

GERMAN-TEXAN HERITAGE SOCIETY

Membership renewals
are due this month

THE JOURNAL



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GERMAN-TEXAN HERITAGE SOCIETY

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JOURNAL PUBLICATION SCHEDULE

Issue	Deadline	Mailout
Spring	February 10	April 1
Summer	June 10	August 1
Fall	October 10	December 1

Ideally, this allows for one week to assemble, four weeks to print, one week to prepare for mailing and time for the U. S. Mail.

POLICY STATEMENT

No materials sent for the *Journal* will be returned to the sender.

All materials must include a source, date and contributor's name. The issue Editor is not responsible for errors in spelling, typos or misinformation. All articles and manuscripts must be typed single spaced, on 8.5 by 11 inch white paper with a .25 to .5 inch margin on all edges. FAX transmissions are not acceptable.

The issue Editor or the elected GTHS Board has the right and responsibility to refuse materials that may not be in accordance with German-Texan Heritage Society bylaws. Deadlines will be followed as closely as is possible for volunteers.

WHERE TO SEND ITEMS....

German-Texan Heritage Society

P. O. Box 684171
Austin, TX 78768-4171

Send announcements, articles, genealogical inquiries, conferences, meeting and reunion dates, news or other German heritage events and any other interesting information.

Subscription and membership inquiries. Correspondence, contributions and manuscripts for publication. All translated manuscripts must be accompanied by the German original.

GERMAN-TEXAN BRIEF PUBLICATION SCHEDULE

Issue	Deadline	Mailout
Spring	January 10	February 1
Summer	May 10	June 1
Fall	September 10	October 1

GTHS Brief welcomes statewide informational items such as events, concerts, meetings, reunions, etc.

E-mail address: germantxn@dellnet.com

ADDRESSES OF GTHS INTEREST

German-American Chamber of Commerce, Houston
5599 San Felipe, Ste. 510
Houston, TX 77057
(713) 877-1114 FAX (713) 877-1602

German Information Center
871 United Nations Plaza
New York, NY 10017
(212) 610-9800 (Inquiries) (212) 610-9802 (Fax)

Goethe Institute Houston
3120 Southwest Freeway, Suite 110
Houston, TX 77098-4614
(713) 528-2787

Embassy of the Federal Republic of Germany
4645 Reservoir Road, NW
Washington, D. C. 20007-1998
(202) 298-4000

Consulate-General of the Federal Republic of Germany: In Houston

1330 Post Oak Blvd., Suite 1850
Houston, TX 77056-3018
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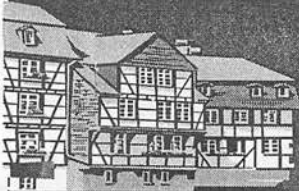
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2001: Make your reservations now!!

April 6 & 7
Waco Convention Center, Waco, TX
Send registration to: Van Massirer
124 Canaan Church Rd. Crawford, TX 76638
(817) 486-2366

THE 505 CLUB

- **WHEN ONE OF OUR MEMBERS MAKES A LOT PAYMENT OF \$1792.43 THEY WILL BECOME A MEMBER OF THIS EXCLUSIVE CLUB, WITH A LIMIT OF TWENTY THREE MEMBERS.**
- **BY HELPING US PAY OFF THE LOAN AMOUNT OF APPROXIMATELY \$46,000 YOU WILL BE HELPING GTHS ACQUIRE VALUABLE LAND IN DOWNTOWN AUSTIN FOR FUTURE EXPANSION OF THE GERMAN CULTURAL CENTER COMPLEX.**
- **YOU WILL HAVE THE SATISFACTION OF KNOWING THAT THIS WILL RELIEVE OUR OPERATING BUDGET DEFICIT AND ALLOW US TO PAY OUR BILLS BASED ON OUR MEMBERSHIP INCOME.**
- **ALL DONATIONS ARE TAX DEDUCTIBLE.**
- **DONATIONS IN MEMORIUM ARE WELCOME**
- **MEMBERS OF THIS 505 CLUB WILL HAVE THEIR NAMES (OR HONOREES) INSCRIBED ON A PLAQUE IN THE GERMAN FREE SCHOOL.**



THE BRIEF

**German-Texan Heritage
Society
December, 2000**

**Newly Elected
Board Members:**

**Van Massirer
Janice Thompson**

**For 2001 we will
retain the same
officers of the
Board of Directors:**

**Judge Karl
Micklitz, President**

**Frances Heimer
Copeland, Vice-
President**

**Ingrid Brock,
Secretary**

**Bette Williams,
Treasurer**

e-mail address
germantxn@dellnet.com

Please mail your
contribution to the GTHS
operating fund today if you
haven't mailed it yet. We
need help from all our
members. Send checks
to:

P. O. Box 684171
Austin, TX 78768-4171

Sherryl Brown,
Executive
Director will be
resigning from
GTHS in January.

Report on Annual Meeting in Galveston

WE HAD 176 ATTENDEES AT THE
2000 ANNUAL MEETING AT THE
TREMONT HOUSE.

SPECIAL THANKS

TO:

EVANGELINE WHORTON FOR
TAKING ON THE
RESPONSIBILITIES OF PLANNING
THIS EVENT, AND WORKING SO
HARD TO MAKE THE TALKS,
EXHIBITS AND
ACCOMMODATIONS AS
ENJOYABLE AS POSSIBLE.

TO THE COMMITTEE MEMBERS:

- EVANGELINE WHORTON
- LYDIA BIEGERT
- FRANCES COPELAND
- W. M. VON MASZEWSKI
- FRANCES KNOPPE
- SHERRYL BROWN

**TO CHARLES PATRICK
FOR PROVIDING
MUSICAL
ENTERTAINMENT AT
THE ANNUAL
LUNCHEON ON SHORT
NOTICE.**

**TO ANNE STEWART
FOR FILLING IN AS
GUEST SPEAKER
WHEN ONE OF THE
SCHEDULED
SPEAKERS DID NOT
COME.**

REPORT ON COST OF ANNUAL
MEETING:

INCOME: \$10,378.50
EXPENSES: \$12,967.60

COST OVERRUN: \$2589.10



WOLFRAM M. VON-MASZEWSKI'S current
publication project of translating and annotating
Prince Solms of Braunfels' Diary should be available
by February of 2001 through University of North
Texas Press. Interested members should contact the
GTHS address for information on ordering copies of
this important book.

Christmas Market at the German Free School
will take place Saturday, December 2, 2000
from 10:00 am to 5:00 PM. We have
traditional cookies, stollen, handcrafted items
imported from Germany, a feather tree raffle,
candy, bread, imported cookies and potato
pancakes, along with entertainment all day.

Seigi Keimling's wonderful handcrafts and
sculptures will be featured again this year.

Deutsche Marchenstunde "Hansel and Gretel"

When? Monday, Nov. 20,
2000 at 7 PM

Where? University of Texas
Texas Showroom in
the Texas Union, Austin

THE JOURNAL
OF THE
GERMAN-TEXAN HERITAGE SOCIETY
VOLUME XXII, NUMBER 3, FALL 2000

TABLE OF CONTENTS

PRESIDENT'S NOTES by Karl Micklitz.....	1
EXECUTIVE DIRECTOR'S UPDATE by Sherryl Brown.....	2
IN MEMORIAM.....	3
FIRST JOINT CONVENTION OF THE GTHS AND TGS by Van Massirer.....	4
REGISTRATION FORM FOR THE JOINT CONVENTION.....	9
LEAVE YOUR GERMAN MARK by Rodney Koenig.....	11
GERMAN REUNIFICATION CELEBRATION DAY PROCLAMATION.....	12
ADDRESS BY RENATA ANDERSON,.....	13
ADDRESS BY HELGA VONSCHWEINITZ	13
CAECILIA CHOIR OF NIEDERDIELFAN by Terry L. Smart.....	14
BUILDING AN EXHIBITION TRAIL THROUGH GERMANY; TEXAS TECH EXHIBIT ON VIEW THERE SINCE 1993 AND GOING by Meredith McClain.....	15
ORAL HISTORIES OF GERMAN-TEXAN HERITAGE SOCIETY MEMBERS by Anne Suifbergen.....	22
FREETHOUGHT IN GERMAN WEST TEXAS by Anne Seidensticker Stewaert.....	37
TREUE DER UNION MONUMENT AT COMFORT.....	42
FREETHINKERS IN COMFORT by Vera Flach.....	43
AN EARLY FOURTH OF JULY CELEBRATION IN COMFORT by Glen Lich.....	43

THE LITTLE WHITE CHURCH ON THE CORNER submitted by Rodney Koenig.....	44
MY FIRST VOLKSPORT WALK by Stephani Schulenberg.....	46
WINDTHORST TO OBSERVE ITS 110 TH ANNIVERSARY by Terry L. Smart.....	47
EHRENSTEIN AWARDS by Esther Strange.....	48
FROM GERMANY TO TEXAS IN THE 1840S submitted by Sonny Rhodes.....	49
FRIEDRICHBURG'S INFAMOUS "DOCTOR SCHUBERT" by Ken Knopp	53
GERMAN TEXANS GENEALOGY SECTION, Christa Prewitt, Editor.....	65
65 BITS – PIECES – NEWS	
66 QUERIES	
68 ETHNIC MIGRATIONS TO LESS POPULATED AREAS OF TEXAS	
70 KNEIP FAMILY REUNION by Loretta Hartfield Leonhart	
71 ZIRKEL FAMILY REUNION by Evelyn Rossman Dullnig	
72 SCHAEFER FAMILY REUNION from Cuero <u>Record</u>	
73 KREBS FAMILY REUNION by Loretta Hartfield Leonhart	
74 KROESCHE FAMILY REUNION by Marylen Kroesche Dunk	
75 TREYBIG FAMILY REUNION AND TOUR by Arliss Treybig	
78 BURTSCHHELL FAMILY REUNION by Arliss Treybig	
BOOK REVIEW: JUSTINA TUBBE – DER WEITE WEG EINER BRANDENBURGERIN VOM ODERBRUCH NACH TEXAS reviewed by Charles Patrick	80
BOOK REVIEW: VOYAGE TO NORTH AMERICA reviewed by University of North Texas Press.....	81
BOOK REVIEW: NORTH AMERICA, PARTICULARLY TEXAS IN THE YEAR 1848. reviewed by Hubert Heinen.....	82
NEWSPAPER ARTICLES.....	83
83 "NEW BRAUNFELS LANDMARK TO SHUT ITS DOORS "	
84 "COMING HOME TO TEXAS" submitted by Sheryl Brown	
87 "MONUMENT HILL DAUGHTERS OF REPUBLIC DEDICATE MEMORIAL MARKER" submitted by Rodney Koenig.	
88 "A VISIT FROM AFAR" submitted by Ingrid Kokinda	
90 "FORMER NB MAYOR'S DIARY FOUND IN ATTIC" submitted by Helgard Suhr	
92 "PARTY-GOERS ADAPT TO GERMAN LIFESTYLE" submitted by Meredith McClain	
94 "TEXAS WAS A TOUGH PLACE FOR GERMANS IN 1848" submitted by Charles Clinger	
95 "STEIN HAILS FROM BAVARIA" submitted by Sherryl Brown	
96 "NINEPIN BOWLING ENJOYS POPULARITY" submitted by Bridget Smart	
97 "THE ALBERT SCHOOL IN GILLESPIE COUNTY" submitted by Sherryl Brown	

**ZUR ERHALTUNG
DER DEUTSCHEN TRADITION**

PRESIDENT'S NOTES

As I am writing these notes, I am preparing for my trip to the annual Convention in Galveston. I certainly hope that I will have seen many of you there.

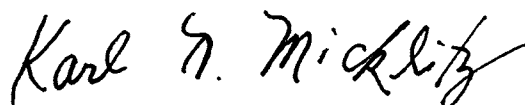
We had a very successful year, and I want to thank everyone who helped make it possible. But we have many challenges ahead and much more work needs to be done.

You can help by participating in the Annual Operational Fund Drive. Chuck Kalteyer, the coordinator of this effort, just wrote to all members explaining its purpose, so please respond favorably and save someone's effort to have to remind you.

And as my first year of leading this fine organization comes to an end, and with the holidays approaching, I want to take this opportunity to extend holiday greetings to everyone, with best wishes for the New Year.

Auf Wiedersehen!

Karl Micklitz

A handwritten signature in black ink that reads "Karl G. Micklitz". The signature is written in a cursive style with a large, prominent 'M'.

EXECUTIVE DIRECTOR'S UPDATE

Executive Director's Update:

When Judge Micklitz and I write our pieces for the Journal, we are usually five to six weeks away from the mail out. When you read this, the GTHS convention will be over, and Christmas will be upon us.

We depend on our members to send us articles from magazines and newspapers that they think would be of interest to our readers. We also invite you to just sit down and write the stories you remember from your childhood. If there is a German connection, we are interested in the piece.

Ann Stuijbergen, a student at Bowie High School here in Austin, just completed a Girl Scout project interviewing five of our members and transcribing those oral histories into a notebook complete with pictures and descriptions of the process she went through. She brought the finished product into my office yesterday. I was very impressed with her work, and I think you will be too when you read Col Donald Zedler's oral history in this edition of the Journal.

October 3, 1990 is the official date of German reunification, and this year we celebrated the ten year anniversary of that momentous event at the Capitol Rotunda. The Cäcilia Choir from Niederdielfen, Germany came to Texas just for that occasion, and GTHS, along with the Austin-Koblenz Sister City Program, sponsored the ceremony that took place at noon on October 3rd. The mayor of Austin, Kirk Watson, spoke very eloquently about the historical significance of the peaceful reunification of Germany, at a time when regional hostilities were at an all time high in Europe. The Hon. Karl-Heinz Scherhag, member of German Parliament was also there with his wife, Helga. They were guests of honor at a reception that was held in the Governor's Mansion following the event in the Capitol Rotunda. We are

including the text of the speeches given by Renata Anderson, Coordinator of the Austin-Koblenz Sister City Program and our own Helga von Schweinitz, who represented GTHS during the ceremony. It was very moving when the Cäcilia Choir sang the German national anthem, following the singing of the Stars and Stripes. Some of the choir members said later that they had never sung the German national anthem in public. It was for them and us a profound experience, especially in light of the past 55 years. For these Germans, seeing Americans place their hands on their hearts while singing our national anthem, was very moving.

In April we will be meeting jointly with the Texas German Society in Waco. It is not too early to make plans to attend. Our business meetings will be separate, but all other convention activities will be jointly planned. There is considerable interest in bringing these two organizations together, as you probably heard, if you attended the Annual Meeting in Galveston this past October. Let us know what you think about the idea.

Our historical marker application has been sent to the Travis County Historical Commission and after review, if accepted, it will go to the Texas Historical Commission. Again, we are asking all members whose family is in any way connected to the German Free School to contact us, so we can include them in the marker dedication program.

Sherryl Brown

Sherryl Brown
10-11-00

IN MEMORIAM

Kathleen M. Resch of Austin, a member of the German-Texan Heritage Society and of the German Free School Guild, died July 19, 2000 at age age 78. She was born in Marshall, Texas, and lived for the last forty-five years in Austin. Kathleen retired from the Department of Genetics at the University of Texas, and long was an active member of St. Austin's Catholic church and the G.T.H.S. Survivors include her sister, Mary Leona Roden, and brother, Frank Resch, Jr., both of Marshall, and numerous nieces and nephews. Funeral services were held on July 21 at St. Joseph's Catholic Church in Marshall, followed by internment at St. Joseph's Catholic Cemetery.

IN MEMORIAM

Walter G. Fritsche, age 70, died October 24, 2000. He was the longtime choir director of the Houston Liederkrantz and had been appointed choir director emeritus on September 16 of this year. Walter was survived by his wife of forty-six years, Maria, and by his daughters, Monica Kubecka and Barbara Sorrento, and his sons, Donald Fritsche, and Garry Fritsche. Funeral services were held on October 28 at the Waltrip Chapel in Houston, followed by internment at Memorial Oaks Cemetery in Houston.

THE FIRST JOINT CONVENTION
OF
THE GERMAN-TEXAN HERITAGE SOCIETY
AND
THE TEXAS GERMAN SOCIETY

WACO, APRIL 6 & 7, 2001

BY VAN MASSIRER
CHAIR, CONVENTION COMMITTEE

SEE REGISTRATION FORM ON PAGE 9

Dear Friends,

Would you like to participate in an historical event? You will have an opportunity to do just that when the German-Texan Heritage Society and the Texas German Society meet at the Convention Center in Waco on April 6 and 7, 2001, for their first-ever joint meeting. Mark your calendar NOW and make your motel reservations EARLY. In this case, EARLY equates to "gerade jetzt," as motels are filling quickly for April 6 and 7.

The convention committee has worked hard to put together an interesting and informative program for you. We will begin with a three-hour bus tour to some of the German settlements in the rural areas west of Waco. Shortly after we drive by Gov. Bush's ranch, we will stop at the Prairie Chapel School, an early 1900's one-room school. From there, we will drive about one-half mile to the Canaan Baptist Church, one of several German Baptist churches in the central Texas area. Church members will serve refreshments. We will then continue through the rural areas where you will see well-kept farmsteads and highly productive land farmed mostly by father and son teams whose ancestors are of _____ origin. You fill in the blank. If you fill in the wrong word, you flunk the test! Our last stop on the tour will be at the Zion Lutheran Church in McGregor. The sanctuary of this church was destroyed by fire two years ago, but it has since been restored to its original splendor.

Friday night, Dr. Meredith McClain will talk about the German-Texan historical panels that she has been working on, and Dr. Ann McGlashan will discuss her translation of an 1847 diary kept by a German who was looking for land in south Texas. As far as we know, this diary has never before been translated. Following these two sessions, there will be time for frolicking with music, singing, games, and a cash bar.

If you frequent the cash bar a bit too much, you can sleep late Saturday morning. We will not crank up until 10 o'clock, but once we get it cranked, we will be off to the races! You will hear a delightful group of speakers talk on a diverse list of subjects that is sure to pique your interest. You will learn who the German "shakers and movers" were in the early years in central Texas, and you will hear about the German Baptists. Professor Dr. Ullrich Wagner from Germany will talk about immigration records and museums in Bremen and Bremerhaven, and in still another session, you will learn some of the finer points for tape recording family history. Then, in a change of pace, you will be in for a real treat as Kathy Radde's German students perform for us. The finale will come as Sherryl Brown, a wonderful speaker, talks about the American melting pot and what we can do to prevent further German meltdown.

True to our heritage, we will eat, drink, and make merry Saturday night. We think that you will like the "country" German meal, and if you like to polka and waltz, you can kick up your heels to an excellent local band.

The convention committee and I look forward to seeing you on April 6-7.

Cordially,



Van Massirer
Chairman
Convention Committee

THE TEXAS GERMAN SOCIETY and THE GERMAN-TEXAN HERITAGE SOCIETY

JOINT CONVENTION 2001

WACO, TEXAS APRIL 6-7, 2001

Friday, April 6

1:00--- Registration opens

2:00---Bus tour to rural German settlements or self-visit historical sites in city

7:00---"German Immigrants in Texas and their Connection to the Llano Estacado":
An Explanation of the German-Texan Historical Panels---Dr. Meredith
McClain, Assoc. Professor of German and Director of the Southwest Center
for German Studies, Texas Technological University

7:15---"An Expedition to the San Saba: An Early Texas Diary"---Dr. Ann
McGlashan, Asst. Professor of German, Baylor University

8:00---Social time with music, singing, games, cash bar, etc.

Saturday April 7

8:30---Registration opens, coffee and donuts

10:00---Welcome, introductions, general info. and instructions

10:15---Prominent Germans in the Early Years of Waco and Central Texas---
Dr. Ute LaHaie, Asst. Professor of German, Baylor University

11:00---Business Meeting (separate meeting for TGS and GTHS)

12:00---Lunch on your own

1:30---Kathy Radde and her Whitney High School German students

2:00---Methods of Oral History---Lois Myers, Assoc. Director of the Baylor University Center for Oral History Studies

2:35---Break

2:50---The German Baptist Church in Texas: A Religious Anomaly---Rex Wiegand, fourth-generation German-Texan; member of the Immanuel Baptist Church near Kyle, Texas

3:20---Emigration Records and Museums in Bremen and Bremerhaven, Germany---Professor Dr. Ullrich Wagner

3:50---The Great American Melting Pot---Sherryl Brown, Executive Director, GTHS

6:30---Dinner (barbecue, German potato salad, red cabbage, German sweet rice---incl. with full reg. ticket or dinner and dance only ticket)

7:30---Dance with music by the Charlie Nemecek Band

Cash bar for beer and soft drinks; BYOB liquor and wine

Entertainment by the Dallas Schuhplattlers at first break

Silent auction ends at second break

HOTELS, MOTELS, RV PARKS

Grouped according to distance from the Convention Center

Use area code 254

Next door or across the street:

Courtyard by Marriott, 101 Washington Ave., 752-8686, 153 rooms, \$79

Hilton Waco, 113 So. University Parks Dr., 754-8484, 171 rooms, \$79

Within 10 to 12 blocks of the Convention Center (* =slightly more distant)

Best Western Old Main Lodge, 4th St. and I-35, 84 rooms, 753-0316, \$55 to \$81

Budget Inn, 1700 So. I-35, 756-7461, 38 rooms, \$42.50

Clarion Inn, 801 So. 4th St., 757-2000, 146 rooms, \$59 until March 16th (special rate)

Comfort Inn, 1430 So. I-35, 752-1991, 53 rooms, \$69

Holiday Inn, 1001 ML King Blvd., 753-0261, 171 rooms, \$69 until March 16th (s-r)

La Quinta Inn, 1110 So. 9th St., 752-9741, 102 rooms, \$72

Lexington Inn, 115 So. I-35, 754-1266, 114 rooms, \$58 until March 6th (special rate)

Marriott Residence Inn, 501 University Parks Dr., 714-1386, 78 rooms, \$99 to \$109

Motel 6, 3120 So. I-35, 662-4622, 110 rooms, \$44 *

Riverplace Inn, 101 N. I-35, 752-8222, 160 rooms, \$42

Sandman Motel, 3820 Franklin Ave., 756-3781, 53 rooms, \$40 *

Super 8 Motel, 1320 So. I-35, 754-1023, 78 rooms, \$59

Victorian Inn, 720 ML King Blvd., 752-3388, 39 rooms, \$53

RV Parks

Midway Park, Hwy 6 North at Lake Waco, 877-444-6777, 33 sites, \$18 to \$20

Riverview RV Park, Riverview Road, FM-434, 662-0475, 90 sites, \$16 to \$18

REGISTRATION FORM

TEXAS GERMAN SOCIETY and GERMAN-TEXAN HERITAGE SOCIETY

JOINT CONVENTION 2001

Please print or write legibly; your nametag will be made from this information. Make copies of this sheet for additional registrants.

NAME _____

STREET ADDRESS _____

CITY, STATE, ZIP _____

TELEPHONE _____

MEMBER OF GTHS _____ TGS _____

REGISTRATION FEES

Several levels of registration are available. Please read carefully, select the level desired, and indicate number of persons in the blank. To avoid the late registration costs, this form and all registration fees must be received by the Convention Committee not later than March 29, 2001. We will not be responsible for postal delays, so please mail early. Make your check payable to Joint German Convention, and return it along with this registration form to: Van Massirer, 124 Canaan Church Road, Crawford, Texas 76638. For further information, call (254) 486-2366 between 6:30 p.m. and 9:30 p.m.

_____ -Full registration--\$20—increases to \$25 after March 29. Includes all sessions, one meal, the dance, and the silent auction on Saturday night

_____ -Registration for educational sessions only.--\$12—increases to \$14 after March 29. Includes one session on Friday night and the social time that follows it plus all sessions on Saturday.

_____ -Registration for dinner and dance only--\$12—increases to \$14 after March 29. Doors open at 6:00 p.m. Dinner served at 6:30 p.m. Includes silent auction.

_____ -Registration for dance only--\$7—Admittance after 7:15 p.m. with dance beginning at 7:30. For safety reasons, small children will not be allowed on the dance floor unless accompanied by an adult. Includes silent auction.

_____ -Bus tour--\$6—Friday at 2 p.m. Limited to 90 persons. Not included in any of the ticket packages listed above.

LEAVE YOUR GERMAN MARK

By Rodney Koenig

Recently the Houston Liederkrantz and members of the Houston Saengerbund sang at the funeral service for Walter G. Fritsche (1930-2000). Walter Fritsche was the Director of the Houston Liederkrantz for over three decades and was known statewide as a singer and director of German music. Walter and his wife, Maria, were also active in the Houston KarnevalVerein. Walter most recently was named Director Emeritus of the Houston Liederkrantz on September 16, 2000. Walter, who was from Lee County, Texas, left his German mark through the numerous choir members and music lovers who appreciated and heard his German music.

Thinking of Walter Fritsche also reminds me of Karl Amelang, who for many years served as a music director of both the Houston Saengerbund and the Houston Liederkrantz as well. Karl Amelang died in 1988 and a number of us were honored to sing in German at Karl's funeral as well. Karl's wife, Olga, still loves German Song and recently attended the Oktoberfest at the Houston Saengerbund. Karl's son, Karl Amelang, Jr., and his grandson, Rocky Stevens, still attend German functions. We can truly say that Walter Fritsche and Karl Amelang left their musical German mark on their community in Texas.

The German-Texan Heritage Society just completed its annual convention in Galveston, Texas. Our convention chairperson, Evangeline Loessin Whorton, and President Karl Micklitz put on a superb convention at the Tremont Hotel in Galveston. We heard a number of superb talks on German Texans. W. M. Von Maszewski spoke regarding his new book on the Prince Solms Diary which will be published by the *University of North Texas Press* prior to year end. Von also spoke of his earlier book, "A Sojourn in Texas." Charles Patrick spoke of Friedrich Schlecht's book, "Mein Ausflug Nach Texas." Sherryl Brown spoke on German-Texan Education, while Marjorie von Rosenberg spoke of German artist, Julius Stockfleth. Teddy Boehm spoke on Robert Zapp, an early Fayette County German. The comments of Anne Stewart regarding the Nueces Massacre and the Comfort, Texas Germans will be long remembered. While there were other superb talks, the keynote speech on Sunday was by Dr. Walter Kamphoefner of Texas A & M, speaking on "New Perspectives on Texas Germans and the Confederacy."

On a personal note, the State Convention in Galveston was quite memorable in that we were able to visit extensively with your Journal Editor, Terry Smart, your new Board member, Janice Thompson and a number of other members of the German-Texan Heritage Society. We also attended the Island Oktoberfest at the Lutheran Church at 25th and Winnie Streets. A very interesting development is the scheduled joint meeting of the German-Texan Heritage Society and the Texas German Society on April 6 and 7, 2001 for a joint annual convention in Waco. Since I have been involved in both organizations, having drafted the Charter and served as a Founding Director of the Texas German Society and having served as President and on the Board of the German-Texan Heritage Society, this is a very important meeting to me.

You should consider leaving your German mark on your community by contributing your time, talents, efforts and funds to useful and productive German-Texan projects. Consider creating a professorship in German language or in German-Texan history at a university in Texas. Amend your Will to include a gift to a German-Texan charity or change your IRA, 403(b) or Life Insurance Policy Beneficiary Designation to include a German-related charity. For further information, call Rodney C. Koenig at 713-651-5333 or e-mail me at rkoenig@fulbright.com.

City of Austin



Proclamation

Be it known by these presents that
I, Kirk Watson, Mayor of the City of Austin, Texas,
do hereby proclaim

October 3, 2000

As

10th Anniversary of German Reunification
Celebration Day

in Austin, and call on all citizens to join me in recognizing that the fall of the wall dividing East and West Berlin and the reunification of the German nation is an historic event of particular significance to Central Texans because of the large German population in our area; in recognizing that Austin enjoys particularly close ties with Germany through our eight-year-old Sister City relationship with Koblenz, Germany and our association with the German-Texan Heritage Society; and, in welcoming to Austin Karl-Heinz Scherhag, who represents Koblenz in the German Parliament, and The Caecilia Choir, which will be performing at ceremonies commemorating the 10th Anniversary of German Reunification in the Capitol Rotunda.



Kirk Watson

Mayor
Kirk Watson

**ADDRESS PRESENTED BY RENATA ANDERSON, CHAIRPERSON
AUSTIN-KOBLENZ SISTER CITY PROGRAM**

**GERMAN REUNIFICATION CELEBRATION
AT THE TEXAS STATE CAPITOL ROTUNDA, OCTOBER 3, 2000**

Honored Guests, Ladies and Gentlemen, my name is Renata Anderson, Chairperson of the Austin-Koblenz Sister City Program.

Today the German-Texan Heritage Society and the Austin-Koblenz Program celebrate the tenth anniversary of the peaceful German reunification with you here in the State Capitol Rotunda. There are many anniversary celebrations around the globe today, but we are here especially to thank Former President Bush for his involvement and help in bringing this momentous event about. Without his efforts, this historic reunification may never have happened and the world would look very different today. Thank you President Bush! Thank You America!

We also want to celebrate German-American friendships.

The German-Texan Heritage Society through their ancestry and the Austin-Koblenz Sister City Committee through their many exchange programs practice and actively support German-American friendship on a daily basis. Personal friendships among our two nations are very important. Through them, we support peace everywhere. This is what President Eisenhower had in mind when he founded the greatly acclaimed Sister City program in 1956. Let us all support this effort to keep the peace so that we will never have to endure a separated Germany or any other country in the world again.

To dignify our celebration and before I introduce our honored guest speakers, I suggest we all first sing the American National Anthem and then the German National Anthem.

**ADDRESS PRESENTED BY HELGA VON SCHWEINITZ, REPRESENTATIVE
OF THE GERMAN-TEXAN HERITAGE SOCIETY**

**GERMAN REUNIFICATION CELEBRATION
AT THE TEXAS STATE CAPITOL ROTUNDA, OCTOBER 3, 2000**

In the name of the German-Texan Heritage Society I would like to thank the Caecilia choir of Niederdielfen for participating in this event. The celebration of German-American friendship and the 10th anniversary of the reunification of Germany give me the opportunity to reflect on the history of the Germans in Texas.

From the early 18-hundreds to this day Germans have come to Texas looking for adventure and economic opportunities and – at least at certain periods– in search for freedom. Some died at the Alamo, many fought at San Jacinto.

Inspired by fiction as much as by factual reports, Germans came by the thousands in the 19th century. Many came for land and did well, like the von Kleberg family who helped the King Ranch to become the vast cattle empire with herds of cowboys riding into the sunset every night. Germans came to experience the Wild West with its Indians like the fictional, noble Winnetou and the real Comanche chiefs who signed a non-aggression treaty with German settlers in Fredericksburg. More recently Texas lured Germans with the Ewings of Dallas fame promising oil, sex and money. Today many Germans settle here working not only in the hi-tech industry but also in entertainment, construction, finance and hospitality, to name a few areas.

As most immigrants from Germany are and were well educated and anxious to succeed, they helped to make Texas what it is today. This influence was especially strong in the early years of the state, when even in San Antonio one third of the population was considered German.

With all that German-Texas history being part of what we Texans are now, I appreciate this opportunity to celebrate German-Texan and German-American Friendship and to express my happiness about the fact that Germany is one country again and became so in a peaceful manner.

Many Texans of German descent have their ancestors in regions of Germany that were under Communist rule for so long. Now they can visit the home of their forefathers and renew the bonds of friendship and kinship across the Atlantic.

THE CAECILIA CHOIR OF NIEDERDIELFEN

By Terry L. Smart

Music for the German Reunification Celebration held in the Rotunda of the Texas State Capitol on October 3, 2000, was performed by Chorgemeinschaft "Caecilia" Niederdielfen, the Caecilia Choir of Niederdielfen, under the direction of its conductor, Matthias Merzhauser. Niederdielfen is located in Nordrhein-Westfalen (North Rhine-Westphalia), Germany.

In addition to singing for the German Reunification Celebration at the State Capitol the choir toured Texas for performances in a number of other cities.

After its Austin performance, Choir Caecilia traveled to San Antonio where it presented a free, public concert in the Ruth Taylor Concert Hall on the campus of Trinity University. Its program there on October 6 included a variety of musical numbers ranging from sacred and secular standard choral works to folk songs from around the world (including, of course, songs from Germany) and African-American spirituals. Following their San Antonio performance, the German visitors were honored at a reception hosted by Trinity University's Department of Music.

**BUILDING AN EXHIBITION TRAIL THROUGHOUT GERMANY:
TEXAS TECH EXHIBIT ON VIEW THERE SINCE 1993 AND GOING**

By Meredith McClain

It all started as a birthday gift from Texas Tech University to the Lone Star State. In 1986 a major exhibit on the Llano Estacado was produced by the Southwest Collection, TTU, in cooperation with the International Center for Arid and Semi-Arid Lands Studies, Lubbock, Texas. This multi-panel exhibit titled "THE LLANO ESTACADO EXPERIENCE: UTILIZATION OF THE ARID LANDS OF TEXAS" opened at The University Center of Texas Tech University in February, 1986, specifically to celebrate the 1986 Texas Sesquicentennial, the 150th Birthday of the Republic of Texas.

Throughout that year, the exhibit was viewed by thousands at the following venues: National Agricultural Library, United States Department of Agriculture, Beltsville, Maryland; Dallas Historical Society, Dallas, Texas; The University of Texas, Institute of Texan Cultures, San Antonio, Texas; and Eugene C. Barker Texas History Center, The University of Texas, Austin, Texas.

After that the exhibit was put in storage in the basement of the old Southwest Collection building and was "in retirement." However in 1993, I was preparing my first paper for presentation at the International Karl May Congress held for the first time in Eastern Germany, in Radebeul outside Dresden, Karl May's elected residence. Since my topic was the reality and fantasy of the Llano Estacado, May's most popular setting for his travel novels, I began working to get the resting exhibit out of storage and over to Radebeul.

Thanks to the generosity of Texas Tech officials, Karen Pina of the Lubbock Convention and Tourism Bureau, and American Airlines, the Llano exhibit was on the last flight American Airlines flew into Berlin. From there the Director of the Karl May Museum in Radebeul walked it through customs, drove it to Radebeul and prepared press releases and opening ceremonies. The success of the first viewings opened other venues: Hohenstein-Ernstthal, the entire state of Saarland, and finally, after numerous extensions of the normal 2 year exhibit deadline, the 200,000 plus summer crowd in the Karl-May-Festival City of Bad Segeberg had the chance to see the exhibit in the summer of 2000. (See newspaper clip next.)

The last two venues in Germany are the Karl-May-Press in Bamberg and America House in Berlin. When the Llano exhibit is ready to come back to America in 2002, (a record 9 years out), the next exhibit from Texas, "The Contributions of German-Texans to the Lone Star State," an expanded version of the exhibit now touring Texas as "German Immigrants in Texas and their Connection to the Llano Estacado," will start throughout the Federal Republic and keep the exhibit trail warm and German-American(Texan) Friendship channels open.

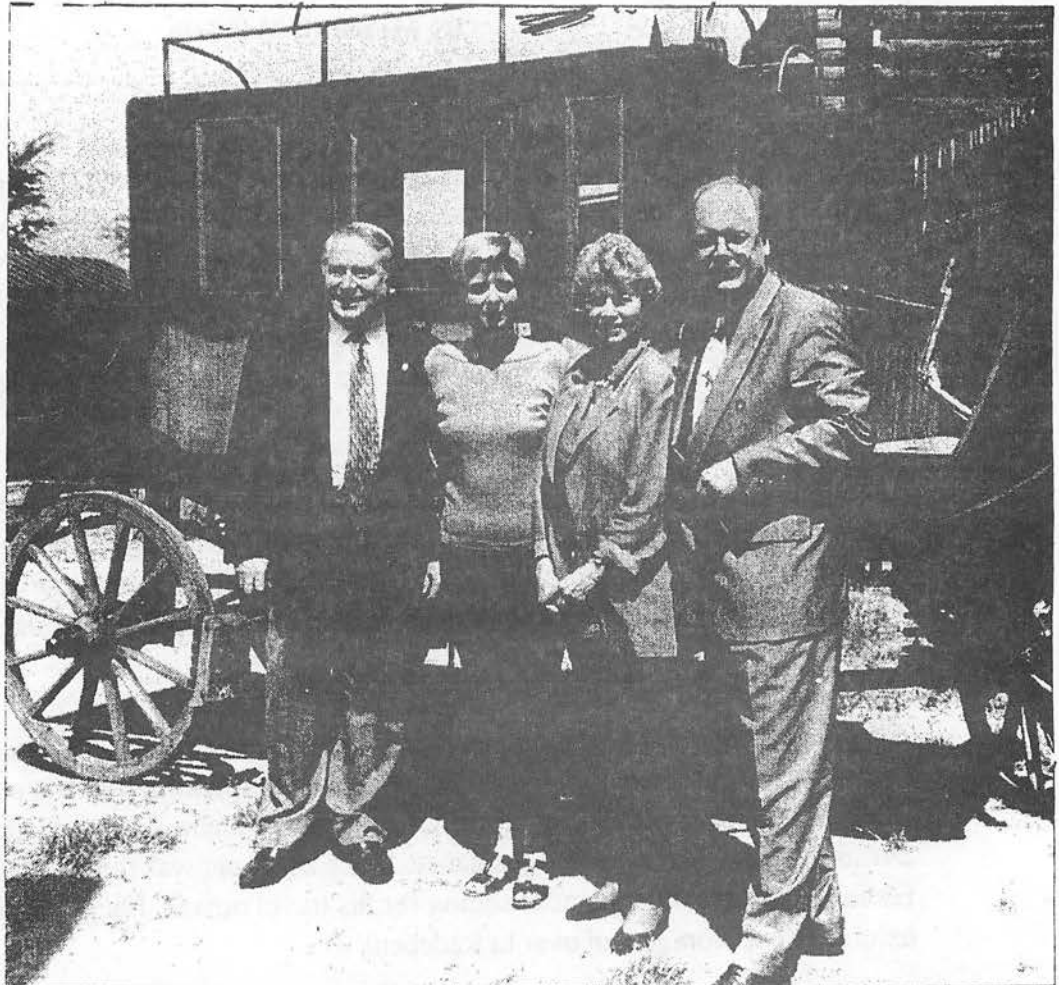
Die Vertreibung der Indianer

Schau im „Indian Village“ zeigt den „Llano Estacado“

lin Bad Segeberg – Karl May hat ihn nie gesehen, den Llano Estacado in Texas. Trotzdem beschrieb er die Landschaft in seinem Buch „Unter Geiern“ so faszinierend, dass sie den Lesern bildlich vor Augen entsteht. Jetzt ist im „Indian Village“ des Kalkberg-Freilichttheaters die Ausstellung „Der Geist des Llano Estacado“ zu sehen, die das Leben der Pioniere und der Komantschen, die in diesem Gebiet siedelten, bevor sie vertrieben wurden, mit gutem Bild- und Textmaterial, mit Gebrauchsgegenständen und Kleidung, mit rituellem Schmuck wie Federkopfputz und Volkskunst widerspiegelt.

Entstanden ist die Schau 1986 zur 150-Jahr-Feier der Stadt Lubbock. Konzipiert wurde sie von der dortigen Texas Tech Universität, dessen Präsident Donald Haragan die Ausstellung mit Professorin und Karl-May-Expertin Meredith McClain und Bürgermeister Udo Fröhlich eröffnete.

„Wir hoffen, dass es nicht die letzte, sondern die erste Ausstellung über Lubbock hier in Bad Segeberg ist“, erklärte McClain. Der Germanistin und Geschichtsforscherin ist bewusst, dass die Ausstellung mit dem Ende der Komantschen beginnt: „Wir zeigen den Beginn der Besiedelung durch die weißen Einwanderer, doch wir unternehmen auch alles, um uns mit den Komantschen zu versöhnen.“ Im Gegenzug ist Bad Segeberg auf dem Flughafen von Lubbock mit einer Schau über die Karl-May-Spiele und über die Stadt vertreten. „Ich wünsche mir, dass wir auch auf dem internationalen Meeting der



Donald Haragan, Präsident der Texas Tech Universität, Ute Thienel (Karl-May-Spiele), Professorin Meredith McClain und Udo Fröhlich (von links) eröffneten die Schau „Der Geist des Llano Estacado“. Foto: LINDE-LEMBKE

Karl-May-Gesellschaft am 7. September in Lubbock erwähnt werden“, so Fröhlich. Lubbock ist seit einigen Jahren Partner-Stadt der Karl-May-Spiele.

Wenn Vertreterinnen und Vertreter der 200 000-Einwohner-

Stadt in Bad Segeberg zu Gast sind, steht ihnen im „Indian Village“ ein „Office“ zur Verfügung.

Der Llano Estacado wurde um 1540 vom spanischen Kapitän Francisco Vazquez de Coronado entdeckt. Ab 1848 siedelten sich

Auswanderer dort an, die aus Deutschland vertrieben waren. Sie wollten mit den Indianern in Frieden leben, denn sie hatten das Leid der Verfolgung selbst erfahren. Heute leben nur wenige Komantschen im Llano Estacado.

ENGLISH TRANSLATION OF "DIE VERTREIBUNG DER INDIANER"

The Expulsion of the Indians:

Exhibit in "Indian Village" shows the "Llano Estacado"

Bad Segeberg - Karl May never saw it, the Llano Estacado in Texas. But in spite of that he described the landscape in his book "Among Vultures" so realistically that it arises in pictures before the eyes of his readers. Now an exhibit may be viewed in the "Indian Village" of the Kalkberg-Open-air theater on "The Spirit of the Llano Estacado". The life of the pioneers and the Comanches, before they were expelled, is told with good photos and text materials, with everyday artifacts and clothing, decorated with ritual jewelry like a feather head piece and folk art.

The exhibit originated in 1986 for the 150-year-celebration of the city of Lubbock. It was conceived by the Texas Tech University, whose President Donald Haragan, together with the Professor and Karl May Expert Meredith McClain and Mayor of Bad Segeberg Udo Fröhlich, opened the exhibit.

"We hope that this is not the last but rather the first exhibit about Lubbock here in Bad Segeberg," explained McClain. The Germanist and history researcher is well aware that the exhibit begins with the end of the Comanches: "We show the beginning of the settlement through the white pioneers, however we undertake everything possible to reconcile with the Comanches." As a reciprocal gesture Bad Segeberg and the Karl-May-Festival was represented at the Lubbock airport through a exhibit. "I wish very much that we shall be mentioned at the international meeting of the Karl-May-Society on September 7." said Fröhlich. Lubbock has had partner city status for some years with the Karl-May-Festival. Whenever representatives of the more than 200,000 person city visit Bad Segeberg, there is an office in the Indian Village for their convenience.

The Llano Estacado was discovered in 1540 by the spanish captian Francisco Vasquez de Coronado. Since 1848 immigrants driven from Germany have settled there. They wanted to live in peace with the Indians, since they had themselves suffered the pain of expulsion. Today there are few Comanches in the Llano Estacado.

Photo: Donald Haragan, President of Texas Tech University, Ute Thienel (Karl May Festival), Professor Meredith McClain and Udo Fröhlich (from the left) open the exhibit "The Spirit of the Llano Estacado."

AN OVERVIEW OF THE MISSION AND ORGANIZATION OF THE EXHIBIT

GERMAN IMMIGRANTS IN TEXAS
AND THEIR CONNECTION TO THE LLANO ESTACADO

“Hin nach Texas! hin nach Texas!
Wo der Stern im blauen Felde
Eine neue Welt verkündet,
Jedes Herz für Recht und Freiheit
Und für Wahrheit froh entzündet -
Dahin sehnt mein Herz sich ganz.

.....

Hin nach Texas! hin nach Texas!
Goldner Stern, du bist der Bote
Unsers neuem schön'ren Lebens.
Denn was freie Herzen hoffen,
Hofften sie noch nie vergebens.
Sei begrüßt, du goldner Stern!”

“Off to Texas! off to Texas!
Where the star in the blue field
announces a new world,
every heart for right and freedom
and for truth joyously alights -
There my heart longs to go.

.....

Off to Texas! Off to Texas!
Golden Star, you are the messenger
Of our new more beautiful life.
Because what free hearts hope for,
Is never hoped in vain.
Greetings to you, golden star!”

Excerpt from “Der Stern von Texas,” one of 31 poems in the collection, Texanische Lieder, by Hoffmann von Fallersleben, published Germany, circa 1845.

The great interest in Texas felt throughout Germany in the nineteenth century and the resulting migrations of Germans to Texas are something of a lost chapter of history today in Germany. In Texas, on the other hand, fourth and fifth generation German-Texans are entering the twenty-first century with renewed devotion to the documentation of their family stories. In all corners of the Lone Star State, one finds active members of the German-Texan Heritage Society, which is elegantly headquartered in Austin’s German Free School Building. Older classics of German-Texan history are being reissued and new research is producing articles and documents which protect endangered details of this history from the ravages of time.

It is the purpose of this exhibit to offer the public an overview of some of the major topics in German-Texan history, but with a special spin: each panel presents materials which have a connection to the area of North West Texas called the Llano Estacado. Texas Tech University in Lubbock, Texas, although only 76 years old, has substantial research materials concerning German settlement of Texas. Information, materials, and staff expertise for this exhibit came from the Southwest Center for German Studies, the Southwest Collection and Special Collections Library, the National Ranching Heritage Center and the Texas Tech Museum.

The topics are grouped under the following three categories to give a broad spectrum of the early settlement, then the difficulties of adaptation and finally the successful integration. After the official opening at Texas Tech University on the occasion of the International Karl May Symposium (September 7 - 12, 2000) the exhibit begins its tour of Texas at the annual meeting of

the German Heritage Society in Galveston. It is hoped that viewers throughout the state will be encouraged to follow suit and create panels documenting their own German-Texan history. The result could be a 50-panel exhibit which would tour other of the United States and certainly the Federal Republic of Germany, where seven major venues are already identified.

I.

"German Seed in Texas Soil: Settling the Land"

With this academic nod to the seminal work by Professor Terry G. Jordan (German Seed in Texas Soil: Immigrant Farmers in 19th-century Texas, Austin, 1966), four panels are grouped under this title to indicate the evolution of German-Texan settlement based on four German colonizers and/or entrepreneurs connected to the Llano Estacado.

1. Hedwig Hill Cabin: Symbol of German-Texan Settlement
2. Anna Mebus Martin: First Woman Founder and President of a Bank in America
3. Heinrich Schmitt: First German-Texan Settler on the Llano Estacado
4. Father Joseph Reisdorff: German-Catholic Colonizer and his Legacy on the Llano Estacado

II.

"Principles and Persecutions: Surviving Difficult Times in Texas"

Three panels are grouped to explore some of the problems German-Texan settlers have had with their Anglo-Texan neighbors (often referred to by the German immigrants as "the Americans"). The German stance against slavery during the Civil War is a major research area being explored by many writers currently. Much less information is officially documented on the problems German settlers had with citizens' vigilante groups during the World Wars and the Ku Klux Klan in the 1920's. The most recent tragic mishandling of German immigrants to Texas is the heart-breaking story of the Mennonites fleeing Mexico to "democratic and honest" West Texas in 1977. The land deal rip-off of the Mennonites in Seminole, Texas, is documented here primarily through the press coverage of the events. The resulting political pressure prevented governmental expulsion back to Mexico of the 250 families who had immigrated to Texas at enormous personal expense.

5. The German "Freidenker" in Texas
6. From Klu Klux Klan attacks to a German-Texan-Catholic Bishop
7. "Frcmdlinge und Gäste": The German Mennonites of Seminole, Texas

III.

"Texas Seed in German Soul: The Powerful Myth of the West"

The concluding panels examine the information flow from Texas to Germany and back which fired the German "Wanderlust." Glowing immigrant reports and letters from Texas inspired mass

migration from Germany. Surprisingly, some Germans who never came to Texas have provided original texts (Fallersleben's poem above and the travel novels of Karl May) which may have motivated even more Germans to move to America, then to head for the American West, and even to seek out the remote and unknown corner of Texas and New Mexico called the Llano Estacado.

It is noteworthy that Texas Tech's new President, Dr. David J. Schmidly, is a German-Texan born in Levelland outside Lubbock and raised on the Llano Estacado.

8. The Llano Estacado of Karl May lives today
9. Old Shatterhand and Winnetou: Powerful Phantoms who helped settle the West.
10. "Es waren Deutsche dabei": Germans and the American Quarter Horse

This exhibit was made possibly by a grant from the German government, administered through the Consulate-General in Houston, and with matching funds from Texas Tech University in Lubbock, Texas. The award was made to Dr. Meredith McClain, Director of the Southwest Center for German Studies at Texas Tech University.

Special thanks go to the individuals at the Consulate and the University who supported the project from the beginning and through its year of evolution and production: Dr. Wolfgang Moser, German Consul General; Dr. John Burns, Provost, TTU; Dr. William Tydeman, Director, Southwest Collection and Special Collection Library, Dr. Steve Bogener and Ms. Lyn Stoll, curators/production specialists, and the graduate students in the German Unit of the Department of Classical and Modern Languages and Literatures. Thanks also to the German-Texan families represented here and to the family members or outside researchers who provided such accurate records, gentle corrections and continuing support throughout the project.

**2000-2002 TRAVEL ITINERARY FOR THE GERMAN-TEXAN EXHIBIT
GERMAN IMMIGRANTS IN TEXAS
AND THEIR CONNECTION TO THE LLANO ESTACADO**

The 11-panel exhibit from Texas Tech University started its tour of Texas in Galveston. It was first viewed at the annual meeting of the German-Texan Heritage Society and is presently at the Galveston County Historical Society. Listed below are the hosts of the next venues. Please contact Meredith McClain (806-744-6033 or <meredithmcclain@cs.com>) if you and your organization are interested in showing the exhibit. The only expense involved is getting the panels, which fit in a pick-up truck, from the previous venue.

Join us and get your German-Texan heritage on view and on the road. A German language brochure is available for xeroxing and an English translation is underway. A tour of Germany is planned for the exhibit beginning in 2002.

September 7 - October 25, 2000, in Lubbock: Karl May Symposium,
Southwest Collection and Special Collections Library, Texas Tech University.

October 27-October 29 in Galveston:

German-Texan Heritage Society Convention, The Tremont House Hotel

From Oct. 30 - November--? In Galveston:

Galveston County Historical Museum, Beth Ryan = Tel. 409-766-2340/
<beth.ryan@galvestonhistory.org> [One panel on German immigration planned]

December in Houston?: Discussions underway with:

- Bryce Simmang, Associate Director, Goethe Center for Central European Studies, Rice University =Tel. 713-348-3473/ email <bsimmang@rice.edu>.
- Robert Moore, Director, Melancton Institute =Tel. 713-523-2864/ email <robert_moore.parti@ecunet.org>
- Hanno von Gravenitz, German Consul General = Tel. 713-627-7770.

January 2001 in Bellville:

Austin County Jail Museum in Bellville, Helen Alexander – Tel. 979-865-3530 /email <georgea@industryinet.com> [Plans underway for three new panels there.]

February in La Grange

Fayette Heritage Museum, Kathy Carter, Director, =Tel. 979-968-6418/ email <library@fais.net

March in Richmond:

Fort Bend County Library, W.M. Von-Maszewski, Tel. 281-341-2646/ Fax 281-341-2688/ email <von@read.fortbend.lib.tx.us>

April in Waco: Joint Meeting of The German-Texan Heritage Society and The Texas German Society. Then: Baylor University.

Contacts: Judge Karl Micklitz =Tel. 281-375-5094/<karlmick@fbtc.net> & Van Massirer = Tel. 254-486-2366 /email<mary_massirer@baylor.edu>

May in Austin:

German-Texan Heritage Society Headquarters for Maifest. Discussions with Sherryl Brown, Executive Director = Tel.512-482-0927 / email <germantxn@dellnet.com>

June in Mason:

The Commercial Bank in Mason for the Centennial Celebration of America's first bank founded and directed by a woman, Anna Martin. Current Bank President, Bobbie Mcmillan – Tel. 915-347-6324.

July in Fredericksburg:

Gillespie County Historical Hall, Contact: Kenn Knopp =Tel.830-997-7273 /<spacitytexas@kfc.com>

August in Comfort: Gregory Krauter =Tel. 830-995-2149.

September in New Braunfels?

October in San Antonio? Institute for Texan Cultures? Contact:Dr. Herbert Spiro =Tel. 210-824-2065/ <herbsp@earthlink.net>

November in San Angelo? Or?

December: Back home on the Llano: Planned venues: Seminole, Nazareth, Amarillo, Crosbyton, Slaton, Levelland, and in New Mexico: Hobbs and Ruidoso.

In 2002: Germany:

an expanded exhibit, "The Contributions of German-Texans to the Lone Star State," will tour the Federal Republic of Germany. Venues include Radebeul bei Dresden, Hohenstein-Ernstthal, Bamberg, Saarbrücken, Montebaur, Wilhelmshaven, Bad Segeberg, and Berlin.

ORAL HISTORIES OF GERMAN-TEXAN HERITAGE SOCIETY MEMBERS

By Ann Stuijbergen, Student
Bowie High School, Austin, Texas

Note: Ann Stuijbergen, a student at Bowie High School in Austin, completed a Girl Scout project interviewing five of our German-Texan Heritage Society members and transcribing those oral histories into a notebook complete with pictures and descriptions of the process followed in the interviews. Below you will read Ann's summary of the interviews, followed by one of them --- her interview with Colonel Donald Zedler.

German Language

All five of my participants were taught in the schools in English. Only one of the five participants spoke German at home - she lived on a farm outside of Brenham and they never spoke German in the town itself. Most of the participants said they avoided speaking German in public because there was much animosity toward German-Texans during and after World War I. One person lived near Hutto and Taylor and said they lived in fear of the Ku Klux Klan because they were anti-German. Most of them did not use any German language during their childhood because of the fear of being persecuted and their desire to fit in with society.

Texas History (as it relates to German heritage)

The parts of Germany that the families of the interviewees came from differed considerably. When the families of these German-Texans moved to Texas the location varied as well. Some families settled in German towns while others chose to settle in ranching communities with other Germans. There were also incidents where the interviewee's family did not settle in a German town or community but a town where many different cultures lived together. The two main reasons they left Germany and came to Texas were economic reasons and to avoid serving in the army. Many of their ancestors were not able to own their own land in Germany and they thought there would be more opportunities in the new Texas. For some that did own land in Germany, they found that farms were less important than factories after the industrial revolution. The German immigrants were known for their willingness to work hard. One participant told of a quote in an old San Antonio newspaper that said "Hans will work!"

A majority of the German-Texans that I interviewed said they did feel a strong identification with the German experience in Texas history although they were not able to provide many specific examples. Several individuals talked about how their German heritage influenced their lives. They viewed several gifts and talents as being typically German characteristics. These characteristics included a desire to gain knowledge, an appreciation and talent for art and music, an interest and ability in scientific endeavors and honorable military service. Most of the participants have returned to Germany more than once to visit relatives and explore their heritage.

Sports and Recreation

When asked about their recreational activities, they had difficulty determining what was connected to their German background. Their experiences with sports depended on where they grew up and the opportunities they had. One woman participated in volleyball, tennis, softball, horseback riding and she thought this was consistent with the German interest in sports. Music was an important aspect of recreation for these individuals and their families. One woman told how the German people in her community met in dance halls where they had music, dancing, and food similar to a potluck supper. This tradition was brought from Germany where the people were not allowed to have organized meetings because Kaiser Wilhelm was afraid they would revolt.

Home Life

There were two major traditions that were mentioned by more than one participant. The first was the Christmas celebration. It was traditionally celebrated on Christmas Eve and Santa Claus would come while they were at church and decorate the tree and put out the presents. Several talked about going from house to house and eating food and visiting with neighbors. The second tradition that I found very interesting took place at Easter. The day before Easter, they would go out and pick flowers and grasses and construct an Easter nest. They would set the Easter nest out and the next morning, Easter, there would be treats and eggs in the nest. Some eggs were also hidden. In addition, one participant described the Mayfest celebration.

The influence of the German heritage on diet was strong if the mother was German. Mothers tended to cook like their mothers had cooked. Participants talked about sausage, bratwurst, wienerschnitzel, sauerkraut, and lebkuchen as traditional German foods that they enjoyed. One woman provided details about cooking in the ranching community.

Religion was an important influence to many of the participants - and had been important in all of their families. Sometimes it was difficult in smaller communities because there was not a priest or minister - they had Sunday school and a circuit rider would come and give the sermon. Most were Lutheran or Catholic, as one would expect of those of German ancestry.

Interview#4 : Col. Donald Zedler and wife

June 28, 2000

A: Okay first I'm going to ask you a few questions about how you used German language in your childhood and stuff like that.

D: Now you're going to have to speak distinctly because I am just slightly deaf.

A: Allright, I'm sorry. What language were you originally educated in?

D: English.

A: English and did you speak German in the home?

D: No

A: No, not at all?

D: Not at all.

A: Did the majority in your town speak German?

D: Yes. My grandparents and my father and his two sisters all spoke German very well

A: They did?

D: But my mother was English so we didn't speak the language in the house at all.

A: Oh okay. Can you tell me the ways you used German in your childhood?

D: I didn't understand.

A: Can you tell me the ways, any ways that you used German in your childhood when you were younger?

D: Only in minor colloquialisms, I guess you would call it. We were afraid of Spluseneike and then Shatzi. Shatzi was used some but only minor words.

A: What part of Germany did your family come from?

D: They came from, it was difficult in those days, Newmark, Neumark . Well actually they came from uh Steinsprangbeifriedeberg and that's, well it's now Poland. So I'm a Polish Aggie!

A: (laughing) What part of Texas did they originally move to?

D: Yorktown.

A: Yorktown. Was there a reason for that? Do you know, was there a reason that they moved there?

D: You know I can't discern that. I've gone back and there seems to be a specific reason that. Another family which is another mystery for me. The matriarch of this other family maiden name was Zedler and I can find no correlation between she and my great great grandfather but that family came over first with two sons.

W: Now his grandmother and grandfather both came here as young people and would you like to know how they got into the United States?

A: Sure.

D: Let her ask that question sweetheart.

A: Well I had another question.

W: Well I will but I just thought since you were coughing....

D: Oh and this family came over first. Eventually the matriarch of the family came over but it was after my grandfather migrated and it was about 1852. Then both families went to Yorktown and established themselves in Yorktown. I have no specific information on to why and primarily I think that information has been destroyed and secondarily every bit of this information was in German. And the Germans at that time were so motivated to speak only in English and learn English and take over the American ways that they didn't teach German reading. They could speak it but they didn't read it and this is what I think has happened to their records. I can't find them. I've been at it ten years. You excuse me a minute.

A: Okay

(col. Zedler goes to get a drink)

A: Do you know why they, your family, chose to leave Germany and come to Texas?

D: I believe two reasons. My family was Lutheran, most of Germany was Catholic and there was a great deal of friction in that part of Germany , Prussia, too at that time. And second it seems as if my great great grandfather did not want his sons in the Prussian army.

A: Yeah.

D: He had three, four actually and I think the two reasons were sufficient for him to move. Can you think of anything better, religion and army?

A: Yeah. Do you feel a certain kind of identification with the German experience throughout Texas history?

D: Yes I do very definitely!

A: How do you think that being a German-Texan has influenced your view of history?

D: In reality it hasn't .

A: It hasn't?

D: Not being a German. A Texan it may have. And of course there was a great deal of influence too in that my father was in WWI and of course he spoke German fluently. Some of the stories he related were that he went on reconnaissance patrols because he could speak German and could understand what the enemy, at that time, was saying. So I guess that did influence me but not really deeply.

A: How do you think that being a German-Texan has influenced your experiences?

D: I never really thought about it but I don't think that... It may have had some influence that I chose military as a profession because of, well I do believe in honor a great deal of it. And the Prussian officer core was very much laid on an honor's society and that may have influenced me some, I don't know, it's difficult to know.

A: What did you do in your spare time that was connected to the German culture?

D: Nothing.

A: Nothing, not even now or before when you were a child? Was there anything?

D: No.

A: Nothing at all?

D: Except I did like grandmother's Pfandkuchen!

A: (laughing)

D: And of course when we visit them, the home is still in the family. It has a unique position in my life in that it is the only place on the face of this earth that I'm at complete peace with it. If you can understand that?

A: Yeah.

D: We all I always looked forward to going and always hated leaving!

A: Is that, that's in Germany?

D: No. That's in Ottine, Texas.

A: Ottine?

D: OTTINE , it's on the San Marcos River below Luling and between Luling and Gonzales. My grandfather bought an old earthen dam there and then replaced it some years later with a concrete dam which is still in place and they used the dam and water power to gin cotton. He also had a sawmill and he had his own generator before electricity was well known and used the water, the power of the water wheels, to pump water to the little town. I guess twenty-six people there. It's at the entrance to the Palmetto State Park, okay.

A: Allright. Were there any recreational activities that your family took part in , recreational activities?

D: We always went to Ottine for the holidays. Then I can remember one thing is my grandmother and grandfather's wedding anniversary was on the same day as my aunt and her husband, my uncle. So they were exactly 25 years apart. And so on grandma's 50th wedding anniversary they had a big party at this pavilion in the park and relatives came from all over Texas to to the big party and I enjoyed that kinda. I think I was sixteen. I saw so many pretty cousins that I couldn't even shake a stick at it. Oh, but other recreational, yes we went on picnics and things like that together. But as far we were a fairly close knit family and normally we just needed ourselves.

A: What festivals or celebrations did you celebrate in your community'?

D: Christmas. Mostly Christmas and Easter.

A: Were there any certain things during Christmas that you did that was connected with the German culture somehow?

D: I guess during Christmas it was, well it may have been German culture because a lot of the people in the little town were German. But the one thing was that the room in which the Christmas tree and the presents were absolutely forbidden to the children, to us. And when it came time to go into the Christmas room we were all lined up with the youngest first and right on down the line to the eldest and we went into the room that way. Then in the dining room the tables were just laden with cookies and all sorts of good things to eat. As far as I remember there was no alcoholic beverages. Of course it was during prohibition that I was born and raised and we didn't get beer until 1935. But grandpa made wine and he made a little beer too and there may have been a small bottle of wine on the table. Of course we didn't drink it. Then after we had our own individual Christmas there, we would go and a large party would go to the next house. And they would have this table laden with good things to eat and then they'd gather with us and we would end up going to four or five other houses in the little community. Each one of them had tables that were bigger and better laid out. How we ever got back home, I don't know but we had plenty to eat and it was all good. But that's not specifically to German but specifically to my family. Before Easter we would each go out and pick flowers and make an Easter nest. Then the next morning they would have our Easter eggs in there.

A: That's cute! I've never heard of that.

D: What?

A: I've never heard of that. I've never heard of that before!

D: That was interlaced the flowers all in the nest.

A: Oh that must have been cute! What was your favorite sports or recreational activity that you participated in?

D: It was between baseball and football.

A: Baseball and football.

D: And then of course I love hunting and fishing but I only got to participate in them when I went to Ottine.

A: What traditions did your family have that were connected with the German culture? I know you talked about Christmas.

D: It's so ungrained I can't distinguish between what's German and which is otherwise.

W: Did you tell her about the German tradition of your Christmas? Down in Ottine. How they started at their grandparents house first and they had those sliding glass doors. They had like a lumen, what we call a lumenen. But they also had a parlor and it had a piano and lawn chairs and stuff in it and they had the Christmas tree in there and none of the children could see the Christmas tree until Christmas eve. That's when they had all the food and everything and they started, it was a little village at that time I don't know how many families lived there most of them were German the ones that came anyway, and they had food and drink on the table. They had this long table that was longer than this room. What I started to tell you about the gin, people would come to have their cotton ginned or their lumber cut because they knew the Zedlers had this big dining room and they always were invited for lunch which was their big meal in the summer because it was so hot. And there would be like 20 or 30 people at the table and I almost was ill when I saw all this different food on the table. I mean they had wild game and fish and roast and pork and just everything. It was just kind of a gathering place for the people. But their Christmas tradition was really nice from that house then they went to just every house.

D: To explain it more carefully it was a German tradition that we have Christmas on Christmas eve not on Christmas day. This is the evening that we went place to place to place

A: Oh okay. How was your diet influenced by your German heritage? Were there any special foods or special ways of cooking that you had?

D: No, my mother cooked Texas style.

A: Did you know why she did that, why she didn't cook German food?

D: Well she was English and she was raised in a completely different part of Texas. She was raised close to Brown and that was all English in there. Both families were very distinct in that my father's family was all German and of course my mother's family English and Welsh. But there seemed to be no intermingling until my mother and father were married.

A: And was religion quite important?

D: What?

A: Religion. Was that important?

D: No it wasn't.

A: It wasn't?

D: No!

A: So you didn't go to church every Sunday?

D: No. I went to church with my mother but she was a Baptist. My father did not go to church. I know he was raised as a Lutheran because my grandmother and my aunt continued to go to the Lutheran church but religion was not in the family.

A: Okay, was there I think that's all was there anything that you wanted to talk about or about the diary that you showed me?

D: I think we've explained it. My grandmother kept it from 1906, is the first entry, until the 1937. I believe and she of course wrote this diary in long hand and in old German script. My cousin who lived there in Ottine for quite some time, when grandmother died and her mother died, she inherited it and all of the papers. The diary was among these and there had been considerable talk, I didn't didn't even know it, about doing something like this with the diary. It was completely unknown to me that they had any plans for it which they never carried them out. And when ,I call her sister that's what her nickname was, Marie Anitonette Ryan. But when she mentioned it, that she had it. I had retired completely then and so I immediately got the idea of doing something with it. So this is what I've done

there. It took a great deal of time. I don't type but with one finger and believe or not I typed all of that.

A: Wow!

D: But first I had to get it deciphered. And I was introduced to this one professor, the first one. At the time my mother was in a nursing home, my father was passed away but he was a veteran of WWI and was severely wounded. He was wounded thirteen times and gassed twice but there were no medical records and mother needed some assistance. So my initial goal was to get the years that my father served in WWI from the diary, have them translated so that I could see if there was anything in there that could help me get a widows pension for my mother. So I had those years translated first and then I saw someone got a hold of the translation. The old professor that translated it turned it over to, I was a member of the Austin Genealogical Society at that time, and he just handed it to the editor. I didn't even know it was translated and they published the four years of it. Well the reception that the four years got from particularly the female members of the of the society was such that I just was compelled to go on and get the rest of it done. Well this professor had an assistant, I mean a an associate that lived in Bryan at the time and he agreed to do it. And there was no charge for doing all this. It took him two years to do that and you may take it for what it's worth. The first professor sat up in bed in the middle of the night and screamed and died. The second professor got all but the last three years and unbeknownced to me he had a pacemaker and the line from the pacemaker to his heart severed and he fell over dead.

A: Oh my goodness!

D: So this man, this other Zedler, John Zedler agreed, well he volunteered to do the last three years. And well that's the way it got translated. Then after it was translated I sat there and typed, I must have typed that thing a dozen times to get it correct. Then like I say I had it printed, if you'll notice there's no publishers mark on it. It was primarily for my two first cousins that are still alive and for other members of the family that were interested. Well I found that there was a tremendous interest into it and to get it printed like that I had to buy

three hundred copies of it. That's the least that the printer would print and I've never charged a dime for any of them. It was my contribution to our family and not to many copies of it have gone out of the family, other than to genealogical societies San Antonio, Victoria, Yorktown, here in Austin to the genealogical center at the state. And I have no intentions of even attempting to recoup what I paid for it because it gave me such satisfaction, it was worth it. And when you read it I want you to note one thing in all those years that my grandmother wrote that diary she never said a bad thing about anybody. It's incredible she didn't she certainly didn't. She put things in there that were dear to her heart and things that a person would write in a diary. Of course when people write diaries they don't expect them to be published.

A: Yeah.

D: So she wrote what she wanted too. But it's incredible that she never said anything bad about anybody. There was one instant about 1920 where a cousin of her's disappeared. To make a long story longer, in addition to doing this I was doing the Zedler family genealogy. I had another first cousin on my mother's side that had already done my mother's family genealogy and I was rather none plused shall we say that all she wanted to do was to get back to William the Conqueror so she could say that William the Conqueror was her 17th great grandfather. But when I did this I was looking for my family and of course most people and you might take this into consideration most people that do their family do it to late in life like I was, well heck I was almost 70 when I started. All your sources are drying up by death by that time I fortunately had three cousins females. And don't go to the males to ask them anything they don't know who their grandfather was much less think about their family but ladies will know. I had three ladies that each had a small portion. A lot of it I found was erroneous. They had impressions and it carried down that these impressions. The lady's name, one of my great great aunt's name, was absolutely wrong. They said her name was Anna Lusett, her name was Anna Charlotte. They told me that she had had a marriage of convenience, that is to you that she got

pregnant by somebody and had to marry him. There were no ancestors, no descendants for her. When I ended up I had 147 for that lady. So you go along and you find these things but if you're the least bit interested do it now where people can talk to you and then you can verify by other means. What is available now is a tremendous a lot more than of course ten years ago. That internet is really blossomed out.

A: Yeah.

D: Excuse me.

D: The Mormon church, don't ever forget them. It's a basic part of the Mormon religion that they must honor their ancestors and I'm not certain, not being a Mormon, exactly what it is. So I just know it's in their religion. So they've got the most complete genealogical library in the entire universe. They have over 2 billion people and it's available. And since two years ago they put it on the internet. It's not complete yet, as far as I'm concerned. But you'd be amazed at what lengths I've gone to. I've written letters to Poland to get information because all of this information was behind the polish in Poland now. I've gotten good replies from them in Polish, I had to have that translated before I could read it. Then some of the things I got I didn't want to get but you you will find all sorts of skeletons in the closet, not major things but well they are in some respect. But nothing dire or anything like that you know. You'd be amazed and once you get into it when you do make a discovery it's one of the most exciting things I've ever done. So if you're interested in it at all start now!

A: Yeah.

D: Where people can tell you and can show you. I've gone into... What do you want mother?

W: I was just going to say, do you have that article about your grandfather's brothers and all that started the dams and all, that A&M article?

D: No I don't. I don't know where it is. I can't find it.

W: That was so interesting because they made those dams before a lot of people and they built them themselves for electricity.

D: But the things you'll find out, one I think it's necessary for you to know who your ancestors were and what they did and where they came from. When I found out there are no counts and princes or emperors in my family but there were good honest, hardworking people and they were above, shall we say the average, they did something for themselves. Can you imagine the courage it took my great grandfather to bring his wife and eight children out of Germany to the united states, can you imagine that, could you do that?

A: No.

D: I couldn't.

A: I couldn't have eight children!

D: Well we were in the service in the air force and we moved 19 times in 24 years.

A: Oh my goodness!

D: 3 years we lived in England. But you see I was supported all the way by the air force. Now this man moved all the way across Prussia then into the, oh I can't think of the name of the town now, but it was on the east coast of Germany, oh the west coast of Germany, and got on a boat. And they sailed for 13 weeks. It takes three days now and if you're on an airplane it takes about 8 hours. But he brought 8 kids to Texas and it takes an awful lot of time. It has no fortitude.

A: Yes.

D: So if you, where is your family from?

A: I think that my grandfather's parents are from Koeln, or Cologne. And they got married there and came, I'm not sure if they came to Texas first or where if they came?

D: Now there's something for you to look up. And is your grandmother and grandfather still alive?

A: Yes. They do a lot of genealogy actually. I think my grandfather knows.

D: Well he's an exceptional man. But my experience has been, well I'll tell you a funny instant and this explains one of my thinking. I have a first cousin and as I was starting on this. When I started honey I knew my grandmother and my grandfather and my two aunts and I knew of my great grandmother. That's all the people in the family I knew. I have over 3,000 members of it now. So start and if you don't do anything but just make a start, you know what the china men said the hardest part of a thousand mile journey is the first step and it is so start it now if you don't do anything but start it you'll find very many interesting things in it. This one incident about 1920 or 1921 was a branch not of the Zedler family but of her family Thuem their from Magdeberg ,Magdeberg area. And this says that Peter Thuem disappeared. Well that segment of the family I never found. Of course he disappeared and there was nothing anywhere that anybody else had. All of a sudden on my computer one day was an e-mail from his granddaughter, his great granddaughter. And now I've got all of that family and made some more friends! So things like that just happen and you've got to be aware of them and take advantage of them. Another incident happened earlier this year. I had a cousin here that was a doctor here in Austin a doctor, Gus Zedler. In 1970 I had just retired here and was not too well established when he called me and wanted to get together. Well the next week he was hit by an automobile and was killed. So I just dropped that side of the family. I wasn't doing genealogy then and I had 6 children of my own and just retired from the Air Force. I had to get some kind of job to continue and so I just lost them. And earlier this year in February, I believe it was, I got an e-mail from a lady in Seattle, Washington that said she had a book that was belonged to a doctor J.J. Zedler, did I know anything about it? Well it was this doctor. So I called the family and found that his wife was at that time still alive but she was in the hospital and her daughter and I got talking. And so I wrote this e-mail back to this lady and got the book and unfortunately the doctor's wife died about this time and I gave this book of their father's to them at the funeral. That's how things happened. I think it's great that it happened.

Unfortunately like I say get to it now because your sources, your good sources of information are gonna go.

A: Yeah, well I think I got a lot of information, a lot of good information so...

D: Well I sincerely hope so and don't feel isolated. You've got a telephone, you call me and I'll answer or you can come back and see me.

A: Well, thank you!

D: The main thing is I'm very proud of you. I think you're doing a great thing!

A: I hope so!



Miss Ann Suifbergen and Colonel Donald Zedler

FREETHOUGHT IN GERMAN WEST TEXAS

By Anne Seidensticker Stewart

German West Texas encompassed the physical region known today as the Texas Hill Country. The principal permanent settlements established by the German immigration to this area are New Braunfels 1845, Fredericksburg 1846; Sisterdale 1847, Boerne 1852 and Comfort 1854.

The early attempts at launching Utopian living spaces resulted in the agnostic commune, Bettina, 1847, on the Llano River. Meusebach also tried founding a series of small communal settlements on the Llano River: Castell, Leiningen, Schoenberg and Meerholz. Only Castell survived. As this far-flung boundary of German West Texas was unable to maintain itself it quickly died. Tusculum (Farm), 1848, near the present town of Boerne was founded but was only in existence for a short while.

The men involved in these experiments of launching a utopian or perfect society were designated the Die Vierziger (The group of 40). They derived their name from the number of members and from Charles Fourier's ideas of changing society by exerting pressure through "small experimental communities." Originating principally in the universities of Germany, they migrated to Texas to put the ideas into everyday living.

Germans of Lutheran and Catholic religious affiliations flowed into Texas, as did a smaller group, labeled (Der Deutsch Friedendankers) the German freethinkers. The group of 40 was part of this group.

Freethinkers in German West Texas were generally progressive-thinking young men who left Germany because of the 1848 Revolution in which men seeking to change the German government lost the battle of changing a monarchy into a democracy. Many were intellectuals with university ties seeking to live a communitarian lifestyle, free of governmental and theocratic interference in their lives.

For freethinkers the religious factor was but a single facet of their philosophy and lifestyle. Books, libraries, music, theatricals, politics, debate, law, science and philosophy were other issues of equal or more importance to them individually and as a group. Culture permeated their lives and making a living, while necessary, was not their primary focus. Freethinkers then and now are freedom lovers and seekers after truth.

Freethinker is used now as more of an "umbrella term to describe a variety of people who believed in rational thought rather than a supernatural religious being." This tendency to focus solely on the religious aspect of freethought principles, however, tends to distort the larger cultural picture.

Germany's cultural heritage was transplanted to the United States by all of its immigrants: language, food, the hard work ethic, prank playing and the often discussed "Teutonic attention to order, neatness and geometry," as capsuled by Terry Jordan.

The forty-eighters and freethinkers comprising the intellectual migration from 1845 to 1861, must be distinguished from the great mass of German immigrants coming to Texas from the early 1830's to the 1890's and peaking in the early 1870s.

These idealistic individuals were educated and politically active, quite unlike many of their fellow countrymen who concentrated on their occupations, their need to make a living and their families and communities. It must be added, however, that not only the well-educated were freethinkers, but many farmers and craftsmen as well. Terry Jordan estimates their number at 500 in 1890, with other estimates ranging to three times as many during the decade preceding the Civil War.

The forty-eighters and freethinkers were also concerned about community but in its larger sense. No sooner than the families settled in Comfort and Sisterdale than Der Freier Verein (the free society) was organized, with Professor Kapp serving as President.

Out of this organization came a plan proposing political and social reforms for the frontier state of Texas and the United States. It was presented at the 1854 Saengerfest in San Antonio. Adolf Douai, founding editor of the San Antonio Zeitung, featured it in his newspaper, printing it in English as well as the German language.

Douai was supported by the German intellectuals in Sisterdale as well as Frederick Law Olmstead of New York. Their backing was not enough, however, to ensure Douai's safety and he left Texas for the eastern United States.

The proposals emphasized philosophical and practical recommendations including, among others, the direct election of the President rather than the electoral college still in use today; that voters could recall chosen representatives who did not conduct business as his constituents dictated; abolition of corporal and capital punishment; the need to write legal documents in a manner easily understood by the people; compulsory attendance at non-sectarian schools for school-age males and females, and for the Bible and religious books and training to be excluded from schools.

Probably the most interesting recommendation tendered by this call for serious reform was the proposal for the state legislature to establish a public university in Sisterdale. This would have been the first such institution in the state and would have preceded Texas A & M University by some 18 years.

If the bible was to be excluded from schools, neither was it readily apparent in the homes of the German settlers who came to Comfort. Here the "Bible was tucked away and never read again. The freethinker that chose Comfort had other more pressing things to do than read the Bible and ... in time another generation of freethinkers was born and reared in the Comfort area by men and women who had, as adults, chosen a life without the Triune God."

Mrs. Esther Boerner Wiedenfeld, one of Comfort's more prolific historical writers, in an 1970 interview, asked the descendant of an early family about the nature of the population phenomena evidenced in the towns of Comfort, Fredericksburg and Sisterdale.

The answer deserves careful attention: "Those wanting to keep on with their religion and the church went to Fredericksburg and New Braunfels and those that wished to be free of any religion settled in Comfort."

While, of course, this did not apply to the entire population, Comfort and Sisterdale were known as freethinker communities. In fact, Sisterdale, often termed a "Latin colony" to characterize its highly educated residents, was seen as "the intellectual center of the Germans in Texas."

Comfort built no church until 1892, almost forty years after its 1854 founding. Freethinking descendants live there today. Sisterdale may not have had a church or mission until after 1910, if ever.

At that time, the Episcopal Diocese of West Texas established a Sunday school and catechism for children in Boerne, Comfort, Waring and Sisterdale. Sisterdale's school house was used for religious instruction, an historical fact that would have raised the ire of the founders but stated in clearest terms the attitude of the settlers who followed. The intellectuals moved to San Antonio and other larger cities or even returned to Europe after the Civil War, leaving little trace of their founding passions in the environment.

Greg Krauter of Comfort, Texas, describing himself as a " direct descendant of a number of the original Freethinker founders of the area", wrote an article "Comments: Setting the Record Straight" which was published in The Comfort News, October 22, 1998. He characterized the early German-Texas freethinkers as idealistic men dedicated to "human freedom." Their profound respect for freedom was fostered by their early lives in Germany and their study of philosophy and history. These elements combined to form their freethinking code.

Ferdinand Lindheimer, father of Texas Botany, probably voiced the German Texan freethinker credo most accurately. Minetta Altgelt Goyne, a grandchild of Comfort, Texas, founder Ernst Hermann Altgelt , wrote A Life among the Texas Flora: Ferdinand Lindheimer's letters to George Engelmann.

Corresponding with a dear friend, Lindheimer answered the question: "How is't with thy religion? Thou art a dear, good-hearted man and yet, I think, dost not incline that way?"

"Jesus was the great Essene" who was "right in his precepts" but "the paid clergy are robber knights," replied Lindheimer. Quoting David Friedrich Strass in his biography of Jesus, Lindheimer continued that he also was "a moral man who needed no God meting out rewards and punishments." Thus Lindheimer proclaimed his stand on the matter of religion.

Lindheimer, though a freethinker, lived in New Braunfels, founding The New Braunfels Zeitung in 1852. He cautioned and advised the German minority so vociferously declaring the evils of slavery. He admonished the freethinkers: "Do not antagonize the Anglo-American settlers" because he felt that the "German newcomers perhaps did not understand all the issues."

Writing editorials, the politically moderate Lindheimer became the "political spokesman for the German majority,...calling it impolitic to antagonize the American settlers and dangerous to meddle in their affairs." He was proved correct in his stand when the cream of German intellectual and political activists were killed at the Battle of the Nueces during the Civil War on August 10, 1862.

Jacob Kuechler, one of the original Group of 40 immigrating in 1847, was a survivor of the Nueces Battle and Massacre as well as a lifelong freethinker. Along with like-minded men, he sought to establish utopian villages based on the tenets of the a communal, cooperative and socialistic lifestyle.

At his funeral, his creed was outlined by the eulogist: "Growing up heput away childish things and discarded the empty forms, narrow traditions and irrational beliefs of the antiquated church" and "hence forward, cultured reason became his guide." Freethought was and is about freedom.

Kuechler helped organize the Union Loyal League in the early months of the Civil War. Its stated purpose was to protect their families against possible Indian depredations and if possible to keep its members from being "compelled to bear arms against the Union."

The men who founded the League had that in mind and more as well. Cramer outlines this commitment: "Our company had been formed of men gathered together with the understanding that as soon as the Northern troops would come within reaching distance, we would join them." Many members of the ULL were forty-eighters and sons of forty-eighters whose idealism, reform interests, and belief in a democratic republic compelled them to join this group.

"The radical posture of the Forty -Eighters prevailed in the western German counties of the hill country." wrote Glen Lich in his essay "Goethe on the Guadalupe." He went on: "Unionism was strongest in the freethinker villages of Sisterdale and Comfort." This statement is corroborated by Ernst Cramer 's letter to his parents in Germany in 1862: "The Hurrah for the Union echoed from all corners."

Texas seceded from the Union March, 1861, but as in all elections, the ensuing decision reflected the majority opinion but left few options for those dissenting the outcome. German Texans supported both the Union and Confederate causes and acted in accordance with their beliefs. Many Germans, who had taken their oaths of citizenship during the previous decade chose to remain loyal to their original allegiance. Others wanted to be left alone, to pursue their life in this new world on a frontier they could not have imagined at home.

Some men deciding that discretion was the better part of valor made the decision to take the oath of allegiance and went to work in civilian capacities for the Confederate military. They worked as freighters, kiln operators, mail carriers, guides, carpenters and masons. Some men, like Ernst H. Altgelt and August Faltin II of Comfort, went to Germany to stay with their families during the war while others migrated to Mexico.

Edward Degener of Sisterdale and his sons, Hugo and Hilmar, Fritz Tegener of Kerr County, Ernst Cramer of Comfort and Jacob Kuechler of Fredericksburg formed the nucleus of the German intellectuals who decided to remain in Texas and do what they could to impede Confederate progress.

The Unionists of German West Texas felt a close and immediate kinship with the United States. Ernst Cramer wrote "The Union flag was hoisted and the outbreak of a revolution was momentarily expected." Thus was born the Union Loyal League, with a membership of men from Kendall, Kerr and Gillespie counties. Edward Degener served on its Advisory Board, most likely in the office of president.

After the companies were organized and officers elected, Cramer was ordered to San Antonio "for the purpose of joining forces with the others from the different districts. I found everything well prepared there." Cramer and his fellow officers were disheartened as they discovered that though San Antonio and Austin were organized they did not have the "spirit and enthusiasm" as did the organization "at home."

Then a disconcerting discovery was made: the League harbored a spy in their midst. Basil Stewart, a member who wanted out of the League, had made a deposition to the Fredericksburg J.P. concerning the activities of the League. The officers met and decided to carry out the blood oath which all members took when they entered the League. They voted to execute Stewart. Straws were drawn to choose fairly the member who would carry out the sentence of death.

The Union Loyal League took care of its own. Rudolph Wipprecht wrote a letter to the "Americanische Magazine" years later describing the League. "In Gillespie County, in which Fredericksburg was situated, there was a secret organization in behalf of the Union, and it is stated that any member who became a traitor would have been shot at sight." Stewart's action marked him as a traitor and he paid the price for betrayal.

Considering the fervor of the Union Loyal League members, the execution date, July 5, was probably not a random choice. Stewart was executed on a day so close to the Fourth of July, Independence Day for the United States of America, it appeared to be a deliberate message from the pro-Unionist Germans to the Confederate authorities.

The Confederates apparently interpreted the killing and the date as was expected of them. This murder of Basil Stewart took place some six weeks after martial law had been declared, May 28, 1862. Clearly the dissidents were not taking the Confederate authorities seriously.

Captain James Duff was dispatched from San Antonio with his men to Camp Pedernalis, located some miles west of Fredericksburg. Appointed as Provost Marshall, it was Duff's job to take "such prompt and vigorous action" as he "deemed necessary" to put down these rebellious counties. This decision and resulting action on the part of the Confederates intimidated the League members. They met and decided to disband as an assurance to the authorities that "no armed conflict was intended."

Whether or not the League disbanded is a fact that can be debated. After the war, when family members decided to collect the remains of those individuals killed at the Nueces Battle site, Edward Degener in San Antonio reports to Henry Schwethelm in Comfort: "Governor Hamilton would support our request, (for a United States military escort) ..because our organization has been in close contact with him." The organization these two men had in common was the Union Loyal League. Perhaps the League did not disband as completely as they would have had the Confederate authorities and historians believe.

Those League members who could not or would not compromise their principles by living under the Confederate Stars and Bars decided to go to Mexico. These individuals departing Texas decided to maintain the military structure of the League on this trek. An election was held and Fritz Tegener was "made the major." Ranks were assigned similar to those held earlier in the League; Ernst Cramer, Captain of the Comfort district; others most likely were Hugo Degener and Emil Schreiner.

Tegener agreed to lead the members wishing to go to Mexico "where there might be a chance ...to join the Northern troops." Leaving their homes around August 1, 1862, some 70 men packed their supplies and headed for the Rio Grande. They planned to cross near the mouth of the Devil's River.

Duff, following his orders to use any action "deemed necessary" sent a pursuit force under the commander of Lt. Colin D. McRae. Estimates of the size of this mounted force varies according to the source: Paul Burrier, the most conscientious researcher of this event, estimates that McRae commanded between 94 and 96 men. His estimate is based on muster rolls obtained from the National Archives and evidence gathered from other primary documents. Other estimates state that the force was over 100 men.

The Confederates caught up with the ex-League members on the evening of August 9 as the Germans camped in a cedar brake on the west prong of the Nueces River. The attack came "the moment it was light enough to see," wrote McRae in his official report. The final charge about 10:00 that Sunday morning resulted "in the complete rout and flight of the enemy." McRae reported 32 of the enemy killed but his tally may be not entirely accurate. There are 19 names carved on the Treue der Union (True to the Union) Monument in Comfort Texas, under the inscription Killed at the Nueces August 10, 1862 and 9 names under Captured and Murdered, as they were taken into custody as they fled.

"Out-gunned and out-numbered in a pre-dawn attack on August 10, 1862, the Germans were defeated. Some escaped, some were killed and some were captured." Of those who escaped, some returned to their homes to hide out and make plans to try again. Others went straight to Mexico.

About 4:00 that Sunday afternoon, the wounded German prisoners were moved away from the site and executed under an oak tree. Their bodies were left unburied. It is not yet known precisely who gave the execution order or was in the squad that carried it out, though names are beginning to surface.

At the same time, known Union sympathizers on the home front were arrested and taken to San Antonio to stand trial, including Edward Degener of Sisterdale and F.W. Doebbler of Fredericksburg. Both men were found guilty. These events prompted most German intellectuals to eventually leave Sisterdale and Comfort, though not Fredericksburg.

The German West Texas freethinkers dedicated to culture and idealism were decimated by the Civil War. Seeking to regain family stability and personal equilibrium, many essentially started their lives over. Some went into government, serving as both elected representatives and appointed officials. Others studied law, entered real estate, rode with the Texas Rangers and took up farming and ranching. All continued to participate in the cultural aspects of their former lives: singing societies, turn vereins, amateur theatricals, musical evenings and fraternal orders.

Freethought lasted as a substantive cultural force in German West Texas from the founding of the earliest Utopian village on the Llano River in 1846, until German blood ran in the Nueces River, August 10, 1862. In less than twenty years, compromise, migration, imprisonment, death and the Civil War destroyed the dreams of this group. Texas and the United States are the poorer for it.

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Sincere thanks to Greg Krauter of Comfort, Texas and Paul Burrier of Leakey, Texas, for their editorial talent and input to insure the historical accuracy of this essay on German-Texan history. Any mistakes or incorrect assumptions are strictly those of the author. Please contact me at PO BOX 217, Radium Springs, NM 88054 with your comments. Copyright July 18, 2000, Anne Stewart.

TREUE DER UNION MONUMENT AT COMFORT

The inscription on the Treue Der Union (Loyalty to the Union) monument at Comfort, Texas, reads as follows:

"This German language monument, erected 1866, houses the memory of 68 men (mostly Germans) from this region who were loyal to the Union during the Civil War. Trying desperately to reach U.S. Federal troops by way of Mexico, about 40 of the men were killed by vengeful Confederates bent on annihilating them, in the Battle of the Nueces (on Aug. 10, 1862) and a later fight (Oct. 18). The bodies of the slain and those who drowned swimming the Rio Grande were left unburied. A group of Germans gathered the bones of their friends and buried them at this site in 1865."

FREETHINKERS IN COMFORT

By Vera Flach

This excerpt from Vera Flach's A Yankee in German America was published in The German Texas by Glen E. Lich

“Nearly all German-Americans in Comfort were freethinkers, as were their brilliant ancestors in the Latin Colony (of Bettina and Sisterdale). Those pioneers said frankly that they left Germany to escape not only political persecution but also religious oppression. They wished to be free on all counts. From 1849 to 1892, 43 years, no church was built in our community. In very few of the homes was there a Bible or any religious literature. There were no prayers. At funerals sentimental German ballads were sung. I never heard Luther's great ode to Belief: ‘A Mighty Fortress is our God, a bulwark never failing.’ The attitude toward organized religion ran the gamut from mild anticlericalism to bitter denunciation.

When occasionally a minister conducted a funeral and asked for the Lord's Prayer, they.....did not know it.

Funerals were always large as they would be with so many relatives near at hand. The service was conducted by a German lodge and its message was ‘Rest in Peace.’ The life of the deceased was told and sometimes there was a eulogy read by a man skilled in public speaking. There was no mention of immortality because no one believed in it. We live in our children. That is our only immortality.”

AN EARLY FOURTH OF JULY CELEBRATION IN COMFORT

From The German Texans by Glen E. Lich

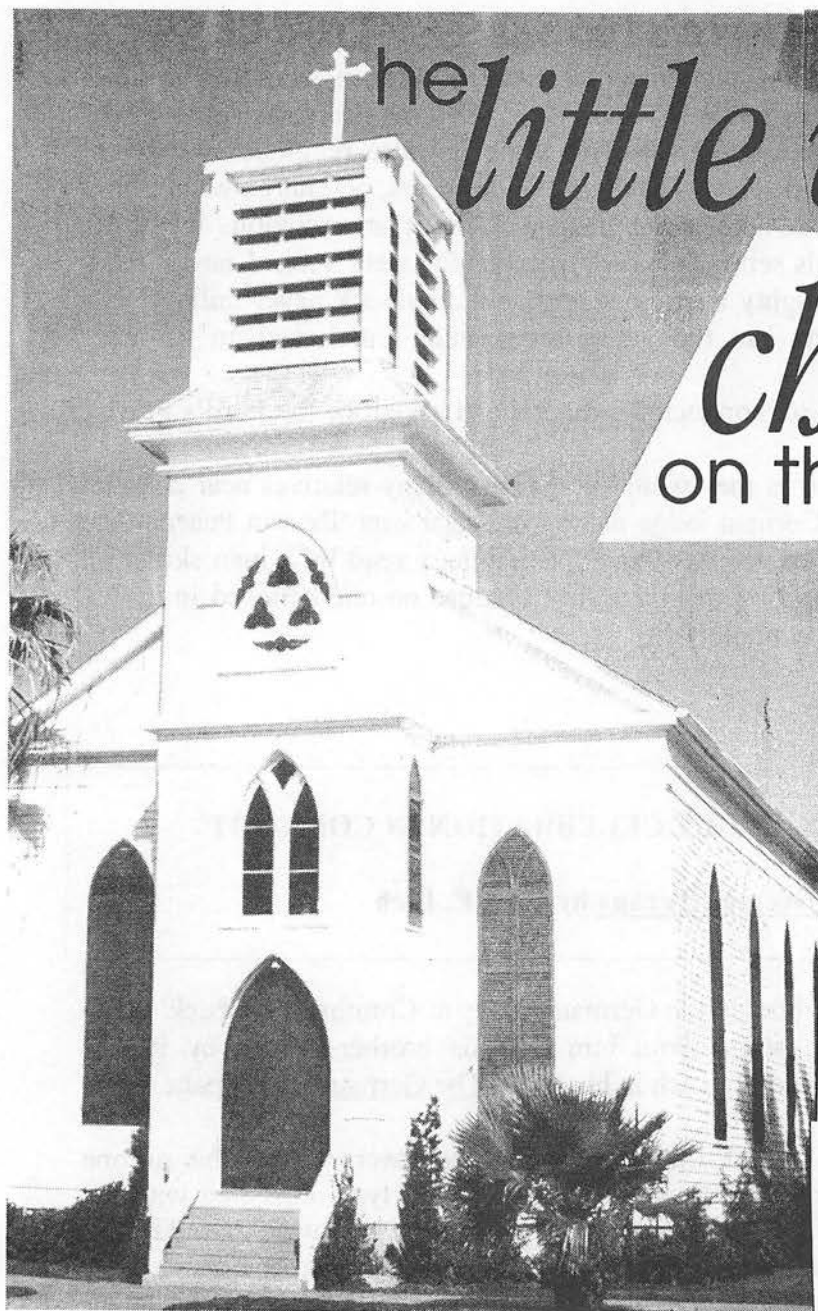
Note: Fritz Goldbeck was an early poet in the German colony at Comfort. Goldbeck's love of simple joys is expressed in a story about him and his brother related by Robert Robinson-Zwahr and recorded by Glen E. Lich in his book, The German Texas, page 139.”

“During their sojourn in Comfort, the Goldbeck brothers were responsible on one occasion for the Fourth of July celebration taking place a day early. Confronted with the delivery of several kegs of beer (from San Antonio's Menger Brewery) which would spoil if not drunk quickly, they fired the cannon reserved to call residents together in case of an Indian attack or another emergency. The people who quickly responded soon lost their indignation at the ruse and began the annual celebration a day before schedule.”

THE LITTLE WHITE CHURCH ON THE CORNER

by Bart Truxillo

submitted by Rodney Koenig



the *little white* church on the corner

The Galveston Historical Foundation, which is Texas's oldest historic preservation organization, is a busy group. Besides producing Dickens on The Strand and historic home tours, they protect and manage no fewer than 10 wonderfully nostalgic buildings in historically rich Galveston. Perhaps the least known of these is the oldest wooden church in the city and the oldest German Catholic Church in Texas.

Galveston in the 1850s was a major port of entry for a large number of German immigrants moving inland to seek a home in Texas, but many stayed in the bustling city of Galveston. St Joseph's Church, at 22nd Street and Avenue K, was constructed in 1859 to serve the religious needs of this minority population with German-language services. German-born Joseph Bleicke, who had immigrated to Galveston with his family in 1850, was the architect-

**galveston's guardian angels bring
this historic building back to life**

contractor. The simple Gothic Revival design with a central square bell tower adheres faithfully to the mid-19th-century Texas vernacular church style. It cost \$4,000 and was dedicated on April 30, 1860 to St Joseph with "usually impressive and solemn ceremonies with pleasing spirits of harmony and satisfaction" as recorded.

The church records also show that the first marriage performed was on June 6, 1860, between David Herzog and Mary Branden, and with a sad note of irony, the first funeral on June 15, 1860 was that of Joseph Bleicke, the architect-contractor of the church.

The great storm of 1900 which devastated Galveston did heavy damage to the church. Photos of the time show the destruction of the roof and that the entire back wall that was lying on the ground in one piece like a slice of bread. With what I suspect was a strong determination, the congregation devotedly pursued the survival of their church. Within a year, N.J. Clayton added a new sanctuary and flanking sacristies to the back of the church. Under the direction of Clayton St. Joseph's was "repaired and redecorated and enriched with new statuary, vestments and sacred vessels" made possible by contributions for the people of Galveston and from the Northern States and Europe, including the Archduke Adolf von Luxemburg. At about this time, like most of the other buildings that survived the storm, St. Joseph's was raised up by 2-plus feet. This raising of the city and the great project of the Sea Wall was the ambitious attempt to prevent such hurricane destruction from happening again.

One of the more wonderful aspects of St Joseph's is the surprisingly ornate interior. It has painted wood walls and a coffered painted ceiling decorated with quatrefoils, stars and Gothic

symbols in soft muted colors. Still in place are the original grained cedar pews on either side of the central aisle. The lovely hand carved altars and altar rail incorporate Gothic Revival motifs. At one time the three main altars were lined with small colored lights producing what must have been a startling effect. Adorning the walls of the nave are large painted plaster Stations of the Cross with beautiful figures and German inscriptions.

In 1968, after 109 years as a place of worship, the Diocese closed the church and, regrettably, sold most of the contents at public auction. After learning that the building was to be used as a warehouse, concerned citizens and the Galveston Historical Foundation rallied to save the building. They formed a partnership with the Diocese to lease the property. Its preservation as an ecumenical museum for this small but important bit of Galveston and Texas history seemed possible.

Volunteers, led by Mrs. Kewpie Gaido, were successful in finding most of the lost furnishings and the work of bringing St Joseph's back to life was underway.

Today the guardian angels of this special place meet regularly as the St Joseph's Church Committee. They are to be commended for the sensitive way they plan the future improvements to the church. Each and every detail is debated, seeking the best possible solution for the future of the church. What to do with the windows? How best to refinish the floors? Who could replace the lights around the altars?

For St Joseph's is not just a shrine to the past but a part of the living future. It is the anchor of the Galveston Historical Foundation's Sacred Places tour every January and a special place to visit. But better than that it is available for small events so that a teenager from Ball High School

could have a senior recital there or perhaps, more romantically, a descendent of the Herzog wedding of 1860 could celebrate her wedding at St Joseph's. ■

For information on St Joseph's Church call Jami Durham at 409-762-3933 and for the Galveston Historical Foundation 409-765-7834.

**THIS ARTICLE APPEARED
IN HOUSTON HOUSE &
HOME**

MY FIRST VOLKSPORT WALK

By Stephani Schulenberg

As I walked through the gates and entered the courtyard I had to remind myself where I was. Yep, still in the middle of San Antonio, Texas. The place was the Beethoven Mannerchor Halle and Garten.

The courtyard was canopied from the sun by the protective arms of various pecan trees and the white-covered tables were surrounded by buildings owned by the Beethoven Mannerchor Society. Chairs were set in a semi-circle near the stage area. Inside the Society's Clubhouse people were milling about chatting with each other and sipping cool drinks. The scene was definitely set for a party or as in this case a night of German food, music and fellowship.

How did I get to this fascinating place you ask? It was really quite simple. I was about to take part in my first volkssport walk and the hall was to be the start and end point. For those not familiar with volkssporting or the AVA, volkssport or sport of the people, means non-competitive, organized sporting events for people of all ages.

I had previously learned about these walks through a co-worker and decided to start looking into them for myself. The American Volkssport Association's (AVA) web site offered information on volkssporting, different clubs, locations and dates of walks throughout the States. After looking through the site and receiving information from the Texas Volkssport Association and AVA I discovered where it all began.

A man by the name of Kenn Kopp had participated in volkssport activities in Germany. In 1976 he encouraged his local community of Fredericksburg to try a walk. The first walk sponsored by the community was such a success that another walk was held the following year. Communities across the U.S. also began learning of volkssporting and sponsoring their own activities. And the rest, as they say, is history.

So, armed with a bit more knowledge of it all I waited to take part in the walk itself. Finally the day arrived and I found myself at the start point. The check-in table was manned by members of the San Antonio sponsoring club called the Randolph Roadrunners. At this point we paid an entry fee to walk for credit. Regular volkssporters purchase credit booklets and with each walk they receive stamps showing the kilometers they have walked to date. So upon payment we were given walk cards and a map of the route.

Like many volkssport walks the route consisted of a 10k distance meandering through the area. We would zigzag through the neighborhoods surrounding the hall, venturing a bit down the San Antonio River and then find ourselves amidst some of the largest homes of the city's historic King William District. At two checkpoints spaced evenly through the walk we re-energized with cool water while our walk cards were stamped.

As in other Volkssport events, the walk allowed us the chance to catch a glimpse of a special part of the state and the city. And without the pressures of competition we were free to set our own pace: sometimes walking leisurely to take in the architecture of a stately home, or near the end more briskly as we followed the wafting sounds of the German band playing in the distance.

I entered the courtyard tired but happy. I had done it. Completed my first walk. And sitting in the comfortable night air, eating bratwurst and enjoying a cool beer while being serenaded by the Beethoven Männerchor and Damenchor... I knew it wouldn't be my last.

***If you are interested in experiencing walks like these on your own check into the TVA website at---www.flash.net/~tva or the AVA site at---www.ava.org

WINDTHORST TO OBSERVE THE 110TH ANNIVERSARY OF ITS FOUNDING

by Terry L. Smart

The small German-Texan town of Windthorst, located on Highway 281 about twenty-five miles south of Wichita Falls, will soon observe the 110th anniversary of its founding. The town was established in 1891 as a farming colony for Catholic German immigrants, who acquired 200,000 acres of land in the gently rolling hills of eastern Archer County. The first settlers set aside twenty acres for a church, rectory, school and cemetery. The first church was dedicated in 1893. A new church was built in 1904. It was replaced in 1925 by the present, large, red-brick St. Mary's, which stands on the highest point for miles around.

The first structure at Windthorst was a farm house built by Ernest Hoff in January of 1892. The Weinzapfel General Store, built in 1921, still stands near what once was the center of the original town, not far from another building erected in 1936 by the Knights of Columbus, a Catholic fraternal organization. The early leaders of this Catholic German community included E.F. Behrend, J.J. Gremminger, P.H. Himmels, A. Munchrath, A. Schlumpe, H.J. Weinzapfel, and L. Zihlman. The names of rural roads near Windthorst attest to its German origins. These include Hoff Road, Munchrath Road, Schreiber Road and Zotz Road. Pioneer family names include Grulick, Hoefler, Klement, Koetter, Morbitzer, Pennartz, Roether, Wachsmann, and Wutsch.

In the cemetery adjacent to St. Mary's Church are forty-four graves marked only by simple metal crosses, some of them the resting places of the first German settlers. The oldest stone, dated 1895, is on the grave of Minnie Schneider. Several burial sites are adorned with beautiful examples of German metal funerary craftsmanship, including crosses and crucifixes.

Although the town of Windthorst has dwindled to a population of 347, nearby farms and ranches throughout eastern Archer County still are owned and worked by descendents of the German settlers who arrived in 1891.

**EHRENSTEIN AWARDS
PRESENTED AT GTHS ANNUAL MEETING IN GALVESTON**

By Esther Strange

The GTHS members honored with the Ehrenstern Awards were: **Ewing "Wing" Evans, Teresa Schwausch-Chavez and Christa Prewitt**. This prestigious award is given to members who have served the society with dedication and hard work and have made outstanding contributions to the preservation of German-Texan culture. Wing was present to receive his award; however, unfortunately, Teresa and Christa were unable to attend.

Wing Evans successfully chaired the 1998 Annual Meeting/20th Anniversary in Austin, although a hurricane causing heavy rains and flooding resulted in many last minute cancellations. In spite of this, Wing's careful planning helped to make the event financially acceptable. Wing served as GFS Guild President-Elect, V-P Special Events and as coordinator of the Maifest, which is a fundraiser and a community outreach program. After Wing joined GTHS and the German Free School Guild, many problems began to be solved with his practical skills and sound judgement. And he uses all of this generously for GTHS benefit. He'll be on top of a ladder hooking up speakers, over a drawing board designing the first step for a building on the lot next to the GTHS headquarters, in his garage building a fence for GTHS garden, or in planning committees and board meetings giving well appreciated advice. Wing's contributions to the functioning and mission of GTHS cannot be overstated, and the Ehrenstern award is only a small token of our appreciation.

Teresa Chavez's contributions also cannot be overstated. She was our first full time executive director, and with a vague job description and little guidance, she had to shape her role out of the great variety of tasks that appeared in front of her. She exemplified her many different skills -- communication, diplomacy, patience, leadership, computer, and performed them well. However, the Ehrenstern award is not given for a paid job extremely well done, it is given for extraordinary dedication to the mission of the Society. Teresa used all her knowledge and imagination and a lot of time and energy outside of her working hours to plan, come up with ideas and suggestions and to set projects in motion, like special exhibits and presentations. She got her own family, friends and connections involved and inspired them to volunteer more time than they would have given had Teresa not given so much of her own time.

Christa Prewitt. If you read the Journal, then you know how interesting and informative the Genealogy Section is. Even years before Christa became officially the GTHS Genealogy Editor, she was giving freely of her time and knowledge to help our members with their research. Then and now she lets people call and visit her at home or at the German Free School building, or she corresponds with them. She travels around Texas giving talks, free of charge, and recruiting new GTHS members at those occasions. She is constantly increasing and updating her knowledge for our benefit. Her writings are based on thorough research. Since genealogy is such an important aspect of GTHS, Christa's contribution is worth all the awards we can give her.

**FROM GERMANY TO TEXAS IN THE 1840s; S.O. EIDMAN'S JOURNAL
PART II**

Submitted by Sonny Rhodes

Note: Part I of the journal of 19th century German immigrant, S.O. Eidman, appeared in the Summer Edition of the Journal. Part I also was submitted by G.T.H.S. member, Sonny Rhodes.

In 1860 I was elected Justice of the Peace in Precinct No. 1, Austin County. When the war broke out, both of my brothers joined Bates Regiment which was stationed at Velasco Texas for quite a while. Our Postmaster also volunteered and I was appointed Postmaster. I had mother, one single sister and one married sister with her three children (her husband had also joined the army) to care for and protect.

I do not remember the exact date the oldest of my two brothers was sent home sick with Typhoid fever which soon caused his death. The other brother served until the end of the war. During the latter part of 1864 a call was made for more volunteers so most of us who still remained at home volunteered and went into camp for training. Before we were sent to the front I was sent back home to collect tithe of all cotton ginned and bacon that was cured in my district. When Lee surrendered I had quite a number of cotton bales and some bacon stored away. All who had paid their tithe came and claimed it to prevent Yanks from getting it. All our boys who were in camps at Hempstead and other points in Texas were disbanded and the Yank soldiers soon filled their places. All civil law was suspended. Marshal law took the place of civil law.

The year 1865 proved to be a good crop year. The cotton crop was fine, all worked nice and clean when Abraham Lincoln proclaimed all our negros free June 15, A.D. 1865. Farmers had to hire their former slaves to gather and save their crop. Brother and myself made a survey of our condition. We found all gentle and grown wild horses had all been taken by Confederate soldiers or some other parties. Our district furnished beef cattle for several regiments stationed near us for which we received certificates which were never cashed. What few slaves we had were set free and left us without a single dollar in good money. We had a nice bunch of cattle and horses but could turn nothing

We went into the weeds and cut and hauled enough oak timber which we split into two foot boards, enough to cover our new building. we hired a man who was handy with tools to help Brother and me to build our house, rather rough but we made it answer the purpose. You see everybody was broken up when the War closed, had no money, also out of clothing and family supplies. We progressed nicely, had our house covered and all finished except shelving. Brother and myself were wondering how we could manage to get enough money to pay our hotel bill while we were buying our goods in Houston. A brother-in-law of mine called to see us saying he had a ten dollar gold piece laid up and all the good money he had for he wanted me to buy him some groceries and bring them up with our goods. So you see how well the Lord does provide. We left the man who had been helping us to finish our shelving, fixed up our wagons and

started them for Houston - a three days drive - to haul our goods which we expected to buy. Brother and myself went to Houston in our buggy in one day. On the morning after reaching Houston, we went to Alex Sessums store, told him that the war had broken us up and we had to do something for a living and had decided to open a mercantile business and had come to Houston to buy our goods.

"All right," he said, "I want to furnish you all your groceries." But we also want some dry goods, hardware and staple drugs. He replied he would introduce us to the best wholesale houses in Houston and see that we were well traded. Now came the rub. But Mr. Sessums, we have not one dollar in money to pay down on our purchases. "I'll make that all right," he said. He introduced us to three wholesale merchants telling them to let us boys have all the goods we wanted at their lowest cash price, make out our bills, send them to his office for inspection and if all OK, when bills became due, to call at his office and he would give them a check for the money.

Wholesalers cash price was thirty, sixty and ninety days, on dry goods, hardware, and drugs. When our wagons arrived, we had bought, packed and had ready to haul about thirty-five hundred dollars worth of goods, and three days later we were ready to put them on our shelves as planned, September 1st, 1865.

As soon as it became known that our goods had arrived, people began to come in wagon loads to get what they had done without for nearly four years. Negroes came from Eagle Lake, Allentown and from large plantations on the Colorado River, in wagons to our store to buy. We kept our wagons busy hauling, could scarcely keep up a supply. All our sales were cash gold.

We had every dollar we owed in Houston in Mr. Sessun's hands long before one bill came due. This of course at once established our credit as unlimited. All our orders were filled promptly. Our store building soon became too small and we built a large frame building which is still standing as sound and good with the same roof nearly as sound as when it was first built. We used the first store building as a warehouse.

About the latter part of 1886 another business was opened in the house Mr. John Crutcher had built. This building is today still in use as a general store by an old friend of mine at San Felipe. San Felipe de Austin is the only town or city today in the State of Texas and perhaps in the United States "incorporated" that does not assess and collect corporation taxes and had enough income to meet all corporation expenses, build and keep up all public improvements, supplement her school funds to extend the term to ten or twelve months if desired. It also has a good free range for stock and timber land enough to supply its citizens with fire wood for many years to come. Nor does she pay any state or county taxes on her public domain. The old Mexican or Spanish grant upon which San Felipe was located consisted of five leagues of land, fronting for three miles on the Brazos River and extending for fifteen miles west near the Bernard River. The corporation then sold to George Sealy of Galveston, when the Santa Fe road was built, all lands then owned by the corporation west of said road - twelve thousand acres at fifty cents per acre. This money, together with proceeds of other sales, has been placed on well secured real estate at 8% interest which fully supplies all their demands.

Walter Gresham who had charge of running the line for the Santa Fe laid out the present town of Sealy. I bought the first business lot that was sold in the town of Sealy for fifty dollars and sold it two years later for \$550.00.

Well, I digressed. About this time, a Mr. Berner who lived at New Ulur, Austin County, Texas, decided to move with his family to New York City to become connected with the Puck Publishing Company brought me his youngest son about fifteen or sixteen years old and asked me to take him and learn him the business and take care of him which we gladly accepted. His name was F. A. Berner to whom I may refer later on.

The country kept settling up with good farmers and business continued good. Mr. A. S. Sessums who had been such a true friend to us boys and engaged in large wholesale grocery business lived only a few years after the close of the war when he was called by death. W. D. Cleveland who was Mr. Sessum's office boy before the war became Sessum's successor in the Houston business, by starting as A. S. Sessum's agent, so he assisted and caused W. D. Cleveland to become a large and wealthy mercantile firm.

In the fall of 1867 a report was started that U. S. Congress had introduced a bill to confiscate all the cotton raised by the Southern states who were not represented in Congress. Paper money dropped down in value - two to one. No cotton buyers could be found. A few farmers hauled cotton to Houston but could not sell it at any price and carried it back home. Most wagons from up the country had to pass on their way to Houston through San Felipe where there was the only good crossing of the Brazos River. Quite a number of the farmers on their return from Houston stored their cotton with us rather than haul it from twenty to a hundred or more miles to their homes. We bought a lot of cotton belonging to an estate which was sold at public sale at 6-1/4 cents per pound currency or 3 a/8 cents gold. We could have bought hundreds of bales at that price if we had had the money to spare out of our business. We bought all we could raise the money to pay for and stored it away. Quite a number of Yankees tried to cultivate some of those large plantations near us but made a failure and left the country in disgust. Matters began to improve after the Yankee soldiers were withdrawn from the State - only a few settlers who had been put in office remained.

Congress failed to pass the act to confiscate our cotton which caused a demand for the same. Prices soon advanced and ran up to sixteen cents in gold per pound. We made quite a little speculating on cotton. Farmers were getting in fine shape financially and business kept improving.

All the surplus money we had we invested in good Brazos bottom land, also bought a steam cotton gin and saw mill. We had no trouble in finding good negro labor who worked our farms for one third of the crops, we furnishing land, teams, tools and feed for our teams. We turned our former oxen teams into mule teams, the former being too slow for us and put our oxens on the farm which we found advisable. The negroes would plow our mules all day and ride them one half of the night to dances and parties. We also opened a big lumberyard and kept our teams busy on the road when not hauling goods for the store, hauled lumber from Spring Creek saw mills. We made arrangements with several mills to exchange corn for lumber,

allowing us one dollar per bushel of corn and furnishing us lumber at their cash price which was about eight or ten dollars per thousand feet. We raised a good deal of corn ourselves, and bought all that was offered for sale, never paying over fifty cents per bushel. So you see, we had loads for our teams going and coming.

We had large beds for our wagons, holding sixty to seventy bushels of ear corn. We had built a very large two story barn where we could store away two thousand bushels of corn. We also furnished hauling for our customers who had teams after laying by their crops. We stored away a large supply of all kinds of lumber during the summer when roads and weather was good. After the farmers had finished gathering their crops in the fall some of them usually wanted to make improvements, building new houses, etc. They found the roads to the saw mills almost impassable. We would buy their corn or cotton and sell them their bill of lumber. Brother nor myself found no idle time. We got along nicely. Mother and our two sisters looked after our household affairs until Mother was taken sick and left us for a better world, January 22 A.D. 1868. This caused quite a change in our family affairs.

Up to that time neither of us had found or claimed a sweetheart. We kept batch until the latter part of 1869. Brother met Miss Mittie English and I met Miss Jennie Elenora Gregory of Fayetteville, Texas in San Felipe. She came to our store while she was visiting a brother in law. We got on nicely with our girls and both agreed that we both had better marry and thus improve our surroundings. This, of course, caused us to have to build another home. We got up plans for a nice home for Brother. I agreed to live in our old home. We had plenty of building material on hand so we let the contract and carpenters went to work. We both were married about the same time. I was married February 16th A.D. 1870. I wrote down the date I was married in my Bible but did not write down the date Brother was married. We were married at Fayetteville, Texas, at the home of the bride's mother at noon. After the ceremony we got in our buggy drove to Columbus, Texas, spent the night, left next morning by early train for Galveston where I bought a stock of goods for our store, then returned to Houston for a few days after which we returned home.

NOTE: THE FINAL PAGES OF S.O. EIDMAN'S MEMOIRS WILL BE INCLUDED IN THE NEXT EDITION OF THE JOURNAL

FRIEDRICHSBURG'S INFAMOUS "DOCTOR" SCHUBERT

By Ken Knopp

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Fredericksburg, Texas, whose name was anglicized, thus changed, from its founding name in 1846: Friedrichsburg in the 1880's. The city was not named in honor of Friedrich Strubberg though Strubberg (who chose to be called Dr. Friedrich Schubert in Texas) worked hard to try to take credit for it. Instead, the founding settlers approved when the leader of the new German colony, John O. Meusebach, suggested the new city be named after Prince Friedrich Wilhelm Ludwig von Preussen von Hohenzollern, who provided the key financial support to the Adelsverein and its colonization scheme.

From its very beginnings, as every city does, Fredericksburg has attracted a myriad of the noble and the ignoble, not any different to this day. For this most bizarre but commanding person, no one objected when a major street along the northwest side of the Marktplatz, then called Adolphsplatz, was given the name Schubert Street. City leaders later changed Schubert Street to Crockett Street and moved Schubert Street to its present most attractive location careening through and around Bene Spring, now called the Town Creek (Stadt Krick to the local Germans). (*See attachment: Plan von Friedrichsburg, Vereins Colonie am Piedermals [sic], Texas, 1846*)

It was even after "enough was enough" for Friedrichsburg's citizens because of Dr. Schubert's most loathsome antics and "voluntarily" leaving the city to return to his native Germany, that the street named after him remained. There must have been at least some highly influential citizens who thought Schubert had contributed significantly enough to the founding and building of the city, particularly the Vereinskirche, for a street named in his honor to remain.

Only in recent years, more than a hundred years later, did Schubert's real identity and trail of questionable deeds find its way back to Friedrichsburg without sugar-coating and without "Happy History" revisionism. He was born of a French Huguenot-Protestant mother and a father who honored his wife's choice to belong to the historic French-speaking and preaching Huguenot Church, the Karlskirche of Kassel. Their son was baptized and given the French name Frederic Armand Strubberg. Then and also now, German officials have laws that do not always allow a child to be given any name they might want. Therefore, in the official German register he was given the German equivalent names: Friedrich August Strubberg.

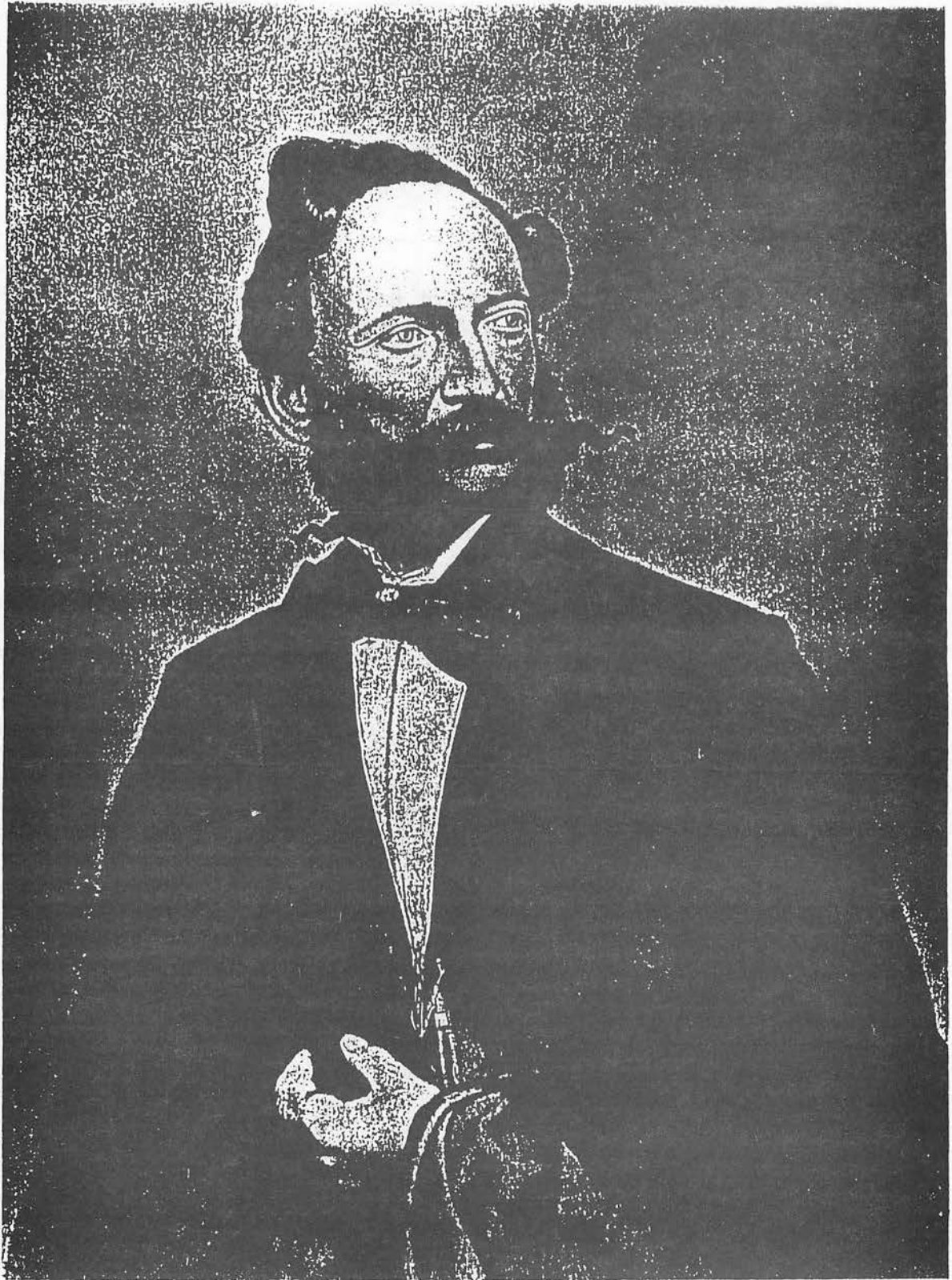
No, Friedrichsburg was not named after Friedrich August Strubberg of Kassel, Hessen, Germany, even though this vainglorious adventurer apparently convinced the literary world and reference book editors that he was a founder of the city, if not "the" founder. Flounderer might be a better title. (1. MS II. 6-A)

To make this complicated person a bit easier to understand, we will start by just calling him: "Dr. Schubert", the name he chose to use during his time in Friedrichsburg. Hopefully, those who drive or Spazier (stroll) along this romantic street in Friedrichsburg will be a bit wiser as to how a "knower of all things, but a master of nothing but chaos based on trigger happy pride" can play-act to utmost intensity to predominate, and in due time cause pure havoc. French pride and German intransigence gurgling in one person proved to be beastly and a blessing all at the same time.

Schubert was a master of intimidation, cleverly capturing supporters with the profound resonance of his brilliance...and trading favor or favor. It is said that his only friends were a few menfolk he paid off with favors, mostly from Texas Verein office larders; and a significant number of womenfolk who liked his style in bed.

He impressed many a person with the glitz of his own importance and his absolute sureness about every possible thing, the age-old German delusion. Others, caught in the sticky web of his eloquence, would only later discover very little "gold" to back up his glitter. Despite being raised Christian, he was a practicing Freidenker and hedonist aristocrat who could put on an erudite spin on anything he wished. In short, he was a true blue con artist.

German journalist-historian Armin O. Huber concluded his study of the life and misdeeds of Schubert by saying, "In the cemetery of Gelnhausen is buried a Wild West adventurer. Ivy has enveloped the grave which an



Frédéric Armand Strubberg (1806 - 1889)

unknown hand has taken care of. Little do the visitors know about the adventurous fates of the one buried there. He was a German and a Texan at the same time."

"He partook in and took advantage of one of America's wildest times, as a brawling bully, city founder, friend of Indians, and associate of the pioneers. It all began for him in a ballroom (in Germany) with an irrepressible remark; and it chased him over half the earth's globe, and never allowed him a moment's peace, this writer-adventurer, Armand." (1. MS II. 6-B)

"MY HONOR IS VIOLATED...WE MUST DUEL!"

Schubert came to Texas from the East Coast via the river system to Louisville, Kentucky, and then cross country through Arkansas and into East Texas. Meusebach and most other Germans and central Europeans came from the Gulf Coast of New Orleans to Galveston on Texas' Easternmost Gulf Coast and finally to the port of Indianola (near present-day Port Lavaca) halfway between Galveston and Corpus Christi. At Indianola they began their trek up into the rugged Central Texas Hill Country.

Schubert was born Friedrich August Strubberg in Kassel, Hessen, Germany on May 18, 1806. His father was an affluent and highly influential tobacco manufacturer. His mother also came from well placed French stock. Her name was Frederike Elise Prevot de Marville.

"Schubert" had no love except hunting and shooting. His skill with the pistol made him so cocksure that his chemistry obliged his ego, and as the historian Armin O. Huber put it so aptly, the urge to duel could not be repressed. He had more privileges, and far earlier in life, than most others of his age. And, at the age of only sixteen he went to work in Bremen for his father. In defense of the "love of his life", he shot a rival for the hand of Bremen's Antoinette Henriette Sattler. To escape the wrath of the victim's family and friends, Schubert then "ran", without Antoinette, onto a clipper ship and landed for the first time in America in 1825.

In 1829 he returned to Kassel where he took over his father's tobacco factory. Sooner than later, the business declined and Schubert left again for America to direct imports and exports in New York prior to the death of his father in 1843.

Then, in what seemed to be a pre-programmed inevitable fact of his life, Schubert again killed. He claimed his honor had been violated, this time by the nephew of the governor of Maryland. Schubert's own writings detail the minutiae of the duel. (1. MS II. 6-C) Of course, it was not Armand who was killed. God seems to give miscreants a very long rope. Again he fled...eventually to the Republic of Texas. It would be in Texas that he would find out that a number of others had come there for the same reasons, running from their deeds, perhaps even from themselves. In store for him would be the eating of some humble pie.

Schubert claimed he had entered a school of medicine for a time. There is another story that he was hurt in a barge or ship wreck at Louisville. He "learned" medicine while watching his doctor treat him and others in a Louisville hospital. Although there does not seem to be any record of his completing a medical school or passing any medical examination, he left Louisville using the name Dr. F. Schubert. The title "Dr." was his own gift to himself.

He made his way through the Ozarks and stayed for awhile in Camden, Arkansas. In the winter of 1844 he crossed the Red River into the Republic of Texas. He eventually made his way into the Comanche and Huaco held San Gabriel River Valley, only a series of hills and vales away from the main Comanche Indian stronghold and hunting paradise in the San Saba Country of mid-Texas. He may have met his match in land swindling, for in less than a year he gave up his San Gabriel land he planned on selling and went to Houston (Harrisburg).

Coming into the Central Texas Hill Country from the opposite direction, the Southeast, was Baron Otfried Hans von Meusebach, after receiving the blessing in Berlin by no other than His Royal Highness, the Prussian Prince Friedrich Wilhelm Ludwig von Hohenzollern. The first Commissioner General of the Texas Verein, Prince Karl zu Solms-Braunfels had resigned. Now Baron von Meusebach was to continue the German immigration project to Texas by the Adelsverein while the doors to Texas were still wide open.

MEUSEBACH MEETS AND HIRES SCHUBERT

It is then when Schubert probably figured that the title "Dr." could do him no harm. So he sent a message of his availability to the Baron von Meusebach, the new commissioner general of the Adelsverein in Texas, also called the Texas Verein. In the meantime, Meusebach had breathed in, through and through, the fresh and invigorating

air of true Texas individuality and freedom. Meusebach had a secret desire: to cast away the pretentious title and the machinations of the caste system of Germanic feudalism. Quite unlike Prince Solms who acted like, looked like, a majestic monarch in fullest retinue, Baron von Meusebach shocked everyone when he announced that in Texas he was to be called simply "John O. Meusebach." He wrote his name on documents that way, too.

That's how John O. Meusebach first heard of Dr. Friedrich Schubert; ...note the evolution of the name Schubert, not using his real name: Strubberg. There is evidence he may even have called himself "Baron Schubert von Brueckenau, the owner to all land titles in his newly organized Colony of the San Gabriel River in Texas." It is also said that Schubert had the papers to prove he owned the San Gabriel Colony titles. But their date of viability had expired, causing him to give the land up and going to the Houston (Harrisburg) and Galveston. (1. MSS II. 6-D)

In Galveston Schubert was hired by Meusebach as Friedrichsburg's first city director. Schubert arrived in Friedrichsburg in July of 1846, two months after Meusebach and the first wave of about 120 immigrants founded the city a safe distance of about three miles away from the visible flood zone of the small but volatile Pedernales River. Today, also, the river's residues of twigs and brush at various heights warn of a most frenetic history of flooding. They chose to lay out their grand plan of a city with a very wide main street flanked on either side by equally wide side streets-- three miles South and three miles East of the snaking Pedernales river.

Today, these long, extra broad streets are admired by one and all. The design is said to copy those of Washington, D.C. and Paris, France, called The Federal Plan, as the story goes.

The immigrants began pouring into Texas now that the word was out in Germany that Friedrichsburg had been successfully established in the Central Hill Country. But none in Germany read or heard about the instant torture the immigrants faced by the relentless, searing heat, the mosquitoes and gnats, the shortages of food and the rigorous traveling, mostly on foot. The graves of succumbing immigrants formed crooked, dotted lines all the way from Indianola to the Hill Country. Aboard ship many died of dysentery and influenza. Burial at sea was not uncommon during the grueling voyage that usually took three months or more.

Then ashore, scurvy, or Skorbut in German, was yet another of their plagues often mentioned in letters sent back to their relatives in Germany. Later would come the Black or Bubonic Plague, drought-famines, rain diseases such as malaria (especially from the coastal bogs and marshes on up to the Hill Country, and widespread diphtheria that would menace the children.) No wonder "Dr." Schubert was considered to be a true gift of Providence to the colony.

COWBOYS AND INDIANS...SCHUBERT'S MAGNIFICENT MILIEU

After John O. Meusebach, his survey crew, and initial group of settlers picked the site for Friedrichsburg, it did not take Meusebach long to gather the hardiest of his men to go into the heart of the Comanche country for some straight talk with the chiefs. There would be no sense in going too far in attempting to build the new city of Friedrichsburg unless the Comanches would tolerate these new settlers in their midst.

The distinguished German scientist, Dr. Ferdinand Roemer of Hildesheim, Niedersachsen, had heard in Germany of the botanic and geologic wonders of semi-tropical Texas. His curiosity could not be contained. In late November of 1845 he landed at the Port of Galveston and began making his way to the Hill Country to greet his colleague, the scientist and lawyer, Baron von Meusebach.

Enroute, Dr. Roemer discovered that the Governor of Texas did not want the Germans to be stirring up the ire of the Comanches and other Indians. Governor Henderson feared the Indians on one side and the Mexicans on the other might somehow join forces.

A delegation commissioned by the Governor, which Roemer joined, caught up with the Meusebach entourage. The governor wanted to convince Meusebach to abort his plan of making peace with the Indians since all previous efforts by Texan officials had failed. But, Dr. Roemer and the governor's delegation were a bit too late. When they reached the Friedrichsburg's encampment near San Saba, Meusebach had already arranged for the treaty talks to take place. The treaty was made. It was never broken. However, the treaty did not set well with Anglos; for it did not apply to Texans outside the German area of Gillespie County and the Hill Country.

Roemer also wrote in his memoirs after returning to Germany, "After a ride of forty miles we camped under the sky on the banks of the San Gabriel River. ..Despite the great natural advantages there were no settlements found here. Several years ago a German by the name of Schubert, who later was employed by the Verein (in Friedrichsburg), established a settlement a little lower on the river, but he had to abandon it on account of sickness

and for other reasons." (1. MS II. 6-E) Oh, if only Dr. Roemer would have elaborated on "for other reasons." But he probably played it safe, knowing that he would soon be returning to Germany where he would have to back up his written words and face the judgment of the ruling monarchists and their plutocratic sycophants.

Later, after having joined up with Meusebach and having the great privilege of smoking the peace pipe during the successful creation of the treaty, Dr. Roemer went into Friedrichsburg to share with the ever-increasing new numbers of European settlers the joy of the treaty signed by all parties. Little did he know that he had the privilege of being an actual witness to the only known Indian treaty that was never broken by either side.

Dr. Roemer gave the names of the Friedrichsburg Germans who sat in the Peace Treaty circle: von Meusebach, Ludwig von Bene from Wetzlar, Wilke from Berlin (probably Conrad Heinrich Willke who also inspected the Fischer-Miller Land Grant with Meusebach). Later the civic leaders of Friedrichsburg would name the northside creek running through the city "Bene's Quelle" or "Bene's Spring." Today it is called "Stadtkrick" or "Town Creek". It is ironic that the Stadtkrick also flows across present-day Schubert Street, a low water crossing.

Others Germans witnessing the peace treaty agreement or later signed the treaty were F. Schubert (sic), Felix A. von Bluecher, Jean von Coll, C. von Plehve (or Plehwe) from East Prussia, and Wilhelm von Wrede, Jr. from Kurhessen. Von Wrede, Jr.'s father came to Texas in 1836 and wrote a book about his travels but was killed by Indians in 1845. Wrede, Jr. served as secretary to Prince Solms and later became the Gillespie County clerk from 1850 to 1859. He was elected to the 8th Texas Legislature, but suddenly decided to move back to Germany in 1865, perhaps fearing some sort of post-Civil War Restoration difficulties. Another witness to the treaty was a man by the name of Zeuner. He was probably Axel von Zeuner from Wiesbaden. (1. MS II. 6-F)

NOW THE BUILDING OF THE CITY COULD BE STARTED IN EARNEST...

In and around Friedrichsburg Dr. Roemer was busy collecting fossils and plants that he would take back to Germany. He wrote of the Shawnee Indians who would ride into Friedrichsburg to sell or barter. "They brought with them bear meat and fat...the fat in clear liquid form, kept in deer skins that sold for a dollar or equivalent goods. Not only was all the food cooked with bear oil in Friedrichsburg, but the colonists used it in their lamps. The Indians often had sixty gallons of such fat for sale. I found the bear meat very palatable, like pork." (1. MS II. 6-G)

Just a few miles North of Friedrichsburg on Ranch Road 965, which leads to the Enchanted Rock State Natural Area, there is a mountain of granite batholith boulders still called to this day, Bear Mountain. There are Copperhead and Rattlesnakes there, but no longer any American black bears. However, today in nearby Llano at Kenneth Laird's Barbecue Place is a photograph that one of his relatives took of a black bear deep in the wilds of the Hill Country in the late 1980's.

Dr. Roemer was no doubt introduced to Dr. Schubert in Friedrichsburg. Curiously, this is how Dr. Roemer writes about him: "Some of the Shawnees spoke enough English so that we could easily converse with them. After the bartering over the bear meat and oil was satisfactorily concluded, the chief asked Dr. S., the Verein manager, (actually Dr. S. was the city director) for a written testimony as to the good behavior of his band, so he could show it to other whites when he met them. After receiving it, he rode off with his men shouting words of gratitude and friendship." (1. MS II. 6-H)

Then in another story, quite significant to the history of the city, the careful and undoubtedly prudent Dr. Roemer begins to refer to Schubert only as "Verein manager." Dr. Roemer found most of the settlers of Friedrichsburg to be physically sick in some form or the other, brought on by the lack of variety of food and vegetables and fruit, and extreme swings of cold and heat. He continues, "Raising corn was a matter of life and death. Upon recommendation by the manager of the Verein, the majority of the male settlers had agreed to felling trees and enclosing several hundred acres with a fence."

"Each family was assigned a proportionate share of the land for the raising of corn. The sound of the ax and the crashing of falling trees could be heard in all directions. The straight trunks of the oak trees were split into fence rails, the limbs and twigs were gathered into piles and burned."

"Everyone worked industriously and seemed to feel that the future success of the colony depended upon this work. After returning to Europe, I heard to my great joy, that this industry and toil, through which the colonists proved themselves to be real Germans, was rewarded with a good corn crop." (1. MS II. 6-I)

Dr. Roemer never mentions the "Verein manager" (by which he meant Schubert, the city director of Friedrichsburg) again. In May 1847, after having explored the breadth and width of Texas, from Galveston to San

Antonio, and Friedrichsburg to Glen Rose (just South of present-day Fort Worth), Dr. Roemer returned to Germany. Perhaps it was best that Dr. Roemer got himself out of the volatile local politics, which may be why he never mentioned Schubert in any way again, as far as we know. He might have had to face him again in Germany one day...maybe in a duel!

The Adelsverein promised the immigrants signing up for Friedrichsburg, or perhaps assigned to Friedrichsburg, that a church, school, city hall, and fortress would be built for them. Because the funds of the Texas Verein were quickly drying up, Meusebach approved of the idea, probably Schubert's, to build a Mehrzweckhalle, that is, one building that would be able to serve all the functions of the various buildings promised. What Schubert came up with was an eight-sided building with a small eight-sided tower from which rifles could be shot in all directions.

This unique 1847 building has been rebuilt faithfully to its original design and serves today as part of the Pioneer Museum. Speculation has it that Schubert might have gotten the idea from either a similar looking church in his hometown of Kassel or from the design of New York harbor's Castle Garden immigration receiving station. In earlier times Castle Garden was Fort Clinton to defend New York from the British.

Schubert might have come through Castle Garden processing center on at some of the trips to from Germany. Immigrants would first stop at a medical examination center before then being taken to Castle Garden where the immigration procedures were completed. Today the Castle Garden site is said to be in Battery Park. The legendary Ellis Island facilities began to be constructed in 1890, forty three years after "Dr." Schubert arrived in Friedrichsburg. Another possibility is that Schubert remembered the round design of the Karlskirche in his hometown of Kassel, built by Huguenot Protestant refugees from France to which his family belonged.

No doubt the people of Friedrichsburg were again disgusted with the Adelsverein for coming through with only one building instead of the four buildings they had promised. But, by then, they had experienced other broken promises on the part of the Adelsverein. Today, however, this little gem of a building sits proudly in the middle of the Marktplatz Park in the heart of the city. It has become the city's cherished trademark.

Little by little Schubert did all he could to engineer the undermining of Meusebach's reputation. In the months before Meusebach made the decision to go directly to the Comanches due north of Friedrichsburg to negotiate the Peace Treaty, Schubert figured he would beat Meusebach to the punch.

Schubert, using his authority as city director, decides to "survey" the wilds of the countryside "northwesterly" of Friedrichsburg. The Indians' main campground was due north. Some say he wanted the distinction of being the first German to set foot in the Fisher-Miller Land Grant area and open the area for settling by making a treaty with the Comanches.

The area to which they were headed was where a mixture of various nomadic Indian tribes from the high plains and plateaus came to hunt the plenteous game in the heart of the Texas Hill Country. Schubert covers his real motive of upstaging Meusebach by proclaiming himself in his writings (when he returned to Germany in 1854) as the true friend of the Indians.

As Schubert and his party entered more deeply into the wilds, a member of Schubert's scouting party, Herr Gunst, probably to be witty or to vent inner contempt he was harboring against Schubert, refers to Schubert as a "coward", which was exactly the wrong thing to say to a person of Schubert's ilk. A duel ensued and Gunst was shot in the stomach. (1. MS II. 6-J) Louis Gunst came to Friedrichsburg from Bingen am Rhein as a single person. He landed in Galveston on April 8, 1846 on the ship *Hamilton*, and had the honor of becoming a First Founder of the city of Friedrichsburg exactly one month later.

Another account by another Friedrichsburg First Founder, local historian Julius Splittgerber, maintains that Schubert had insulted Gunst about the way Gunst had packed his provisions and had mounted them on his horse. Gunst declared that his pride has been violated and challenged Schubert to a duel, which Schubert was only too eager to oblige. Gunst was critically wounded in his belly. Schubert was unscathed. (1. MS II. 6-K)

The group then returned quickly to Friedrichsburg with the gravely wounded Herr Gunst, who soon died. The accusations and charges started flying. Meusebach became so incensed with Schubert that he started listening more respectfully to Schubert's fast-growing list of detractors.

Nassau Hof, or Nassau Farm, was a profitable cotton-producing slave plantation bought out of the W. H. Jack league in 1843 for the Adelsverein by Count Joseph von Boos-Waldeck. The count, also accompanied by Prince Viktor von Leiningen was sent to Texas by the Adelsverein directors of Germany to make initial preparations for the planned mass "entfernung" to get rid of problem-Germans in their political cleansing scheme. (Care must be taken not to consider the *entfernung* as being deposed or a mandated removal. Free land was a great incentive.

They could always return. But with the aura of political revolution and upheaval in the air returning would be problematic.)

Nassau Hof, located two miles east of Round Top, was named in honor of Archduke Adolph von Nassau, grand protector and one of the founders of the Adelsverein. Located east of La Grange in Fayette County, the property was bought in hopes of developing an immigrant way station or rest stop between Galveston and the Fisher-Miller Land Grant area between the Llano, Colorado, and Concho Rivers.

Because the Texas Verein funds were squandered from the start, Meusebach had to provide other incentives for remuneration, such as land titles and deeds. Meusebach offered Schubert eventual title to Nassau Hof if Schubert would carry out the duties of Friedrichsburg's city director oversee the operation of Nassau Hof as well. The previous overseers of Nassau Hof set up by Count Boos-Waldeck prior to returning to Germany were Charles Fordtran, a man named Bryan, and then Wilhelm Etzel. However, Meusebach's disdain for Schubert kept growing and slowly but surely Meusebach kept putting off the deeding of the Nassau Hof property to Schubert. (See Nassau Farm deed list in notes)

The large number of Negro slaves at Nassau Hof was always a source of great embarrassment to the erudite and Unionist Meusebach, other anti-slavery Friedrichsburgers, and the utopian Freidenkers of the Latin colony communities of the German Hills. Meusebach enjoyed the intriguing subjects he and fellow intellectual Freidenkers talked about whenever he visited them in Sisterdale, Tusculum (Boerne)-- or when they visited him at his Comanche Springs home (between what is now Camp Bullis north of San Antonio and the stagecoach stop of Leon Springs).

Meusebach was known to have one of the most extensive personal libraries in the German Hills. Meusebach himself took his obligations to family, friends, and country seriously. He was generally not considered to be a "freethinker" in the traditional agnostic, atheistic, or in the against-organized-religion sense. Descendants concur he was the type to be bored by those who did not question things, perhaps even God. Also, present day relatives cannot find any record or evidence of Meusebach, (a baptized Lutheran in Hesse) as head of his Texas household, ever having taken part in any Christian sacrament such as baptism, first communion, confirmation, matrimony, for himself, his family or children.

Nassau Hof should have been called Nassau Plantation, because Dr. Schubert was continuing to run a minimum of two dozen Negroes slaves there in its highly profitable cotton fields. As talk of an inevitable showdown increased between the Old South institution of slavery and the Unionists against the owning of Negroes, virtually all the citizens of the Friedrichsburg area did not hesitate to express their anti-slavery and anti-Confederate views.

It must be said that pro-slave and pro-secession sentiments stemmed from the busy port cities of Galveston and Indianola and in each town that profited from the cotton business up to and including New Braunfels. Texas' semi-arid and fertile fields, and its lush hunting grounds provided cotton bales and hides galore. When German ships dropped off the immigrants, the ships did not leave the ports of Indianola and Galveston empty for the sail back to Germany, by way of Liverpool!

The more Schubert pestered Meusebach to sign over the title to Nassau Hof to him, the more Meusebach felt inclined to keep postponing the deed transfer. Fuming with envy and hate, Schubert then began to plot the overthrow, perhaps even the murder, of Meusebach. Schubert started collecting papers that he intended to use to defame Meusebach with the Adelsverein officials in Germany.

THE NASSAU HOF SHOOT OUT

Because of the furor that Louis Gunst's death caused in Friedrichsburg and his fearing having to face Meusebach with yet another catastrophe, Schubert decided to leave Friedrichsburg and to live at Nassau Hof. He proceeded to Fayette County and took actual possession of Nassau Hof claiming it was his right. Schubert's action stirred up Meusebach's anger all the more. Meusebach was in the middle of winding up the official business of the Texas Verein knowing that the Adelsverein members in Germany were refusing to support any more "entfernen" or paying the most part of what it took for Germans to get out of the country. The populism-idealism insurrections against the monarchy were being handily put down anyway in various places across Germany.

Meusebach then chose Hermann Spiess as his successor and to do the best to shut down the Adelsverein or German Emigration Company activities in Texas. Meusebach then turned over the legal authority of Nassau Hof to Spiess. Friends of the murdered Herr Gunst, said to be led by Friedrichsburg leaders Hermann Spiess, the landscape artist and master artist-engraver Conrad Rordorf from Switzerland, and other enemies of Schubert history has not recorded, then rode out for Nassau Hof, a full two day hard ride between Friedrichsburg and

Houston. They were hell bent on getting rid of Schubert once and for all. Spiess agreed with Meusebach that Nassau Hof would be sold and to use the income to pay off debts. But to root Schubert out or get him to leave Nassau Hof would prove to be no easy task for Spiess and his cohorts. Conrad Rordorf, the Swiss Army lieutenant, would be the perfect back-up man to force Schubert's dismissal as Friedrichsburg's city director and evacuation of Nassau Hof.

For the German Texans to ever call the Indians "heathens" and "savages", as Friedrichsburg historic literature and the narration at the annual Easter Fires Pageant likes to portray them, is the height of hypocrisy, as the following story of the Nassau Hof Shootout reveals.....

The Friedrichsburgers, all respected citizens had had enough of Schubert. They rode swiftly through the gates of Nassau Hof. The exact date was October 29, 1847. After hearing that Meusebach had fired him and he was to leave Nassau Hof at once, no telling who was the most trigger happy or who started shooting. The guns were blazing. As if protected by Beelzebub himself, when the shooting stopped, Schubert emerged yet again without a scratch.

Schubert's associate at Nassau Hof, a Herr Sommer, was also killed. He may have been Carl Sommer from Culm, Germany, who landed in Galveston on January 8, 1847; or Julius Sommer also from Culm who accompanied Carl Sommer to Texas.

Herr Gunst's close friend and associate, the internationally recognized Swiss landscape artist and known for his adroit skills as a master print-engraver, Conrad Caspar Rordorf was also shot and killed. (1. MS II. 6-L) Rordorf was the artist who penned and produced just six months earlier the dual-language Friedrichsburg-Indian Peace Treaty document in German and English. This treaty is one of the most precious documents in Texas and United States history; for the treaty is thought to be the only such treaty never broken by either side.

THE STRANGE STORY OF HOW THE ORIGINAL PEACE TREATY DOCUMENT WAS LOCATED

Christine Pool now living in San Saba, Texas, a relative of the Meusebachs, wrote a college term paper about her family eventually acquiring the original Friedrichsburg-Comanche Indian Peace Treaty document of 1847. She questions the story that Conrad Caspar Rordorf, the artist who produced the beautiful document, and Hermann Spiess rode to Nassau Hof to "do away" with Schubert. According to Miss Pool, Rordorf carried the sacred document with him on the long ride to the Nassau Plantation.

Was Hermann Spiess, who undoubtedly knew he would soon become the successor to John O. Meusebach as general commissioner of the Texas Verein German Immigration project, going to Nassau Hof to tell Schubert of this and perhaps that Schubert should not return to Friedrichsburg?

Regardless, it is a fact that on the night of October 29, 1847, a shoot-out occurred inside the grounds of Nassau Hof. Rordorf was hit in the head by three large buckshots and died after a short while. Schubert's assistant, Sommers, known as Captain Sommers, was also killed. Schubert and Spiess survived. Spiess left again for Friedrichsburg. Schubert went to Austin to try to prosecute Spiess, but it came to no avail.

Schubert took possession of the Peace Treaty document along with other Indian sketches completed by Rordorf. It seems highly unlikely that Rordorf would take such precious belongings of his on a excursion of mortal wrath. There is no question that a meeting between these men might have broken up with blazing gunfire. Schubert's personality was volatile and eager to settle arguments with quick pistol-fire.

Upon hearing of the Nassau Shoot Out, Friedrichsburg's other leaders and citizenry were shocked into utter dismay and disgust. Meusebach had already resigned from the bankrupt Adelsverein as commissioner general of the Texas Verein on July 12, 1847. He, too, was disgusted, realizing that the monarchy had basically achieved their goal of getting rid of their main troublemakers. The Revolution of 1848 in Frankfurt am Main and other places was very short lived. Prussian troops easily squelched this tiny burp of a rebellion on behalf of constitutional democracy. But it was a start. The revolution might have accomplished more had the intellectuals, the jobless, and those with other reasons for dissatisfaction not been enticed to leave Germany beginning in 1845.

Meusebach officially appointed Hermann Spiess to replace him as the Texas Verein Commissioner and helped Spiess to get on with settling the affairs as best they could. For a time Jean Jacques von Coll, the Wiesbadener and retired military officer, accepted the job of Friedrichsburg's second city director. But on a visit to New Braunfels von Coll fell in love. Von Coll married Margaretha Schertz in 1849 in New Braunfels, the same family from which Gottlieb Fischer of Friedrichsburg chose his wife, Sophia. Gottlieb and Sophia's first born son, Rudolph, was stolen by the Comanches near Nasse Creek, southwest of Friedrichsburg.

The genial and genteel Von Coll moved to New Braunfels where he was elected mayor. Tragically, after serving only one month Von Coll was murdered by a disgruntled citizen still harboring rage about the way the Texas Verein's deeds, funds, and debts were handled. He challenged von Coll to a duel. As the two were pacing off, the challenger suddenly turned and shot Von Coll in the back. The challenger apologized for his cowardice and promptly committed suicide.

ADE, DOKTOR SCHUBERT, ADE...AND GOOD RIDDANCE!

Schubert, reacting bitterly to his dismissal and the revocation of ownership of Nassau Hof, took the offense concerning the deadly altercation at the Texas Verein's Fayette County plantation. He hired a lawyer in Austin to initiate legal action against Meusebach, Spiess, and the city of Friedrichsburg. Schubert's family wealth allowed him to hire the best known lawyer in Texas at that time, Jim Webb. Nothing much came of the case, however, as Schubert's personality and history unfolded in the courtroom.

Lieutenant Ludwig "Louis" von Bene, also listed as Lt. Wetzlay Bene, the great pioneer surveyor and Friedrichsburg colony leader who was appointed by Meusebach to replace Schubert at Nassau Hof, wrote to his relatives in Clausthal-Zellerfeld in Niedersachsen, Germany, telling them "...it was unfortunate that Schubert had not been killed at the Nassau Ho."

Clausthal, by the way, was the same city where John O. Meusebach attended the academy for geology, natural science, mining and forestry. Whether Meusebach knew Bene in Clausthal is not known. This same Lt. Bene, a former Prussian military officer, had stabbed a man in Koblenz in the Rhineland-Pfalz for making derogatory remarks about the King of Prussia. In lieu of imprisonment, Lt. Bene was offered a pardon if he would agree to emigrate to Texas and become a part of the Adelsverein project. (1. MS II. 6-M)

Many people of that area of the confluence of the Rhine and Mosel Rivers, including the Westerwald from where many Friedrichsburgers originated, hated the Prussian imperialists, its militarism and penchant for strong-armed dictatorship and adventurous wars. Their disdain for Metternich was also never a secret. It would not be unusual for Friedrichsburgers to tell how their ancestors castigated their Prussian rulers and criticized the "Grenzesteinadler kuckt" policy by calling them "Saupreussen!"

To explain, boundaries under Prussian domination were marked with stone monuments about seven feet high, on top of which sat the stone sculpture of a proud Prussian Eagle. In German this is called the Grenzesteinadler. Whatever direction the eagle was looking, or "kuckt" ...that land belonged to the King of Prussia.

Saupreussen means "Pig Prussians" (and of the feminine gender, to boot) and is how many of the citizens of that area of the Rhineland-Pfalz (Rhinegau and Old Nassau) expressed their contempt for the Prussians, their king and princes. If they expressed that straightaway to a true Prussian...it would be better for them to hurry up and find a new homeland...before daybreak. The Prussian, Lt. Ludwig Bene, did not get away with the stabbing in this particular area of Germany as he might have in a truly indigenous Prussian domain.

Was it possible that Lt. Bene just might have confided in Dr. Schubert, in Friedrichsburg, Texas, one cold wintry night between rounds of beers punctuated by homemade schnapps, in teary-eyed reminiscing of Das Vaterland days...such as what happened in Koblenz, erupted in a fit of anger that resulted in bloodletting and having to be on the run? One wonders...but, no doubt that would be kept secret. For Schubert's secrets were never found out by Friedrichsburgers until well after he left town for good and he began writing Wild West articles and books about his adventures in Texas and the fabled Western and Indian mythos.

Bene, as the legal representative now of the Texas Verein, sold Nassau Hof to Otto von Roeder for \$14,000 in 1848. The sale to Roeder included farming utensils, plantation tools, horses, mules, swine, sheep, household and kitchen furniture, carpenters' and blacksmiths' tools, all other personal property whatsoever, and 25 Negro slaves. Roeder, not an Adelsverein immigrant, had already settled in the Nassau Hof area for about ten years. He fought in the 1836 Texas War of Independence from Mexico. Eventually, though, Roeder lost Nassau Hof to creditors in 1853. (1. MS II. 6-N)

When Schubert left Friedrichsburg, or rather, never returned to Friedrichsburg from Nassau Hof, it was to the relief of many. Of course, Schubert's paid cronies who benefited from obeying his each and every order would have to find compensation elsewhere. From Texas Schubert is said to have returned to Camden, Arkansas, where he again "practiced" medicine for a time. Then he probably went to Louisville to his "medical school" stomping grounds for old time's sake, and on to New York. He boarded a ship to Germany in 1854, about five years after the Nassau Hof shootout.

In her college term paper, Meusebach descendant, Miss Christine Pool of San Saba, Texas, discovered and wrote that Schubert (who now at this point in the story should be called by his correct name, Strubberg) took the original Peace Treaty document along with Rordorf's Indian sketches with him to Kassel in 1854.

Miss Pool also relates that Strubberg developed an abiding friendship with the Princess of Hesse-Kassel, a close friend of Prince Hermann von Wied. Prince Hermann had in his possession some official archives of the Adelsverein and other Texas Verein records that had come to Germany. Somehow Strubberg documents had come into the possession of a descendant of Strubberg, Miss Elisabeth von Strubberg. She is said to have received the archives from her father, the Prussian General Otto von Strubberg.

Miss Strubberg sold her documents, including the Peace Treaty of 1847 to Simon Goldberg, a Jewish antique dealer. In 1938 harassment by the Gestapo is said to have caused Goldberg to flee to Ecuador in South America. In 1953 Goldberg sold the Peace Treaty and other materials about Strubberg and the Adelsverein to a German journalist, Armin O. Huber.

It was from Armin O. Huber whom John O. Meusebach's granddaughter, Irene Marschall von Bieberstein King bought the Peace Treaty and brought it home to Texas in 1970. The treaty was placed and resides today in the Texas State Library on the State Capitol grounds in Austin, Texas. Miss Pool wrote her invaluable college term paper just a year later on March 31, 1971.

SCHUBERT, OR STRUBBERG, NOW BECOMES "ARMAND" THE WRITER

Living in his birthplace, Kassel, then eventually moving to Gelnhausen, he became a writer using the name, Armand, combining his many experiences into works, classified as novels, that were published and widely read. By now, with so many Germans having done to America and Texas, Germans in Germany were getting hooked. They were reading everything they could get their hands on about Texas, the Indians and adventures in the Wild West. Another such writer, Karl May, would soon even become a German folk hero by his stories of far away places and particularly American Indian and frontier stories.

One wonders if Karl May and "Armand" (Friedrich Strubberg) ever met. May was born in 1842 in Hohenstein-Ernstthal in Saxony and died in 1912. Strubberg was 36 years old when May was born. May was 12 years of age when the writings of Armand started appearing in German bookstores and became quite popular. Those were the very years that Karl May would have been most impressionable. Young May had seemingly endless days and nights to bundle up and let himself sink into the stories during the harsh, cold winters of that area.

Strubberg's birth city of Kassel is a relatively short distance to Ernstthal. Today the Karl May Museum has again reopened in Radebeul, Saxony, outside of Dresden.

Today there is a virtual cult of Karl May followers. The webpage of the Karl May Gesellschaft on the internet is a grand nautilus chamber of configurations, not only about May, his life and writings, but about others who might have influenced him or infused or stirred up his imagination.

One such researcher in Indian and frontier adventure writers, among many, is Siegfried Augustin whose treatise is entitled, "Armands Saat und Karl Mays Ernte" ...or, "Armand's Seeds and Karl May's Harvest." (1. MS II - 6. O) The title is in itself a powerful attestation to the contribution of Friedrich A. Strubberg as harbinger to Germany's love affair with the West, settlers, cowboys, and most of all, Indians.

In the writings of literature researcher Diane Camurat she opines..."Germany was ...most fascinated by the myth of the West, giving birth to several authors who flooded the market with their novels... Charles Sealsfield (i.e. Karl Postl); Friedrich A. Strubberg (i.e. Armand); Friedrich Gerstaecker; Balduin Moellhausen; and the most successful of them all, Karl May (1842-1912)." (1. MS II. 6-P)

Finally, Elisabeth Gohrbandt, pedagogist, also includes Armand on her list of authors influencing Karl May, but then insisting that in this regard James Fenimore Cooper generated the most influence on Karl May. (1. MS II-6.Q)

HIS SINS HAVE FOUND HIM OUT

Friedrichsburg's beloved Professor Dr. Edward A. Prill, a Wisconsin scientist who came to Friedrichsburg in the 1960's to retire, write and recollect, chose to buy an old historic house on Schubert Street. Professor Prill was stunned to hear less than flattering stories, every now and then, about "the horrible doctor" for whom the street was named. Only a few of the more knowledgeable Friedrichsburgers could tell him anything about this

"Schubert"...and then only that he was someone thought to be posing as a medical doctor and who had been prominent in early Friedrichsburg, and also may have prescribed wrong medicines with terrible consequences.

Dr. Prill was puzzled... certainly a street would not be named for someone even slightly tainted. Surely there must be a good side to this mysterious Dr. Schubert. So, Dr. Prill started digging. His findings stunned the community. He submitted his findings to Erna Diemel Heinen and her brother Norman, publishers of Friedrichsburg's beloved and largest weekly newspaper at that time, *The Radio Post*, in which Dr. Prill revealed the fruit of his research which included some of Schubert's writings that were published after Schubert (Strubberg) returned again to Germany:

"Strubberg is listed in old reference books as having founded the cities of New Braunfels and Friedrichsburg. Strubberg maintained that he had taken part in the campaigns against Mexico. (1.MS II. 6-R) Returning to Germany, Strubberg under the pen name "Armand" wrote *Up to the Wilderness*, Breslau, 1858, 4 volumes, which is to have attracted the greatest attention of the general public."

"Also, the novel, *Slavery in America*, Hannover, 1862, 3 volumes, has a most poetic liveliness. Of the other works: *American Hunting & Travel Adventures*, Stuttgart, 1858, 3rd edition 1892 and *On the Indian Frontiers*, Hannover 1859, 4 volumes, are ethnographically the most instructive works. Then there was a much loved juvenile book, *Karl Scharnhorst*, 1887 with 3 editions. Finally he published two dramas, *The Freethinkers*, Kassel, 1883; and *Der Quadrone*, Kassel, 1885."

Professor Prill concluded that Strubberg wrote about fifty books, including one entitled *Friedrichsburg*, a historical novel about the city in the form of two small pocket-size volumes. Armand's books possibly had some effect in influencing other Wild West writers in Germany, such as the heralded Karl May (1842-1912).

No doubt his writings influenced German immigrants during the later part of the 1800's and the turn of the century to come to Friedrichsburg. It may not be out of the question that the world-famous woman German-Texan sculptor, Elisabet Ney and her secret husband Dr. Edmund Montgomery, may have read Armand's book against slavery in America before they decided to leave Germany. Elisabet and Edmund told their friends they were going to America to help free the slaves. The Elisabet Ney story, also included in this book, is a key to understanding liberal or democratic leanings in the face of the German dictators stubbornly opposed to voting and a constitution produced from the bottom up.

In the late 1800's Ney and Montgomery actually did move to Georgia in hopes of improving the condition of the Negro slaves. They moved later to Hempstead, Texas where Dr. Montgomery helped Negroes to read and write. He is said to have been the founder or the original driving force behind what is now Prairie View A&M University, just outside of Hempstead, Texas.

Little did they really know the true story about the trails of human wreck and ruin caused by this person who called himself by his final alias, simply, Armand. He was a writer of the "happy and heroic history" of Indian braves and courageous German trailblazers. He no doubt held up to honor a particularly heroic doctor in colonial Friedrichsburg, by the name of Schubert, whose sole efforts "saved" the Friedrichsburg pioneers from "savage" Indians. This doctor was the Indian's true friend, protecting them from pestilence and plagues, before sadly having to return to the Fatherland-- a true Husar (that is, brave hero). There he would live out his old age in peaceful satisfaction and repose. Armand was perhaps to Dr. Schubert what Old Shatterhand was to Karl May himself, his Alter Ego.

In 1996, on pages 74-75 of the book, *Germans and Texans*, by professor of history at the City University of New York, Walter Struve, himself a descendant of pioneer German Texans, uncovered additional facts about Armand, or Friedrich A. Strubberg:

"...he (Schubert or Strubberg) wrote bitter novels depicting life in a slave society, but his viewpoint was one of disdain from a high social position rather than sympathy for the enslaved. ...His novel *Saat und Ernte* (Sowing and Harvesting) comes against slavery and the greedy, self-seeking slave traders."

Yet, away from the socially liberal anti-slavery Germans of Friedrichsburg, he, Schubert, became a slave master as person-in-charge of the Adelsverein's plantation, Nassau Hof, in what is now Fayette County. He bossed his Negro slaves and other minions strictly, for that was also his reputation as the first city director of Friedrichsburg.

There in the fertile coastal fields of Texas cotton was not just king-- but god. In proportion to the increase of the number cotton fields in Texas, all the more came the Anglo cotton traders from throughout the Golden Circle of the South to make sure that Texas' ports belonged to them.

When Schubert returned to Germany in 1854 his books about life in the "Wild West" of Texas denigrated slave traders, but at the same time portrayed slaveowners sympathetically as enlightened aristocrats. After all, he was of

the aristocratic caste. But as a Texas pioneer, his family's prestige did him no good, just as Prince Solms von Braunfels found out. Both were reduced to one man, one vote. Real democracy, in its raw frontier form, spooked these two plutocrats to no end.

But what really incensed both Solms, the monarchist, and Strubberg, the plutocrat, was that they realized that their ways could not be transplanted or tolerated in Texas. The immigrants, the new German-Texans, would never stand for it. When Solms left in 1845; and when "Schubert" or Strubberg left in 1848, the new German-Texans rejoiced. True democracy has no room for true oligarchy.

But even so, the monarchists and plutocrats still needed to protect their turfs of interest by deepening and expanding their exports and imports. Cotton would be the catalyst that would create the strangest of bedfellows. Visions of American Southerners creating a Golden Circle Empire apart from the United States of America began incubating.

Since there is little justice in this world, the author assumes that "Armand" did not die as the result of a duel.

NOTES:

(1. MS II. 6-A) Huber, Armin O., *Armand: American Hunter & Adventurer*, Verlag Lothar Borowsky, Muenchen, Germany, p. 209. From an untitled compendium of historical essays; a faulty copy of a copy, undated. However, in Irene Marschall King's book, *John O. Meusebach*, University of Texas Press, Austin, 1967, she quotes Huber from a reprint of *Frederic Armand Strubberg: 1806-1899*, West Texas Historical Association Year Book, XXXVIII (Oct. 1962). This may be the same source translated into English from Huber's work in German.

(1. MS II. 6-B) Huber, *Ibid*, p.176

(1. MS II. 6-C) Armand, (Frederick A. Strubberg) A. Strubberg, *Bis in Die Wildnis*, autobiograh, 4 Bde., Breslau 1858, Chapter 21.

(1. MS II. 6-D) Huber, *Ibid*, p.210

(1. MS II. 6-E) Roemer, Dr. Ferdinand (Ferdinand von Roemer), *Texas, Bonn*, 1849. Translated in 1935 by Oswald Mueller, English edition, Standard Printing Co., San Antonio, Texas; reprinted 1983, Roemer's Texas, German Texan Heritage Society, Austin, TX; Texian Press, ISBN 67-31305, 1994. p.207.

(1. MS II. 6-F) Roemer, *Ibid*, p.249. (MS II. 6-G) Roemer, *Ibid*, p.232. (MS II. 6-H) Roemer, *Ibid*, p.233.

(1. MS II. 6-I) Roemer, *Ibid*, p.233.

(1. MS II. 6-J) Huber, *Ibid*, p. 211

(1. MS II. 6-K) Splittberger, Julius, "The Growth of the Colony" edited by Robert Penninger in *Friedrichsburg, Texas: The First Fifty Years*, Fredericksburg Publishing Co., reprint of 1971, p.31.

(1. MS II. 6-L) Huber, *Ibid*, p.212.

(1. MS II. 6-M) Splittberger, Julius; *Ibid*, p. 27

(1. MS II. 6-N) Biesele, Rudolph Leopold; *The History of the German Settlements in Texas*, German-Texan Heritage Society, Austin, Texas, 1987, a reprint of the original 1930 edition, p. 68.

(1. MS II. 6-O) Augustin, Siegfried; "Armands Saat und Karl Mays Ernte" found in M- Karl May Gesellschaft, 53, 1982. 15, URL: <http://karlmay.uni-bielefeld.de/kmg/seklit/biblio/171.htm>

(1. MS II. 6-P) Camurat, Diane; "Portraying the Indian: The European's Indian" and "American Indians in the Great War: Real & Imagined; also in the URL above of the K.May Gesellschaft, Uni-Bielefeld, Germany

(1. MS II. 6-Q) Gohrbandt, Elisabeth; URL: <http://karlmay.uni-bielefeld.de/seklit/JbKMG/1995/165.htm>
...Nr. 8: "Selbst bei einem drei langen Urbarmachen einer Wildnis..."

(1. MS II. 6-R) Prill, Dr. Edward A., "Strubberg Alias Schubert", a feature story in *The Radio Post*, weekly newspaper, Fredericksburg, Texas, May 8, 1969. It was over a cup of coffee that the author was joshing with Dr. Prill one morning, probably in 1968, about his buying the house of the infamous Dr. Schubert for whom Schubert street was named. His house was not Dr. Schubert's. It was supposed to be a joke. Schubert was awarded town lots 241 and 242 on San Saba Street (Main Street or Hauptstrasse.)

Taken aback by this remark, Dr. Prill then began his own determined investigation of Dr. Schubert after almost no one in Fredericksburg could tell him anything about this Dr. Schubert. All that this author had ever heard about Dr. Schubert was that he was to have been somewhat of a quack. With Dr. Prill's successful jump-start investigation, this author was then gradually able to unravel more of the "Schubert" mystery...at least in relation to Friedrichsburg and the German Hills of Texas.

GERMAN TEXAN'S GENEALOGY SECTION

Compiled by Christa Prewitt, Genealogy Editor, P.O. Box 992, Elgin, TX 78621 – Phone: 512-281-2916 – e-mail: christaj@swbell.net

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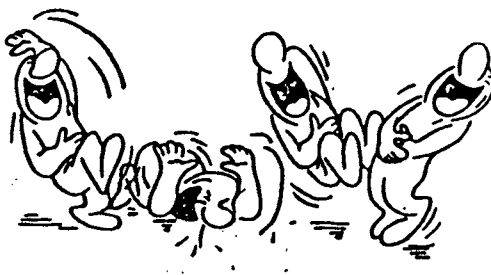
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FROM OUR MEMBERS

Our Genealogy Editor, from the information received by our members compiled the following section. If you have an interest in any of the families mentioned, write directly to the member. To have your story or query appear in the next issue, write to your Genealogy Editor, Christa Prewitt, P.O. Box 992, Elgin, TX 78621. Items are published free of charge for members.

If you wish to submit a longer article for publication, please be sure it is camera ready. The manuscript specification are: materials must be typed, single-spaced, on 8.5" by 11" white paper.

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QUERIES

Would like to hear from and correspond with anyone having information on the following persons.

BANDLE, LOUISE GOTTLIBEN, from Wuerttemberg who married ROEHM, Johannes Konrad April 1855. Louise died May 1893 at Galveston, Tex.

ROTH, OTTO, and his wife Anna, last name unknown. He died Dec. 1965 and she died in 1961. Buried in Portland, Oregon. Survived by a son, Norman Roth, in Portland.

BALKO, JOHANNA born Jan. 1847. Married RUDI, Karl Christian Jan. 1870. Johanna born Jan. 1847 and died Jan. 1910.

ROEKER (ROECKER) CATH. BARBARA, from France. Married SCHALL, Gottlieb May 1965. Believe she remarried after death of Gottlieb.

STOCK, GUSTAV, born 1866 in Berlin, Germany. Died May 1944. In 1901 at Charlottenburg, Texas and in 1913 at Mangum, Oklahoma.

SCHNEIDER, FRIEDERICKE, married WIEDER, Adam Johannes Nov 1879. He died Jan. 1885.

UHR, CAROLINE - from Bexar County, Texas. Married WOHLSCHLEGEL, John Fredrick Nov. 1867 believe in Medina County, Texas.

WEISWENGER, ROSALIE born June 1846 in Germany. First married JORDAN, Gottfried. After his death married LETTERMANN, H. A. Rosalie died Feb . 1921 at home of daughter, Mrs. J. A. Pfluger, in Pflugerville, Texas.

MEYER, CATHARINE - 25 years old in 1880 census. Married KOCH, Christian May 1871. He died March 1886 at Fredericksburg. Believe she remarried after his death.

GENEALOGY SECTION

DIETRICH, CATH. FRIEDA born in Wuerttemberg, Germany 1831 ?. Married LIEB, Johann Georg who died March 1913.

HERMANN, ANNA, born in Switzerland. Married MERZ, Heinrich in Castroville Texas Dec. 1867. He died Nov. 1928 and buried in Concordia Cemetery, Chicago, Illinois.

JAUCH, ROSALIE who married MEYER, Johannes R. at Burton, Texas (Rehburg) in 1906. No other information on Rosalie.

LINK, ANNA, 24 years old in 1860 census. Married OEFINGER, Christian Dec. 1854 in Castroville, Texas.

MUELLER, LOUISE BARBARA from Baden, Germany. Married OEHLER, Michael. After his death married UHDAU, Theodor Otto. Probably died in St. Louis, Missouri.

BRAUN, KASPAR born March 1822 and married BOHMERT, Margaret. He died Oct. 1880 and she died Oct. 1889. Both buried Glenwood Cemetery, Houston, Texas.

HILLER, SOPHIE, married EBINGER, Johann Georg, December 1855.

HILLER, CHRISTINE, married FOTSCH, Johannes Martin, Aug. 1858. Christine was a deaconess at Riehen in Switzerland before coming to the USA.

FEHR, SALOMON born Jan. 1834 and died June 1878. Married WUKUSCH, Mary in Bastrop County Feb. 1872. Salomon served in the Pin Oak German Rifle Co. for Reserve State Service. Their marriage record is in Lee County - March 1857.

STORK, WILHELMINE, to the USA in 1846 ? - married GRAUL, Dr. Jacob in Dec. 1864.

KLOPPSTECK, BERTHA - born Dec. 1873 and died Dec. 1961. Married HARDER, John Wm. August at New Wehdem, Texas July 1895. He died Feb. 1950.

DORNER, LOUISE - born in Baden, Germany. Married HUBER, Ernst in May 1875. He died Aug 1889 in Washington County, Texas.

BUCHHOLZ, MARIA L. married ZIESMER, Kornelius August 1893. He died Feb. 1894 and buried in DeWitt County, Texas. Believe she remarried after his death.

Please write to me if you have ANY information on ANY of the aforementioned persons. MANY, MANY THANKS!

Leonora Stoll Wolf, P O Box 310584, New Braunfels
Texas 78131-0584

GENEALOGY SECTION

Elizabeth Nitschke Hicks, 746 Edgebrook Dr., Houston, TX 77034-2030, (713) 944-1118, erootrot@usa.net would like to hear from anyone researching the following surnames: NITSCHKE/Nitzschke (Kingdom of Saxony pre 1850; RICHTER (Göllnow, Stettin, Prenzlau, ~~Poitzow~~, *PoLc Hoiw*, pre 1880 Pomerania); MEISSNER (pre 1852 Brandenburg); HAASE (pre 1880 Austin Co., TX); BENDER (pre 1850 Mähren); RELECKER (pre 1875 Biedenkopf, Germany); LUCHTENBERG (Remscheid, Germany, pre 1880); LÜCK (Remscheid); SCHULTE (Remscheid); MIETHE; SCHANTZ (pre 1900 Hastings, Barry County, MI, PA & OH); and following who all arrived in Chicago, IL between 1865 and 1885: BACHERT, BOSKE/BASKE, BUSH/BUSCH, BUNTNER, GEHRKE/VIERKE, GOMOLL, HACKENDAHL/HACKENDALL, VOLLENDORF/VON ULLENDORF and PINGER (Rathey, MECKLENBURG).

The following Article was copied from the TEXAS GERMAN SOCIETY Newsletter, with permission from the editor.

ETHNIC MIGRATIONS TO LESS POPULATED TEXAS AREAS

by Eddie Wolsch
President's Chapter

At the turn of the last century, like many other towns in the Rolling Plains of Northwest Texas, Sagerton, in Haskell County and New Brandenburg in Stonewall County, were platted and town lots and surrounding acreage sold due to the extension of a rail line through the area. Land speculator and rancher, William Sager, bought the land in Haskell County where the Stamford and Northwestern Railroad Spur was to pass through. He advertised and sold town lots for the soon-to-be-town of Sagerton. G.R. Spielhagen, a German land speculator from San Antonio, did the same about five miles west, across the Double Mountain Fork of the Brazos River in Stonewall County.

The Stamford and Northwestern Rail Spur from Stamford in Jones County was built to accommodate the SMS Ranch interests which had "spreads" nearby Stamford and Spur. The founder of this ranch was a Swedish immigrant, Swen Magnus Swenson, who founded a Swedish community in Jones County and for whom another community in Stonewall County was named, which also lay along the route of this rail spur. Spielhagen platted New Brandenburg and was responsible for a large number of German farmers from the Austin to Houston area, the "cradle" of German Texas, to migrate to specifically the New Brandenburg community. Many chose to settle near Sagerton, while others bought land adjacent to the New Brandenburg community on the north, a part of an already established Hooker community in Stonewall County.

Germans and "Americans," as they were called. Hooker was never more than a school, but Sagerton--which had another railway, the Wichita Valley Railroad, which came through shortly thereafter--grew into a fair sized town of more than a thousand with several banks, hotels, and businesses. However, the Stamford and Northwestern did not make a depot stop at New Brandenburg, as Spielhagen had anticipated, and thus New Brandenburg never developed into anything more than a school, which later became the Sons of Hermann Lodge, which is still active.

A depot was built about two miles west and businesses soon developed. The name of New Brandenburg was appropriated, with the original New Brandenburg being called Old Brandenburg. Although Germans were in the majority at New Brandenburg, there were some "Americans," ranchers who were actually the first arrivals there. They followed the old MacKenzie Trail into the area after the Comanches and buffalo had been removed, only about 30 years prior to the establishment of these communities. There were also some Polish, Czech, Wendish, and German-Jewish families in the Stamford-Brandenburg area, in addition to the Swedes of Ericisdahl, the community which rancher Swen Swenson founded. One notable Jewish family was the Strauss family of Stamford, which produced Robert Strauss who became a Democratic Party leader at the national level and an ambassador.

Other Central European communities which developed in this general area during this era were Megargel, a Catholic Czech community in Archer County; Rheinland, a Catholic German community in Knox County, Swedonia, a Swedish community in Fisher County; two Wendish communities

near Albany in Shackelford County and near Vernon in Wilbarger County. All communities in this region began due to cheap land, most of which was near railroads and, usually, promoted by land speculators such as Spielhagen. Rheinland, however, was founded as a German Catholic colony by Father Reisdorff, who also founded similar colonies in other parts of the Southern Plains, such as Umbarger and Nazareth. Aspermont, the county seat of Stonewall County, was founded by Rhomberg, another German land speculator whose name, when Latinized, is spelled Aspermont, "rough hill." Aspermont had very few, if any, German settlers.

One interesting aspect of the Old Brandenburg community was that two families who moved there, the Wolfe and Boer families from

Wharton County, were "Free-thinkers." They were the equivalent of today's Humanists, who were not religious and who believed that individuals could elevate themselves through education without the help of a Supreme Deity. As such, they emphasized education and both families were very well read. The two Wolfe daughters, Mina and Ilse, became the first two female graduates of Columbia University in New York City, with Mina a professor at Texas Tech University for many years. Thomas Hickey, an Irish immigrant and professional Socialist Party activist, moved to Hallettsville in the early 1900's to publish a Socialist newspaper and to promote Socialism throughout the state. At a Socialist rally, he met Clara Wolfe and later married her. He spent a great deal of time thereafter in the Brandenburg community organizing Socialist activities, which, not only the Boers and Wolfes, but many others in the area also supported. He was arrested at the post office at New Brandenburg by Texas Rangers without warrant, due to his "subversive" activities and shortly thereafter moved back to Hallettsville.

The combination of unorthodox Freethinker ideas, Socialist activities, which not all in the area supported, and their German heritage culminated in someone--they thought perhaps a law officer--trying to burn them out. This was during the World War I era of anti-German hysteria which caused great conflict for the Germans in the communities of Sagerton, Hooker, and Old and New Brandenburg as it did throughout the rest of the country. Fistfights occurred; it was suspected that Klan activists, who had a chapter north of the area, fomented trouble; and the town of Sagerton died due to an "American" stating publicly that care should be

taken because the German who controlled the town's water supply might poison it, which resulted in the water being cut off to Sagerton.

One of the two Lutheran pastors in Sagerton was tarred and feathered for continuing to conduct German church services, and the name of the town of New Brandenburg was changed to Old Glory as a show of patriotism by the Germans, although the vote was not unanimous. The newspaper article reporting the name change in the *Aspermont Star* reflected the tenor of the time when it stated that "...those who did not like the name change should either pack their duds and go back to Germany or else keep very quiet."

Some wanted instruction in the Old Brandenburg school to be in German when it was founded, but the majority voted down this request so that their children could more quickly be assimilated into the English-speaking American society. Teachers of German heritage were employed by both Brandenburg schools, however, in their early years. Some families continued to teach their children to read and write German at home, however, in addition to using the spoken language. The touchstone of German heritage became the Sons of Hermann Lodge near Old Glory with the one remaining Lutheran church in Sagerton.

The active use of conversational German died out more or less two generations ago with no remnants of the local German heritage per se such as festivals, etc. The last individual known to be able to still speak Plattdeutsch died last year; several people can still understand, in a limited sense, Hochdeutsch. Plattdeutsch and Hochdeutsch were both spoken widely at one time, as well as Wendish, Polish, and Czech by individual families at home, in addition to various dialects such as Schwäbisch.

Most German families came from Switzerland, Alsace, and Schwabia as well as the Wendish Lausitz region, southeast of Berlin on the Polish and Czech borders, and the German-speaking area of Moravia, now in the Czech Republic. The majority were Lutheran, but at least one family was originally Catholic, and a small number of Jews were nearby.

The community of Old Glory was never very large, although all the smaller one-room schools, including Hooker and Old Brandenburg, consolidated with it by the 1930's. Old Glory ISD itself consolidated in 1985 with Aspermont, while Sagerton had consolidated in the early 1960's with Rule in Haskell County. Today both communities are mere "spots in the road;" they have a rich heritage encompassing aspects of the "Old West" and a multicultural past which have combined to create the typical American rural community found today throughout the Great Plains.

FAMILY REUNIONS

FIRST KNEIP REUNION IN THE NEW MILLENNIUM

Sunday July 9, 2000 at the American Legion Hall Quade Werchan Post #338 Round Top, Texas was the place 130 Family Members gathered for the first Kneip reunion.

Adolph and Christiana (Emmelt) Kneip and 5 of their 6 sons left Hessen-Dramstardt Germany and arrived at Galveston, Texas on October 30, 1852 on the Bremen Brig "CLEMENTINE" with 143 passangers.

Family members of sons Heinrich, Adolph & Ferdinand (twins) Kneip came from 26 towns in Texas and from Mississippi to attend this Kneip reunion. Registration started at 10:30 A. M.. Name tags were used with a different color for each descendants of the three sons. Family members could easily see how they were connected. Group pictures were taken of the descendant of each of the three Kneip brothers..

Elaine (Boenig) Gebbert of Woodsboro, Tx. gave the prayer before lunch. Birdie Barker of Dale, Tx. welcomed and thanked every one for coming to this first Kneip Family reunion. Loretta (Hartfield) Leonhardt of Red Rock, Tx. presented a History of the first 3 generations of Kneips since they came to Tx. 148 years ago. Each family prepared family group sheets on their families to be used in the Kneip Family History Book. Old pictures were shared with every one.

Oldest person--Evelyn (Kneip) Boenig 89 years old from Woodsboro, Tx. Youngest--Amanda White--2month old daughter of Robert & Theresa White of Marbles Falls, Tx. Married the longest--Arno & Evelyn (Kneip) Boenig 65 years of Woodsboro, Tx. Newly wed--John & Ruth Ziptak 9 month of Taylor, Tx. Traveled the longest distance was Loretta (Kneip) Johnson from Vancleave, Mississippi. Vivian (Kneip) Barker of Austin, Tx. had 24 family members present. Another reunion will be held on July 14, 2001 at this same place--American Legion Hall Quade Werchan Post #338 Round Top, Texas.

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ZIRKEL FAMILY REUNION

On Saturday, June 10, 2000, the decedents of Otto and Emma Schlick Zirkel held their 10th reunion at the Medina United Methodist Church in Medina, Texas. The original plan was to have an all-day outing on the banks of the river, but much needed rain brought the reunion indoors.

Rev. Harold Zirkel introduced Rev. J. Paul Bruhn and his family as the newly appointed pastor of the church. Rev. Bruhn offered grace before the covered-dish dinner.

Otto Zirkel was born in Dresden, Germany on November 26, 1856 to Johann Frederick Zirkel and Paulina Wilhelmina Franksenstein. He came to the USA as a lad of 14 and learned the monument trade from an uncle while living in Chicago. He decided to move to a warmer climate where he met Emma Schlick who he married on December 25, 1877, in Brenham, Texas. Two-and-a-half years later they moved to San Antonio where they resided for the rest of their lives. They had 8 children--4 boys and 4 girls. Emma died in 1919 and Otto in 1924.

Decedents from the Raymond Zirkel, Milford Zirkel, Lily Zirkel Rossmann, Alice Zirkel Rossman, Lula Zirkel Boezinger were in attendance as well as distant relatives from the Schlick family. There were 85 present.

Several members of the Zirkel family have gone into the ministry. They include: Clifford Zirkel, Jr., Milford (Zeke) Zirkel, Jr., and Harold Zirkel. Others and their decedents who have married into the family also became ministers. They include Claus Rohlfs, Sr., Claus Rohlfs, Jr., Carl Rohlfs, Margaret Rohlfs Decker, Ray Zirkel, Phil Robberson, John Eason, Johnathan Kiss and Ruth Huber Rohlfs.

Those who have passed away since last reunion were remembered---Emmie Lou Rossmann Bahlman, Ethel Rossmann Thorn, Mildred Rossman Martin, and Kay Shows Zirkel.

Hosts for this reunion were Sidney and Patsy Zirkel and their family. Next reunion will be held in Fredericksburg, Texas, in early June with Gary and Nancy Rudd as hosts.

Submitted by Evelyn Rossman Dullnig

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Schaefer reunion held at Meyersville School

The Cuero Record
May 31, 2000

The biennial reunion of Carl (Charles) Ludwig Schaefer and Amalia Wurz Schaefer, (born September 25, 1840) who were married August 24, 1858, and their 11 mature children was held Sunday, April 30, at the Meyersville School Cafeteria. Hosts were the Christian and Amalia Hartman descendants with Mrs. (James) Eloine Hartman and her family as chairpersons.

Before the delicious covered dish noon meal provided by everyone, the group prayed the common table prayer.

After the meal, Mrs. Carol Ann Sagebiel, secretary-treasurer, read the minutes of the 1998 reunion. She reported there were 74 descendants registered. The descendants of the following family groups stood and were recognized: W.H. and Jennie Shiner, 4; Christian and Amalia Hartman, 16; Charlie and Annie Schaefer, 23; William and Augusta Schorlemer, 4; Edwin and Bertha Egg, 20; W.A. (Willie) and Agnes Schaefer, 7.

It was announced three of Carl Schaefer's grandchildren present were Herman J. Schaefer, Cuero; Stella Egg Sattler, Cuero; and Helen Schaefer White, San Antonio; and another of that generation was Mrs. Werner (Helen) Egg.

Herman Schaefer reported two stories illustrating the innocence and vulnerability of youth. He was one of the younger boys at one of the family gatherings at Carl's home. One of the older boys was "Fonce" Egg, who was full of fun. Herman was so happy that the older boys included him in their snipe hunt and even gave him the easiest job of holding an open sack while sit-

ting on a log, all by himself, in a remote brushy area for the snipe to run into. He sat there for hours contemplating while the other boys were back at the house eating ice cream and cake.

The other event took place when he was a teenager living in Cuero. Some older boys lived close to him and these boys, namely Emil and Bill McClusky and Carl and Walter Wagner, would get together, fix a small barbecue, and have fun together. Herman and a crippled friend were told to meet in a brushy area at dusk. As they sat there, the older boys proceeded to tell them an exciting, long story about lions escaping from a derailed circus train in Thomaston. The lions had been seen close to Cuero the night before. Then they heard a growling or roaring noise and they jumped up. When they heard the sound again, louder and closer, the two younger boys ran for home as fast as they could and it was "every man for himself." He learned later that one of the boys had rigged up a bucket so that when a string was pulled through a small hole in the bottom of the bucket, it vibrated and made a roaring or growling noise. The boy had hidden in the bushes to play this trick. Herman said these experiences were embarrassing, but he was wiser because of them.

Mrs. Eloine Hartman advised us that included in the genealogical updates that she had available were copies and translations of Carl Schaefer's emigration passport from Principality, Waldeck, in Germany on September 4, 1851 and the Muhilhausen Church - book register of Carl's birth and baptism on September

30, 1833.

The following descendants were named as passing to their heavenly home during the previous two years: Louis and Irene Dreier, Billie Harris, Anita Heil, Le Ann Wendel, Emalyn Rabke, Walter Schorlemer, Clint Reynolds, Donnie Baacke, and Gail Eaton. A moment of silence was observed in their memory.

The following people were recognized: oldest descendent present, Herman J. Schaefer, 96 years young, Charlie Schaefer family; youngest descendent present, April Alex, 2 years old, Augusta Schorlemer family; descendants traveling the greatest distance, Ann Lang and daughter Monica, Cincinnati, Ohio, Betty Egg family, and Clark and Argelia Sagebiel, Dominican Republic, Charlie Schaefer family.

The following special poem written by Werner R. Egg was shared with the reunion by daughter, Lois Green for her mother, Mrs. Helen Egg: Oh, Lord Thy Grace I Seek - "Oh Lord, by grace I came to be, my life began with Thee; Thou called and there was I, Born a babe in a crib I lie. In all the years I now have spent, On this fair earth where I was sent; Thy many blessings I have received, Greater treasures than can be believed, Help me be worthy of Thy grace, Permit me to meet you face to face; Help me to live in such a way, That Thy will I do each day. And when my days on earth are done, And Thy heavenly welcome I have won, Guide me through all of this, So I may live and die in bliss. Ever let me work and live and pray, Always let me go your way; Thy grace and help I always seek; Give me strength when I am weak."

A basket was passed for free will donations to cover reunion expenses. The Charlie Schaefer descendants are hosts for the April, 2002 reunion.

FAMILY REUNION

HEINRICH AND DOROTHEA (KEIDEL) KREBS REUNION HELD AT SHELBY, TEXAS

Descendants of Heinrich and Dorothea (Keidel) Krebs met on September 17, 2000 at the American Legion Hall at Shelby, Texas in Fayette County. All family reunions are held at this same hall. When the Krebs family arrived in Texas in the year 1847 their first home was in this Shelby area. Many Krebs families still live in this area.

Registration started at 10 a.m. Color coded name tags were used. Each descendant having a different color. Family members could easily find which family they descended from.

A catered meal of ham, roast beef and all the trimmings was served to 125 people in attendance. Good home made German cakes, pies and cookies were for dessert.

Certificate of recognition was presented to seventeen family members who had attended 35 years or more of the 43 years the Krebs family reunions have been held.

At last years reunion the first Krebs Family History book -An Eight Generation Journey- was printed and sold. This year correction, additions and picture sheets were added to keep the book up to date.

Old pictures that were found in family albums with no names, were brought hoping that some one would know who these people are. Many of these pictures are very beautiful. The back ground and cloth worn by these people are very elegant. If our ancestors had taken the time to write names on these pictures, it would mean so much more to our generations now. Take the time to write names on your pictures, it will be very helpful in future generations.

Out of state family members came from Wichita, Kansas. Richard and Sherelyn Mc Laury Sr. Fifth generations descendant of Heinrich and Dorothea Krebs.

The group agreed to have another Krebs Family reunion on the third Sunday in September of 2001 at the same place. Newsletters will again be mailed out in six month. A memorial service is held at the cemetery on the last Sunday of April each year.

Submitted by :

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CHRISTIAN KROESCHE FAMILY REUNION

On Saturday, September 16, 2000, one hundred-plus descendents of Christian and Amelia Timmermann Kroesche gathered at Landa Park (Lindheimer Pavilion) in New Braufels for our biennial reunion. Christian came to Texas in 1857 with his father from Molzminden, Braunschweig, Germany and settled in the New Braufels-Gruene area. He and Amelia had ten children. Many descendents still live in the New Braufels-San Antonio area, and many in the Rosenberg-Houston area.

Everyone enjoyed a lovely, cool day in the park, a catered meal, family desserts, and just visiting and being together. The younger generations took advantage of the park's facilities – train, paddle boats, walking and watching the ducks, birds, and fish.

Our next reunion will take place in September 2002.

Marylen Kroesche Dunk

Nicolaus Treybig Family

Reunion

*Celebrating 155 years in Texas
1846-2001*

*Saturday, April 21, 2001
Harmonie Hall
Shelby, Austin County*

for information, contact
Arliss Treybig
Box 1236, El Campo TX 77437
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TREYBIG FAMILY TOUR AND REUNION

Germany, May 27-June 9, 2000

On November 25, 1845, Nicolaus **Treybig**, his wife **Maria Barbara Plonne**, and their four surviving children of Veilsdorf, Germany, sailed from Antwerp for Texas on the sailing ship *Nahant*. The family was part of the Adelsverein colonization effort. The weather conditions that fall and winter were so severe that the ship had only sailed as far as the coast of England by March 18, 1846, when it wrecked off the coast of Torbay during a storm. Spending almost two months in England, the passengers were finally picked up by the ship *Timoleon* on May 5, 1846. After a total journey of nearly nine months, they finally arrived in Galveston on August 8, 1846. There, they were greeted with the news that the Verein effort was experiencing a variety of problems. As a result, Nicolaus, Maria, and children Friedrich, Caroline, Elise, and Bernhardt left the group. They settled first in the Spring area near Houston and later in the Shelby area of Austin County.

Almost 155 years later on May 27, 2000, a group of twenty-one Treybig descendants, eight spouses, and one tour guide flew from Houston for Germany and a family reunion in the ancestral village of Veilsdorf. After an uneventful trip of about nine hours in the relative comfort of tourist class, the group arrived in Frankfurt. There, they were greeted by a small welcoming party of German cousins before continuing by bus. The first week was spent touring parts of southern Germany including Heidelberg, Munich, Neuschwanstein, and the Dachau concentration camp as well as Salzburg, Austria.

On June 1 the Texans were joyfully greeted in Veilsdorf with signs and the waving of German and American flags. During the two days and three nights in the Veilsdorf area, the Texans stayed with the German cousins. The host families were part of the welcoming committee along with other relatives and friends. Many of the Texan cousins had not known each other before the trip. Most had never met any of the German cousins although about twenty of the Germans had attended the 1996 Nicolaus Treybig Family reunion in Shelby.

The day before the reunion was spent touring the Veilsdorf area which is in the southern part of the state of Thuringia. The Thuringian Wald (forest) is the "green heart" of Germany, the country's largest expanse of medium-altitude wooded mountains. The Rennsteig footpath runs for 168 kilometers across several mountains up a thousand meters high. Thuringia was part of East Germany prior to reunification. The village of Veilsdorf is on the Werra River and has about 2,900 inhabitants.

The area tour included visiting the old border between East and West which was only a short distance from Veilsdorf. The caravan of cars made stops in Eisfeld and in Neuhaus to visit its glass factory for a tour and shopping. A German-style Texas bar-b-que at the home of one of the German cousins concluded a full day.

Some members of the group stayed with family near Sonneberg, about twenty miles from Veilsdorf. They toured that part of Germany and had the opportunity to visit a zoo, a doll museum, a toy factory, the Luther House, St. Peter's Lutheran state church, and the Franciscan monastery and church of Vierzehnheiligen. A shopping expedition was also included.

The reunion was held on Saturday, June 3, with an attendance of about 125. Cousins came from various parts of Germany to join the Texans. The program included German dancers and singers, delicious German desserts and other foods, a raffle of Texas items provided by the Texas cousins, good fellowship, and walks through the village. The Texans furnished flowers for the church of their ancestors where a presentation was made in German. The language barrier prevented the two groups from having completely satisfying conversations. However, enough of the Germans had some English speaking skills to compensate for the few Texans with German speaking skills.

On Sunday, June 4 the Texans left their German cousins at the site where they met them -- the Zur Linde Gasthaus in Veilsdorf. Again there were flags waving -- this time with the Germans waving American flags and the Texans waving German flags. Friendships were made in the three days so there was much hugging as well as some tears as the cousins made their farewells, and the Texans continued toward the northern part of Germany.

The first stop on the second stage of the tour was in Eisenach, the birthplace of Bach. The group visited the Wartburg castle where Martin Luther stayed while he translated the New Testament as well as the Martin Luther House and the Bach House. The group also made a stop in nearby Marksuhl, the home of George Wassermann, husband of Caroline Treybig.

They then continued on to Velmeden, Hessisch-Lichtenau, the home of Elise Heine, wife of Bernhardt Treybig. In Velmeden they were welcomed by representatives from the area Chamber of Commerce who provided information about the Werra-Meissner region. This region borders the former East Germany. Because few West Germans traveled to East Germany, few tourists visited the Werra-Meissner region during the division of Germany. As a result, this area of West Germany was affected economically. A special effort is now being made to encourage tourism. Two local historians were also present; they contributed additional Heine and Dippel records for the Bernhardt family history.

A rainy morning tour included the church built in the early 1400's and a house museum established by a Heine descendant. The village celebrated its 1225th anniversary in August. One final stop was made before the bus left Velmeden. At the local home furnishings store the Texans had the opportunity to buy lace curtains like those they had been seeing in homes and businesses throughout Germany.

The tour then continued toward the port of Hamburg. Stops before and after the visit to Hamburg included Amelinghausen, Hildesheim, Lueneberg, Reinstorf and Gifhorn. Four members of the group have connections with both Reinstorf and Lueneberg through their Harms ancestors. Treybig cousins in Gifhorn entertained the Texans with an asparagus luncheon at a restaurant in near-by Winkel followed by coffee and dessert at the home of one of the cousins. Asparagus is considered a delicacy and, fortunately for the Treybigs, was in season during their visit.

The final stop for the tour was Feudinggen, Bad Laasphe, which was the home of Katherine Wunderlich, wife of Friedrich Treybig, and Henry Wunderlich, husband of Fredericka Treybig. The two Wunderlichs were cousins. One of the Wunderlich families still living in Feudinggen provided a tour of the area, including their historical home. At this time no relationship has been determined between the Treybig Wunderlich and the host Wunderlich families. Some of Bernhardt's descendants also made a side trip to nearby Oberndorf, Womelsdorf, Birkelbach, and Birkefehl. Their Knebel and Muesse ancestors came from these villages. A Friedrich descendant had previously made contact with Gotthardt relatives in Siegen and was able to spend the day with her newly found cousins.

On Friday, June 9, the tour group left Germany for the ten-hour return flight to Houston. Now they look forward to April 21, 2001, when the Nicolaus Treybig family will celebrate 155 years in Texas. They expect a group of the German cousins to join them for a Texas celebration.

Elise, one of the four children who came to Texas, also died in Texas. Fredericka was born while the family was in the Spring area. Seven additional children had been born to Nicolaus and Maria in Veilsdorf; however, all died in infancy or in childhood.

The Friedrich Treybig family was represented on the tour by Dianne Gotthardt Bridges and her husband Ron of Fair Oaks Ranch; Kathryn Alex Hancock and her husband Harvey of San Antonio; Joyce Treybig McCulloch,

her daughter **Angie McCulloch Cox**, and her grandson **Derek Cox**, all of Dallas; **Dorothy Treybig Rotzler** and her daughter **Joyce Rotzler West**, both of Taft; and **Jan Treybig** of Arlington.

Caroline Treybig Wassermann's descendants included **Elnora Harms Birkelbach** of Angleton and her daughter **Karen Birkelbach Smith** of Houston; **Lillie Harms Maxwell**, her husband **Dale** of Plainview, and their daughter **Janice Maxwell Ray** of Amarillo; and **Ruth Wassermann Schultz**, her husband **Paul**, and their daughter **Sara**, all of New Baden.

Descendants of **Bernhardt Treybig** included **Bill Treybig** and his wife **Dorothy** of Kerrville; **Nancy Marek Christenberry** and **Arliss Treybig** of El Campo; **Mary Dorotik Treybig** of Wharton, wife of descendant **Lawrence Treybig**; **Cynthia Tomchesson Treybig** of Sugar Land, wife of descendant **Chris Treybig**; **Wanza Treybig** of Bishop; and **Jason Dunsmore** of New Braunfels. **Jason** flew over with the group but stayed with the German cousins for several weeks before returning to Texas. **Elaine Treybig Terlinden** of Meerbusch, Germany, also attended the reunion. Married now to a German, she is originally from Port Lavaca and Houston and is a **Bernhardt** descendant.

Descendant **Sharon Geise Hutto**, her husband **Stan** of San Antonio, and her brother **Glenn Geise** of Houston represented the **Fredericka Treybig Wunderlich** Family. They did not travel with the group to northern Germany. Instead they remained with German cousins and toured other parts of Germany, including **Hetschbach**, **Schleusingen**, **Rappelsdorf**, and **Schmalkalden**. These towns are the homes of some of the German cousins. A part of the tour was by train allowing the trio to witness the back roads of the former East Germany with the vacated factories but also to notice the efforts to rebuild the areas. Special sites in and around the towns were the **Bertholdsburg** castle which sits in the middle of **Schleusingen**, and the **Schloss Wilhelmsburg** near **Schmalkalden**. They also had the opportunity to visit the beautiful **Pilgrimage Church of Vierzehnheiligen**. The **Huttos** and **Mr. Geise** rejoined the group in **Feudingingen**.

Sigrid Huth of **Burton** served as tour guide for the Texas group as well as for the German group which came to Texas for the 1996 reunion. On the way from **Munich** to **Veilsdorf**, the bus made a special stop in the medieval walled town of **Greding** in central **Franconia**. As a child **Mrs. Huth** lived in **Greding** for two years following the end of **World War II**.

The **Nicolaus Treybig** family held its first reunion in 1940; the annual reunions continued for many years. However, with the deaths of the first generation and lack of interest of many of the younger generations, the reunions ceased in the 1970's. During the Texas Sesquicentennial in 1986 about 550 **Treybig**s, spouses, and friends celebrated the family's 140 years in Texas. Subsequent gatherings were held in 1991 and in 1996, the 150th year celebration.

The first **Treybig** reunion in Germany was held in 1990 when three of the Texas **Treybig**s visited their German cousins. Although reunification had not occurred, the borders were open, and the East German family members were able to travel to the West where the reunion was held. Many of the family had lost touch during the control by the communist regime so the 1990 reunion was a special celebration. The three Texans visited again in 1995, and a reunion was then held in the former East Germany near **Veilsdorf** with more German cousins attending. The 2000 reunion in Germany recognized the 155th year of the **Treybig**s' leaving Germany while the 2001 reunion in Texas will celebrate the 155th year of the family's arrival in Texas.

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**BURTSCHELL FAMILY INTERNATIONAL
REUNION -- 10,11 June 2000
Bingen & Budesheim, Germany**

Twelve descendants of Lucas and Maria Elizabeth **Laux Burtshell** of Texas with family and friends attended the reunion of the Burtshell Family International held in Bingen and Budesheim, Germany, on June 10 and 11. The reunion celebrated the twenty-fifth anniversary of the first reunion of the French branch. It was hosted primarily by the French branch with local assistance from the German branch. Approximately 125 persons from the three branches -- French, German, and American -- participated in the two-day celebration.

A Rhine cruise was enjoyed on Saturday, June 10. In the evening the group traveled to nearby Gau-Algesheim for dinner at a restaurant owned by a Burtshell descendant. On June 11 Sunday mass was held in the church of Sts. Aureus and Justina in Budesheim, the church where Burtshell records are found. The Feast of Pentecost was appropriate for the family celebration as the "gift of tongues" was evident in the liturgy in three languages: French, German, and English. The priest also presented his message in the three languages. Since the largest number of persons were from France, most of the music was in French with some parts in Latin.

Following mass which began with heavy rain, most of the group walked under clearing skies to a local restaurant, the Hildegardshof. Brigitte Giesbert, the mayor of Bingen, welcomed the family to the ancestral village. Budesheim is under the city administration of Bingen which is on the Rhine River. Those present also had the opportunity to sign the Golden Book, the official guest register of Bingen. The Texans presented the mayor with a Texas tote bag filled with a variety of items from Texas and from the home towns represented.

Lunch consisted of a buffet of a wide assortment of dishes. Following lunch various presentations and introductions were made. The oldest person in each branch was recognized and presented with a gift. Frank Burtshell of Sweeny was recognized from the Lucas Burtshell family. A raffle of a variety of items, some from Texas, provided interest and excitement as well as funds to help with expenses.

Frank Burtshell extended an invitation for the family to meet in Texas in 2002.

Lucas Burtshell, his wife Maria Elizabeth Laux, and their ten children emigrated from Budesheim to Texas in 1846 as part of the Verein. They were with a group of about fifteen families and individuals from the village. However, rather than travel to the Fisher-Miller Grant west of Austin, the group settled the community of Neu Mainz, now Mentz, in Colorado County.

In 1823 Stephen or Etienne, a brother of Lucas, had emigrated to France. The French branch is descended from Stephen and did not learn of their German ancestry until fairly recently. The first contact with the family in Texas was made in 1997. Other family members remained in Germany although one nephew of Lucas immigrated to the U.S. in 1848 and settled in California. Descendants from this California branch were also present.

The French branch has held reunions since 1975; however, the 2000 reunion was the first held in the ancestral area. As far as is known, reunions have not been held by the German or American branches.

Nine of the ten children of Lucas and Maria Elizabeth Burtshell are known to have married. Katherine married (1st) Peter **Nelson**, son of Cornelius Jacob Nielson, and (2nd) Joseph **Hennecke**, Jr., son of Joseph Hennecke, Sr. and Anna Maria **Middeke**; Otilia married Anton **Heiman**, son of John B. Heiman and Anna Eliz. **Knappkotter**; Frank married Anna Maria **Maerz**, daughter of Peter Maerz and Katherine **Biro**; Josephine married Jacob **Brod**, son of John Brod; Anton married Wilhelmina **Biemer**, daughter of John **Silkenbaumer**

and Elizabeth **Kotter**; Joseph married Gertrude **Braden**, daughter of Andreas Braden, Sr. and Catherine **Schmitt**; Jakob married Theresa **Sinsel**, daughter of Adam Sinsel and Anna Maria **Riesbeck**; Sophia married Francis **Kuhn**, son of Adam Kuhn and Lenae **Widbecki**; and Henry married Annie **Hoover**, daughter of Joseph Hoover and Julia Ann ?.

Four of these families were represented at the reunion. Katherine Burtschell Hennecke's family was represented by descendant Bill **Treybig** and his wife Dorothy of Kerrville and by descendant Arliss Treybig of El Campo. Descendant Joe **Mattei** and his wife Eddie of Houston represented Ottilia Burtschell Heiman's family. Linda **Reitz Boudreau** of El Campo, a descendant of Frank Burtschell's family, and her friend Bob **Buchwald** of Florida represented that family. The largest number represented the Joseph Burtschell family: descendant Elaine Treybig **Terlinden** and her husband Rainer of Meerbusch, Germany; descendant Frank Burtschell and his wife Lucile of Sweeny; descendant Helen Burtschell **David** of San Marcos; descendant Joy **Werlla Haney**, her husband David, and their son Trey of Vidor; descendant Sue Werlla **Kirby**, her husband Brent, and their grandson Cameron **Scott** of Wadsworth; and descendant John Burtschell of Jackson, Mississippi.

Note 1: Many people who tour Germany are familiar with the town of Rudesheim, across the Rhine from Bingen. Budesheim, the village of the Burtschell, Braden, **Frey**, **Wink**, and **Wendel** families of Mentz in Colorado County, is by Bingen.

Note 2: Most families spell the name with one *t* (Burtschell); others use two *t*'s (Burttschell).

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BOOK REVIEW: Justina Tubbe – Der weite Weg einer Brandenburgerin vom Oderbruch nach Texas by Gisela Laudi

Reviewed by Charles Patrick

This is a very interesting book in German published earlier this year by Westkreuz Verlag in Berlin about the life of an actual woman, Justina Hein Tubbe, who came from Germany to Texas in the mid-1850's to settle in the Nacogdoches area with her children. The book is written in the style of historical fiction but is backed up by a wealth of historical data collected by the author, Gisela Laudi, an amateur genealogist, historian, and first-time author.

Justina Tubbe was born in 1795 in the Oderbruch area of eastern Germany near the present-day German-Polish border. The author uses her impressive research skills to recreate the life of her main character by giving an excellent account of the lives of working class Germans in the first half of the nineteenth century. In fact, Laudi's attention to detail and the subsequent story she wove led the directors of Germany's Expo 2000 "German Immigrants to America" to select Justina Tubbe, along with six prominent German-Americans, to represent the seven million immigrants from that country who came to the United States during the past three and a half centuries.

Without a doubt, the most fascinating part of the book is Laudi's chronicling of the early life of Justina Tubbe, who was the wife of a weaver in the town of Oderberg. The author successfully portrays the human side of Justina Tubbe as she raises her family in a period of German history that saw many upheavals, not a few of which brought thousands of German immigrants to Texas and the rest of the United States in the mid-nineteenth century. The author also reveals details about the process of immigration that are usually not found in similar books. The book is also amply illustrated throughout with period illustrations and photographs, which lend to its appeal.

Justina Tubbe immigrated to Texas in 1855 when she was already sixty years old to be with one of her sons who had come to the state several years earlier. She probably lived here in Texas no more than ten years. The exact date of her death is unknown, though probably occurred sometime during or after the Civil War, thus making Justina Tubbe a real part of the Texas German experience. Her descendants still live here in Texas and helped Laudi in her research about the American portion of Tubbe's life. Though a preliminary English translation of Laudi's original manuscript was made available to Tubbe's descendants in 1999, it is at the present time no longer available. This is unfortunate because Laudi's book is a welcome addition to the story of German-Americans, particularly here in Texas. Nevertheless, for anyone with a good reading knowledge of German this is an excellent book to have.

The German edition of this book may be ordered through Sarah Tubbe, Rt. 4 Box 2236, Nacogdoches, Texas 75961. The cost is \$23, which includes postage and handling by surface mail from Germany. Those interested may also contact the author at her email address: GiselaLaudi@aol.com

**BOOK REVIEW: Voyage to North America, 1844-45 by Prince Carl of Solm
Translated & Edited by Wolfram Von-Maszewski with Introduction by Theodore
Gish**

Reviewed by the publisher, University of North Texas Press

Newly translated journals of a German prince in Texas

Voyage to North America, 1844-45

Prince Carl of Solms's Texas Diary of People, Places, and Events

Edited and translated by Wolfram M. Von-Maszewski

Introduction by Theodore Gish

The largest single immigration of Germans to the United States, and the most unusual, occurred in Texas around the middle of the nineteenth century. The organization formed to direct this German colonization of Texas became popularly known as the Adelsverein (The Society of Noblemen). The key figure in this settlement was Carl, Prince of Solms-Braunfel, appointed commissioner-general by the Adelsverein. Solms's diary of this time was discovered in documents relating to the Adelsverein and has been translated here for the first time.

The diary begins with Solms's departure from the family castle on the Rhine, Rheingrafenstein, in May 1844, and ends on June 30, 1845, in New York. It contains additional important historical and personal data, including a great deal of biographical data not found in the other Solms documents. The personal nature of the diary allowed freedom in the descriptions of people and places Solms encountered. He writes daily records of personal contacts with Texas officials and important citizens, numerous Germans of all stations already in Texas, and occasional Indian bands. He describes the extent and nature of his daily travels and, when warranted, includes descriptions of the region or the city or settlement, particularly the German settlements.

Included in the appendix is the diary of the colonial director of the Adelsverein, Alexander Bourgeois. Since Bourgeois accompanied Solms until Solms dismissed him in August 1844, his diary provides a unique counterpoint to Solms's diary. Bourgeois's diary, how-

ever, was not compiled on a day-to-day basis but apparently written during the time of his dismissal.

WOLFRAM M. VON-MASZEWSKI is department manager of genealogy and local history at George Memorial Library in Richmond, Texas. Born and raised in Europe, he received B.A. and M.A. degrees from the University of Texas at Austin. He taught anthropology and German and his publications include *Index to The Trail Drivers of Texas, Handbook and Registry of German-Texan Heritage*, and *The German Volksfest in Brenham, Texas*.



Prince Carl of Solms-Braunfel

**Voyage to
North America**
1-57441-124-1 cloth
\$32.50s

6x9, 256 pp. 4 photos, 11
maps, Appendix, Index,
History, Texana.

BOOK REVIEW: North America, Particularly Texas in the Year 1848: A Travel Account. A Book for Emigrants, Especially for Persons Enthusiastic about Emigration, by Wilhelm Steinert

Reviewed by Hubert Heinen

A beautifully bound, meticulously translated and edited volume of a prestigious series presents in its entirety an account by a would-be emigrant to Texas who, upon investigating the conditions there and in the rest of the United States, returned home and wrote a book advising those with similar desires to stay at home. Though most sections of the account dealing with Texas were published (in five installments) between 1976 and 1978 in the *Southwestern Historical Quarterly*, vols. 80 and 81, this revised edition, with more extensive notes, puts the whole account in context and makes it easier to understand both William Steinert's motivations for making the trip and his reasons for returning home.

Gilbert G. Jordan, a well-known, distinguished educator and scholar of German Texana, who was a charter member of the German-Texan Heritage Society, had finished his translation, but not completely prepared it for publication upon his death, at age 90, in 1992. His son edited the volume, augmenting the annotations. The detailed index is especially welcome.

In his preface, Terry J. Jordan-Bychkov, the eminent geographer and cultural historian whose books and articles on the German immigrants in Texas have helped shape our understanding of our ancestors, summarizes what little is known about the author and presents a preliminary analysis of his experiences and the factors that motivated him to leave Texas fairly abruptly some three months after he arrived. Though Steinert does not explain the suddenness of his departure, Jordan-Bychkov is surely correct that an altercation he had with an American in San Antonio, probably an argument about slavery, contributed centrally. Other motives for Steinert's disappointment with Texas and with the United States in general (he traveled through the Mississippi area, the Middle West, and the Northeast) as goals for emigration, not highlighted by the editor, follow clearly from his account: the training and education Germans received at home would be of little use to them in America. In particular, Steinert, as a (secondary-school) gymnastics teacher, was appalled at the low status and uncertain tenure of school teachers. Almost all the schools he visited restricted themselves to imparting the three Rs, with various degrees of success, which would not have appealed to him even if teaching school in the New World had had greater prestige and potential for financial security. Less personally, he specifically notes that in America one does not check credentials, but allows people to work at any craft or profession they claim to have mastered, as long as they can do the work. This freedom, so different from his German experience, both attracted him (he himself worked briefly as a stone-

mason's apprentice) and, it seems, dismayed him.

Although Steinert left Germany full of idealistic enthusiasm, several experiences even before he had reached Texas probably contributed to his eventual rejection of it as an emigration goal. In New Orleans he was confronted with filth, sickness, crime, and pernicious institutions, especially slavery, as well as encountering the first of many German immigrants in dire straits who regretted having come to America and specifically to Texas. Heat, bad weather, and debilitating diseases accompanied him throughout his extensive travels. (He went from New Orleans via Galveston to Indianola, from there via Victoria to New Braunfels, Sisterdale, Fredericksburg, Austin, Bastrop, La Grange, various German settlements in Austin County, Columbus, San Antonio, Castroville, then via New Braunfels, Austin, Washington on the Brazos, Houston, to Galveston.) Weakened by injury and fever, he nevertheless filled the summer with travel, inquiry, and "hands-on" experiences. A particular focus of his travels was a series of visits (in part with letters of introduction or news from home) to fellow Berliners.

Though he comments (favorably) on Mormons and Methodists in Texas, his more trenchant comments on the limits of religious freedom and the dangers of religious enthusiasm in America occur in the later chapters. (He was a devotee, but distinctly anti-clerical, Christian.) Here, too, he observes politics in practice and comments on various American institutions (he lauds the principles and deplors their implementation). Even as he had clearly made up his mind, that America, for Germans, was not a desirable goal he was enthralled with the natural beauty of Niagara Falls and the Hudson valley.

There are few misprints and even fewer infelicities in the translation. Some of the annotations could have been expanded. Existing English translations of the German works mentioned were largely ignored. Citing *Handbook of Texas* entries as "Tyler, *Handbook*" rather than by the actual author of the article in question deprives us of some useful information.

Those interested in German Texans should definitely read this book. (It can be ordered from Betty Friedrich, DeGolyer Library, Southern Methodist University, Dallas, TX 75275. It costs \$55 [there is a 10% discount for subscriber to the Library of Texas series] plus \$5 shipping & handling and sales tax.) Students of German Americans can profit from Steinert's careful and, all things considered, unbiased observations of living conditions and the plight of immigrants throughout those parts of the United States he traversed.

Hubert Heinen, Austin

This newspaper article appeared in the San Antonio Express-News, October 20, 2000

New Braunfels café to close Saturday

By ROGER CROTEAU
EXPRESS-NEWS STAFF WRITER

NEW BRAUNFELS — After 62 years of serving up homemade sausage and sauerbraten, local landmark Krause's Café will close its doors for the final time Saturday afternoon.

"I've always intended to write a column about this restaurant," said former U.S. Sen. Bob Krueger, who was enjoying a heaping plate of turkey and dressing with his family Thursday afternoon. "The

relationship between a hometown restaurant like this and the town it's in is a unique relationship.

"The town won't be the same. There is only one Krause's."

Opened by the Krause family in 1938, the restaurant moved to its current location on Castell Street in 1947. Known for its Stammtisch table — Stammtisch is German for a place where neighbors gather for conversation — local old-timers gather every morning to discuss the news of the day and drink coffee. But Krause's also catered to a mixed crowd of locals and tourists.

"I've been spared cooking a lot of meals because Bob prefers

Krause's," Kathleen Krueger said.

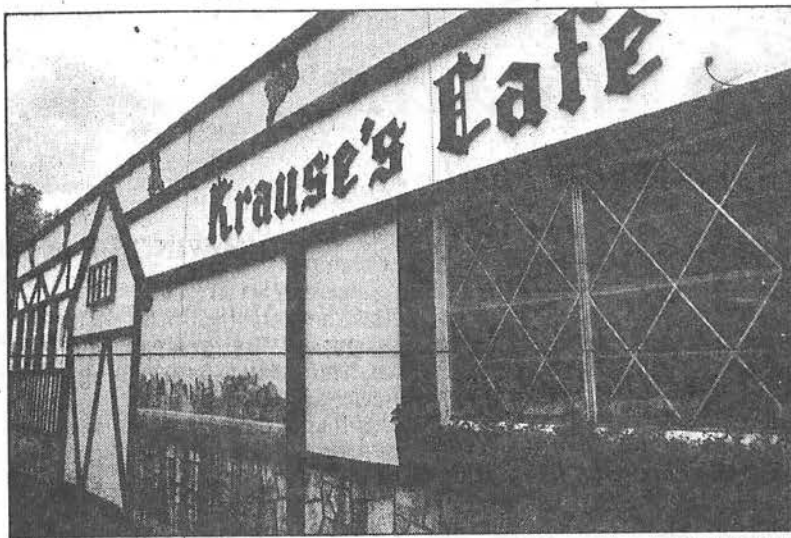
Owner Glenn Chandler, who bought the restaurant from Kermit Krause two years ago, said a tight labor market and competition from myriad chain restaurants moving to town forced his decision to close.

"If you go around to restaurants in town, every one of them has a help wanted sign on it," Chandler said. "There is not enough help to run it and give everyone excellent service.

"With Krause's gone, the local flavor is gone," he said.

With Krause's gone, so too is the

New Braunfels landmark to shut its doors Saturday



TOM REEL/STAFF

Krause's Café has been an institution in downtown New Braunfels for 62 years. The restaurant is closing Saturday.

job Dorothy Eickmann has held for 52 years.

"I hate to see it close, because it's been here for so long," the longtime waitress said. "I think they may open again in a few months. The rumor is that Kermit is going to come back and run it. If he does, I'll still help out."

Kermit Krause, whose failing health two years ago prompted him to sell the family business, said he is considering taking the restaurant back and running it, but no decision has been made.

Many of the locals, who play the "coffee game" at the Stammtisch table every weekday, plan to start gathering at The Skillet, a chain restaurant on Loop 337.

In the coffee game, yesterday's loser picks a number between one and 500. The others take turns guessing and are told if their guess is high or low. Each person must pick a number within the range of the current high and low number.

The loser is the one who guesses the number and must pay for everyone's coffee.

"They've probably been playing that game here for 60 years," Chandler said.

"I did not dare sit down at the Stammtisch until I was invited," said Krueger, who has been a regular since 1974. "Once, I brought the astronaut John Glenn here in the morning. The Stammtisch was not awed, but they let him sit there."

Regulars said they will miss the place, with many listing the turkey and dressing or chicken and dumplings as their favorite Krause's meals.

"It's been a meeting place for a lot of people for more than 50 years," said Wayne Triesch, who's been eating at Krause's since the 1950s. "I know a lot of people from Dallas and Houston, and the first thing they do when they get to town is come to Krause's."

This newspaper article appeared in the Fredericksburg Standard, October 4, 2000

Submitted by Sheryl Brown

Coming Home To Texas...

*Anna Weller Eberle
Found Her Way
From Germany
To A New Life
In The Hill Country*

Author's note: Anna Weber Eberle celebrated her 103rd birthday Sept. 30 in Fredericksburg. Her life links our small community to the greater world beyond our vision. Her story is a legacy for all of us -

Saffig is a small community in Germany, nestled among trees in lush, green land near the Rhein and Mosel Rivers. In that picturesque village on Sept. 30, 1897, a baby girl was born to Katharina and Peter Weller, and even in the year 2000, the lives of people on two continents continue to be touched by her bright eyes, her beautiful voice and her trusting and mischievous personality.

Anna was a bright child who would become an outstanding student and go on to be a teacher of children before she brought her own children into the world.

At 103 years of age, she lives in Knopp Nursing Home No. 2, when she isn't out at the Eberle Farm celebrating one of her birthdays. Anna Eberle is a fa-

vorite with all who know her - the Knopp staff, her enormous family and her many friends in the community.

When encouraged, she will sing songs of her homeland in a soft but clear -- and on key -- voice. Her bright eyes dance and she gently smiles as she tells stories of a long and productive life that echoes the lives of many other homemakers in America in the America in the early 1920s. The difference is that Anna still lives among us, and her quiet but heroic story was lived out right here in our own community.

Anna's father-in-law, George Eberle, came to Fredericksburg from Germany in the 1850s. On July 30, 1883, he married Katharina Koehler, whose fa-

GROWING UP in Saffig, Koblenz, Germany, Anna Weller, at age 17 in 1914, was to see the effects of World War I.



ther had also immigrated from Germany. The two set up housekeeping, began raising a family and farming the harsh hill country land.

Emil, one of their nine children, was an unusually bright boy who, like many young men growing up during the early 1900s, learned the value of hard work at an early age. He was a master builder and wood worker, building everything from fine kitchen tables to large barns.

He loved raising cattle and learned to force the land to produce food, in spite of rocks, caliche, granite deposits and quicksand that ran rampant

through the Eberle lands. Although he finished his formal education in the third grade, he could read, write and speak both German and English fluently. He was one of the local crew hired to dig and build the tunnel for the Fredericksburg and Northern Railroad in 1914.

During the time Emil was working to survive in the Texas Hill Country, far away, on the other side of the world, young Anna Weller was growing into a young lady of culture and refinement.

She obtained a formal education in her hometown and she learned to cook, run a household and sew. While her fingers created delicate and intricate handwork, she sang German anthems and dreamed of going away to college to become a teacher.

As "the great war" loomed on the horizon, Emil and Anna did not realize how dramatically their lives would be changed and intertwined.

The war was costly to the village of Saffig, Germany, and to the Weller family. Anna's older brother, Joseph, never recovered from the gassing he received during the war, and he spent several years dying at home.

Anna's father, Peter Weller, became buergermeister (mayor) of Saffig after the war and Anna continued her education at a Catholic convent away from home. She then obtained a teaching job in Westawald.

Meanwhile, back in America, the United States government reached far back into the hills of Texas to draft a young farmer who was fluent in German.

Emil was sent to Europe as a part of the American occupation forces after the war. He became a translator for the U.S. commanding officer who was stationed in Saffig. Sometimes Emil ran into trouble writing the older, classic German, so when the Mayor's daughter, Anna, came home on weekends, she assisted Emil with some of his translations.

It was 1918, and Anna was the daughter of a distinguished mayor. Emil was an honorable American soldier. Anna won

Emil's heart in their few brief encounters even without the benefit of any form of dating.

Before Emil could get to know Anna's family well enough to ask if he might court her, he received orders to return to America. Not one to give up easily, Emil asked if he might correspond with the mayor's daughter. Permission was

granted and the fires of romance began to burn across the Atlantic.

Emil returned to the Hill Country, resumed earning a living and learning new skills. He also began building a house. He and Anna corresponded with each other for three years. In 1921, Fredericksburg was a thriving community. A new bandstand had been erected on the town square, and Gillespie County was celebrating its 75th anniversary.

Early in 1922, Emil turned 28 years old and decided it was time to act. He wrote a letter of proposal to Anna and another letter to her father, asking for Anna's hand in marriage. Emil rode his horse into Fredericksburg and immediately sent the two letters on their way to Germany – each in the wrong envelope. The Buergermeister of Saffig received the burning love letter that should have gone to Emil's intended bride, and Anna received the proper letter written to her father.

Fortunately, Emil had made a good impression on Anna's family, so the mistake of the mixed-up letters was forgiven, and Mr. Weller gave permission for his daughter to wed the young American – provided Anna would agree.

Anna was in love with the tall, handsome American, but she knew that leaving her home, career, status, community and family would have far-reaching effects. She did not make the decision easily. Her beloved brother, Joseph, the World War I veteran who was still clinging to life, encouraged his sister to go to America. After agonizing for days, she reached her decision and wrote 'yes' to Emil.



IN 1922, Anna Weller and Emil Eberle were married on July 15 in Saffig (left).

Emil and his friend, Otto Schmidt, agreed to accompany the groom-to-be to Germany. When the two arrived in Saffig, Emil and Anna went on their

first date – a picnic – properly chaperoned by about 300 people from the village. The couple was never alone until after the wedding.

Anna and Emil were married in St. Caecilia Church on July 15, 1922, and spent several weeks traveling around Germany. Anna packed and repacked the two trunks that she was allowed to take across the ocean to her new home, but included was a set of delicate pink wine glasses, a gift from her parents to Emil's parents.

The trip to America was an exciting time for Emil and Anna. The couple finally had time to get to know each other and talk about their plans and dreams. But before they were firmly on American soil, a first crisis threatened their survival.

The ship docked at New York

Harbor and, with frenzied excitement, all the passengers tried to disembark at the same time. The crowd pushed and shoved, and Emil struggled to hold onto both Anna and their luggage.

People pressed against each other, parcels were dropped and passengers stumbled. Emil frantically maneuvered his bride to safety on shore only to discover that his wallet was missing.

He had been the victim of a pickpocket, and his entire savings for the train trip to Texas were gone.

Anna tried desperately to be brave and to trust her new husband to take care of things, but tears spilled down her cheeks. Seeing Anna cry gave Emil the courage to be brave. He settled Anna in a hotel

lobby and set out to search the large, strange city for the man who had befriended them on board ship.

Emil was gone for a very long time. Anna could not speak English, she did not know where she was or how to find Emil. She was sure she would never see her husband again, and she could not imagine what would become of her. She sat very still, kept her eyes lowered and prayed.

Minutes turned to hours and Anna waited for what seemed like days. In four or five hours, Emil returned. He had found their new friend and obtained a cash loan. Anna smiled joyfully as Emil settled her onto the train that would take them to his beloved Texas.



USING the glasses Mrs. Eberle (second from left) brought to America in 1922, the 103-year-old toasts her birthday with her three remaining children, (from left) August, Anna and Erhard.

This newspaper article appeared in the Fayette County Record, August 25, 2000

Submitted by Rodney C. Koenig

Monument Hill Daughters of Republic Dedicate Memorial Marker Here

The Monument Hill Chapter of the Daughters of the Republic of Texas presided at the dedication of a Memorial Marker for the grave of Louis Franke who was a citizen of the Republic of Texas.

The gravesite is on private property in the Black Jack Springs Community of Fayette County, however, the ceremony was held on the lawn of the Fayette County Courthouse.

Participating in the dedication ceremony were Marilyn Miller, Chapter Chaplain, who read the scriptures and gave the invocation and the benediction.

The Pledges to the United States and Texas Flags were led by Susan Hill. President General of the Children of the Republic of Texas, Dorothy Albrecht, Chapter Registrar and Custodian General gave the welcome and introduced the daughters of the Republic of Texas members.

The Call to Remembrance was also given by Albrecht.

The biographical sketch of the life and time of Louis Franke (Francke) was given by Gertrude Franke, a member of the Caddell-Smith Chapter of the Daughters of the Republic of Texas in Uvalde. Flag bearers for the ceremony were Betty Hill, chapter sponsor of the Children of the Republic of Texas and Mary DuPont, Chapter treasurer.

Attending the ceremony were members of the Louis Franke fami-

ly who had gathered for a family reunion in La Grange.

Ludewig Carl Ferdinand (Lewis or Louis) Francke (Franke) was born in Gustow, Mecklenburg June 28, 1818. He immigrated to Texas in 1844 and received his naturalization papers on Nov. 10, 1853. During Governor's Davis' administration Louis Franke was elected representative of Fayette County in 1872 and was a member of the first Democratic legislature. At the end of the session on Feb. 19, 1873, as

Louis Franke was descending the steps of the old capitol in Austin, after having drawn his legislative pay of \$260, he was fatally injured and robbed by some unknown assailants. He died from those injuries the next day. His body was taken home to Black Jack Springs for burial by a guard of honor headed by Senator Joseph Sayers, who later became governor of Texas.

The murderers were never found and so far as is known robbery was their only motive.



MHDRT Dedicate Memorial Marker

The Monument Hill DRT participated in the dedication of a memorial marker for a citizen of The Republic of Texas on the Fayette County Courthouse lawn recently. Shown are from left, Mary DuPont, Marilyn Miller, Gertrude Franke of Uvalde, Dorothy Allbrecht and Betty Hill.

This newspaper article appeared in the Texas City Sun, August 13, 2000

Submitted by Ingrid Kokinda

A VISIT FROM AFAR



Second cousins, from front left, Esther Smith of San Angelo, Selma Bauer of Texas City, Friedrich Karl-Heinz Rieke of Germany, Dorothea Whicker of Texas City, from back left, Margarete Wiggins of Texas City, Gertrude Stager of Texas City, Richard Krenz of Texas City and Norma Doss of Santa Fe gather for a group photo at Whicker's home Wednesday afternoon. This reunion is the first time Rieke has met his Texan relatives.

German pastor makes most of his first visit to the United States

From staff reports

TEXAS CITY — Friedrich Karl-Heinz Rieke, a German pastor visiting relatives in the United States for the first time, is on a whirlwind tour.

His travels brought him to Texas City last week for a visit with cousins.

But he's also been to Lincoln and Omaha, Neb., Coffeyville, Kan., Tulsa and Oklahoma City, Branson, Kansas City, St. Louis and Springfield, Mo.

In Texas, he's touched down in San Angelo, San Antonio, Houston and Galveston.

So what's the most interesting thing he's seen: The IMAX movie "Mission to Mir" that's playing at Space Center Houston.

He's also been enthralled by the cultural differences of the U.S. and Germany.

"America is a land with more freedom and more possibilities," says Rieke, a 40-year-old pastor who lives with his wife and three children in Oldendorf in the west part of Germany.

Rieke was also struck by Americans' penchant for driving cars. He said the cars in the United States are so much bigger than in Germany and use tons more gasoline.

"The new cars in Germany get 70 miles per gallon of gas," he said.

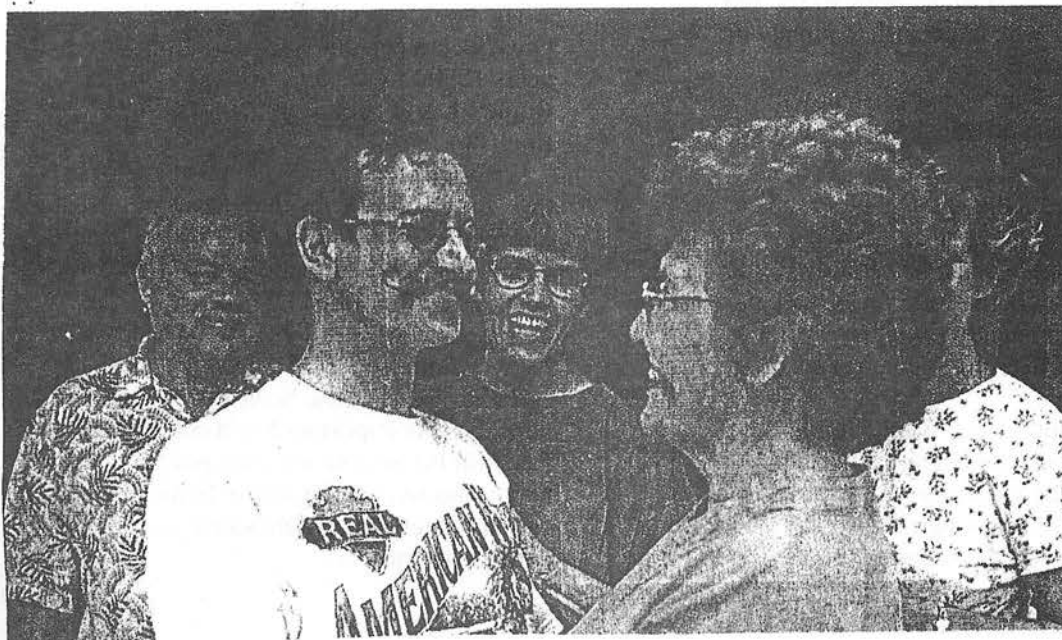
Germans also live in much closer quarters, he said. For instance, 85 million Germans live in an area the size of the state of Kansas, Rieke said.

The fall of Communism has united Germany again and has brought families in the east and west together and allowed Germans in the east the freedom of religious worship.

"The Germans are grateful to the Americans for the Marshall Plan, the Berlin Airlift and John F. Kennedy's speech in Germany," he said.

During his visit to Texas City, Rieke also imparted a few words of wisdom that everyone can relate to. "To trust in God means to notice that all of our life is a gift from God, every day, every hour, every minute.

"The more important things in life we can't buy: health, hope, confidence, love, relying on God. It is important to recognize this to be happy in your life. If you believe the advertising that the next bigger car is your happiness, then you lose yourself. Only comparing with other people, who have more than you, makes you unhappy."



Friedrich Karl-Heinz Rieke, center, of Germany, gets a hug from his second cousin Gertrude Stager as Jerry Casper and third cousin Carol Casper look on during a reunion in Texas city Wednesday. Rieke, a Lutheran pastor, is in the United States for five weeks and meeting many of his relatives for the first time.

This newspaper article appeared in the New Braunfels Herald-Zeitung, July 8, 2000

Submitted by Helgard Suhr

Former NB mayor's diary found in attic

BY HEATHER TODD
Staff Writer

When William Seele and his wife cleaned out the garage at their family's San Antonio home six months ago, they sorted through the usual collection of boxes, old books and furniture. But, when they stumbled on an aged journal written in an old German handwriting, they knew it was something interesting.

"It was a fluke," Seele, a Houston attorney, said.

"We didn't know how long it had been there, but it was written entirely in German and it was dated on the first page 1850. It looked like it might be important."

Seele said he showed the book to Dr. Ted Gish, a scholar who has translated many of Friedrich Hermann Seele's diaries.

"He said the style was consistent with diaries he's seen and translated by Hermann Seele," he said.

William Seele, the great-great grandson of Hermann Seele, contacted a distant cousin, San Marcos resident Randy Rupley, who is fluent in both modern German and the old German handwriting.

Rupley is also a great-great grandson of Hermann Seele.

Several months later, Rupley is slowly uncovering a rich and detailed account of political, social and religious life in New Braunfels as seen through the eyes of one of the city's most influential settlers.



K. JESSIE SLATEN/Herald-Zeitung

San Marcos resident Randy Rupley, the great-great grandson of former New Braunfels Mayor Friedrich Hermann Seele, shows passages in Seele's diary dated 1850 to 1852. Rupley is in the process of translating Seele's diary.

The book, more than 150 years old, contains Seele's personal memoirs from the years 1850 to 1852 and, according to Rupley, has not yet been translated into English.

Friedrich Hermann Seele was a major in the Confederate Army and mayor of the city during the Civil War. He was also a teacher, writer, district clerk, state legislator and postmaster. Recruited by Prince Carl, he accompanied the settlers' wagon train to New Braunfels in 1845.

In the diary entries, Seele's daily life describes his importance as a community leader in his activities in the churches, county courthouse, singing clubs, Schützen clubs and his statewide activities in organizing patriotic events.

The diary also includes some of his original poetry.

But, translating the 150-year old diary is no small feat. Rupley must first translate the old German handwriting into modern German and then translate the German into English.

The old German script contains an entirely different alphabet.

Rupley estimated only a handful of people in Texas could probably read or translate the old German handwriting.

"My wife is from Germany and she can't read it," he said.

Rupley said someone likely would have to practice writing the language for several hours every day for at least two years before they mastered it.

"You have to practice at it for years. I practiced writing with a feather, because if you can't write it, you can't read it," he said.

Rupley, who grew up in Houston and lived in Germany for 16 years, has extensively studied the old language and German history and culture.

A student at Southwest Texas State University, Rupley said he didn't have time for the intensive process of transcribing and

translating the book until the semester was over.

"I work on it day and night, sometimes into the very early hours," he said.

Rupley estimated it would take him until September to finish transcribing the old German handwriting and probably the end of the year before he could translate the entire diary into English.

"The most interesting thing about the diary is that it's not all about Herman Seele," Rupley

said. "There is some extremely important information for not only the history of New Braunfels, but the history of Texas and also German history."

Rupley said many influential German literary scholars and poets connected to the German Revolution of 1848-1849 came to New Braunfels after fleeing Germany because there were warrants out for their arrest.

Rupley said the diary helped shed some light on what happened to many of these political figures who left Germany during the Revolution.

"What we're finding out in the diary is that several very important parliamentarians came to New Braunfels," he said.

Rupley said based on the diary, Seele spent time with many of these influential people.

"It's really fascinating," he said.

During that time, a book called "Essay on National Freedom" by Rudolf Dulan was strongly forbidden in Germany.

"Possession of the book could have led to your arrest or execution," Rupley said.

But, here in New Braunfels, Seele taught Dulan's book to school children.

"He was teaching to school children what in Germany was revolutionary thinking — freedom of the press, freedom to vote," Rupley said.

Rupley also said Seele's diary was intriguing because it showed the human side of the whole city at that time.

"There are fantastic stories in here and they're true life," he said.

In addition to his political and business activities, Seele was an active conservationist during his time.

"In some recent translations, he wanted to protect the environment by not allowing people to shoot the alligators in the Comal River," Rupley said.

"He was a type of early environmentalist as far as he wanted to preserve the natural setting through legal measures."

He said Seele's diary revealed details about daily life in New Braunfels including social gatherings and celebrations.

A portion of Seele's diary describing the first Fourth of July festival in New Braunfels was translated and published in the July Fourth edition of the Herald-Zeitung.

Rupley said he could see similarities between the culture described in Seele's diary and New Braunfels life today.

"I think the culture of the German settlers is still very much intact here," he said. "I think the city government has really kept the old spirit alive."

This newspaper article appeared in the Texas Tech University Daily,
October 24, 2000

Submitted by Meredith McClain

Oktoberfest Music Across Texas by the Musikkapelle Markt Erkheim

Eddi Mikusch has been organizing musical tours of Texas ever since the first visit of the Markt Erkheimer group in 1986. The band was featured in the Sesquicentennial parade down Congress Ave and brought Birthday Greetings to the state from West Germany.

This October the 45-piece group visited many old friends and performed in the following venues: Dallas, Lubbock, Junction, San Antonio, Galveston, Burton, and Houston. Thanks Eddi for the good cheer and great music!

Party-goers adapt to German lifestyle

■ *Festival attracts large crowd at County Line restaurant.*

By Mara McCoy
Staff Writer

Clapping, swaying in unison and toasting several times throughout the night, patrons of the County Line restaurant enjoyed a rare occurrence in Lubbock on Monday night — an authentic Bavarian Oktoberfest.

Oktoberfest is an annual event

held each fall. The original event was held in Munich, Germany, and occurs in October of each year. Traditionally, polka music is played, and people dance and sing and drink beer.

Musikkapelle Markt Erkheim, an authentic 45-piece Bavarian band from Erkheim, a small town in Germany, has been touring Texas Oktoberfests. They performed at a Dallas Oktoberfest during the weekend and are traveling to Junction to perform at the Texas Tech campus there and at Junction ISD. They also will perform at several other loca-

see **OKTOBERFEST**, page 2



Bavarian band members from Erkheim, Germany, play Alpen horns to kick off Oktoberfest Monday night.



Joe Mays/The University Daily

Members of the Lubbock community raise their glasses in a toast Monday evening at a local Oktoberfest celebration at the County Line restaurant. A 45-piece Bavarian band was on hand to authenticate the event.

■ OKTOBERFEST

from page 1

tions before heading back to Germany.

"I love to be here again," said Eddi Mikusch, a member the band. "Everyone is so nice here and friendly."

Markus Mikusch, manager for the band and the son of Eddi Mikusch, said he enjoyed the contact he had with the community.

"If you came here as a tourist, you wouldn't connect with the people in the same way," he said.

"But by being hosted, we met people we wouldn't have otherwise. We made friends the first time we came."

Anna Wilson, a Lubbock resident who came to the event in full Renaissance Bavarian costume, said this was the first time she had ever seen the band.

"I have never seen this band, or anything like it before in Lubbock although I have seen some in other cities," she said.

"It's such a treat to have something like this here."

Michael Vorauer, who also attended the event in Bavarian dress, said he also enjoyed the band.

"I saw them (Sunday night), and they were very good," he said. "They came to the (Eric Casa Del Sol/Hank Smith Historic Retreat ranch) last night, and I actually helped serve them dinner. It was an enjoyable experience."

Georgia May Smith-Ericson, owner of the ranch, said she was happy to host the band.

"They came to my ranch Sunday, and they seemed to have a lot of fun," she said. "We fed them a chili dinner, and they walked around the ranch and the canyon. They seemed to enjoy seeing the countryside — it was something different to them."

Smith-Ericson said she was happy to be able to hear the band.

"It's such a treat to hear them," she said. "It's not often that we have something like this."

Tech student Trisha Burrell, a freshman music major from Lubbock who works as a hostess at County Line, said she thought the band was "awesome."

"I'm a music major, and they really impressed me," she said. "I have gone to lots of concerts, and they are really good. We should do this kind of thing more often."

Keith Bearden, director of the Goin' Band from Raiderland, said he was happy they band was able to come.

"If we were in Munich right now, we would be hearing the same thing," he said. "It's great that the band could come out and we could have an Oktoberfest."

Bearden said the band went to the Goin' Band rehearsals, and then performed for the students Monday at Hemmle Hall on the Tech campus.

"The first time the band came, they came to one of our rehearsals and were amazed by us," he said. "This time, they came to a re-

hearsal again, and then performed for us. The kids seemed to really enjoy it. It was something new that many might never have had a chance to see otherwise."

David Trimson, a second grader at Parsons Elementary, said he had fun.

"I like it," he said. "I've never been to anything like this before, so my dad brought me. They look really cool."

Tech student Carrie Bertioa, a senior social work major from Lubbock, said she read about the event and decided it sounded like fun.

"It is something different to do," she said. "I'm glad I came."

Sara Reynea, Bertioa's roommate and a senior social work major from Dallas, said she had never seen anything like the band before.

"This is the first time I ever saw anything like this," she said. "I really like the way people are getting into this, swaying and clapping — it's neat."

Nathan Spellman, a senior finance major from New Orleans, said he hoped to dance to the music.

"I've never danced to this type of music before," he said. "I hope I get to. I actually came hoping I could tonight."

Byron Waters, owner/operator of the County Line, said he was glad he was given the opportunity to help.

"This is a great thing to have here," he said. "It's an honor to have this sort of group and this sort of event here in Lubbock."

This newspaper article appeared in the Austin American-Statesman, July 16, 2000

Submitted by Charles Clinger

Texas was a tough place for

Most German immigrants to Texas saw it as the true Promised Land. But not Wilhelm Steinert.

A Prussian schoolmaster, Steinert came to Texas at the behest of a German emigration company in 1848. He spent 12 weeks in Texas and was lucky to get out alive. Back in civilization, he published his diary a year later.

For the first time in English, Steinert's "North America, Particularly Texas in the year 1848: A Travel Account," has been published by Southern Methodist University's DeGolyer Library and the William P. Clements Center for Southwestern Studies.

The fifth in the Library of Texas series, this 206-page book, designed by W. Thomas Taylor, is not just another travelogue



**MIKE
COX**

by a German visitor to Texas. Germans did a lot of useful writing about Texas, and almost everything they wrote portrayed Texas as a wonderful

place to settle.

Steinert had a different take. His advice to anyone interested in settling in Texas: Stay home!

This book offers new insight on just how hard it was to get by in early Texas. Land was cheap, but so was life.

Germans in 1848

Only four copies of the original German edition are known. This annotated English translation by the late Gilbert J. Jordan, edited by his son, Universi-

ty of Texas geography professor Terry G. Jordan-Bychkov, is an excellent addition to any Texas collection. With only 500 copies printed, it will be a scarce book again.

The Spanish were the first Europeans to write about Texas and to map their travels. The Book Club of Texas has published "Jack Jackson's Shooting the Sun: Cartographic Results of Military Activities in Texas, 1689-1829." (Book Club of Texas, Texas Tech University, P.O. Box 41041, Lubbock, TX 79409-1041; \$425 plus \$36.71 tax for nonmembers, \$375 plus \$32.50 tax for members, plus \$20 postage.)

This 581-page, large-format work, in two volumes, was supposed to have been published in 1998. But good things are worth the wait. Few documents are more basic to our understand-

ing of history than maps, especially vintage ones. A companion to Jackson's "Flags Along the Coast," this work covers Texas cartography from the beginning of organized Spanish exploration to the map of Texas that Stephen F. Austin produced in 1830. In addition to 110 black-and-white illustrations, the book features a cartobibliography of 88 entries.

This set, published in an edition of only 325 copies, will be an enduring Texas reference work.

Free-lance writer Mike Cox is the author of nine Texas-related books and a collector of Texana. His column appears the first and third Sunday of the month. Address questions or comments to him by e-mail at mlcox1@flash.net or by writing to P.O. Box 29597, Austin, TX 78755-6597. Please submit a self-addressed, stamped envelope with any requests.

This newspaper article appeared in the Austin American-Statesman

Submitted by Sheryl Brown

Stein hails from Bavaria

By Anne McCollam
Special to this section

Q: Enclosed is a photo of a German stein with a pewter lid. The shape of a lion forms the handle. On the front are the Masonic emblem and the words "Joseph Reismuller." When the stein is held up to the light, a scene of German dancers can be seen. Marked on the bottom of the stein are the words "German - Hand Painted," a crown and a backward K against an R.

What can you tell me about my stein?

A: Your stein is a lithophane, a porcelain design made by layering panels of varying degrees of thickness. The design or scene can only be seen when the object is held up to the light. Early lithophanes were made in about 1800 and used primarily for lampshade panels, window plaques and candle light-screening shades. Most lithophanes seen today were made from the early to late 1800s and can be found on teacups, mugs and steins.

Karl Rau Porcelain Factory located in Bavaria, Germany, used the mark you provided. Rau has made porcelain from 1946 to the present. Joseph Reismuller is the name of the owner of the stein.

Your stein would appeal to collectors of steins, fraternal organization memorabilia and li-

thophanes. Your stein would probably be worth about \$350 to \$450.



Copley News Service

Q: This mark is on the bottom of a porcelain-covered dish that belonged to my mother-in-law. The bowl is decorated with multicolored flowers, gold leaves and a gold rose-shaped handle on the lid.

I would appreciate any information you can give me.

A: Your bowl was made by the Reinhold Schlegelmilch Porcelain Factory in Tillowitz, Silesia, in Eastern Europe. The letters EPOS stand for "Fine Porcelain from Upper Silesia." Your early-1900s covered dish would probably be worth about



CNS photo

This stein, from the Karl Rau Porcelain Factory in Bavaria, Germany, exemplifies a lithophane, a technique that involves layering porcelain panels of varying thicknesses.

\$125 to \$150.

Address your questions to Anne McCollam, P.O. Box 490, Notre Dame, IN 46556. For a personal response, include picture(s), a detailed description, a stamped, self-addressed envelope and \$10 per item (one item at a time).

This newspaper article appeared in the San Antonio Express-News, July 5, 2000

Submitted by Bridget Grover Smart

Note: the Spring Edition of the G.T.H.S. Journal featured an article on the Turner Movement by Harvey L. Prinz and an article from Texas Highways on ninepin bowling.

Ninepin bowling enjoys popularity

Turner Club holds team tournaments every Wednesday

By JOHN WELCH
EXPRESS-NEWS STAFF WRITER

Despite the burgeoning popularity of its high-tech offshoot cyber-bowling, ninepin bowling has continued to attract and maintain a thriving nucleus of dyed-in-the-wool enthusiasts right here in the Alamo City.

Turner Club, the roots of whose 200 members can be traced back to the Old World German gymnasium of sports and fitness, has offered a ninepin bowling alley with eight lanes at 120 9th St. since 1936.

Instead of the equilateral triangle arrangement of pins in tenpin bowling, the pins in ninepin bowling are configured in a diamond shape.

But unlike tenpin bowling whose scores are amassed by knocking down all of the pins possible, ninepin bowling adds another element of skill.

Placed in the center of the diamond, the red "head pin" nets the highest score — 12 points — if left standing by all six bowlers at the end of the team's game.

Most ninepin bowlers embrace the game's camaraderie, which they often fail to find in tenpin bowling.

Ninepin bowling came to America with Dutch inhabitants as early as 1626, but when revelers and gamblers spent more time engaged in social pursuits instead of working, King George decreed that ninepins would be abolished among the colonists.

A 10th pin was subsequently added, and the game has enjoyed popularity worldwide since then.

But even when automation replaced traditional pinsetters with a machine called an Automatic Pinspotter in 1946, ninepin bowling did not suffer a setback.

Young, agile, and quick-thinking pinsetters still were needed so participants like Willie Mae Fenske and her husband, Roland, could continue to ply their skills on the hardwood alleys.

"I like ninepin bowling a lot more (than tenpin), because if you have a nice team, it's very sociable," said Fenske, 70, who is the Turner Club's secretary. "Some of the bowlers take it (the game) pretty seriously, but I don't, because I just want to have a good time. I think it's a lot of fun."

Four boys are used to retrieve bowling balls and reset pins throughout the Turner Club's three-hour team tournaments, which are held every Wednesday and one Sunday each month.

Alex Jimenez, 73, of San Antonio, recruits and supervises the pin boys who are paid \$14 for their three-hour sessions. Each boy also receives several dollars in tips.

Instead of the equilateral triangle arrangement of pins in tenpin bowling, the pins in ninepin bowling are configured in a diamond shape. Placed in the center, the red "head pin" nets 12 points if left standing by all six bowlers at the end of the team's game.

"To have good (pin) boys, it takes someone who wants to teach them to behave," Jimenez said. "I get the boys sodas to drink, and I also entertain them by playing my harmonica and my accordion while they are working."

Even the pin boys admit that a three-hour session of bending and reaching in their cramped quarters goes by pretty quickly.

"I roll that ball back several hundred times, but I never really get tired," said Luis Sarabia, who is in the eighth-grade at Irving Middle School.

"It can get pretty hot back here with no fan during the summer, but it never gets too cold in the winter."

And the sport never seems to tire the older members of the club, either.

THE ALBERT SCHOOL IN GILLESPIE COUNTY

This newspaper article appeared in the Fredericksburg Standard, August 23, 2000

Submitted by Sheryl Brown

Searching for fertile grasslands to feed their cattle, the early settlers from Fredericksburg were led to the southeastern part of Gillespie County near the Blanco County line, along the Williams Creek, now known as Albert.

While George Cauley, Ben White Sr. and a man by the name of Jacobs were the first known settlers of the Albert region, it was Fritz Wilke, George Maenius and John Petri who moved out to that section in 1877 and actually established the flourishing community. They chose a site on the Williams Creek which rises in southeastern Gillespie County and flows northeast eight miles into the Pedernales River in western Blanco County.

The people who lived on the Williams Creek petitioned Gillespie County Court to establish a school district and on May 12, 1890, the Commissioners Court established the boundaries and named it as Williams Creek, District #38.

On Jan. 1, 1891, one acre of land was bought for B.F. and Lucy White on Williams Creek about one mile above the present community of Albert. This was out of Survey #5, M.J. Guerrero and Survey #554. O. Peters. At this time, the sum of one dollar was in hand payment with the receipt by the acknowledgment of having bargained, sold, and transferred the tract of land to the county judge of Gillespie County, Texas, and his successors in office.

Also, in 1891 the first one-room log cabin school was built close to the Williams Creek. The first teacher was Robert Bruns, followed by Henry White, Molly Carson and John Merz Sr.

There became a need to locate a school away from the creek and to a more accessible area. On Nov. 30, 1897, a new 1½-acre tract of land was bought from Charles and Louise Kramer for the sum of \$5, paid in hand to the county judge and his successors by Chr. Lindig, G. Bauer, F. Meyer, Cha. Lindig, E. Merz, Julin Merz, C. Kramer, O. Schumann, E.

Richter, R. Schumann, Otto Wilke, Ernst Wilke, Fritz Wilke, Albert Wilke, H. Behrens, G. Maenius, J. Gilberer, F. Arhelger and Louis Schupp, patrons of School District #38. This was land out of the Survey #4, Guerrero tract.

The land premises were conveyed, granted, sold and erected to be used only for a grammar-English school and education purposes.

They constructed a new one-room school of locally quarried limestone block, mortared with lime mortar measuring 43 feet 5 inches by 23 feet 2 inches. It has limestone rock lintels and windowsills, four windows on the south side and four on the north side. They roofed it with wood shingles, placed a chimney on the east and a bell tower on the west end. The inside of the room has plastered walls and a beaded board ceiling.

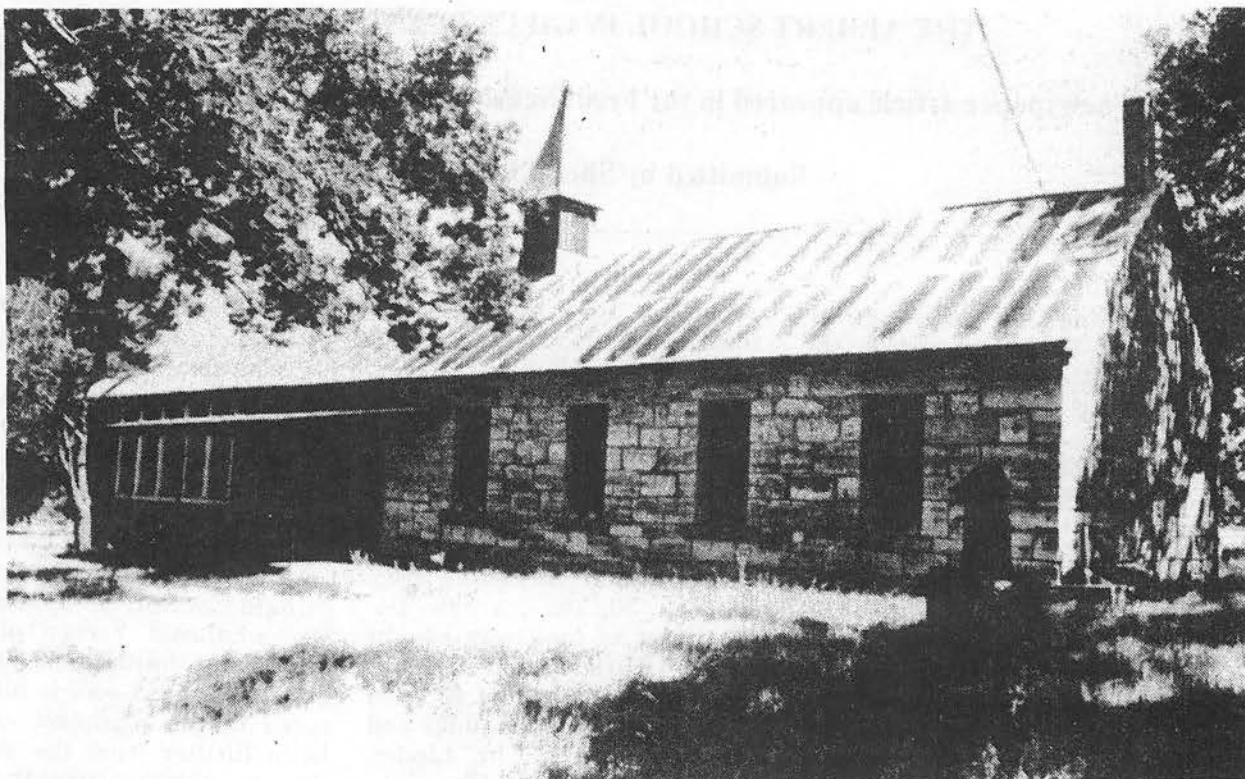
There are three turn buckles across the room to keep it stable. The floors are the original wood. There is an attic also. There is a 3½-foot tall blackboard along the east end of the school and the wood burning stove is located almost in the center of the room.

A cistern, which was used for drinking water, is located at the southeast corner of the building. A barbecue shed covered with a tin roof is also located in the southeast area a little further from the school. At some point in time, the people started calling this the Albert school since it now stood in the small village of Albert instead of on the Williams Creek.

John Merz Sr. served as teacher. For many years, school was in session only three months a year. This was because most children were employed on their parents' farms. Since there was no state aid, the parents had to pay in advance for their children's schooling. The lessons were taught only in German for a long time. Later, however, the English language was also taught.

Other teachers known to have taught in the 1920's, 1930's and 1940's were Clifford Renick, Alfons Klier, his sister Christine Klier, Rueben Jacoby, Irene Weiershausen Brewster, Mrs. Anna Itz, J. Francis Merz and Mrs. Patterson.

On Dec. 23, 1922, additional property was bought from Felix Pehl and wife for the sum of



SERVING the southeastern part of Gillespie County near the Blanco County line is the Williams Creek School, now known as the Albert School. The Albert Community Club con-

tinues to meet there, and efforts are underway to secure a Texas Historical Commission marker for the facility.

\$90 by the trustees of the school out of a tract of land of M.J. Guerrera survey #4.

In 1922 it became necessary that two teachers be employed

and consequently necessary that said district provide a school building with at least two separate rooms. A petition dated Oct. 1, 1922, has a list of patrons pledging money to the trustees of school district #38 for defraying the expenses of building an addition to the present school building in said district.

This 31'x14'x23' room is a frame building with brick faced tin siding. There are six tall windows on the south side and four smaller higher windows on the north side. The chimney is

located in the northwest corner of the building. The two rooms are joined together with a dogtrot that measures 11 feet across and runs the width of the two schoolrooms, making this a two-room building.

When the second room was built and connected with the dogtrot, all roofs were covered with corrugated tin with gutters along both sides. The dogtrot is closed on the north side, with a door leading out to a small corrugated tin shed roof porch and has a larger 10'x20' porch on the south side with a corrugated tin roof. This dogtrot interior is also closed with beaded board on ceiling and walls.

Also on the north end of the dogtrot, two shelves were built

to hold the "dinner buckets". The top shelf was for grades six through ten and the bottom shelf was for grades one through five. The interior of this new room has beaded board walls and ceiling and the original wood floor. There is a blackboard on the west wall and coat hooks on the east wall. At one time, there was a 17-foot curtain hung about 10 feet from the west end of the room so they could use this area for a stage. The school enrollment at that time was 70 students.

There are conflicting records concerning the schools attended by Lyndon Baines Johnson. He attended the Junction School close to his family home on the Pedernales River at the age of

four. According to historical data by Edwin C. Bearss, Lyndon Johnson attended school in Stonewall in the 1919-20 school year. He rode a donkey the two miles to school. The next year he attended school at Albert (Williams Creek), about five miles south of the Johnson farm. He rode a horse to school as the distance was greater.

According to the book *The Years of Lyndon Johnson, The Path to Power*, by Robert A. Caro, for the ninth grade Johnson attended school in the tiny community of Albert. He was considered an outsider since most of the children in school were German and most of the classes were in German. Johnson was also mocked because, although he was 12, he still rode a donkey to school. After a while, his father consented to giving him a pony to ride to school.

His teacher, Mrs. Anna Itz, remembers him sitting under a hackberry tree during recess one day when suddenly Johnson looked up at the sky and said, "Someday, I'm going to be President of the United States." The children laughed at him and said they would not vote for him. Mrs. Itz recalls Lyndon saying, "I won't need your votes".

Other school children rode bicycles, horses, donkeys or walked to school. Each animal had its own fence post to be tied to year after year. Each afternoon two children from each room were assigned the task of

sweeping the room and emptying the trash. The two rooms were swept into the dogtrot, then the four children would sweep it and the porch. If the job was not satisfactory, the task would be done satisfactorily after school.

During recess and the lunch hour, students played marbles, fiddlesticks, red rover, prison base, volleyball and baseball. If a student brought a tennis ball from home, "baseball" was played. The tennis ball sufficed as a baseball (since baseballs were not affordable). Whittled down 1x4's were used for bats, (no keeping up with the Joneses here).

The school closing exercises were always a happy affair for everyone. Picnics, programs and the like were held annually in connection with the closing of school. A barbecue pit and shed were located on the southeast corner of the school lot for this purpose. The school closing programs were held in the Albert Dance Hall located on the adjoining property on the west side of the school.

In 1949 the student enrollment had dropped considerably and the students from District #38 were contracted to the Stonewall School in District #18. On June 12, 1950, the majority of the qualified voters in District #38 voted to consolidate with the Stonewall School. The Gillespie County Commissioners Court approved and declared this be adopted.

The largest enrollment at the Williams Creek School had been as high as 98 students, making it necessary for two teachers. At the time of consolidation there were only 32 students.

The Albert school community club was organized in the early-1950's since the people wanted to continue to use the school as a base for close relationships that they had enjoyed through the school in the past. There are around 50-60 members at the present time and they continue to maintain the school and grounds and keep everything in good repair. They have quarterly meetings and enjoy visiting, playing cards and

dominos and sharing a meal prepared by the members.

The school is also used for family reunions, weddings, small parties and cemetery meetings. The club now welcomes newcomers in the area for members and show them what good strong country togetherness is all about. Visitors are always welcomed.

The community club would like to submit an application to the Texas Historical Commission for an official Texas Historical Commission Marker showing the historical significance of this old school. The cost of the marker would be around \$1,100. The club is in need of help to cover this expense. If there are any former students or friends who would like to see this happen, dona-

Albert School Taught LBJ

*Williams Creek Building
Now Serves As Community Club*

tions towards the expense of this marker would be appreciated. Please contact President Steve Sweeney at 644-5569.

Albert originally was a stage stop on the route from Fredericksburg to Blanco. At this site, the stagecoach drivers would stop at the house of Ben George to change horses and leave mail for the people of the community. After George left, Fritz Wilke Sr. and Tom Reeves succeeded him as custodian of the mail.

Late in 1883, the community was given the name of Martinsburg, honoring B. Martin who moved there that year. In 1893, Otto Schumann became

custodian of the post office and he also established a store. A cotton gin was built in the 1890's as this was the main crop of the area. In 1922, a dance hall was constructed and

began operation through many citizens of the area. It is this dance hall that was used by the Albert school next door for their "school closings".

Albert Luckenbach, who at one time operated a store in what is now Luckenbach, sold his interest in the latter community to August Engel and

came to Martinsburg. The post office in the former community had been registered in his name, so it remained that way and is still known as Luckenbach today. After Schumann's occupancy of the Martinsburg post office, Luckenbach's wife served as postmaster, and Luckenbach registered the post office in his given name of Albert. In this way, Albert got its name and Albert Luckenbach had two towns named after him, one town by his given name and the other town by his family name.

At present date, only the old country school and the dance hall, used for storage, show evidence of this once thriving community.

REMINDERS.....

**SEE MEMBERSHIP RENEWAL FORM FOR 2001
(INSIDE FRONT COVER)**

**SEE REGISTRATION FORM FOR THE 2001
CONVENTION IN WACO (ON PAGE 9)**

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