iowa. The present publication is sponsored by the Society for German-American Studies, Cleveland, Ohio.

Glen E. Lich
General Editor

San Marcos, 1979



Try this For Fun! ↑

Published for the
Society for German-American Studies
by
University Microfilms International
1981

To: Henderson County Historical Commission, Book Fund
705 Belmont Dr.
Athens, Texas 75751

Henderson County Historical Commission is publishing a book, Old Homes of Henderson County, which will be a collection of stories and pictures of over one hundred and fifty homes, dating from 1845 to 1930.

It will be a handsomely bound, large, hard back book, 8½ x 11, published by Publications Development Company of Crockett, Texas. The book will contain information of the pioneers and later families who lived in the homes, and in some cases about the furnishings and construction. For these reasons the Commission feels this book will become a collector's item. Books of this type usually appreciate in value in a very short time.

A limited number of books will be printed to be offered at a pre-publication price of \$20.00. After April 30th, the price will be \$25.00. The cost of the book is tax deductible.

\$20.00 each, plus \$1.00 tax).

plus \$2.50 postage and handling

A ROSE BY ANY OTHER NAME SMELLS JUST AS SWEET:

A MINI-ESSAY ON "If You Are Called Kaul."

By Gilbert J. Jordan

People often ask: "What's in a name?" The answer is: "Very much, a lot, a great deal, sehr viel, eine grosse Masse." If, for example your name is Traster, and you know only English, and nobody ever told you about your name, you would surely be at a loss to know what your name means. You would be at a dead end street, at the end of your rope, up against a brick wall, or up dry creek, so to speak. Of course, I do not mean to infer that you can in every case attach a meaning to the modern family names. The form and spelling of names have changed so much over the years sometimes, that it is difficult to get at the meanings. This becomes doubly so when people migrate from one country or linguistic area to another, say from Germany to the U.S.A.

Now back to our Traster name. The -er suffix could be either English or German, but there are no such names as trast or traster, neither in English nor in German. Thus we must look for a similar word, and here is the answer. By a process of elimination, we come up with trust and Trost. In our case, the latter is the word, and it is also etymologically related to trust. Since nobody is named Truster in English, at least so far as I know, the answer must be the German word Tröster (comforter, consoler). In this case, and in many others, the word resulted from an English mispronunciation of the German Tröster. And that is very appropriate in our case, because the only Traster I know of is a Methodist preacher.

The German surname Kaul underwent a similar change when it was anglicized into Call. But not many German-English bilingual people would have thought of that. So if your name was Kaul (cf. Kaul-quappe, tadpole), the Anglos would naturally mispronounce it, and there would be your name Call.

Or what might happen if your name was Linkhorn, and in the same town lived people named Lincoln? Pronounce these two names aloud, and you will hear the similarity, despite the difference in form. Then the English-speaking people might spell your name Lincoln, and you would get a new name. Actually the two words have no connection whatever, but you could easily end up being a Lincoln without meaning to do so.

Now suppose your name was Stahlkopf (Steelhead, Ironhead, or Hardhead) in German. In America you might end up being a Stallcup. And if it had been Langenacker (Long-acre or Long-field), you would be called Long-necker in America. And if--as it did happen in Dallas at one time--a Longnecker lived on Lovers Lane, much joking and merriment would result from the English mispronunciation of Langen-acker or Langen-ecker. Then you might say: "His name is Longnecker and he lives on Lovers Lane."

Changes could also happen to German names like Gutleben, which might turn up as Levengood or Goodliving. Moreover Merkel (Mergel, Marly) might become Miracle; Vogelsang or Vogelgesang, Birdsong; Zimmermann, Carpenter; Schneider, Snider, Snyder, or Taylor; Albrecht, Allbright; Bachmann, Baughman or Bowman; Wunderlich, Wonderly; Seligmann, Sillyman or Selecman; Muth (Meaning courage and related to mood), Mood; Mutig, Moody; Pörsching, Pershing; Bodenheimer, Bodenhammer; Buchholz (Buchholz, beech woods), Buckholts; and Schönemann, Prettyman.

By false hyphenation, also such names as Florsheim (Flores-heim, Flora's home) became Flor-sheim (The brand name of shoes), and Bins-wanger became Bin-swanger. The latter name is derived from Bins, meaning rush, bullrush, or bentgrass; and Wange, meaning Wiese in old Germanics (meadow). The -er or -r suffix made it a person from Bins-wange, hence Bins-wanger, but in America it became Bin-swanger.

We could go on with this game for days, and we would discover, among others, Spellman for Spielmann (minstrel); Eddlemon for Edelmann (noble man); Farmer for Bauer; Groce for Gross (Grosse or Grote, all mean great or large); Bacon for Speck (The word means spot in English, but bacon in German). And then there is the story about the Klein brothers. One of the brothers kept the original spelling, Klein; the second changed it to Cline; the third translated it to Little; and the fourth made it Small.

But what would you do in translating Aufdermauer (On-the-wall), and Bickelhaupt or Schwarzkopf (Both mean Blackhead)? Or what about Krummbein (crooked-leg), Sackstein (sack stone), Zumbrunnen (by the fountain or well), Zumberge (by the mountain), or such beauties as Schreccengost (This is probably a variant of Schreckengeist, Frighten plus ghost), Schwertfeger (In modern German this is Sword-sweeper), Schraufnagel (Probably Schraubnagel, literally screw-nail), Schnellhase (literally, fast rabbit), Zeithammel (You name it. Hammel means wether or mutton)? All these are current names that appear in telephone directories.

Of course, if you felt that you had to change your name--and this is understandable in some cases--you could simply go from Kleinsässer (Small-settler or a settler on a small piece of land) to a short name like North. But don't do it; leave at least a little clue for the genealogists and the linguists, who can then try to figure it out. Nevertheless, if your name is Korngut, a nice name in German meaning Grain-goods, or Grain-farm, or Corn-field, you will be forgiven if you change your name slightly, say to Korn-goods or to Cornfield.

And now to end this discourse, let me remind you that the Audi car was named for a man named Hörer (One who hears or audits).

THE
RoundTop[®]
FESTIVAL

POST OFFICE DRAWER 89 • ROUND TOP, TEXAS 78954

Address Correction Requested

Friday, July 9 8:15 p.m.

Chamber Music Concert: Eugene Rowley, pianist; student-artists and faculty of the Festival-Institute. Program to include music of *Prokofieff*.

Saturday, July 10 4:00 p.m.

Chamber Music Concert: Program to feature student-artists and faculty of the Festival-Institute. Works to be announced.

Saturday, July 10 8:15 p.m.

Chamber Music Concert: Jeannette Haien and James Dick, pianists; student-artists and faculty of the Festival-Institute. Works to be announced.

Sunday, July 11 4:00 p.m.

Sunday Afternoon Interlude Series in the Hoblitzelle Parlours of the Menke House. Program features student-artists and faculty of the Festival-Institute. See note below regarding reservations.

Admission for all outdoor concerts is \$5.00 for adults, \$3.00 for children under twelve.

Das folgende Gedicht erschien im GERMANIA Kalender
in Milwaukee, Wisconsin, im Jahre 1903: :

Das alte Vaterland an seine fernen Kinder

Gedenket mein. Ihr, die von mir gezogen
Hin in die weite Welt;
Was immer auch zum Fortgehn euch bewogen
Und uns geschieden haelt;
Es schlingen sich im fernsten Lande
Um euch der alten Heimat Bande;
Lasst's Vaterhaus, war es auch noch so klein,
Euch teuer sein.

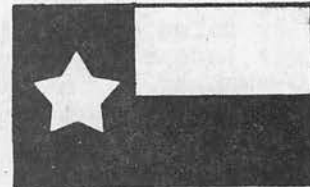
Habt lieb das Land, wo ihr die Welt erblicktet
Und eure Wiege stand,
Wo ihr die teuren Eltern einst entzuecket:
das alte Vaterland.-
Wer seine Heimat kann vergessen,
Hat eine solche nie besessen.
Dies praegt euch tief in das Gedaechnis ein
Und denket mein.

Gedenket mein und lasst den schoenen Glauben
An deutsche Lieb und Treu
Euch auch im Lande eurer Wahl nicht rauben,
Fuehlt deutsch, wo's immer sei.
Nach deutscher Art zur Arbeit treten
und deutsch mit euren Kindern beten-
Das moege immer eurer Grundsatz sein,
Gedenket mein.

Gedenket mein. Vergesst auch, in der Ferne
die Muttersprache nicht;
Wo ihr auch weilen moeget, horchet gerne
Wenn deutsch man mit euch spricht, -
Seid treu dem Land, das ihr erkoren,
Doch treu auch der, wo ihr geboren,
In steter Freundschaft lasst vereint uns sein.
Gedenket mein.

Milwaukee, den 30. Mai 1903.

Wm. Apel.



Der Stern von Texas

Hin nach Texas! hin nach Texas!
Wo der Stern im blauen Felde
Jedes Herz fuer Recht und Freiheit
Und fuer Wahrheit froh entzueudet -
Dahin sehnt mein Herz sich ganz.

Hin nach Texas! hin nach Texas!
Wo der Fluch der Ueberlie' rung
Und der alte Koehlerglaube
Vor der reinen Menschenliebe
Endlich wird zu Asch' und Staube -
Dahin sehnt mein Herz sich ganz.

Hin nach Texas! hin nach Texas!
Wo die Pflugschaar wird das Zeichen
Der Versoehnung und Erhebung
Dass die Menschheit wieder feiert
Ihren Maitag der Belebung -
Dahin sehnt mein Herz sich ganz.

Hin nach Texas! hin nach Texas!
Goldner Stern, du bist der Bote
Unsers neuen schoen'ren Lebens:
Denn was freie Herzen hoffen,
Hofften sie noch nie vergemens.
Sei gegruesst, du goldner Stern!

Hoffman von Fallersleben

Wütender Schaffner: „Hab' ich Euch
Döslopp nicht schon zweimal gesagt, daß
der Ebinburg-Egpreß in einer Sekunde
hier durchsauft?“

Angeheiteter Schotte: „Lieber Mann,
Ihr habt ja große Angst, daß Eurem Zug
was passiert!“

Der Broß

„Zur Sicherheit lege ich nachts immer
meine Brieftasche unter das Kopfkissen.“
- „Das kann ich nicht machen! Ich ver-
trage nicht, so hoch zu liegen.“

Nimitz Hotel.

Das älteste Hotel in Friedrichsburg.

Strikt Erster Klasse, und für ausgezeichnete
Aufwartung seiner Gäste im ganzen Staat bekannt.

Hauptquartier aller Reisenden und Sommergäste.

C. H. NIMITZ, Eigentuemer.

-23-

Student Report:

From Joseph C. Salmons, Dept. of Germanic Languages, University of Texas at Austin

Heimatkunde and Wissenschaft:

A Look at Gilbert Jordan's German Texana

Burnet: Eakin Press, 1980

Gilbert Jordan's recent book is a collection of many types of texts which are or have been popular with Germans in Texas, excluding strictly "literary" texts. Commentary is limited to brief introductions to each section and an occasional comment on a particular text. Sections are divided by genres: Verses from Autograph Albums, Nursery Rhymes, School Book Verses and Rhymes for Older Children, Christmas and New Year's Songs and Verses, etc. Even without much commentary from the compiler these texts fill a notable lacuna in German Texan linguistic, cultural, and literary publications: relatively few such texts are available today.¹ In contrast, Pennsylvania German texts are in print in fair quantity.²

This book seems clearly more intended for German Texans interested in their cultural and linguistic heritage than for scholars of German-American dialects. Hence, scholarly commentary on origin and transmission need not be stressed and is only seldom given. But these songs, jokes, rhymes, short verses and so forth can be of use

to scholars, albeit as rather raw material. I will briefly sketch here some possible lines which those interested in Texas German might be able to follow up. Texts such as these can be incorporated into a broad range of scholarship on Texas German.

1. So little deviation from the standard variety of German exists in these texts indicates that a greater role must be attributed to Standard German in the development of Texas German than has generally been acknowledged.

Many of the genres represented in this volume (e.g., riddles, ditties, old sayings) most probably had little or no written tradition in Texas. Yet even in these only rare non-Standard German features appear, usually in case usage (p. 55, "Lieber Gott, ich bitte Dich, / Mach ein gutes Kind aus mich." And p. 113, "Mich geht etwas im Kopf herum . . . Ich möchte einen prügeln, / Doch, ich weiß nicht wer.") or English loanwords (p. 122 "Katze-Pen," for the place where the cats are kept.). Old sayings, riddles, and similar basically oral forms are often used for dialect research because they contain an older form of the language; that is, they represent a relatively stable form of language over time.

Naturally, an important linguistic issue comes with this. When early German Texan settlers or first generation Texas Germans sought recourse to the most readily comprehensible language or code, did they then build an Ausgleichsprache or did they depend on more or less Standard German--as they wrote in newspapers and books, preached from the pulpit, and taught in the schools? The present text collection and its various Textsorten reveals not only major facets of Texas German cultural life, but also betrays something about the level of language either which they were capable of speaking or at least was known in nineteenth century German-speaking Texas. German Texana points out a need for attention to the role of Standard German throughout the history of Germans in Texas.

2. Obviously a set of texts--especially ones not usually classified as literary--will reflect directly the interests and structure of the society that produced or perpetuated them. Divisions within German Texas society, i.e. certain contours of its social structure, emerge from systematic variations of texts used by different groups. Jordan never notes any purely regional variation (though he lists where his texts and informants come from in Texas). Indeed, Glenn Gilbert found few

isoglosses in his Linguistic Atlas of Texas German.⁴ But Jordan discerns several possible differences based on the religion of informants. Some kinds of texts are not found in certain groups, e.g. the teetotaling German Methodists had no drinking-song tradition and likewise the Freethinkers had no dinner-blessings. Both of these genres were otherwise important kinds of texts in other segments of the German-speaking populace in Texas. Differences are said to exist between Catholic and Protestant versions of at least one poem (p. 54) and Jordan even suggests a comparative study of poems on Catholic versus Protestant tombstones (pp. 60-61). This all lends considerable credence to the notion that cultural and social variation in Texas German society are built around religious and not primarily around geographical boundaries.⁵

3. Another interesting possibility for study is the examination of the texts found here for their sources, history of their transmission to and within Texas, and as relics of a particular time and place in Germany. Many were no doubt brought along either by memory or in books by the immigrants themselves. Others were first adopted in the United States from various sources, presumably including German-American publications and post-immigration contact with Germany, e.g. Die Hausfrau. Did

the schools or printed school texts (or other didactic texts) play a central role in passing children's verses and songs? This might help explain in part the Standard German found in these texts.

Certainly the images of Germans have changed over the decades. Recent times have seen the transplanting of southern German cultural items into Texas German communities made up largely of Hessians and other central and north-central Germans. Could the rise of southern drinking songs (Jordan notes, p. 100, that the repertoire was expanded in the 1930's) and stereotypes of Lederhosen and Alpine hats (both can be bought in Fredericksburg shops and seen all over Texas German country) be traced through the history of the texts found in German-speaking Texas?

4. The present book seems to present itself as a potential object of study. One could undertake a kind of Rezeptionskritik. Who reads or buys this and other similar books and how they use it could give concrete indications about linguistic and cultural identity among Texas Germans. Even if only tourists passing through bought the book, that would say quite a bit!

German Texana is an example of Heimatkunde-oriented

work that can be of great interest to the Wissenschaftler. Clear differences do exist between approach and goals of those interested primarily in Heimatkunde or Wissenschaft, and they become visible in Gilbert Jordan's commentary.

For instance, the rather puristic attitude taken on page 55 with regard to the loss of dative and accusative distinction would be unsettling in a scholarly book. Jordan refers to a poem as "ungrammatical" since an accusative form appears for a Standard German dative form. Within the framework of ordinary German Texas speech, one would probably think of a grammar that used accusative forms for Standard German dative forms, at least for most speakers. Thus, the poem would not be considered "ungrammatical" for this speech community.

The general style of Jordan's commentary by and large remains anecdotal, concentrating more on enjoying the texts at hand than analysing them. Alas, one of my few concrete criticisms of this book is that the author overworks terms such as "treasure" and "precious memories" a bit when describing his favorite texts, e.g. pages 111, 22, 79, 145.

All in all, however, I must conclude that Gilbert Jordan, himself a Germanist for many years, has done a good job of working carefully to serve the needs of two different groups in this book. On the one hand, Texas

Germans have an accessible record of traditional German-language cultural institutions. On the other, scholars have a good source for data. Gilbert Jordan's intelligent though sparse and non-scholarly commentary even indicates what directions such research might take.

FOOTNOTES

¹Cf. Curt Schmidt, Oma und Opa. New Braunfels: Folkways, 1975. Occasional texts also appear in the German Texan Heritage Society Newsletter.

²Cf. especially the works of Ralph Charles Woods, including his translation, "The Four Gospels in Pennsylvania German." Pennsylvania German Society, new series I, 7-184, 1968.

³This point is also made by Glen Lich in his recent book, The Germans in Texas. San Antonio: Institute of Texas Cultures, 1981, pages 178-183.

⁴Glenn Gilbert, Linguistic Atlas of Texas German.

Austin: University of Texas Press, 1971. In fact, Gilbert only establishes one isogloss around the Comfort area, showing it more conservative in features such as dative/accusative pronoun distinction and retention of umlaut in strong third person indicative singular verb forms (e.g. läuft versus lauft).

⁵The religious distinction Catholic/Protestant in Germany reflects geographical divisions of course. The maintenance of such dialect features (northern features more for Protestants, southern for Catholics) within these groups might be investigated.

Franz van der Stucken

Franz van der Stucken war der erste texanische Musiker, der es zu internationalem Ruhm bringen sollte.

Er wurde 1858 in Fredericksburg, Texas, als Sohn einer deutschen Mutter und eines belgischen Vaters geboren. Als Achtjähriger nahm ihn seine Familie nach Europa mit, wo der Junge zunächst blieb und bei mehreren berühmten Musikern seiner Zeit studierte. Er brachte es bereits in jungen Jahren als Komponist und Dirigent zu beachtlichem Ruhm. 1895 wurde er Direktor des Cincinnati Conservatory Symphony Orchestra.



Der Tod erlitt ihn 1929 in der alten Heimat seiner Mutter, in Hamburg.

Two S.A. books win awards

"The German Texans," written by Glen Lich and published by the Institute of Texan Cultures, has been named the best specialty publication of 1981 by the Texas Historical Commission.

A Trinity University publication by Jacqueline Beretta Tomerlin entitled "Fugitive Letters" won the THC's award for Best Local History. "Fugitive Letters" reports the correspondence between Stephen F. Austin and David G. Burnet between 1829 and 1836.

The two San Antonio publications were among 30 volumes of Texana nominated in the THC's publications competition. Criteria for judging requires the books be historically accurate and of a quality to attract a wide audience.

The THC publications awards program is intended to stimulate greater interest in local history, inspire more creative writing and careful research and upgrade the quality of historical publications statewide.

Eine thätige Hilfe

Der Lokomotivführer: Was ist denn bloß mit der Lokomotive heute los? Schon die erste Steigung haben wir kaum nehmen können!

Der neue Heizer: Ja, und wenn ich nicht die Bremsen dauernd angezogen hätte, wären wir sogar wieder zurückgerufft ..."

Der gekrönte Vater

Lehrerin: „Wer hat eine Krone?“

Margrit: „Mein Vater.“

Lehrerin: „Wieso denn? Dein Vater ist doch kein Fürst.“

Margrit: „O nein, aber der Zahnarzt hat ihm vor 8 Tagen eine Goldkrone eingesetzt.“

THE BIEGEL SETTLEMENT---Where it was, and where it is now
by Daphne Dalton Garrett

As colonist under Stephen F. Austin, Joseph Biegel received the Title to his league of land on November 29, 1832 and subsequently invited friends, relatives, and other settlers to buy parcels of his league. Thus, a community of family farms developed, and although some of the families immigrated from Switzerland and Alsace-Lorraine, the Biegel Settlement is considered to be the second oldest German Settlement in Texas. Fayette Countians are very proud to have this historical settlement located in their county, but we wish the historians would give the correct location. Many books, including Rudolph Biesele's, History of the German Settlements in Texas, and Glen Lich's The German Texans incorrectly state that the Biegel Settlement was "on Cummins Creek".

Cummins Creek, which is a tributary of the Colorado River, organizes itself in northeastern Fayette County and flows southward into Colorado County where it empties into the Colorado River near Columbus. There were several German settlements along Cummins Creek, ranging from Round Top and the Nassau Farm in northern Fayette County, to the Frelsburg area in Colorado County, but the Biegel Settlement was definitely not one of these. It was in fact located in mid-Fayette County, between La Grange and Fayetteville, on Baylor and Cedar Creeks.

The probable cause of this misconception, which has obviously been handed down from one author to another, is the wording in the Abstract of Original Titles, published in 1838. It states, "Joseph Biegel, Nov. 29, 1832, one league, Cummins Creek, joins F. Lewis---first granted to F.W. Johnson". However, the original deed from the Mexican Government to Joseph Biegel, which is recorded in Spanish in the Fayette County Courthouse says in reference to the location, "Situado al oeste del arroyo que llaman Cummins Creek (located to the west of the arroyo which they call Cummins Creek)". The deed further states that the land is "to the South-east of the Franklin Lewis league", and also gives the surveyor's description.

Until 1975 you could visit this historical area, where many of the original homes and buildings still stood. Some were owned or occupied by descendents of the original settlers, others had become week-end retreats. Today however, most of the Biegel league is fenced off, with tight security, as it is now the site of the Lower Colorado River Authority Fayette Power Plant and Cooling Pond. Although this coal-fired plant brings more jobs to the area, produces more electricity, and provides a good bass fishing lake, it is nonetheless very distressing to have the second oldest German settlement in Texas chosen for the Power Plant location. The LCRA did permit the University of Texas at Austin Texas Archeological Survey to make an investigation of the site, but allowed only 90 days. Emily Suzanne Carter, archeologist, and Crystal Sasse Ragsdale, social historian, were in charge of the project. They published a 132 page report entitled, Biegel Settlement: Historic Sites Research, Fayette Power Project (Research Report NO. 59). Persons interested in reading this detailed report should apply to their library for an inter-library loan, as I bought the last available copy.

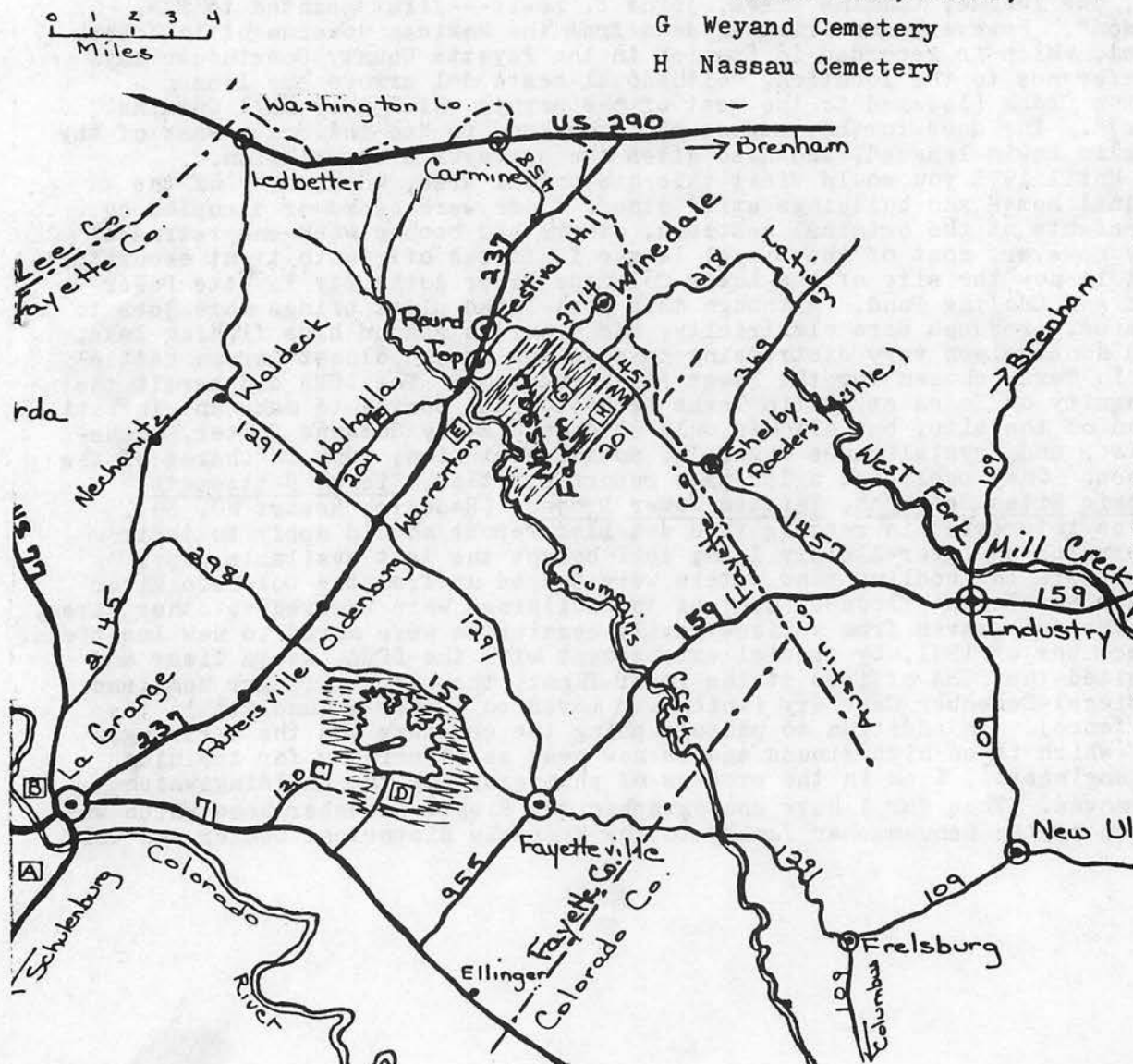
Before the cooling pond waters were pumped up from the Colorado River and the settlement flooded, many of the buildings were removed to other sites, and numerous graves from various family cemeteries were moved to new locations. In December of 1981, by special arrangement with the LCRA, Leola Tiedt and I visited the LCRA offices at the Power Plant, the old Harlfinger home, and the Biegel-December Cemetery (which was moved to higher ground within the LCRA fence). In addition to photographing the cemetery and the Harlfinger home (which is on high ground and is now used as classrooms for training LCRA engineers), I am in the process of photographing the buildings which were moved. Thus far I have photographed the Biegel-December home which was donated by the Schuhmacher family to the Winedale Historical Center and will

be used as a residence for Research Fellows, and the Scherrer-Schmidt home which is in Henkel Square at Round Top. The Legler log cabin will be reconstructed at Winedale in the future. Any persons interested in the Biegel Settlement, either in its past history or in its presently scattered state, is invited to correspond with me at Box 35, Warda, Texas, 713-242-3822.

Map showing location of the Biegel Settlement in relation to Cummins Creek.

(section of a map prepared by Daphne Garrett for the GTHS Annual Meeting, 1981)

- A Texas State Park: Kreische Brewery (closed for repair) Monument Hill
- B 1852 fachwerk house (Franklin at Fannin)
- C Biegel Cemetery (relocated)
- D LCRA Power Plant, cooling lake, on site of Biegel, 2nd oldest Ger settlement
- E Florida Chapel Cemetery
- F "Onkel Conrad's Huette" (Lisa Kahn, owner)
- G Weyand Cemetery
- H Nassau Cemetery



Book Review:

The Grass Jungle. German Settlers in Frontier Texas. By Jonnie Teltschick. (Burnet, Texas: Nortex Press, 1981. Pp. 100. \$11.95.)

Occasionally a fictionalized depiction of the foundation years of German settlement in Texas reaches publication; such accounts lend much to our better understanding of the human content of the experience, for they add substance to fact and feeling to history.

Jonnie Teltschick, a retired teacher from Lavaca county, here weaves biography--the story of her parents who settled frontier south-central Texas--and cultural perspectives of turn-of-the-century German-Texan life. The short novel concentrates on frontier problems and pleasures and does not lose its focus, even though it spans a period of some eight or ten years beginning with the marriage of Evelina and Enos Gephart in 1893. Although a narrative in the third person, it is written from the perspective of Evelina, a mere seventeen year old child when she marries Enos and moves with him to the lonely, wind-swept prairie and a barely-habitable two-roomed cabin. In a short time, we find a reversal of roles: Enos, the poet, puts hands to task early in the novel and succeeds for a while, but the crop failures, the emptiness, and comparison with her father bring him down before a prairie fire cripples him. She, fearful from the beginning, overcomes her anxieties, learns prairie life while wistfully longing for fine clothes of crepe de Chine and comfort, and produces five children in the usual rapid succession, losing but one to the rigors of Goldenrod prairie. But, she is old and weathered by age twenty-four. It is she who finally recognizes their despair and insists upon their return to a less hostile environment.

To Ms. Teltschick's credit, as much of the story is left to the reader's inference as she writes: Evelina's subtle rivalry with her eldest daughter, Rebecca; her relationship with the red-haired neighbor, Jesse Epright; class distinctions among immigrant German families ("Slowly the impression came to Evelina that Enos' kinfolks were not as high in the social scale as she had believed," p. 40); Evelina's resentment of her sister, Anna, to whom Enos was also attracted; and the exploitation of big land companies that tricked settlers into believing this land might produce orange groves. Ms. Teltschick's obligatory inclusion of related artifacts--the bull tongue plow and the middle buster plow, Segora, the coffee substitute, the asefetida, ribbon cane and sweet potatoes--provide authenticity. The inclusion of a few German phrases, unless misspelled (Kemmel for Kümmel and the children's rhyme, p. 59, that is fairly mutilated), do not distract, since they are always immediately repeated in English. However, one must wonder about the construction at the death of a neighbor's wife by fire: "Das Lied ist aus, the light is out" said Evelina. "For her the song has ended," p. 77. It is a small point which probably disturbs only a German teacher.

It is inescapable to compare Evelina Gephart's experiences with those of Letty Mason, the heroine of Dorothy Scarborough's The Wind, since both women came to a place characterized by the demonic and destructive forces of nature as young brides unprepared for the disappointments and disasters before them. Furthermore, the inevitable triangle preserves an analogy to the bitter-sweet connection with nature, though both women respond quite differently to the relationship. In the end, both women are marred and fail, each in her own way; nature succeeds in ruining their hope, their beauty, and their life. Both novels contain here and there contrived dialogue, but attain a larger dimension on the whole, for they depict human failure and the unending vastness of an earlier Texas. Only the dust jacket of Ms. Teltschick's book relieves the final desolation; only here do

we learn that the events have a happy conclusion. Enos and Evelina rose to prominence and prosperity after leaving the grass jungle.

Nortex Press has produced an attractive volume, free of typographical errors. (Except for German passages, this reviewer found but one: "filler" for "filled" on page 87.) We commend Ms. Teltschick for an interesting and well-constructed addition to German-Texan fiction available in English.

Southwest Texas State University

Dona Reeves

KERLICK REUNION

August 8, 1982

10:00am-?

Yorktown, Texas

The second annual Kerlick Reunion will be held at the V.F.W. Hall (FM 240N) in Yorktown, Texas on August 8, 1982. The schedule is as follows:

- 10:00am - Arrivals and Fellowship
- 12:30pm - Lunch: Meat, beans, potato salad, pickles, and bread will be provided. Please bring a covered dish or dessert.
- 1:30pm - Program

The history of the Kerlick (Kirlix, Kirlicks) Family is being compiled by Beverly Bruns of Victoria and Lynn Highley of San Antonio. The original family consisting of Ankfus (?), Catherina, John, Wilham, Anna, George, Maria, and Christopher came from Kirlicken in East Prussia. They probably arrived in Yorktown in 1857.

All descendants are invited to attend the reunion. Please bring old photographs, mementos, and memories to share with all.

Additional information can be obtained from Lynn Highley, 4810 Rockford, San Antonio 78249, Beverly Bruns, 111 Sun Valley Dr., Victoria 77901, Ed Kerlick, 701 Lee, College Station, 77840 and Herman Kerlick, Rt. 1, Box 188, Yorktown 78164.



KURT ULRICH
PRÄSIDENT u. GRÜNDER

Entenbachstr. 46
8000 München 90
Tel: (089) 650305

*Interested in
German Cowboy
Clubs - ??
Meredith Mc Clain
sent this address
see G+H S
Meeting Program!*

*Who are the German Texans?
Who are the Texas Germans?*

There is a German Folkdance group in West Texas! The Texas Tech University German Dancers in Lubbock, Texas, are waltzing their way into their fifth year as a performing/traveling German dance group.

Advertising Major/German Minor, Randy Kirk was a member of a German dance group in high school. Entering Texas Tech in 1977, he got the urge to polka, but found no German dance group. So he started one. Four friends got together and learned the folk dances and before the year was over there were ten members. In that year the group performed fifteen times--at convalescent centers, on local T.V., at the New Braunfels' Wurstfest, and on their farthest trip, at the Folk-dance Festival in San Antonio sponsored by San Antonio College.

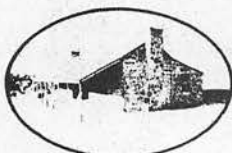
In the summer of 1978, Randy found himself in Europe collecting authentic folk music and costume designs. He settled on the colors and the design of the "Schwarzwälder Trachten", costumes from the Black Forest region. The new program based on Randy's research has been enjoyed by enthusiastic audiences in: Lubbock at the annual Fine Arts Festivals, on the Tech campus and at the Hedwig Hill Haus of the Ranching Heritage Museum; Slaton, Darrrouzett, and Nazareth at local German Festivals; Midland at the September Fest; Roswell, N.M., at the New Mexico Military Institute, and at the Oktoberfest of the Roswell Symphony Guild; El Paso, Tx, at the German Air Force Base. On their "Tour 81 Texas", the dancers performed at high schools and elementary schools throughout the state and they have just returned from their "Tour 82-U.S.A." which took them to audiences in five states (From Roswell, N.M. to Slippery Rock, Penn. during 17 days)

This year the group has been recognized as an official university group and is now sponsored by the Southwest Center for German Studies, founded by Dr. Meredith McClain of the Germanic and Slavic Languages at Texas Tech. The group pays travel expenses by donations received at performances and by the generous support of local patrons who believe in the kind of voluntary determination, energetic dedication to perfection and exuberant performing spirit which these dancers exhibit. Aside from these unifying characteristics the dancers vary in background and long range goals. There is an elementary school teacher, a Captian in AFROTC, a Business major and even a native born German who moved to Lubbock in 1981 and who never danced so many German dances in her German life as she has in West Texas. Now that's really living the motto: "Zur Erhaltung der deutschen Tradition".

Over the years I have not seen an audience of any age that failed to be delighted with the Texas Tech German Dancers. They have danced on streets, on sidewalks, on gravel, on sopping wet wood and even on an occasional stage under ideal conditions and always the result has been very much worth the effort.

You may wonder how I know so much about these kids and the good that they do? Well, I have to. I'm their proud director.

*Randy L. Kirk
Director, Texas Tech German Dancers
Dept. of Germanic and Slavic Languages
Texas Tech University
Lubbock, TX 79409 (806) 763-1740*



Hedwig Hill Haus at the Museum's
Ranching Heritage Center

Southwest Center for German Studies

DEPARTMENT OF GERMANIC AND SLAVIC LANGUAGES



(above) T.T.U. German Dancers Performing "Kreuz König" The Kings Cross.
(below) T.T.U. German Dancers 1981-82 at Hedwig Hill Haus, Ranching
Heritage Museum, Texas Tech University, Lubbock, Texas.
(see logo above)



THE DESCENDANTS OF VALENTIN AND MARIA CATHARINA STUMPF HOFFMANN

My great-great grandparents, Valentin and Maria Catharina Stumpf Hoffmann and their six children sailed from the Port of Bremen, Germany, August 1, 1846, on the ship Mathilde. They arrived in Galveston on October 3, 1846.

Valentin was the son of Johannes and Anna Elisabeth Sommers Hoffmann, and born 31 July, 1800, in Gleimenhain, Grosherzogthum, Hessen. Maria Catharina, born 31 March, 1805, in Angenrod, near Giessen, Hessen, to Johann Jost and Maria Catharina Planz Stumpf. The Stumpf genealogy dates to 1600 and includes internationally known descendants extant today.

Valentin received a land grant in the Fisher-Miller Colony. This acreage was located in the then Gillespie County, now Mason County, according to the General Land Office in Austin. This family, like so many other immigrants, were stranded in Galveston for six months. In the Spring of 1847 they moved to Austin County for one year.

In 1848 these pioneers settled in a community that was to become known as Berlin, in Washington County, about two miles west of Brenham. Historians name the Valentin Hoffmann family as the first permanent settlers in the Berlin community. Land and Deed Records of Washington County show that Valentin purchased 156 acres of land for \$525.00 in 1848.

This family became active in beginning the first Lutheran church in the county. The Eben Ezer Lutheran congregation was organized July 1, 1855. The six living children of this union were: Johann Jost born 1832, Reinhard born 1835, Johannes (twin) born 1837, Margaretha and Maria Catharina (twins) in 1840, and Anna Barbara, born in 1841. Three sons and three son-in-laws of Valentin and Maria Catharina served in the Confederate States Army 1862-1865.

Valentin Hoffmann died at the age of 71 years. His wife lived another 31 years, to 8 October, 1907. She was 102 years of age at the time of her death. That this matriach, Maria Catharina Stumpf Hoffmann, was an exceptional person is an understatement. Her life's light was kindled in the fertile little valley overshadowed by the Taunus Mountains in Germany, to which, it is said, she referred as 'in the shadows of the Taunus'.

(Personal reflections): When the family of eight disembarked in Galveston someone along the way remarked about the six children, ages 5 to 14 years. She answered: "Sechs ist nicht so viel". (Six are not so many). Her great grandson, Reverend H.A. Heinecke, in his book of memoirs compiled shortly before his death in 1980, recalled the time when he was present to observe her 100th birthday celebration at St. Pauls Evangelical Lutheran Church in Brenham in 1900. Maria Catharina recited a poem that she had memorized in her childhood. Her obituary reads: "The progeny of this great lady, if enumerated, would make a list in print that would make a metropolitan hotel list look insignificant."

Now for a summary of this 'progeny': Johan Jost married Wilhelmine Henriette Krause, and after her early death married Elisabeth Imhoff. She was born in 1808 in Euserthal, Bavaria. She was the daughter of Georg Adam and Anna Maria Hoffmann Imhof. Paternal ancestors date to Switzerland where the family originated. "Imhof was a famous family and a branch was noble. There are fourteen coat-of-arms known", cites a German genealogist. (No attempt was made to research this or any other earlier ancestors).

Johan Jost and Wilhelmine Krause Hoffmann had two children. Maria Catharina married August Henry Heinecke. Their descendants are John Albert who married Emily Niederhauer. Helen married John Henry Schmalstieg. Edward married Erna Weber, Henry August, Jr. married Amalia Weber. The son, John William, married Louise Lindemann Huebner. Their children were Edgar, Arnold August, William John, and Lillian Louise.

Children of Johan Jost and Elisabeth Imhof Hoffmann were Anna Margaretha, who married Albert Carl Lehmann. (This generation is current in the eighth generation.) Their children were Albert John, Herman August, Norma Mathilde, Edgar Reinhardt, Lillian Vesta, and Edna Lydia.

Reinhard Valentine Hoffmann married Anna Jahnke, and their children were Benita Elizabeth, Oscar and George Hoffmann. Caroline Emily Hoffmann married Karl Torno and their ten children were Mathilde, Vesta, Gertrude, William, Selma, Louise, Lula, Karl Otto, Emma and Nola. (The genealogy of the Torno is current through the eighth generation.)

Louise Magdelene Hoffmann married Rudolph Adolph Menk, and their children were Anita, Alvin, Laura, Elmer, Carl, Arnold, and Norma. Vesta Emma Hoffmann, the Hoffmanns fifth child, married William Rudolph Jahnke. Their four children were Elsie, Reinhard, Dula and Oscar Jahnke. Mathilde Elisabeth Hoffmann married William August Pflughaupt and they had two sons, June and Harold. Daniel William Hoffmann, the youngest, married Annie Louise Boortz. Their son is Daniel Clinton Hoffmann who married Helen Rummel. Following the early death of Annie Louise Daniel W. married Ida Lehmann (no kin). Their two children were Lillian Amalie and Max Jost Hoffmann.

Reinhard, the second son of Valentin and Maria Catharina, married Anna Dorothea Hitscher. One surviving child, Louisa Margaret, married Robert Alexander Schuerenberg. Three descendants are living today, one of the sixth generation, and two seventh generation. (Johannes) John Hoffmann, born 1837, married Elisabeth Pflughaupt. Their six children were Ida Marie, Robert Valentin, Emma Elisabeth, Herman William, Henry John, and John August.

Maria Katherina Hoffmann, one of the twin daughters, married William Struwe. Their ten children were Louise; Malinda (who married G. Adolph Lehmann, grandson of the immigrant pioneers, Ludwig and Caroline Zeye Lehmann); Reinhard and Dora (twins); Dora married Fritz Lange and moved to Mason County; William; Valentine Struwe married Louise Klaeden; Emma Ida married Charlie Kieseling and they moved to Bell County. Mary or Mamie married the widower Joe Cathariner. Mathilde; Emma Barbara married Soringer; Rose Lillian married W.H. Bouldin. They had three sons, R.T., William H., Jr., and Arthur Lee; and Oswald Struwe. The Struwe family genealogy information is quite incomplete, except as found in records through research.

Margarethe Hoffmann (twin) married Captain Edwin A. Harris. All seven of their children died at an early age. Anna Barbara Hoffmann, the youngest of Valentin and Maria Catharina's children, married William C. Broesche, known as Squire Broesche. He immigrated from Hannover in 1845. Thirteen children were born to this union. Genealogy extends through the eight generation. Johann Franklin (Frank) married Ida Neinast; Fredericka married Henry C. Thurnau; Maria married John Wiebusch; Margarethe married Carl Pflughaupt; William Gustav married Mattie Hueske; Edwin Robert married Mary Hoffmann (no kin); Louise married Theodor C. Ehlert; Daniel married Maggie Boone; Ottilie married R.K. Hohmann. Seth Broesche remained unmarried. Two children died at an early age, Robert William at age 1 year and Anna Barbara at age 15 years.

(This family history has been compiled and printed in soft-cover book form : FROM HESSE, GERMANY, TO TEXAS 1846. THE VALENTIN HOFFMANN FAMILY, EARLY GERMAN PIONEERS IN WASHINGTON COUNTY, TEXAS)

Elizabeth Lehmann
Brenham, Texas



Frankfurt plant Museum für jüdische Geschichte

Erste Stätte dieser Art in Europa

Frankfurt. In Frankfurt soll das erste Museum für jüdische Geschichte in Europa entstehen. Wie das Presse- und Informationsamt Frankfurt am Main mitteilte, erarbeitet das Frankfurter Kulturdezernat auf Vorschlag sämtlicher im Frankfurter Stadtparlament vertretenen Parteien bereits eine entsprechende Konzeption. Am Aufbau des geplanten Museums, das im Rothschild-Palais am Mainufer untergebracht werden könnte, sollen nach Vorstellungen von Frankfurts Kulturdezernent Hilmar Hoffmann namhafte Historiker mitarbeiten. Als Vorbild in Arbeitsweise und Konzeption könnte

dabei das Diasporamuseum in Tel Aviv dienen. Es ist allerdings noch unsicher, wann das Projekt realisiert werden kann.

Der soziale und kulturelle Anteil des Judentums prägte bereits seit dem Mittelalter die Entwicklung Frankfurts. Schon in der zweiten Hälfte des zwölften Jahrhunderts lebten am Main Juden, deren Zahl sich trotz Ghettoeins und Programmen ständig vergrößerte. Zu Beginn des NS-Regimes lebten in Frankfurt rund 30 000 Juden. Die bekanntesten unter ihnen waren die Rothschilds, Paul Ehrlich und Moritz Oppenheimer.

dpa

PRIZE WINNING
 ESSAY - State German Contest

-35-

A Giant Step

Maribeth Saum

Plano Senior High School

Simon said: "Take a giant step backward!" German women arriving in Texas in the middle of the nineteenth century must have felt they were playing that old nursery school game. Frontier Texas was a giant step backwards for them socially, psychologically, and culturally. With the ever-present danger of Indian raids, the isolation from neighbors, and the fear of failure, the lives that German immigrant women led was comparable to the experiences of pioneer women on the harsh Kentucky frontier seventy years earlier. Whereas women in the eastern and southern sections of the United States and in the European world were being treated as dependent and docile creatures, the German women who emigrated to Texas, of necessity, had to become independent and aggressive.

To counteract the primitive cultural climate in which the educated German women now found themselves, quite early they determined to add another dimension to their lives so as to cope better with their frontier environment. One way in which the women adapted to the deprivations they encountered was to turn to music. For example, Valeska von Roeder was one of the first to bring her piano from Germany in 1835. However, she died soon after arriving in Texas, and it was her sister, Rosa Kleberg, who played the piano for the young people's dances in Harrisburg until the instrument was burned in 1836 during the Texas Revolution.¹ This German love of music also provided methods for solving financial problems. Agnes von Beust once sang to raise funds to pay for the printing press that would be used in producing the Neu-Braunfelser Zeitung.² The Staats-Sangerfest (state song fest) was a special event for Texas-German singers. Not only was there much singing, but plays were also presented at this time. The plays, whether comic or dramatic, brought fantasy and imagination into the lives of all the immigrants. With

their music the German immigrant women tried to overcome the primitive cultural climate in which they lived.

While they fulfilled their Victorian role of dedication to children, church, and kitchen (kinder, kirche, und kuche in the German vernacular), the German women in Texas tried to foster kultur in many diverse ways in the backward social climate of the frontier. They achieved this goal by drawing from their European heritage. Germans were familiar with the European portrait tradition, and there was an abundance of ambrotypes, ferrotypes, and photographs of German women in the 1850's. Actresses in local theatrical productions were usually German women. The women not only acted but also contributed to the making of period costumes and furnishing of the sets. German women also started and kept alive the kinder maskenball (children's masquerade). This event which was started by a school-teacher in 1865 in New Braunfels continues to the present day. The children now, however, are usually dressed in early-day settler's dress.³ Elizabeth Ney, who came from Muenster, Westphalia, Germany, contributed much to the growth of Texas art. Mrs. Bride Neill Taylor, one-time president of the Texas State Historical Association, considered Ms. Ney "the pioneer in the art development of Texas."⁴ Elizabeth Ney was the first person to sculpture in Texas. In 1872 she was commissioned by the state to make statues of Stephen F. Austin and Sam Houston for the Texas exhibit at the World's Fair of 1893. The statues today are kept in the rotunda of the capitol in Austin. She also produced a full-length figure of General Albert Sydney Johnston which is mounted over the hero's grave in the Texas State Cemetery. Working under difficult -- even primitive -- conditions, Elizabeth Ney created works that brought her international renown. For Texas she had special significance, for she was the first internationally acclaimed artist to live and work in the Lone Star State.⁵ The women who came from Germany and lived in Texas

achieved recognition for their accomplishments based on their own talent, initiative, or genius.

The German immigrant women of education used their courage and determination to make remarkable contributions to the appreciation and enjoyment of the cultural arts in the areas where they came to live. At the same time that they followed their family-centered role of the nineteenth century, they managed to maintain something of an eighteenth century woman's intellectual and social qualities. They encouraged their husbands and children to participate in cultural activities, while at the same time they took an active and imaginative part. They brought with them the training of the intellectual class to which they had belonged in Germany, and, although their surroundings were for the most part an unlettered society, they drew on their background to enrich their new living environment, fostering the treasures of the mind.⁶ Even though the conditions in frontier Texas were primitive, the independent and aggressive German women who lived there strived to make it more culturally progressive.

During the Civil War most of the men left home to fight with either the Union or Confederate armies. German women, consequently, were forced to look after themselves and their children. When the men returned, many felt demoralized and refused to do their regular work. The women, therefore, had to perform the work that the men used to do, as well as the tasks they normally did. German women had to work in the fields to raise corn that was needed to make bread. They also tended sheep and grew and picked cotton necessary for making the basic garments that everyone wore. In addition, the spinning wheels and looms which had been stored were brought out and once again put into use. Since the German women who lived in Texas were assertive and independent, they were able to adjust to the difficulties that came their way.

Although the majority of the immigrants were uneducated, this fact was not an obstacle for the German women. What they lacked in education, the women compensated for in determination. In spite of poor schooling and the day-long chores demanded of them, German women did distinguish themselves. Often the women found it necessary to use their talents to earn a living, and they did this by teaching music or giving dancing lessons. Those who were skilled in sewing and other handiwork often shared their knowledge with their neighbors. In this way the women were able to produce better fitting dresses and finer, more elegant articles of apparel and home decoration.⁷ Although they lived in a frontier area of the United States, the German women who emigrated to Texas were determined to improve it and their lifestyles in any way they could.

Many of the immigrant women left diaries, journals, and letters which tell how they faced the challenges that moving to a new country imposed on them. Texas was a wild frontier when they arrived. The German women with their cultural and educational improvements, and because of their independent and aggressive attitudes, helped to change frontier Texas into a civilized state. These women, who at first felt that emigrating to Texas was a step backwards, worked hard, and with much determination they turned that step into a major stride forward.

Bibliography

- Day, James M., et al., Women of Texas, Waco, Texas: Texian Press, 1972.
- Krueger, Max Amadeus Paulus, Second Fatherland: The Life and Fortunes of a German Immigrant, College Station, Texas: Texas A&M Univ. Press, 1976.
- Pickrell, Annie Doom, Pioneer Women in Texas, Austin: Jenkins Publishing Company, 1970.
- Ragsdale, Crystal Sasse, "The German Woman in Frontier Texas," in German Culture in Texas, Boxtton: Twayne Publishers, 1980.
- Staff, The German Texans: A Free Earth; Essays from the 1978 Southwest Symposium. San Antonio: Institute of Texas Cultures, 1980.

AN OLD HAUSSEGEN, BY GILBERT J. JORDAN

The Haussegen (house blessing or consecration) is well known and frequently seen in the German-speaking lands of Europe, and it is also encountered occasionally in older houses of settlers from these countries in America. These invocations were usually written on the walls of the houses, but others were lettered on highly ornamented plaques and hung on or attached to the walls. Some of these blessings have been preserved in American museums and libraries. One such inscription is preserved in the Schwenkfelder Library in Pennsburg, Pennsylvania. It is not a Schwenkfelder document, but it stems from one of the several German religious sects of Pennsylvania.

The construction of log, stone, and Fachwerk (half timbered) houses in pioneer days required much painstaking and arduous labor. No wonder then that the people were grateful to God for the completed home. They, especially the religious Germans, invoked divine blessings on their new houses and, like the Europeans, inscribed devout and decorated consecrations on their houses. Some of these invocations are well known and oft-repeated inscriptions, but others seem to be original compositions in rhymed verse, like the one by Henrich Weiß of Pennsylvania in 1791.

The Weiß house blessing, preserved in the Schwenkfelder Library, is hand lettered in brown Gothic type, written within a heart, outlined in red and gold, and ornamented with various designs in red, gold, blue, and green, especially with the familiar tulips usually seen on Pennsylvania Dutch (German) earthenware. This blessing is reproduced verbatim below, along with an English unrhymed translation:

Jesus, wohn in meinem Haus,
und weiche nimmermehr darauß,
wohn mit deiner Gnad darinn,
weil ich sonst verlassen bin.
O du Grosser Segens Mann,
kom mit deinem Segen an.
gib fried, freud, Glück und Heyl,
auf daß mein Haus werd zu theil,
Gleich wie Hiob und Abraham,
Reich und Segen überkam.
Y, so schütte über mich,
deinen Segen Müttiglich.
Jesus, wohn in meinem Hertenzen,
wann ich leite angst und noth.
So hülf mir, O, Treuer Gott,
Wann ich hier schon nicht mehr
Reichtum habe,

so bleibt mir doch die Himmels Gabe,
Ob ich hir schon Trübsal Leyte,
so bleibt mir doch die Himmels freude.
So viel von Henrich Weiß, 1791.

Jesus, dwell within my house,
And nevermore from it depart,
With Thy grace abide therein,
That I may not forsaken be.
Oh, Thou man of greatest blessing,
Come in with Thy benediction.
Grant peace, joy, happiness, salvation,
So that my house partaker be--
Just as Job and Abraham--
Of wealth and benediction, [too].
So spread abundantly o'er me
Thy [favours and Thy] blessings.
Jesus, dwell within my heart,
Whene'er I suffer fear and want,
So help me [now], Oh, Thou true God.
Though I may here possess no riches,

The heavenly gifts will stay with me.
Though sorrows I may suffer here,
The heavenly joys abide with me.
This much from Henrich Weiß, 1791.

The above text of the Haussegen was taken from a multi-colored reproduction that my son, Dr. Terry G. Jordan, gave me several years ago, and, like the original, it hangs on the wall in my house. Anyone interested in obtaining a similar reproduction should write the Schwenkfelder Library in Pennsburg, PA. Moreover, if any readers know of a Haussegen in Texas, I would like to hear about it. G.J.J., 3228 Milton Ave., Dallas, TX 75205.

RECOLLECTIONS: THE COW'S CONTRIBUTIONS TO THE HILL COUNTRY TABLE

By Eleanor Bartel Toalson

Recently I heard my daughter telling her 11 year old how she remembered the milk man delivering milk to our front door in glass bottles. This prompted me to voice my recollection of how, when I was a little girl, the milk came to our table directly from the cow in the barnyard. I expected questions concerning the statement and I was prepared to respond with a step by step discourse on the squeezing of the milk from the cow into the bucket, etc. The granddaughter's comment, however, did not elicit further remarks. As she skipped out of the back door to play, I heard her say something like, "Gee, that's neat, Grandma". It seems I need to wait a few more years before I attempt again to impress her with some really "neat" survival techniques of her pioneering ancestors.

The incident led me to reflect upon those by-gone days of growing up in the hill country. I particularly remembered the farm animals and the many contributions the cow made to the table fare. There was milk to drink and butter, of course, but the cook's art of processing milk into cheese lent to our table a real gourmet touch.

The process began with the milk's being set to sour in a vessel such as a glazed crock or bowl. At room temperature (the only temperature we had) the bacteria lost no time in going to work, and the milk soon became sour and firm with the cream rising to the top. The cream was skimmed off to be churned into butter; the remains, sometimes eaten in this clabber stage as yogurt, were used for the cheese processing.

The clabber was poured into a clean, white cloth bag and was hung up to drip, sometimes on the screened back porch where it dripped into a bucket or on the clothes line outside, depending on how warm it was and what the fly population was at the time. After about six hours the whey had dripped away leaving cottage cheese for the table. It was delicious with a little sweet cream mixed in. Our family usually drizzled some homemade molasses over it which made it even better.

To make cooked cheese for bread spreading, the cottage cheese bag was left to hang a while longer or until it was dry and could be easily crumbled into small curds. It was then removed from the bag, crumbled and spread on a platter and set in an out of the way place to age. The aging period was critical: too much produced a strong cheese, too little might be too mild, and just right was what the Mama of the house determined to be the family's preference. After sufficient aging, the curds were heated in a pan with light, sweet cream until they dissolved. Salt and caraway seed was added and we had a delicious bread spread which we called "Koch Käse". It was especially good on fresh homemade bread (at that time I didn't know there was any other kind of bread).

Some brave souls placed "palate pleasin" above all else and advanced to the next step in the aging process which produced various natural limburger cheeses. The curds were left to age to a really "ripe" stage, then dampened so they could be shaped into small balls. These were wrapped individually in squares of cloth, moistened every day and stored in a dark place. Before long the cheese was decaying, smelling and changing colors. This, my father contended, was cheese at its very finest. He had no success in convincing my mother that it was, however. As I remember, she only made this cheese once. Anything with such an offensive odor could not be good for a person, she reasoned.

The cow provided beef for the table as it does today. The processing of meat for the table, now almost exclusively a commercial art, was one of those bits of knowledge and craft at which the old timers were nearly all proficient.

Butchering was seasonal, and when a cold snap of some significance was pending, plans were made for the slaughter and neighbors and relatives were alerted to be on standby to help. Knives were sharpened, containers were scrubbed and plenty of firewood was gathered. A hog and a young beef were dressed out and hung in a tree or other available rack to cool overnight. The next morning the meat trimming was done, the various cuts handled as was

-41-

required for the curing. Hams and slabs of bacon were liberally salted and set aside for smoking later. Meat for the sausage was cut from the bones, and the fat was trimmed from the hog and put aside to be rendered into lard for frying and baking. The hog head was cooked along with some internal organs to be used for making head cheese and other specialty foods. The broth which remained from this cooking was used to make a corn meal mush or "panas" which made a really memorable breakfast treat when it was sliced, fried and served with molasses.

The big job was the country sausage making. The meat had to be ground, properly mixed with a greater amount of beef to lesser of pork and then seasoned. Mama tended to the seasoning. The large meat grinder and the sausage stuffer were jointly owned by the family unit, the same family all lending aid to the other when butchering time came around. The meat grinding was slow, the most tedious part of the procedure. After the Model T Ford came upon the scene, it was sometimes modified to assist in the grueling job. The rear wheel was jacked up, a belt stretched between it and a pulley on the grinder, and when the old Ford was fired up the meat disappeared into the top of the grinder and appeared as ground meat at the bottom almost in the twinkling of an eye.

After grinding, mixing and seasoning, the meat was stuffed into a casing and tied off in sausage link sizes. Besides the country sausage or "brat wurst", we also made liver and blood sausage which had to be cooked before smoking.

Smoking was the next step. Our smokehouse was made from salvaged wooden window shutters; smoke could be vented out when it got too thick and cool air was allowed to flow through so it did not get too warm for the meat. The sausages, strung on poles and suspended over the smoke pots, dried and flavored as the days went by. Chips and bark from live oak trees were most desirable for producing a good, heavy smoke. The children were most often put in charge of seeing that the smoke pots did not flame (a little sand quickly snuffed a flame when it sprang up). After several weeks, a trip to the smokehouse provided us with a fine assortment of sandwich meats and bacon and ham.

Soup bones were preserved in a brine solution, and they lasted well into the summer. When the sausage supply outlasted the demand by the time really warm weather came around, it could be further preserved by layering it in a crock and pouring melted lard over it. The lard congealed and the sausage could be kept for some while longer.

The cow did her share in feeding us during those days, and I am grateful for her contributions. Beef cows were destined for slaughter, and it was not a good idea to become too familiar with them. A piece of liver on the plate on Tuesday could well have been a functioning part of the calf in the pasture on Monday. Milk cows, though, were often treated almost like members of the family and were given names. We had a Betty and a Frieda, among others, and once we had one named Duzzel. She was not mentally unsound as the name in German implies. She was a fine cow but had stiff knee joints and walked with a wobble which did make her seem a little strange. When poor Duzzel drowned in the creek one summer, she was mourned by the entire family. She had endeared herself to us, not only because of her affliction, but also because of her gentle manner.

I am thankful for having lived through those good old ways and days and wish I could somehow take my children and grandchildren back for just a day so that they might also experience our old fashioned hand to mouth existence.

922 North Ann Street
Port Lavaca, Texas 77979



Single Copies \$1.00
(Plus 50¢ postage for mail orders)

The Princeton History Project
158 Nassau Street
Princeton, New Jersey 08540

THE PRINCETON HISTORY PROJECT

158 Nassau Street, Princeton, New Jersey 08540 (609) 921-8330

Published Ten Times a Year
Yearly Subscription \$6.00

Recycled Treasures

Published by the Princeton
History Project, a non-profit,
tax-exempt organization. All
contributions are tax-deductible.

For all its richness of local history, Princeton boasts no more remarkable tradition than its propensity for the moving of structures from one place to another. Over the years we have chronicled houses which have been moved horizontally and vertically; once, twice, and three times; been split into two, three, or more units. We have told of a family that lived "abroad" during the two day move of their home, and of a stowaway who wound up yelling bloody murder when the building he was riding from the corner of Alexander and Dickinson Streets to the corner of Nassau and Moore Streets began to run away from the horses pulling it and nearly crashed into Lower Pyne. And in our own memory we witnessed the move of the most substantial building of all — the Woodrow Wilson School, now known as Corwin Hall.

But these were merely local moves. Several Princeton houses have traveled further afield. A couple of years ago, one correspondent told us that he had moved a house from North Carolina to Princeton. Perhaps the best story belongs to Sheldon House on Mercer Street, which came intact to Princeton from Northampton, Massachusetts, after a local woman inherited an estate from a wealthy New England relative on condition that she take up residence in the donor's house. Reluctant to leave Princeton, she devised a way to bring the mountain to Mohammed.

The most interesting interstate move resulted from the ambitious determination of Princetonian John Randall Munn '06 to relocate Colross, one of the most historical architectural landmarks of Alexandria, Virginia, to The Great Road in Princeton, where it now stands as part of the Princeton Day School campus. Last Spring, when Tim Murdoch and Bill Haynes (now about to enter their sophomore year at Princeton University) approached us for independent study work, we asked them to consider researching the history of this beautiful house, both in Alexandria and in Princeton.

The saving of Colross from what seemed inevitable oblivion as the result of neglect in a changing neighborhood was due to the perspicacity of John

Munn, the diligence of fellow Princetonian Mrs. H. Alexander Smith, and the capabilities of the extraordinary Matthews Construction Company and such personnel as George Griffing, Stephen Margerum, and Walter Weber, all contributors to this edition.

Exceptional as it is, the story of the Colross transplantation need not be unique. Within just the last few years, the outcry of our local citizenry has helped to save McCosh House and four of the William Street houses from imminent destruction. Although our own attempts to save Hope Cottage last Winter were eventually thwarted by the difficulty of securing a suitable site near enough to make the move economically feasible, at least half a dozen readers came forward with serious proposals for a new location. With the cost of modern construction and the disappearance of those skilled artisans who created the rich detail which distinguishes historical structures, the removal of existing buildings to new sites is an attractive alternative. We hope that in the future, many threatened area landmarks will be preserved in this manner, which is itself so entrenched an idiosyncrasy of local tradition.

So it happens, with an irony by now typical to *The Recollector*, that this Summer finds our director and the two young men who did the original research for this Colross issue involved in the move of two New Jersey structures to other states. Four years ago we recorded the disassembly, reconditioning, moving, and "raising" of a Dutch Neck barn at "Glencairn" in Lawrence Township. Because of the success of that venture, the New Jersey Barn Company has since been formed to dismantle threatened New Jersey hand-hewn barns and reërect them elsewhere as house frames. A year ago a Flemington barn was transported to Kent, Connecticut, and this Summer, a barn from Clinton will be raised in Bridgehampton on Long Island, New York, and one from Manalapan will replace a fallen structure at Squibnocket on Martha's Vineyard, Massachusetts.

We hope that these efforts and the story of Colross may help to inspire the removal and reuse of other movable buildings. The next move is yours.

INDEPENDENCE AND IDENTITY

by Lauren Ann Kattner

Copyright 1981, First Serial Rights given to GTHS Newsletter

MAIN CHARACTER: Annie Dunk

Her relatives mentioned in this biographical sketch:

(Note: This is not meant to be a comprehensive genealogy list for Annie)

FATHER: Amand Kattner

DAUGHTER: Bertha Dunk Koym

HUSBAND: Henry Dunk

GRANDDAUGHTER: Ruby

BROTHERS AND SISTER: Joe, Robert, Willie, Fena

NEPHEWS AND NIECES: Willie's son Johnny; Robert's son Otto; Joe's daughter Laura

In the year of our Lord, One Thousand Eight Hundred and Seventy-Five the Congregation (of Grassyfork Church) met to discuss the possibility of building a church. Present at the meeting were... George Hempel, Sophia Hempel, Anton Eisenbach, Emma Eisenbach...Heinrich Dunk, Anna Dunk...

Married women in Nineteenth Century German Methodist Churches were listed in most Church records with and yet secondary to their husbands. In Church records, they were at least listed with their husbands. In Church meetings, they sat with women while their husbands sat with men. Their secondary status was thus intensified. Amongst themselves, they achieved an individual identity, but to the men, they were thought of only as wives or daughters. Annie had been Henry's wife and Amand's daughter. She had not been simply Annie.

At Henry's funeral, Rev. Koch said that Henry was carried away on a journey. The little school children sang: "There awaits a land of pure joy...in the sweet bye and bye..." How soon could Annie go to that land and be with her father and her husband?

Annie felt numb as she climbed into her son's surrey to leave the graveyard. This feeling continued as she spent a week at his house. Then, one afternoon, he came home from town with a letter from her nephew Johnny. Johnny lived outside of Copperas Cove, Texas, and wanted Annie to go visit him because he had not seen her for about four or five years. He mentioned his last visit to Grassyville, Texas where she lived. He was with his parents then. Now he was an adult and owned his father's old farm. The letter uplifted her. No longer tied to farm or to her husband's demands, she could easily accept the invitation. Her cost was only a train ticket. Johnny and other relatives wanted to provide everything else.

Johnny was not alone in greeting Annie when she arrived at the train station in Copperas Cove. He was accompanied by Joe, August, and Fena. Her brothers and sister had not seen her since they left the Grassyville area eighteen years before. Framed in the doorway of the railcar, Annie appeared to be older, thinner, more delicate than any of the party remembered. Her parted and pulled back hair revealed specks of dark grey. Her long black dress puffed up at the shoulders and gracefully outlined Annie's bodice before rippling in tiers to the ground. Large sunken circles surrounded her loving eyes. Annie hesitantly stepped down, handed her bag to Johnny, and offered him her arm. Hugs and greetings followed.

"Where is Robert?" she asked, looking around for another brother. Since she thought Robert still lived in Copperas Cove, she expected him to be present.

"In Marlin with his minister son, Otto," replied August. "He will be staying there a year."

"I should like to see him."

"You may go where you like, and do as you wish now, Tante Annie," reminded Johnny.

"Yes," Annie nodded, "but I wish Henry were here."

Freedom from father, husband, household duties, and farm chores, and freedom to travel and to choose seemed to make Annie feel uneasy. As a young lady, Annie had been dependent on her father's decisive choices. As a wife, she had been dependent

on the security Henry offered. Her lifestyle from birth to Henry's death had been controlled by a predetermined pattern--a pattern that placed the burden of choices on someone else, a pattern that kept her on the farm or, on Sundays, at the Church. Annie seemed to find it difficult to adjust to the fact that she was not only free to visit relatives as she pleased but also free to make decisions without consulting anyone. -44-

Annie did not stay with her Copperas Cove relatives very long. As she adjusted to her independence, she began to complain: "I do not want to be a parasite because I think that is worse than anything." She was offered a permanent home at each of her relatives' houses, but she did not want to accept their offers. She wanted her own home on her own lot. Joe was particularly disappointed in her decision. His disgust with her did not bother her. She did not know where she wanted to live permanently; however, she knew that she did not want to be overpowered by anyone--particularly by her brothers.

After further travels throughout central Texas during the next two years visiting relatives and friends, Annie finally decided to buy a house in the small town of East Bernard near Houston. Her daughter Bertha lived on a farm not far from there. Annie was very happy in her new home. Each Sunday, she entertained anyone coming in from farms to worship at the German Methodist Church. Most farmers travelled seven to ten miles for morning and evening services, and, since transportation was still more of the horse-and-buggy type with a few slow-moving Model Ts, travel was time-consuming. Annie provided food and fellowship between services. By doing this, she was giving instead of receiving. All who knew her in the Methodist congregation--male or female, relative or not--appreciated her endeavors and affectionately called her, not Henry's wife or Amand's daughter, but Mother Anna Dunk.

When Annie turned 80, Bertha told her that she should come to live at the farm so that Bertha would be able to check on her more often. Annie was reluctant. Bertha explained that she was concerned because of Annie's advanced age and her slight but apparent physical limitations. How could Annie retain her independence? Bertha said that Annie's town home could be sold and that a small, one- or two-room house could be built next to the farmhouse. Annie could plan her day to suit herself. She could tat--handwork learned from Annie's mother which was worked exquisitely--make coffee or a light snack on a stove that Bertha's husband could install, and more. Her furniture could be kept to furnish the new house. Bertha would cook the meals, though, so that Annie could rest more. An added benefit was that Annie could spend more time with Bertha and with Bertha's sweet, tiny daughter, Ruby.

Annie carefully weighed the advantages and disadvantages. On the one hand, some of her independence would be lost. She would no longer be able to entertain large groups in her own home. She could not cook her own meals. Her transportation to town would depend on Bertha's family and the availability of wagon and horse--despite Bertha's insistence otherwise. On the other hand, much of her independence would be retained. Bertha's interest in Church activities assured Annie of opportunities to continue her attendance at Prayer Meetings, Bible Study, Ladies' Verein meetings, and Sunday services. Further, she could continue handwork within her own schedule. Also, she could retain financial independence. The house next to Bertha's would be Annie's. Annie agreed to move to Bertha's farm.

While at Bertha's farm, Annie wrote to Fena, begging her to visit. Fena had been living in a house on their niece Laura's lot in Copperas Cove for several years and had depended upon family members' support since her separation from her husband. The separation had not given Fena the freedom that she thought it would. Unlike Annie, Fena had decided to remain under the watchful eyes of their brothers. The options to travel, to choose, or to be free of brotherly control had not been realized. Previous statements of freedom by Annie had been ignored by Fena, but the last letter written by Annie made such an impact on Fena that she excitedly prepared to board the train to see Annie, to taste the first fruits of freedom, to find her own identity.

Sources available on request at Rt 1 Box 122; Ladonia TX 75449.

KERNELS OF KORN

By Hulda Cline Wilbert

While *Kernels of Korn* is the fruit of the author's desire to preserve the history and folklore of her family, this volume is more than a genealogy. The descendants of Louis Jacob Korn have played an active part in the history of Texas since Mr. Korn arrived in the new state in 1845.

Like my German ancestors I am overly frank, hate deception, and have strong likes and dislikes.



Linoleum block print of the Korn cookie mold. The original was brought from Germany by Louis Jacob Korn

Mail your order to: **Hulda Cline Wilbert**
 3737 Fredericksburg Road
 Apt. 103C
 San Antonio, Texas 78201

\$10.95 plus \$1.00

Please ask our readers for me if anyone knows where Belsch, Prussia is now located. I also need to know where Mehli's, Germany (Saxony) is located. Thanks.

V.W. Ellis
 1418 Arlington
 Houston TX 77008

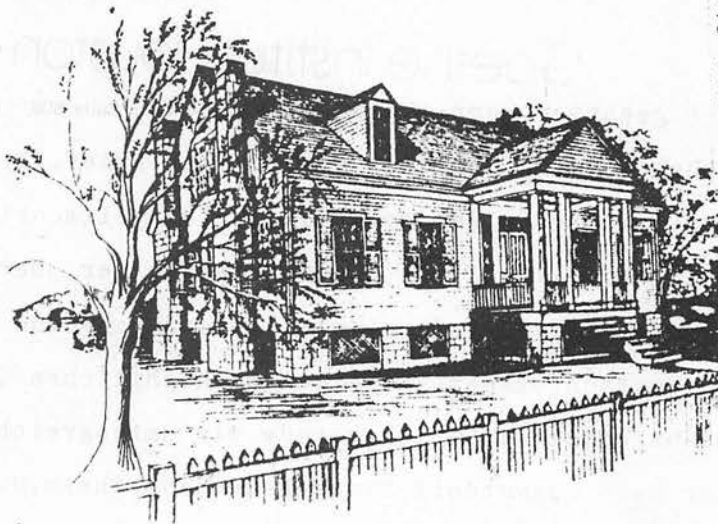
Jagd

Ein Bauer wollte im Moor jagen. Er nahm zwei Gewehre und vier Hunde mit. Nach einer Stunde war er wieder da.

„Was ist los?“ fragte seine Frau. „Brauchst du mehr Munition?“

„Nein“, brummte der Bauer, „aber mehr Hunde!“

A gift to Winedale



Sketch by Joan Cabanis

Clay-Brooks Cedar House, which was built in 1856 on a Brenham farm, has been given to The University of Texas by Mr. and Mrs. Peter Brooks of Houston. It will be moved this spring to UT's Winedale Historical Center complex near Round Top in Fayette County, and will become a 24-bed dormitory to replace Lauderdale House, which was destroyed by fire in October. Wagner House, already on the property, will serve as a dining facility. Sketched as it will look after restoration, architecture professor Wayne Bell, who will direct the work, says the house is expected to be ready for use in the summer of 1983 for the annual Preservation Institute and the Shakespeare-at-Winedale productions. The annual Spring Festival and Crafts Exhibit will be held as usual this year. They are scheduled April 2-4 in memory of Miss Ima Hogg.

The Greater Bohmfalk Family reunion, I am told, will be held at Mondo, Texas May 30, 1982 (too late to announce) and the Friede Bohmfalk Reunion is held annually in Smitville, Texas the third Sunday in August.

STANLEY W. BOHMFALK, M.D.
 421 CROSS MOUNTAIN DRIVE
 FREDERICKSBURG, TEXAS 78624

NEWSLETTER

THE GENEALOGICAL SOCIETY OF KENDALL COUNTY, TEXAS
 P.O. BOX 623
 BOERNE, TEXAS, 78006

The dues, payable by January first, shall be as follows:

- \$10.00 Individual
- 5.00 Each additional member within the same household up to \$25.00 maximum
- 10.00 Institutional
- 50.00 Sustaining
- 5.00 Student

-46-

Bad Pyrmont, 18.10.81

Goethe Institut Houston-

Sehr geehrter Herr Thoma! 3400 Montrose Blvd. Suite 808, Houston, Texas 77006

Sicher wundern Sie sich über meinen Brief. Der Anlaß dazu ist der folgende: In der Wochenzeitschrift "Die Zeit" Nr. 41 fand ich einen Aufsatz, der über "Deutsches Wesen in Texas" informierte. Besonders wurde das Interesse der Deutschtexaner an Heimatgeschichtlichen Themen herausgestellt. Da ich gerade ein umfangreiches Buch über mein Heimatdorf Elvershausen/Northeim, Harz, geschrieben habe, das sehr viele Berichte über heimatkundliche und sozialgeschichtliche Themen niedersächsischer Kultur enthält, stelle ich mir vor, das dies auch für Sie von Interesse sein könnte. Wie denken Sie darüber? Über Ihre baldige Antwort würde ich mich freuen.

Margaretha Finnappel-Becker
3280 Bad Pyrmont

Mit freundlichen Grüßen

Margaretha Finnappel-Becker

Schleswig-Holstein-Forscher

Zwei junge Leute aus Kiel, Dietrich Eicke und Joachim Reppmann, beide in den Zwanzigern, erschienen in der Redaktion der "Staats", um zu berichten, daß an ihrer Universität ein Forschungsprojekt bearbeitet wird, das die Beziehungen Schleswig-Holstein und den US zu beleuchten sucht. In diesem Rahmen schreiben die beiden Besucher auf Anregung ihres akademischen Lehrers, Prof. Buchloh, eine Doktorarbeit, die einen Beitrag zur norddeutschen wie zur amerikanischen Geschichte liefern soll.

"Erst einmal", erzählt Joachim, "ist da der interessante Parallelismus zwischen schleswig-holsteinischen und amerikanischen Städtenamen. In Wisconsin, beispielsweise, gibt es ein Kiel, in Maine ein Lubec, in Iowa Holstein und Schleswig."

"Aber die uns beschäftigenden Fragen", fügt Dietrich hinzu, "gehen weit über die Ortsnamen hinaus, und New York, wo sich so viele Deutsche niedergelassen

haben, ist dabei von zentraler Bedeutung. Wir suchen jede Art von Information über die Auswanderungsgründe der aus Schleswig-Holstein Stammenden, die Einwanderungs-Modalitäten, die Lebensbedingungen, vor allem in den ersten Jahren, sowie Materialien über Land- und Arbeits-Agenten."

Wer durch Informationen helfen will, wer Tagebücher oder aufschlußreiche Briefe besitzt und den beiden jungen Forschern beistehen will, sollte sich mit Joachim Reppmann, Kirchenweg 42, 2300 Kiel, West Germany, in Verbindung setzen.



Joachim (l.) und Dietrich

Kurzgeschichte des Deutschlandliedes

26. August 1841: Der auspolitischen-Gründen verfolgte Nationalliberale Hoffmann von Fallersleben schreibt auf der damals noch britischen Insel Helgoland die Verse des Deutschlandliedes.

11. August 1922: Der sozialdemokratische Reichspräsident Friedrich Ebert macht das Lied zur offiziellen Hymne (Musik: Haydn's Streichquartett C-Dur op. 76.3).

5. Mai 1952: Bundespräsident Theodor Heuss bestricht das Deutschlandlied als Nationalhymne — bei offiziellen staatlichen Anlässen soll die dritte Strophe gesungen werden.

Text der dritten Strophe:

"Einigkeit und Recht und Freiheit
Für das deutsche Vaterland!
Danach laßt uns alle streben
Brüderlich mit Herz und Hand!
Einigkeit und Recht und Freiheit
Sind des Glückes Unterpfand.
Blüh' im Glanze dieses Glückes,
Blüh', deutsches Vaterland!"

New Yorker Staats-Zeitung und Herald

GERMAN - TEXAN HERITAGE SOCIETY

MEMBERSHIP

Membership Classification.

All members receive the NEWSLETTER, published three times a year. Other classifications assist in special projects and publications.

- \$25.00 Patron
- \$10.00 Contributing and Library
- \$5.00 Regular
- \$3.00 Student (Verified by teacher)

NAME: _____

STREET: _____

CITY: _____

STATE: _____ ZIP: _____

COUNTY: _____ TELEPHONE: _____

OCCUPATION (if retired, former occupation): _____

SPECIAL PROJECTS (relating to German-Texana): _____

ANY PUBLICATIONS (relating to German-Texana): _____

Please check the following interest categories:

- _____ I prefer to just read the NEWSLETTER and learn new things.
- _____ I would like to help out with all of the following categories.
- _____ I would like to help out with only the categories I have checked:
- _____ Typing for the NEWSLETTER.
- _____ Writing articles for the NEWSLETTER.
- _____ Transcribing/translating old German hand-writing.
- _____ Showing visitors historical sites in my town/city/area.
- _____ Doing research in archives, libraries, etc.
- _____ Genealogical exchange. (What names?)
- _____ Publicizing the Society in my town/city/area.
- _____ Speaking German
- _____ Other?

The German-Texan Heritage Society was founded in 1978 as a non-profit organization to promote the revitalization of German culture in Texas. An annual meeting is held the second week-end in September. A NEWSLETTER is published three times a year. Members come from all over Texas, from many other states and several foreign countries.

Please fill out and return to: Dona Reeves
Rt. 2 Box 239A
Buda, Texas 78610

German Texan Heritage Society

Founded in August, 1978, the German-Texan Heritage Society is a non-profit organization seeking members from the general public. Everyone is welcome to join! Descendants of all German-speaking peoples. Researchers. Educational institutions. Genealogists. Historians. Librarians. Biographers. Students. Interested persons.

The Society is an organization devoted to building pride in the heritage of German Texans through historical research and cultural preservation. It is a united effort in Texas to disseminate information about archives, research projects, cultural events, folklore, publications and meetings related to German Texan topics.

The Society publishes a NEWSLETTER of about 60 pages three times a year as well as supplements when needed throughout the year. The NEWSLETTER is compiled and edited by a group of dedicated volunteers. An annual meeting is held the second weekend in September.

Already serving about 700 members, we want this to be truly an organization for its membership. We need your help. Please join us. Fill out the form on the reverse side and mail it today. And please bring the organization and its objectives to the attention of your friends who might be interested in it. Tell your local newspaper, heritage or conservation society about us. We want to collaborate with all existing historical preservation organizations.

We would be happy to send information about the German-Texan Heritage Society to people who might be interested in our objectives. Just write their names and addresses below, and return to: Dona Reeves, Rt. 2 Box 239A, Buda, TX 78610.

NAME	<u>ADDRESS</u>
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

EDITORIAL BOARD

GERMAN-TEXAN HERITAGE SOCIETY

Associate Editors

Topic Index(Newsletter Thecla Dallmeyer, 801 So. Park(P.O. Box 381), Brenham,Tx. 77833 Diana Bennett, 1708 S. Park, Brenham,Tx. 77833	713-836-6505 713-836-1302
Publicity Daphne Garrett, 12427 Pebblebrook, Houston, Tx. 77024	713-468-7516 713-242-3822
Art Richard J. Burges,II, 1701 Bluff Dr., Round Rock, Tx., 78664	512-255-5223
Calligraphy Barbara Ann Dielmann,808 Kenilworth , San Antonio, Tx. 78209	512-824-0371
Preservation of Artifacts. Julia Mellenbruch, 4102-A Ave. H, Austin, Tx. 78751	512- 451-4467

BOARD OF DIRECTORS

1979 - 1982 Term Irma Goeth Guenther, 4501 Spanish Oak Trail, Austin, Tx. 78731	512-454-3343
1979 - 1984 Term Miriam York, 1409 East Austin, Giddings, Tx. 78942	
1981 - 1983 Term Alice Gerfers, P. O. Box 807, Boerne, Tx. 78006	

NEWSLETTER PRINTER

Sergei Kabantschuk, 11809 Dove Haven, Austin, Tx.	512-836-4635
---	--------------

Deutsche Welt - U.S.A.

Deutsche Welt - U.S.A. - a bilingual German-American newspaper - is published monthly by Liselotte & Robert Babin, owners of Leroba Enterprises, Inc., and located at Suite 13, 601 Westbury Square Building, Houston, Texas 77035.

Business Hours:

Mon. - Fri., 9:00 a.m. - 11:00 a.m.

Telephone Hours:

Mon. - Fri., 9:00 a.m. - 4:00 p.m.
(713) 721-7277

Mailing Address:

P.O. Box 35831
Houston, Texas 77035

Subscription Rate is \$10.00 per year including postage and handling.

GERMAN-TEXAN HERITAGE SOCIETY

Annual Meetings

1982 - Fredericksburg - Margaret Bracher Glen Treibs
1983 - Galveston - Frances Knappe
1984 - Kerrville - Glen Lich
1985 - Seguin - Marilyn Collins
1986 - New Braunfels - Curt Schmidt

DIMENSION is a bi-lingual literary journal edited by G.T.H.S. member A. Leslie Willson.

DIMENSION is published three times yearly at The University of Texas at Austin. Subscription: \$9.00 per year for individuals, \$12 per year for institutions in the U.S.; \$12 per year for individuals, \$15 per year for institutions elsewhere. Single copy \$4 in the U.S, \$6 elsewhere. All subscriptions should be sent to DIMENSION, The Department of Germanic Language, P.O. Box 7939, Austin, Texas 78712.

German-Texan Heritage Society

*Dona Reeves
Southwest Texas State University
Department of Modern Languages
San Marcos, Texas 78666*

Non-Profit
Organization
U.S. Postage
PAID
Permit No. 29
San Marcos, Tx.
78666