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GERMAN-TEXAN HERITAGE SOCIETY

507 East 10th Street, Austin, TX

MAILING ADDRESS

Post Office Box 684171

Austin, TX 78768-4171

E-MAIL: info@GermanTexans.org

WEB SITE: www.GermanTexans.org

TEL (512) 482-0927

TOLL FREE (866) 482-4847

FAX (512) 482-0636

EVA BARNETT, Office Manager

eva@GermanTexans.org

PRESIDENT: Van Massirer
TREASURER: Ewing Evans

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SECRETARY: Terry Smart

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10167 Schoenthal Road
New Braunfels, TX 78132
(830) 625-3075
m.krause@mail.utexas.edu

Position #7, Term 2005-2008
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1099 Treibs Road
Fredericksburg, TX 78624
(830) 997-7356

Position #12, Term 2002-2005
Carolyn S. Heinsohn
1034 South Madison
La Grange, TX 78945-3304
(979) 968-3806 mm
caheinsohn@hotmail.com

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6203 Sugar Hill
Houston, TX 77057
(713) 465-6221

Position #8, Term 2005-2008
Jean Heide
3126 Manila Drive
San Antonio, TX 78217-3924
(210) 655-5783

Position #13, GFS Guild Rep.
Annette Stachowitz
8611 Applachian Way
Austin, TX 78759
(512) 346-2236
annettes@swbell.net

Position #3, Term 2003-2006
James Feuge
376 Keese-Sagebiel Road
Fredericksburg, TX 78624
(830) 669-2236

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Terry L. Smart
1025 Canterbury Hill
San Antonio, TX 78209
(210) 824-8645
tsmart@trinity.edu

Position #14, Term 2004-2007
Ewing (Wing) Evans
309 Ridgewood Road
Austin, TX 78746
(512) 327-0876
ewingkevans@cs.com

Position #4, Term 2004-2007
Henry Wolff Jr.
1704 Milam Dr.
Victoria, TX 77901-3120
(361) 575-3689
wolfhaus@txcr.net

Position #10, Term 2002-2005
Hubert Heinen
4505 Spanish Oak Trail
Austin, TX 78731-5217
(512) 454-6452
hubert.heinen@mail.utexas.edu

Position #15, Term 2005-2008
Gerri Gehman West
11301 Nutwood Cove
Austin, TX 78726
(512) 249-0263
ggwest@austin.rr.com

Position #5, Term 2004-2007
Teddy Vanderwerth Boehm
301 Cedar Circle
Brenham, TX 77833-9215
(979) 836-4776
tboehm@texasbb.com

Position #11, Term 2002-2005
Dan Schoppe
1008 Auburn Drive
Arlington, TX 76012
(817) 860-1624
DScho56956@aol.com

Position #16, Term 2002-2005
Matt Tippens
3811 63rd Street
Lubbock, TX 79413
(806) 793-3450
matt.tippens@ttu.edu

Position #6, Term 2004-2007
Van Massirer
124 Canaan Church Road
Crawford, TX 76638-3328
(254) 486-2366

THE JOURNAL OF
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Thanks go to all these GTHS members who submitted materials for this issue of the Journal:

BRIAN J. BOECK of Marion
FRANCES COPELAND of San Antonio
EVERETT A. FEY of New Braunfels
THERESA GOLD of San Antonio
FRANCES HARTMANN of Yorktown
JEAN HEIDE of San Antonio
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JANICE THOMPSON of Houston
ARLISS TREYBIG of El Campo
MURIEL VAUGH of Austin
HENRY WOLFF, JR. of Victoria

PRESIDENT'S NOTES**by VAN MASSIRER, 2005 GTHS PRESIDENT**

Dear Members and Friends,

I have just returned from an exhaustive but productive weekend of work at our headquarters in Austin. On Saturday, August 20, the GTHS Board of Directors met for an afternoon workshop to deal with the budget for 2006, followed by our quarterly board meeting on Sunday. Although we were not able to devise a balanced budget, we made significant progress toward doing so, and I remain optimistic that the budget for 2007 will indeed be balanced and not require any further withdrawals from our investment funds to cover operating expenses.

Much of the progress toward a balanced budget is due in no small part to the efforts of Eva Barnett, GTHS Office Manager, and two very faithful volunteers, Annette Stachowitz and Gerri West. Since Eva first came to work for us last December, she has been diligently seeking ways to cut operating expenses, and while she had earlier found several ways to save from \$50 to \$300 per year, she dropped the "big bomb" (a good bomb, that is!) on us at the workshop this weekend --- a \$6,000 annual savings in publishing *The Journal*. The Board applauds Eva for a job well done!

The Society is also very fortunate to have Annette and Gerri each volunteering one day per week. They help Eva with the office work, thereby relieving her to refine office procedures and do the necessary work to find the savings mentioned earlier. In addition, Christine Mills responded to our plea for additional office help, and she is contributing significantly also. The Board is sincerely grateful to all of our staff.

There are also ways that you as a member of GTHS can contribute toward cutting expenses and helping to balance the budget. One very important way is to pay your membership dues without having to receive a reminder to do so. It is both costly and time consuming to mail reminders. Those of you who are financially able can also help significantly by making a generous contribution to our fund drives, and you can, of course, enhance that contribution if we do not have to send a reminder! A large portion of your membership dues goes toward paying for the four issues of *The Journal* that you receive each year, leaving us very dependent on your generosity to cover other expenses.

In closing, I would like to remind you that our annual meeting and convention for 2006 will again be a joint meeting with the Texas German Society on March 11 in Yoakum. The convention committee is working hard to make improvements in the overall program. Please make plans to be in Yoakum next spring, and watch the winter issue of *The Journal* for further details.

Cordially,



LEAVE YOUR GERMAN MARK

BY RODNEY KOENIG

There are numerous ways in which our mark is left on our society. This summer I was fortunate to be able to meet in Sandpoint, Idaho, with a number of former Wardroom officers and sailors from the USS Braine (DD630), a Fletcher class destroyer. We served in the Navy together in the 1960's (1962-1965) off the California coast, on Taiwan patrol, off Viet Nam and in and around the Philippines, Taiwan, Japan, Hong Kong and the South China Sea. We were in our early twenties at the time. We were bridge officers, communication officers, gunnery officers, and ASW officers. My service was as Chief Engineer on the Braine as well as serving as a bridge officer. Most of us likely had responsibilities possibly exceeding our abilities. Yet, many individuals in active, fulltime military units tend to be quite young. We reminisced about sailing on the high seas, particularly during Taiwan patrol and off the coast of Viet Nam where we primarily acted as plane-guard off the bow of aircraft carriers. Our job was to pull naval aviators out of the water if their planes went down. We all enjoyed the refueling and replenishing at sea activities where our destroyer went alongside an oilier or supply ship. We were in Sasebo, Japan, in dry-dock, on November 22, 1963, when President Kennedy was assassinated. It was the middle of the night there. We also recalled being in port in White Beach, Okinawa, when the Alaska earthquake hit on March 28, 1964, and some of us took the ship out to sea to avoid a possible Tsunami, which never developed. I was the Command Duty Officer and almost got to take the ship out to sea, but our commanding officer came back aboard just as we were about to leave the harbor.

It was interesting to see the varied professions of a number of the ship's officers with whom I served. We have had university professors, international bankers, ministers, automobile dealership owners, professional naval officers, trust lawyers, advertising executives, international relief administrators, environmental engineers, and other equally interesting professions. Each of these former shipmates of mine have left their mark on their various communities around the world.

Getting back to Texas, I recently saw that the Texas Czech Heritage and Cultural Center announced a \$200,000.00 pledge to the Texas Czech Heritage and Cultural Center Library/Museum/Archives, which donation is being made by William and Betty Melnar. This Czech Library/Museum/Archives building is to be built in La Grange, Texas, in Fayette County. While the Melnars are not from Fayette County, both have Czech ancestors who lived in Fayette County. The Melnars are leaving their Czech mark. Seeing the generosity of our Texas Czech friends should inspire some of our Texas German friends and members to be generous in supporting their German-Texan Heritage goals. As we all know, GTHS has a wonderful German-Texan Heritage Society library in the German Free School in Austin. Please consider being as generous as our Czech friends.

Recently, I heard a pastor state, in relation to finances for his church, that he had good news and bad news. The good news was that there were abundant resources to take care of all of the financial needs of his parish many times over. The bad news was that the money was still in the individual parishioners' bank accounts. If you are feeling generous, please consider planning to help sustain and promote your German-Texan Heritage. If you do not currently have a will, consider writing a will in which ten percent of your estate passes to support German-Texan Heritage. If you have a life insurance policy or a retirement plan and believe that a portion of this could support your favorite German Texas charity, consider changing the beneficiary to have 10% pass to GTHS or some other favorite German-Texan charity. If your family is otherwise provided for, consider leaving all of your estate to GTHS. For assistance in this regard, please contact the GTHS office in Austin or Rodney Koenig at rkoenig@fulbright.com or telephone at (713) 651-5333.

IN MEMORIAM: HENRY J. HAUSCHILD

Obituary written by Henry Wolff Jr. in The Victoria Advocate, July 20, 2005

Native Victorian, historian, world traveler, raconteur, civic leader and true Texas personality Henry John Hauschild, Jr. died Friday, July 8th at his home. His home was known as "Victoria's Oldest House". He was 90 years old.

He was born April 4th, 1915 in Victoria to the late Henry J. and Laura Amelia Doehler Hauschild, Sr. Mr. Hauschild and his brothers owned and operated Hauschild Music Company in Downtown Victoria until 1980. He was first and foremost a Son of Victoria, serving the community through many organizations during his ninety years.

In 1970 he was recognized by B'Nai B'Rith for the work he did in Victoria's Project Appearance, a beautification effort sponsored by the Chamber of Commerce. He was instrumental in development of the "Street of Ten Friends" which honored Victoria's Anglo and Hispanic culture. He served 15 years as district 13 governor of "Keep Texas Beautiful".

He graduated from the University of Texas, Magna Cum Laude, class of 1938 and was elected to Phi Beta Kappa. A believer in the importance of education he was a candidate for the VISD Board and served on the 1955 committee that developed the integration plans for VISD public schools.

During the Second World War he served his country in the Army Air Corps.

As an author he published the "Runge Chronicles - A German Saga of Success" and the musical chronicles which featured the work of Hauschild Music Company and the publication of sheet music between 1891 and 1922. HMC was the first company in Texas to publish Mexican sheet music.

During his career with the Hauschild Music Co., he won numerous awards for merchandising and catalogs; he was particularly proud of the award winning "electric treble cleft" logo used by the Hauschild Music Company.

After retirement he was extremely active in historical work publishing the Victoria Sesquicentennial Scrapbook while serving as chairman of Victoria County Sesquicentennial Committee. He served several terms as Victoria County Historical Commission Chairman and recently was honored as a member emeritus.

Other organizations that were near and dear to his heart included Kiwanis (President in 1956), The Music Guild, and The United Daughters of the Confederacy (Associate Member). He was a member of First Presbyterian Church.

He is survived by his son Henry J. Hauschild III, daughter-in-law Roxanna Lee Skaggs Hauschild, granddaughter Kathrine Marie Hauschild; his Nephews: James P. McHaney, E. Lynn Wildman, W.J. Hauschild; his Nieces: Jane McHaney Southern, Betty Jean Wildman Braswell, Sherri Hauschild Fisher, Linda Hauschild Loyd, Mona Hauschild; numerous Great Nieces, and Nephews.

Preceded in death by his wife Wilmar Lydia Hantusch and daughter Adele. His three brothers: Lester, W.J. (Jimmy) and Edward; four sisters: Anita H. Ebeling, Edna F. McHaney, Helen Mitchell and Laura Mae Wildman.

Private burial will be in Evergreen Cemetery; Memorial Service will be held at First Presbyterian Church at 2408 N. Navarro, at noon on Wednesday, July 18. Reception to follow in the church Fellowship Hall.

No flowers please. Memorials: First Presbyterian Music Fund, 2408 North Navarro, Victoria, Texas 77901 or Victoria County Historical Commission, attn: L. Wolff, Chairperson, 1704 Milan Dr., Victoria, Texas 77901.

IN MEMORIAM: ETHEL KERN HUGHES

Obituary from the San Antonio Express-News, June 2, 2005, submitted by Theresa Gold

Ethel Kern Hughes, loving and devoted sister, grandmother, aunt, cousin and friend, went to be with the Lord on May 29, 2005 at 77 years of age. She was born in San Antonio on October 15, 1927 to Edith Watts Kern and Chester Jerome Kern and lived most of her life in San Antonio. She attended Jefferson High School before beginning her career of more than 45 years in civil service, spending the latter years of her career working in Materiel Management at Kelly Air Force Base. Ethel was a long time member of the German-Texan Heritage Society and the Castro-Colonies Heritage Association. She enjoyed traveling, reading, gardening and historical research and was very dedicated to her pursuit of family geneology. Ethel was preceded in death by her parents; sister, Alva and daughter, Carol. She will be greatly missed by her granddaughter, Anne; sister and brother-in-law, Minnie and Bob Roberts; great-granddaughter, Amanda and numerous nieces, nephews, cousins and friends. SERVICES Visitation will be held Thursday, June 2, 2005 from 7:00 p.m. to 9:00 p.m. at Mission Park Funeral Chapel North. The Funeral Service will be held on Friday, June 3, 2005 at 2:00 p.m. at Christ Episcopal Church, 510 Belknap Place, in San Antonio. Interment will follow at Sunset Memorial Park. You may sign the online guestbook at www.missionparks.com under the obituary section. Mission Park Funeral Chapels North.



IN MEMORIAM: DONALD P. KALTEYER

Obituary from the San Antonio Express-News, July 19, 2005 submitted by Theresa Gold

Donald P. Kalteyer was born in San Antonio, Texas on February 11, 1922. He passed away and went to be with the Lord on Monday, July 18, 2005 at the age of 83 years, after a courageous year-long fight against lung cancer. He was the son of Mr. and Mrs. W.W. Kalteyer. He enjoyed a loving relationship with Peggy Boland for many years after the death of his wife. After graduating from Alamo Heights High School in 1941, he enlisted in the Army Air Corps and served until the end of World War II. He attended St Mary's University for two years before beginning a career with the United States Postal Service in 1952. He retired in 1990 after 38 years, serving the last 29 years at the Alamo Heights sub-station. He enjoyed singing as a member of the Chordsmen Barbershop Chorus for 16 years and was a member of the Alamo Heights United Methodist Church Joy Singers. After retirement he found that he had a talent for art and painted many outdoor scenes that he lovingly gave to many friends and family members. One of Don's real loves over the last 35 years was hunting and relaxing with his brothers and friends at their cabin on the ranch they lease in the Hill Country in Gillespie County. He was preceded in death by his wife, Shirley in 1984. He is survived by his daughter, Donna; and his son, Ken; as well as his sister, Marjorie; and brothers, Walter and Charles. Visitation will be on Tuesday from 7:00 p.m. to 9:00 p.m. at Porter Loring. SERVICE WEDNESDAY 1:00 P.M. ALAMO HEIGHTS UNITED METHODIST CHURCH 825 E. BASSE ROAD In lieu of flowers donations to the American Cancer Society, American Lung Association or the American Kidney Foundation will be appreciated. Interment in Sunset Memorial Park Cemetery. Arrangements with Porter Loring Mortuary.



KALTEYER



Why are you asking for more money when I already pay dues?

and

What is the Operational Fund anyway?

by

Gerri Gehman West

President-Elect, German Free School Guild

The Volunteer Service Agency of GTHS

The Summer **Journal** featured a request for you to contribute to the **Annual Operational Fund Drive**. A stamped return envelope was included for your convenience. The letter from GTHS President Van Massirer and Fund Drive Coordinator Chuck Kalteyer explains the need for the Annual Operational Fund Drive and the services that could be lost if we cannot meet our budget. Our dues represent only a fraction of total operating costs. It is clear that we must increase revenue and reduce expenditures to balance our budget.

We have already reduced our paid staff from 1½ people (60 hours/week) to a part-time staff member (18 hours/week). Guild volunteers have helped our Office Manager, Eva Barnett, with clerical duties since January. We have reduced the budget from \$129,950 in 2004 to \$93,550 in 2005 – a reduction of \$36,400. Eva continues to find creative ways to reduce expenditures without reducing services. However, it is still not enough to erase our deficit. Deficits have to be made up by taking money from our savings, which is not a good long-term strategy.

Do you know that our excellent quarterly **Journal** costs between \$4,500 and \$6,000 per issue excluding mailing costs? Do you know that your dues provide less than 29% of the total GTHS annual budget? For 2005, the budget is \$93,550 of which GTHS and Guild dues represent only \$27,000. The remaining amount of \$66,550 must be generated from other sources such as Maifest, the Christmas Market, the Annual Meeting, Book Sales, Gift Shop, German classes, Memorials, ads & sponsorships, other miscellaneous gifts, and, of course, the Annual Operational Fund Drive. Last year's drive yielded almost \$16000, which was used entirely to support **your** society. Our goal this year is to raise \$25,000. So far we have raised less than \$6,500.

Please consider the importance of preserving and continuing **your** German-Texan heritage through the efforts of the GTHS. As we are a 501(c)(3) tax exempt, non-profit organization, your donations are tax-deductible to the extent permitted by law. Please consider the importance of GTHS and the benefits to you and your family. We hope you will give as generously as possible and you can be sure that no gift is too small. You may choose from the prestigious **Chancellor** status starting at \$5,000 through the various levels to **Student** status starting at \$25.

Thank you for contributing to our German-Texan Heritage Society. Through your support, we can continue our mission of promoting awareness of and preservation of the German cultural heritage of Texas.



WOULD YOU LIKE TO DOUBLE YOUR CONTRIBUTION FOR FREE?

If you are employed by (or retired from) a corporation that matches charitable donations, you may be able to double the value of your tax-deductible contribution to GTHS! Listed below are some of the companies that match charitable contributions. If your company is not listed, please call your company's personnel office and ask if they make matching contributions. **Matching fund contributions are not made automatically. You must request the matching funds form from your company, complete the donor portion, and send the form to GTHS, P.O. Box 684171, Austin, TX 78768-4171. THANK YOU FOR YOUR EXTRA EFFORT!**

3M – ADP – AMD – AT&T – AVP Management – Abbott Laboratories – Aetna – Air Products – Alliant Energy – Altria – Analog Devices – Applied Materials – BP Amoco – Bank of America – Becton Dickinson – Brinks Home Security – Cadence Design Systems – Caterpillar – Centerpulse Orthopedics – Charles Schwab – Chevron Texaco – Cooper Tire & Rubber Co – Delta Air Lines – Dun & Bradstreet – Dynamic Reprographics – Ebay – Eli Lilly & C) – Emerson Electric – ExxonMobil – Foley's (May Dept. Stores) – Harcourt General – The Hartford Steam Boiler Co – Hewlett Packard – Home Depot – IBM – JP Morgan/Chase – John Hancock – Johnson & Johnson – Marathon Oil – McGraw-Hill – Merck – Merrill Lynch – Microsoft – NCR – NCS Pearson – National Instruments – National Semiconductor – Oracle – PPG Industries – PepsiCo – Pfizer – Quest Diagnostics – SBC Corporation – SallieMae Fund – Schlumberger Oilfield Services – Silicon Labs – Sprint – Sun Microsystems – Synopsis – Temple-Inland – Texas Instruments – The Money Box – Thomson Media – Thrivent Financial for Lutherans – URS – Union Pacific – Wells Fargo – Verizon and many others.



I wish to support the 2005 German-Texan Heritage Society Operating Fund Drive at the donation level of:

- | | | | |
|---|---|---|---|
| <input type="checkbox"/> Chancellor \$5000+ | <input type="checkbox"/> Regent \$2500-\$4999 | <input type="checkbox"/> Dean \$1000-\$2499 | <input type="checkbox"/> Professor \$500-\$999 |
| <input type="checkbox"/> Schoolmaster \$150-\$499 | <input type="checkbox"/> Scholar \$50-\$149 | <input type="checkbox"/> Student \$25-\$49 | <input type="checkbox"/> Corporate Matching Program |

Amount \$

- Check enclosed payable to GTHS. Mail to: GTHS, Post Office Box 684171, Austin, TX 78768-4171
- Charge to my MasterCard / Visa # _____ exp _____

SIGNATURE _____

Please print your name as you want it to appear in the *Journal*

NAME _____

ADDRESS _____

CITY, STATE, ZIP _____

TELEPHONE _____

EMAIL ADDRESS _____

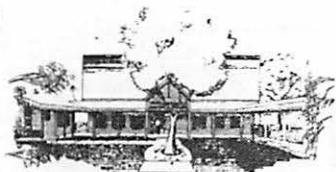
The German-Texan Heritage Society is a 501 (c)(3) non-profit corporation. Donations are tax deductible to the extent the tax code permits and are not considered membership dues.

THE 2006 ANNUAL MEETING

WILL BE AT

LOCKHART

ON MARCH 11, 2006



Texas Wendish Heritage Society and Museum - Serbin, Texas

1011 CR 212, GIDDINGS, TEXAS 78942-5940

EMAIL: wendish@bluebon.net

FAX (979) 366-2805

(979) 366-2441

The Texas Wendish Heritage Society presents the 17th Annual Wendish Fest featuring the Sorbische Tanz- & Trachtengruppe Bröthen e.V.

The Texas Wendish Heritage Society will host the 17th Annual Wendish Fest on Sunday, September 25, 2005. The event will be held on the grounds of the Texas Wendish Heritage Society Museum and St. Paul Lutheran Church picnic grounds at Serbin, Texas.

The daylong event will begin at St. Paul Lutheran Church at 8:30 a.m. with English worship service featuring the Rev. Wilhelm Torgerson, from Berlin, Germany Bible Class and Sunday School will be at 9:30 a.m. and the German worship service featuring Rev. Torgerson will begin at 10:30 a.m.

Meal tickets will be available for purchase beginning at 10:45 a.m. and the meal will be served from 11:00 a.m. to 1:30 p.m. Snack booths open at 2:30 p.m.

Deadline for entries in the annual Coffeecake Bake-off is 10:30 a.m. and winners will be announced at 12:30 p.m. Demonstrations and activities throughout the day include tours of St. Paul Lutheran Church (12:30 and 1:30 p.m.), noodle-making, sausage stuffing, blacksmithing, children's coloring contest (1:30 p.m.), washer pitching (2:00 p.m. with sign-up by 1:30 sharp), cross cut saw contest (4:45 p.m.), children's train rides, Klettern Pfosten, corn shucking, and many others. Kovanda's Czech Band will provide live music from 11:15 a.m. to 2:15 p.m.

Also on hand for her sixth trip to Wendish Fest will be Kornelia Thor from Finsterwalde, Germany who will demonstrate her expertise at decorating Wendish Easter eggs, and many of her decorated eggs will be available for purchase.

Sorbische Tanz- & Trachtengruppe Bröthen e.V. from Hoyerswerda, Germany will provide the featured performance for this year's Fest beginning at 2:30 p.m. The group consists of 28 performers, including dancers, singers, and actors, from the Bröthern/Hoyerswerda area of Eastern Germany. They have been in existence since 1981, when it began as a 'dance group'. The membership now includes 52 individuals ranging in age from 6 to 76 years. Their stated purpose is: "To dress, dance, sing, and to play like our grandparents".

In addition to the featured entertainment, the 17th Annual 'Wendish Fest', will have all of the usual attractions, demonstrations, food and fun that have become the hallmark of this "celebration of our heritage".

GENEALOGY INQUIRIES
LIZ HICKS, GENEALOGY EDITOR

If you have any information that will assist with any of the following queries, please respond to the submitter at the address given.

Do YOU have a genealogy inquiry of your own? Send it to Liz Hicks, Genealogy Editor, e-mail: erootrot@usa.net or 746 Edgebrook Dr., Houston, TX 77034-2030. We reserve the right to edit queries. Queries are printed as space permits at no charge.

DOSS-SCHAEFER-KREPP-TURNER

Bill Atkins, Jr., 5301 Bryant Irvin Road Apt. 306, Fort Worth, TX 76132, e-mail: w.atkins@charter, is searching for Charles Vincent and Barbara Krepp Schaefer born Bavaria. This family was in Bastrop Co., TX by 1850. Need place of burial for two sons of Dr. James LeGrand Turner, William Alexander Turner died 12-16-1857 and Wade Hampton Turner died 2-26-1857. They may have died in Austin County, Tx. Also, need passenger list for Carl Doss and family who arrived in New Orleans June or July, 1850.

Reply: I checked the book, "The Cemeteries of Austin County, Texas" and no Turners close to name or dates listed. You might check Waller County for burial as most of present day Waller Co. was Austin Co. Until about 1873.

Found Carl Doss, Auguste, Richard, George, Marie and Johanne on the ship "Uhland", arrived June 17, 1850, New Orleans. Carl gave his date of arrival in his Declaration of Intent (Austin County District Court Min. Vol. C, page 382) as June 14, 1850. He was off a couple of days.

SCHNEIDER-KREBS-KIRSCHVINCK-BAER-SCHURR/SHURR

Mike Schneider, 808 Abbie Street, Pleasanton, CA 94566-7502, mike.schneider@ngc.com Would like to hear from anyone researching the Jean/John Schneider, born Nov. 26, 1813 Welgesheim, died Jan. 18, 1862 Austin, Travis Co., TX. Jean and wife, Margretha, lived in Comal County (1846-1856+/-) prior to settling in Austin. Also, need information on Nicholas Krebs born 1830 Switzerland and wife Anna Krebs, born 1844 Switzerland, who arrived in 1866 to US. One of their children, Mary E. Krebs married Charles Andrew Schurr/Shurr in Austin. He was the son of Andrew Shurr and Catherine Baer who married, 7-10-1856 in Comal County. Who were Andrew and Catherine parents? Need information on Leonard Kirschvinck, born 11-8-1830, and wife, Anne Marie Hansen Kirschvinck, born 12-18-1830. The Kirschvincks are buried in Mt. Calvary Catholic Cemetery in Austin, TX.

Reply: A Joh. Schneider, single, is listed in "A New Land Beckoned" German Immigration to Texas, 1844-1847 as coming to Galveston 4-8-1846 from Welgesheim, on the ship "Hamilton". I notice there is also a Jacob Schneider, 2 persons, listed as coming from Welgesheim to Galveston 3-29-1846 on the ship "Andacia". Be sure to check any Comal Co.

GENEALOGY INQUIRIES
LIZ HICKS, GENEALOGY EDITOR

records you can find for info. and possible connection of these two. It is important to pay attention to others by the same surname who lived in the same county about the same time as your ancestor. Use www.familysearch.org to see what the LDS/Mormans have filmed on Welgesheim, Germany as you may can find a christening record for Jean.

Nicholas and Anna Krebs gave 1866 as their date of immigration to US on the 1900 census of Austin, Travis County. There is an Anthony Krebs, with wife, Anna and kids that fit your Nicholas Krebs' family, who were on the ship, "Louisiana" from Liverpool & Queenstown which arrived NY 3-2-1866. Maybe Nicholas went by his first or second name on passenger list? It appears they sailed from Europe to England then to NY (Indirect route). Your Krebs family are buried in Oakwood Cemetery in Austin, TX.

Please consider your surnames may end up as who knows what in various census, county, and church records. Sometime the name was written down the way it sounded. I'm not sure what the origin of Kirschvinck is? Kirsch is cherry in German. I'm wondering if this is more of a Silesian name? You might check the IGI (International Genealogical Index) to see if any Kirschvincks turn up and where.

KETTNER/KETNER-THOMAS

Lois J. Carelock, 2416 Meadow Lane, La Marque, TX 77568, RETREVA@aol.com,
 Seeks information on Gabriel "Gabe" Kettner, born Feb. 23, 1832, Germany, resided Coffee County, AL (1860 census) and died December 10, 1912, Waco, TX. His wife was Anariah "Annie" born Jan. 29, 1837 in AL. Her father is thought to be Joseph "Joe" Thomas.

Reply: Gabriel Kettner and wife are on the 1880 census of Coleman County, TX. They are mentioned in "A History of Coleman County and Its People" published by the Coleman Co. Historical Commission in 1985. I would write to the Hist. Commission to see who wrote the article for the book as apparently someone has done some research on this family. You need to push Gabriel back as far as you can in Alabama (try using land records). Check the index to the 1850 AL census for any Joseph and/or J. Or Joe Thomas and find Anariah in his household as age 12 or 13. Also, check for probate records for Joseph Thomas in Coffee County, AL. I would write Coffee County and ask if they have a declaration of intent and/or naturalization for Gabriel. Consider any and all ways Kettner may appear in records. Look for obit for Gabriel as may say where he was born.

TEICH-LAMME

Susan Teich, 2240 Glen Haven Blvd., Houston, TX 77030, steich@houston.rr.com
 Need German ancestry of Friedrich Wilhelm Rudolph Teich, born in Germany, Dec. 4, 1844, died Oct. 6, 1898. He and his wife, Martha Elizabeth are buried in Needville, TX (Fort Bend County). Friedrich's grandson, Edgar William Teich married Evelyn Lillian Lamme, the daughter of the founder of Lammes Candies of Austin, TX. My Teich ancestors emigrated from Lobenstein, Sachsen, Germany. I would like to know how Friedrich W. Teich is related to my Teich family.

Reply: use www.familysearch.org to look at the IGI (International Genealogical Index) for Friedrich W. R. Teich born December 4, 1844. Have you tried Church records, obit,

GENEALOGY INQUIRIES
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and organizational records (fraternal) that might give place of birth? Try to find tombstone as I just found a nice thick folder on a family in the Austin History Center with no mention of where they were from. I went to the cemetery and there bigger than life, was the name of the town and region on the tombstone.

KARL-LEISSNER

Patricia Flieller, 9606 Boutwell Street, San Antonio, TX 78230, vflieller@satx.rr.com. Searching for any information on Augustine and Christina, and daughter, Caroline Karl. They are on the 1850-1880 Censuses of DeWitt County, TX. By 1900 census August must have died as Christine is living with various relatives, even being censused twice in the same month. Christine says she emigrated in 1845. Caroline was their only child. She is believed to have been born in 1840 Brunswick, married Ferdinand August Leissner about 1859 and died Oct. 16, 1906. August Karl born 8-27-1813, died 1-19-1892, Christina born 12-14-1821, died 12-7-1907 all buried Leissner Cemetery, Concrete, DeWitt County, Texas.

Reply: I checked various printed immigration records and did not find. I did not find him on the Index to Texas Naturalizations, Texas State, District and County Courts 1846-1939 for DeWitt Co. It is possible he died before he declared his intent. Remember the 1845 date of emigration is the date Christina gave as HER date of emigration. This may not be the same for her husband? Possibly check IGI, Church records, and obits for Augustine, Christina and daughter might give clues as to when and where from in Germany.

ULRICH/ULLRICH-FINGER-ALBRECHT-BATTLING

Tommie Cory, tsiegeler@earthlink.net, need passenger list for Louis Siegeler who came about 1865, and Ernst Ulrich and Louise Ulrich about 1878. Louis Siegeler joined the Civil War in Waterton, New York. He came under alias-Ludwig Ziegler, married Fredericka Albrecht/Battling, March 21, 1868 in Sequin, Guadalupe County, TX.

Reply: Ernst Ulrich on the 1900 census of Travis County said he emigrated in 1872, not 1878. There is an Ernst Ullrich listed in "Germans To America" as a passenger age 18, laborer, on the ship "Hammonia" which came from Hamburg and LaHavre to NY, arriving March 28, 1872. I looked for a marriage record for Ernst and Louise in Travis Co. found none. According to the 1900 census 2 of his children were born in Bastrop County. I did find Ernst Ullrich and Louisa Finger married Jan. 19, 1880. Ernst is also listed as Ullrich on the 1890 Tax Roll of Travis County.

The Passenger Lists for 1864 New York arrivals are NOT indexed. If the year is correct, you have 12 rolls of microfilm to look through. Ludwig Ziegler may not have been an alias, but his German name as Ludwig is Louis in English and Siegeler could be corruption of surname Ziegler.

KUGEL-BIENIK-WESTERFELT

Eugene Watson, 100 Norwood Loop, Dripping Springs, TX 78620, (512) 858-7714, Watson7714@aol.com seeks any information on Frank Kugel, Hedwige Kugel and daughter, Julia Kugel. They may have immigrated about 1870. Hedwige must have later married George Westerfield in Hays County, TX. 1880 Hays County, TX census has Julia Kugel,

GENEALOGY INQUIRIES
LIZ HICKS, GENEALOGY EDITOR

Stepdaughter, residing in the household of George Westerfelt born 1827, Germany. No Hedwige Veronica Bienik Kugel Westerfelt/Westerfield listed.

Reply: I didn't have much time to try and help. I checked naturalizations for Hays Co. and no Kugel listed. You need to find cemetery records at the very least, and I would check Comal and Travis Counties prior to 1880 for Kugels.

VOLLMER-NIPPGEN

Don Vollmer, 2901 Barton Skyway Apt. 3103, Austin, TX 78746, flavian11@yahoo.com, Would like to hear from anyone with information on the Vollmer family of Medina County, TX. Johan Vollmer ,christening Jan. 16, 1836, Eppstein, Pfalz, Bavaria, Germany, his parents given as Johan Vollmer, Sr. Born 1791, died 9-15-1856.

Reply: Since you know place, see what records of Eppstein, Pfalz, have been filmed by LDS. You should look for church/parish and civil records as well.

Family TreeDNA GODFREY/GODSEY project origin of the surname GODSEY. The surname Godsey is said to have originated from 1) A like-sounding German surname; 2) Godfrey, the English surname. In effort to identify the origin of the surname, there is a DNA Project underway with Family TreeDNA: <http://www.familytreedna.com>. One possible German variation is Goetesche, etc. Please use the familytreedna address for more info. or contact Shirley Joiner joiner@netdot.com.

SAVE AUSTIN'S CEMETERIES

Save Austin's Cemeteries (SAC) is a newly formed non-profit corporation working in partnership with the City of Austin Parks and Recreation Dept. to help preserve Austin's Cemeteries. SAC is starting with historic Oakwood Cemetery by developing a Master Plan for restoration projects for the Cemetery. SAC volunteers are in the process of photo documenting each of over 22,000 burials at Oakwood. All monuments, fencing, etc. Are the property of and the responsibility of the families. As such, SAC cannot clean a stone (in order to best photograph it) without the permission of the family. If YOU HAVE SOMONE BURIED IN OAKWOOD PLEASE CONTACT SAC. Save Austin's Cemeteries, PO Box 41814, Austin, TX 78704, phone: Dale Flatt, (512) 917-1666, website: www.sachome.org. Or you may contact GTHS Genealogy Editor, Liz Hicks, see genealogy inquiries this issue for contact information.

This is YOUR opportunity to do something in memory/honor of your ancestors buried in Oakwood Cemetery. Please join today and become a Charter Member.

(See Save Austin's Cemeteries Membership Application 2005)

SAVE AUSTIN'S CEMETERIES

Membership Application 2005

Save Austin's Cemeteries is a nonprofit organization dedicated to cemetery preservation through education and documentation. We have no office space or paid personnel. Members and volunteers donate their time and talents to better document the condition and inventory at local cemeteries.

Name (Mr. Mrs. Miss) _____

Address _____

City _____ State _____ Zip Code _____

Phone: Home (____) _____ Cell (____) _____

Work (____) _____ () do not publish my contact info

Email address _____

Membership level	Individual	\$ 35.00	()
	Student	\$ 15.00	()
	Lifetime	\$ 500.00	()
	Corporate	\$1,000.00	()

Please send check or money order payable to:

Save Austin's Cemeteries PO Box 41814 Austin, TX 78704
512-917-1666

Within any group of people, there are many talents and abilities among its members. We would like to know in which of the areas below you have skills that could benefit the group in achieving our goals.

- | | | |
|------------------------------|--|-----------------|
| () Computer skills | () Photography | |
| () Data Entry | () Digital Camera | |
| () Web page design | () 35 mm | |
| () Hardware/systems | () Photo Processing | |
| () Power point presentation | | |
| () Other Software _____ | | |
| () Management | () Research | () Accounting |
| () Preservation | () Public speaking | () Fundraising |
| () Event Planning | () Business owner, materials donation | |

I am primarily interested in _____

I understand that any data or photos I give to Save Austin's Cemeteries will become the property of Save Austin's Cemeteries, may be used for fundraising, and will eventually become the property of the Austin History Center.

Applicant _____ Date _____

- Memberships are for one year from the date of application posting. Each member shall receive a copy of the current bylaws along with a membership certificate. Only members current with their dues may vote or hold office.

The German-Texan Mailing List

The German-Texan List owner is Dave Crane. RootsWeb is the host for the mailing list.

All Rootsweb mailing lists are now "subscription only". That is, you cannot post to any list nor will you receive any mail from a list to which you have not subscribed. When you subscribe, please save a copy of this message for future reference.

A. QUICK INSTRUCTIONS

B. PURPOSE

C. TWO LIST VERSIONS TO CHOOSE FROM

D. E-MAIL ADDRESSES TO USE

E. SENDING COMMANDS TO SMARTLIST AND ROOTSWEB (i.e. subscribe, unsubscribe, etc.)

F. HELPFUL WEB SITES FOR MAILING LISTS

A. QUICK INSTRUCTIONS

1. To subscribe, send an e-mail message to:

German-Texan-L-request@rootsweb.com (for individual messages)

German-Texan-D-request@rootsweb.com (for a digest of multiple messages)

In the subject line OR in the body include only one word: **subscribe**

(It's best to turn OFF your signature file when sending to this address)

2. To unsubscribe, send an e-mail message to:

German-Texan-L-request@rootsweb.com (for individual messages)

German-Texan-D-request@rootsweb.com (for a digest of multiple messages)

In the subject line OR in the body include only one word: **unsubscribe**

(It's best to turn OFF your signature file when sending to this address)

3. To post messages to everyone on the list, send it to:

German-Texan-L@rootsweb.com

B. PURPOSE

The German-Texan Mailing List is an e-mail list for everyone with an interest in German-Texan immigration or German-Texan genealogy. Feel free to post general or specific questions, to comment on something relevant that you have read or researched, or to volunteer to assist in documentation of German-Texas genealogy via the internet.

DO NOT post non-topical items. Offenders will be unsubscribed without warning. The only acceptable topics are those related to Texas history or Texas genealogy, preferably German-Texan. Do NOT respond to non-topical posts. The list manager, at his discretion, will decide what is and is not topical. Your host is Dave Crane, a resident of Houston, and a descendent of German-Texans who came to the Republic of Texas in the 1840's, settling in Comal County (SCHUMANN and KLEIN), Medina County (MUENNINK and HENRICH), and in Guadalupe County, Texas (LUDWIG and SCHAPER).

C. TWO LIST VERSIONS TO CHOOSE FROM

1. **German-Texan-L** is for individual messages to be delivered to your e-mail address. As each subscriber to the list sends messages to the list address, you will receive a copy of the message. To subscribe send an e-mail message to: German-Texan-L-request@rootsweb.com with one word in the subject line OR in the body of the message: **subscribe**
2. **German-Texan-D** is for a digest of several accumulated messages to be delivered to your email address. As each subscriber to the list sends messages to the list address, they are put into a digest to be delivered later. The digest is generated approximately once a day and delivered to digest subscribers. This option is handy for people who don't want multiple messages to accumulate in their mail box. To subscribe send an email message to: German-Texan-D-request@rootsweb.com with one word in the subject line OR in the body of the message: **subscribe**

D. E-MAIL ADDRESSES TO USE

There are two separate e-mail addresses to use in order to participate in this list:

1. To send **MESSAGES** to **ALL** subscribers on either version of the list use:
German-Texan-L@rootsweb.com
2. To send **COMMANDS** to the computer and SmartList software that runs this list use:
German-Texan-L-request@rootsweb.com (for individual messages)
German-Texan-D-request@rootsweb.com (for a digest of multiple messages)

E. SENDING COMMANDS TO SMARTLIST AND ROOTSWEB

To subscribe, unsubscribe or make other changes to your mailing list subscription, you will send "commands" to the computer and the SmartList software on RootsWeb.

German-Texan-L-request@rootsweb.com (for individual messages)

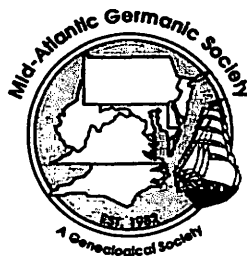
German-Texan-D-request@rootsweb.com (for a digest of multiple messages)

- To manage your subscription, send an e-mail message to the address above and use any of the following commands, typed within the body of your e-mail message. Type **ONLY** one of the commands as it is shown below. Do not add any extra words or lines of text:
 - **subscribe**
 - **unsubscribe**
 - **get file welcome.txt**
- Do **NOT** use a signature file attached to the e-mail message. The software reads your message and tries to answer each command it finds. When it runs across your signature file it gets a bit confused and will send you a message stating something like 'Do not recognize command 'Jones'. Do not recognize command "Smith", etc. It also sends a copy to the list manager which creates extra work for him or her.

F. HELPFUL WEB SITES FOR MAILING LISTS

- [User Mailing Lists Hosted by RootsWeb](#)
- [Genealogy Resources on the Internet: Mailing Lists](#)

Good Luck and Have Fun!
Dave Crane, <http://www.hal-pc.org/~dcrane>



Genealogist tracking Germanic roots in the Mid-Atlantic region
have an invaluable resource available for their use

MID-ATLANTIC GERMANIC SOCIETY

A genealogical society that offers its members a unique variety of benefits specially designed to aid the family historian. Those services include:

- **BI-ANNUAL MEETINGS**, held in April and October at different locations throughout the mid-Atlantic region, feature speakers knowledgeable on a variety of genealogical topics including those that relate directly to work on German families. Meetings also afford members an opportunity to purchase genealogical books and supplies from vendors.
 - **LIBRARY**, a collection of genealogical research materials focusing on German families and immigration. The books, etc. are available to all members in good standing through a loan by mail (one-time security deposit), walk in reference and member check-out programs.
 - **DER KURIER**, quarterly newsletter published in March, June, September, and December. Articles, specific to German research such as the "Fraktur Forum" are included. Other items covered are: book reviews and publications, members' queries, members' Ahnentafels and ancestral charts, recent library acquisitions, and other genealogical society activities.
 - **STUMPED ROOTS**, a unique service that offers members a vehicle for seeking advice in resolving difficult genealogical problems. Stumped Roots is not a genealogical research service. The purpose of this function is to provide resource information that may lead to the resolution of a research dilemma by using a previously unexplored source. The problem and its response may be published in *DER KURIER*.
 - **SURNAME INDEX FILE**, a collection of over 12,000 German ancestors' names submitted by MAGS members. This computerized file enables an exchange of information between members who may be researching the same family or surname. For a small fee, members can access the data processor file by writing to the Surname Index File Chairman.
 - **MAGS Web site**, check current society information online and download genealogy data from the many Germanic links in US and Europe. These benefits result in the exchange of information, frequent resolution of problems, and new insights that can only happen when family historians come together in a unique forum like MAGS.
- The MAGS membership year starts on January 1st. A new member packet, mailed on receipt of one year's dues, includes information on benefits and services available to members and current calendar year issues of the newsletter, *DER KURIER*.
- DUES:** \$10.00 - single; \$12.00 family membership. If you are working on German ancestry in the mid-Atlantic region the affordability issue is - can YOU afford not to become a member of MAGS?

05/03

The Mid-Atlantic Germanic Society was founded in 1982 to stimulate and facilitate research on Germanic ancestors who settled in the mid-Atlantic region. Its interests cross state boundaries in the mid-Atlantic area and thus are regional rather than state-oriented.
PO Box 2642, Kensington, Maryland 20891-2642



The Mid-Atlantic Germanic Society

is pleased to announce

The Port of Baltimore, Naturalization Records, and Military Records

*submitted to the Journal
by Mary Ellen Wilmoth
1314 Harwich Dr.
Waldorf, MD 20601*

Saturday, 22 October 2005

**The Comfort Inn and Conference Center
U.S. Routes 301 and 50, Bowie Maryland**

- 8:30 am Registration and Vendor Browsing
(Coffee and Pastries available)**
- 9:00 am Welcome and Opening Remarks**
- 9:10 am Naturalization of Women in the U. S. Marian L. Smith**
- 10:10 am Break**
- 10:35 am Solving Genealogical Problems With Pension Records Craig Roberts Scott**
- 11:35 am Annual Business Meeting**
- 12:00 Noon Lunch**
- 1:15 pm The Port of Baltimore: arrival point for many German Ancestors Eva Slezak**
- 2:15 pm Break**
- 2:45 pm Pre-Federal Military Records Craig Roberts Scott**
- 3:45 pm Awarding of Door Prizes**
- 4:00 pm Adjourn for the day**

for more information, contact Diane M. Kuster, 251 Serpentine Drive, Bayville, New Jersey 08731, phone (732) 606-6032, e-mail dmkuster@comcast.net

LICK Enterprises
3214 West Woodlawn
San Antonio, Texas 78228-4921
1-210-433-5973

ANNOUNCEMENT:

Idlewild, Texas

Historian Yvonne Ludwig has recently published her fifth book, *Idlewild, Texas A Vanished Community*. Idlewild was located between Macdona and LaCoste, Texas. In 1899 it had the third largest school enrollment in all of Bexar County however by 1957, it was not even on the Official Texas Highway Map.

This recent publication tells of the vanished community from its inception to its demise. Through personal interviews, newspaper research and published articles, she has captured the spirit of these feisty pioneer settlers and proud braggarts of their accomplishments and records their inevitable fate.

Mrs. Ludwig is a historian in the true sense. The latest of her awards received is the prestigious historic preservation award from the Castroville Conservation Society for her last publication *Castroville, Texas 1844-1899*. She published an international newsletter for years as well as collaborated and wrote many articles for newspapers and other books beside her own. Mrs. Ludwig has put up historical markers in both Medina and Bexar Counties and with her husband cleaned overgrown cemeteries and placed grave markers where none exist. The couple have restored a mausoleum, held dedications, a sanctification, spoke on historical subjects and were able to secure recognition for the first and second Historical Cemeteries in Medina County. Mrs. Ludwig is currently working on special markers of recognition for a jail and another cemetery in the communities of LaCoste and Castroville, Texas.

**FOR ADDITIONAL INFORMATION
CALL OR FAX 210-433-5972**

NOTICE OF NEW BOOK PUBLICATION
Submitted by Yvonne Ludwig of San Antonio

WE ARE THE CHOSEN
Author Unknown
Submitted by Jean Heide of San Antonio

We are the chosen.

In each family there is one who seems called to find the ancestors. To put flesh on their bones and make them live again, to tell the family story and to feel that somehow they know and approve.

Doing genealogy is not a cold gathering of facts but, instead, breathing life into all who have gone before. We are the storytellers of the tribe. All tribes have one. We have been called, as it were, by our genes. Those who have gone before cry out to us, "Tell our story!" So, we do.

In finding them, we somehow find ourselves. How many graves have I stood before now and cried? I have lost count. How many times have I told the ancestors, "You have a wonderful family. You would be proud of us." How many times have I walked up to a grave and felt somehow there was love for me there? I cannot say.

It goes beyond just documenting facts. It goes to who am I and why do I do the things I do. It goes to seeing a cemetery about to be lost forever to weeds and indifference, and saying, "I can't let this happen." The bones here are bones of my bone and flesh of my flesh. It goes to doing something about it. It goes to pride in what our ancestors were able to accomplish, how they contributed to what we are today. It goes to respecting their hardships and losses, their never giving in or giving up, their resoluteness to go on and build a life for their family.

It goes to deep pride that the fathers fought and some died to make and keep us a Nation. It goes to a deep and immense understanding that they were doing it for us. It is of equal pride and love that our mothers struggled to give us birth. Without them we could not exist, and so we love each one, as far back as we can reach.

That we might be born who we are. That we might remember them. So, we do.

With love and caring and scribing each fact of their existence, because we are they and they are the sum of who we are. So, as a scribe called, I tell the story of my family. It is up to that one called in the next generation to answer the call and take my place in the long line of family storytellers.

That is why I do my family genealogy, and that is what calls those young and old to step up and restore the memory or greet those whom we had never known before.

JACOB FELPS FAMILY DESCENDANTS

PLAN reunion SEPTEMBER 10, 2005

By Edna Felps

Submitted by Connie Krause of New Braunfels

Come join the descendants of **Jacob Felps** and **Catherine Davidson** on

September 10, 2005 at The Blanco State Park pavilion. , Blanco TEXAS.

Time 10: am until 3 pm., potluck lunch, 12 noon.

JACOB FELPS and his wife **CATHERINE DAVIDSON** settled in Blanco during the early 1850's, and to this union 7 children were born.;**Britton** married **Almeda Wonsley**; **William David "WID"** married **Elizabeth Adeline Maddox**;" **Riley Waggoner"Brice"** married **Julia Ann Maddox**; **Thomas C.** married **Eliza V. White** ; **Mary Ann "Pop"** married **John Harrison Hicks**, 2nd marriage **Lester Bushnell**; **Benjamin Franklin** married **Ida Cunningham Ordiorne**; **Martha Jane** single died in 1862. About 50% of the folks live the Texas Hill Country.

Minnie Twidwell researched and published the Felps Family history in1980.

The genealogical history needs to be updated. bring your current family information, such as dates and full names for births, deaths, and marriages. Edna Felps is currently working on the updates.

Enjoy the fellowship, and learn more about your family. Family charts and family history books will be on display. Bring your scarp books, family pictures and above all we want to hear your family stories. New this year a copy machine will be available to copy pictures .

We will again have the country store; donations of crafts, canned food, Jellies, Bakery goods are always welcome.

For additional information contact Edna Felps, 1-830 336 3306 or e-mail edfel@gvtc.com.

12TH STEGER-LUEDTKE FAMILY REUNION
By Muriel Vaughn of Austin



Steger

**STEGER -
LUEDTKE
FAMILY
REUNION**

11 June 2005

**RABB HOUSE
Hwy. 79
Round Rock, Texas**



Luedtke

This year's reunion was the 12th Steger-Luedtke Family Reunion. The total attendance was 64. It was held in Round Rock at the Rabb House. This reunion is held every year in June on the second Saturday and will continue to do so. The next reunion will be Saturday, June 10, 2006.

Swimming was enjoyed by those who brought their swim suits. Fishing was enjoyed by the river: hook, line and sinker with pole; also fly fishing.

There were photos of our first ancestors in the U.S.A. Frederick Wilhelm Lüdke (1855-1907) changed his name on March 14, 1892 to Fred William Luedtke at Georgetown in Williamson County.

Photos of Peter Wilhelm Steger (1844-1901) were given to first-time visitors to encourage their return next year.

There was a lap-top computer at the reunion with family history.

Lunch was served buffet-style at 12 noon with a blessing given by Herman "Tex" Luedtke. Hot coffee and warm donuts were a starter. Meats were chicken and sausage, and other German dishes filled everyone's plates. At 3:00 p.m. following the Chinese auction, deserts were plentiful --- homemade ice cream and cake were served.

The Chinese auction held many surprises. The black cocktail dress and the Plymouth hub cap made a return showing after being missing from the auction for about four years. There was a "Texas snow ball" (which the drought took advantage of).

Mariam and Herman "Tex" Luedtke Jr. traveled the greatest distance --- from Watsonville, California. The king of the reunion was crowned. This was Al Steger. The queen was Mrs. Auguste Steger Stromberg. The hosts and hostesses were Faye and Alton Steger, also Carolyn and Robert Luedtke.

Let's meet again Saturday, June 10, 2006.

THE BURT(T)SCHELL FAMILY INTERNATIONAL REUNION, 2005

By Arliss Treybig of El Campo

The Burt(t)schell families of Texas and California were represented at the 2005 Reunion of the Burt(t)schell Family International in Cernay, Alsace, France, on Pentecost Sunday, May 15. In addition to the two branches in the US, there are French and German branches. Twenty-two descendants, ten spouses, and one family friend represented the Lucas Burttschell branch of Texas. Eight descendants and one family friend represented the Francis R. Burtschell branch of California.

The Lucas Burttschell family came to Texas in 1846 as part of the Adelsverein and helped to settle the Mentz-Bernardo area of Colorado County. Francis R. Burtschell was a nephew of Lucas who traveled to the US on his own in 1846. He went to California in 1853 after spending time in New York and New Orleans. The French branch is descended from Stephen/Etienne, a brother of Lucas who emigrated to France in 1823. The identified German branch and the California branch are descended from Franz Joseph, another brother of Lucas.

Thirty of the representatives traveled with a family tour. The tour included some of the famous sites of Paris. The group enjoyed a visit to the Notre Dame Cathedral and a cruise on the Seine River. However, they saw the Palace of Versailles from the outside only because of a strike by the workers there.

A trip to Normandy, including the Caen D-Day Memorial Museum, Omaha Beach, and the American Cemetery and Memorial, was especially moving. Point du Hoc was of special interest to those with Texas A & M connections. Lt. Col. James E. Rudder, later president of A & M, led the 2nd US Army Ranger Battalion in securing that area by scaling the cliffs and knocking out the enemy guns. Currently, there is a project to restore and preserve the site.

In Bayeux the group viewed the famous 230 foot long embroidered tapestry depicting the Battle of Hastings in 1066. The tapestry dates from the 11th century. The hotel in Port en Bessin offered a wonderful view of the area. The group returned to Paris for another day of sightseeing before traveling to Mulhouse near Cernay. On the last night in Paris the hotel was across from the Eiffel Tower providing a spectacular nighttime view. The trip from Paris to Mulhouse included a stop in Reims to view the Cathedral.

The tour group, the Americans traveling on their own, and German and French cousins enjoyed a program of activities on Saturday. They visited a winery and enjoyed wine tasting in the old walled town of Riquewihr where they also enjoyed a wonderful lunch and shopping. A tour of the castle of Haut-Koenigsbourg and a small train ride around the city of Colmar completed the sightseeing. More cousins joined them for a dinner and visiting in the evening in Cernay.

The reunion day began with a tour of Cernay and the Pierre Burtschell sites. The Burtschell family was very prominent in the city with Pierre serving as mayor during a difficult time in their history. Mass for the family was held in the church of St. Etienne. Bill Treybig of Kerrville and Joe Mattei of Houston participated in the liturgy which included the three languages of the participants -- French, German, and English -- as well as Latin. Following Mass the mayor welcomed the group at the city hall. The reception included a brief history of the French branch, displays, and refreshments. The Texas branch presented a Texas tote bag and bluebonnets to the mayor.

A typical Alsatian meal, fellowship, and reunion activities for approximately 140 family members and guests followed at a local meeting hall. Those from the US provided representative items for the reunion raffle. Karen Brod of Bernardo, representing the Texas

branch, invited the family to Texas in April, 2007. The California branch will assist with host duties.

Following the reunion, the tour group traveled to Germany to visit the area from which the Burttschell families immigrated to the US. The route included a stop in Heidelberg for lunch, sightseeing, and shopping. The ancestral village of Büdesheim is by Bingen on the Rhine. The group visited the Church of Sts. Aureus and Justina and the nearby cemetery. Although there are no Burttschell graves, there are Braden graves. Many of the Lucas Burttschell descendants are also Braden descendants.

Near Bingen is the Rochusberg, a hill on which sits the Rochus Chapel, a place of pilgrimage since 1677. The immigrants from Büdesheim to Colorado County named their German Catholic community Neu/New Mainz (now Mentz). Their church, St. Rochus (now St. Roch), was a reminder of the chapel near their ancestral village. The community itself is named for the diocese of Mainz. The stop at the Rochus Chapel included an opportunity to tour the church and also to visit with many local people who were enjoying the Pentecost Monday holiday. The Germans were surprised to learn that there are a St. Rochus church and a Mentz community in Texas.

The group stayed in the city of Mainz to end the tour before returning to the US. They had the opportunity to visit the Gutenberg Museum and the Mainz Cathedral following a cruise on the Rhine from Boppard to St. Goarshausen. A final stop was made in Rüdesheim, a popular tourist town across from Bingen.

Bingen and Büdesheim were the sites of the 2000 reunion. The 2002 reunion was held in Mentz, Texas. A number of the tour group and those traveling on their own had participated in one or both of the reunions. However, many of the cousins had never met before. The shared experiences provided an opportunity to expand their understanding of the family's history and each other.

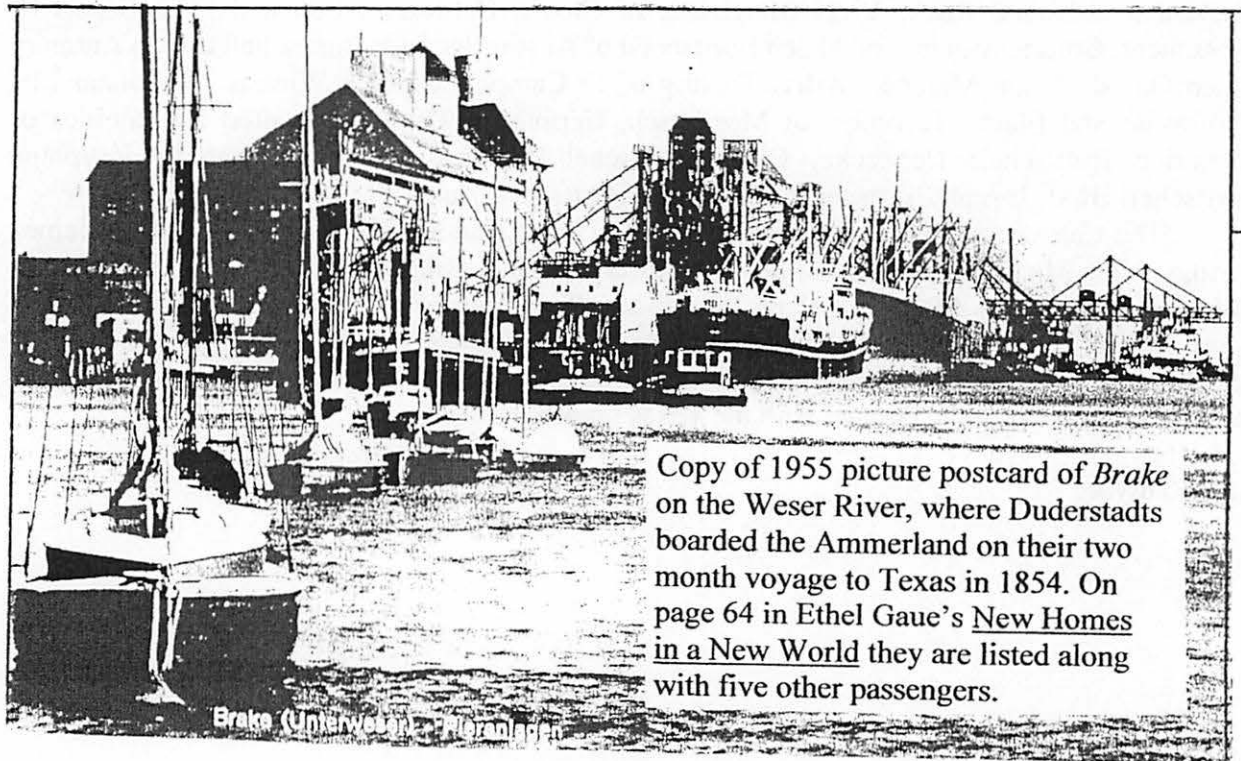
The following represented the Texas branch: Eric Braden, Larry Uhlig, and Karen and Bobbie Brod of Bernardo; David and Elvera Kahlich of Weimar; Andy Harbich of Eagle Lake; Bill and Dorothy Treybig of Kerrville; Sarah and Catherine Banschbach of Midland; Ina Johnson of Cypress; Joe and Eddie Mattei and Oscar and Janet Schneider of Houston; Pat and Valerie Johnson of Plano; David and Janie Frels of Stafford, Mary Rucker of Hondo, Dennis and Carol McDaniel of Round Rock, Vicki Mascharka of Clovis, California; Len and Linda Hauff of Monument, Colorado; John and Helen Burttschell of Austin; Jennifer Burttschell of San Antonio, Helen David of San Marcos, Arliss Treybig of El Campo, Claudia Winters of Watsonville, California; and Elaine Terlinden of Meerbusch, Germany. They represented the families of Katherine Burttschell Hennecke, Otilia Burttschell Heiman, Franz Burttschell, Josephine Burttschell Brod, Joseph Burttschell, and Sophia Burttschell Kuhn.

The California branch was represented by Blaine Hadden and Brenda Hadden of Jemez Springs, New Mexico; Chelsea Hadden of Moscow, Idaho; Brent Burttschell and Ginger Grant of Los Alamos, New Mexico; Selene Woodward, Tara Nitschke, and Zendra Tams of North Bend, Oregon, and Ancelin Vollhals of Albertshofen, Germany. Selene, Tara, Zendra, and Ancelin are daughters of Blythe Unican who had done the research on that branch of the family and had made the original contact with the Texas branch.

Arliss Treybig



Section of the map of Germany showing places of importance to the Duderstadt Family. *Duderstadt* – place of family origins; *Luettengerode* (star) – birthplace of Andreas and Friedrich Duderstadt; *Brake* (Brake in Oldenburg), on the Weser River, where the Duderstads boarded the Ammerland; *Bremerhaven* – exit port to the Atlantic Ocean



Copy of 1955 picture postcard of *Brake* on the Weser River, where Duderstads boarded the Ammerland on their two month voyage to Texas in 1854. On page 64 in Ethel Gaue's *New Homes in a New World* they are listed along with five other passengers.

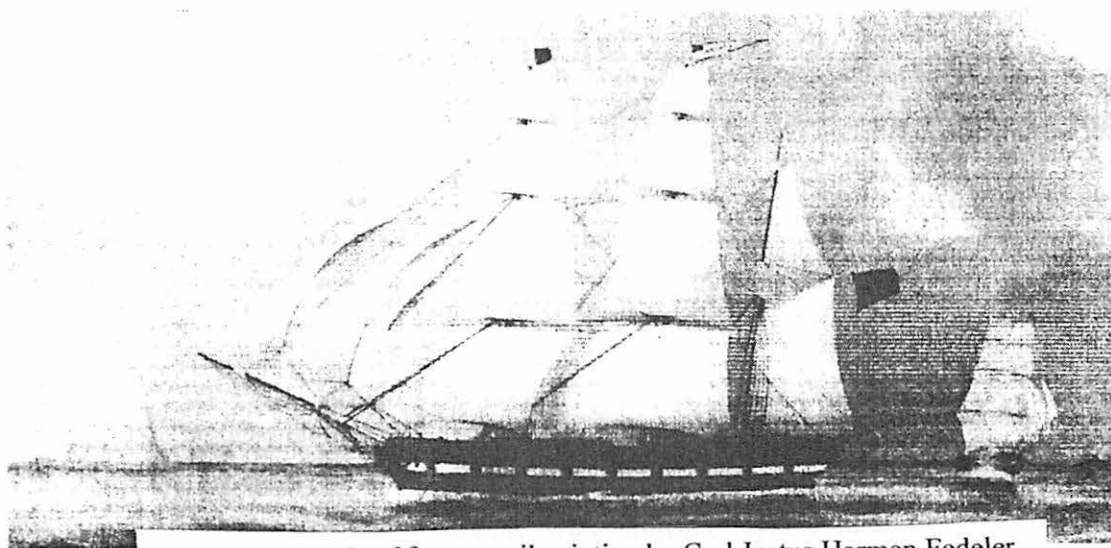
THE DUDERSTADT FAMILY SESQUICENTENNIAL OBSERVANCE

By Frances Hartmann of Yorktown

Note: Articles in the previous (Summer 2005) issue of the Journal told about the origins of the Duderstadt Family in Germany, about the City Duderstadt, about the family coat of arms, and about the recent family reunion in Yorktown, Texas.

The 1854 emigration began when Friedrich Duderstadt (b. July 19, 1818) with his wife, Friederike Brandes Duderstadt (b. January 12, 1827 in Rhoden) left their home in Luettgenrode, some fifty miles south of Hannover, with their three children, Ferdinand Friedrich (Fritz), and Carl, ages 6, 4 and 2 respectively. They were joined by Friedrich's older brother, Andreas Duderstadt (b. June 21, 1815 in Luettgenrode). At this time he did not bring his wife and three children with him because he first wanted to learn the advantages and disadvantages of living in Texas. They had received favorable reports from their cousins (the Mumbrauer Family) who already lived in Texas.

The group made its way northward to Brake on the Weser River in the Oldenburg area and on October 10, 1854, boarded the bark, *Ammerland*. Flying the flag of Oldenburg, and with Captain Gutkese at its helm, the ship left its home port at Brake and from Bremerhaven set its sails to reach Galveston, Texas. It was a long and stormy voyage, and little Carl (age 2) became ill and died at sea. The ship finally reached Galveston on December 12, 1854, and the Duderstadts reached the port of Indianola around December 20, 1854.



The bark *Ammerland* from an oil painting by Carl Justus Harmen Fedeler

From there the Duderstadts and other settlers used a wagon drawn by four horses to move their trunks, tools, and bedding inland to Meyersville. With the wagon filled, the Duderstadts walked most of the sixty miles. It took over a week. One can imagine the two small boys holding on to a parent and asking "Sind Wir bald da?" (Will we be there soon?) and then after going a little farther, asking "Sind Wir noch nicht da?" (Aren't we there yet?). Then only a short time later, asking "Sind Wir noch immer nicht da?" (Are we still not there?)

In spite of very cold weather, the group was not allowed to built any fires because the smoke might alert nearby marauding Indians.

After reaching Meyersville and his cousins (the Mumbrauer Family), Friedrich Duderstadt purchased 358 acres of land and built a 14' x 20' log cabin for his family. (Some of the logs now are displayed at the Yorktown Historical Museum.) Later he built

a two-story, larger rock house with a basement. This was to accommodate the growing Duderstadt Family because by 1869 the following children had been added: Hereman, Albert, Emilius (Emil), Wilhelm, Otto, Berta and Theodor. Friedrich also built an oil press, a wagon for teamstering and a cotton gin. His hard work and thriftiness helped him to eventually obtain about 1,000 acres of land, some of which still is in the hands of his descendants. He died at the age of sixty-four on February 5, 1883. His wife Friederike died on July 22, 1892. Both were buried at the St. John Lutheran Church Cemetery at Meyersville.

From Meyersville, Andreas Duderstad proceeded to Nopal in Conzales County. There he worked for George Tennell (Tennille) as a ranch hand and stone mason. By 1858, he purchased about 326 acres of land from Tennell. Some time in the 1850s, Andreas returned to Germany to get his wife Sophia (nee Dickenhut) and their three



Remains of log cabin built in 1855 by Friedrich Duderstadt. Logs are about 12' x 12' and some 14' long, dovetailed to fit the corners.

children: Johanna (b. September 15, 1845), John (b. February 6, 1848), and Fred (b. February 11, 1851). A son, Henry, was born in Texas in 1859, but died in 1861.

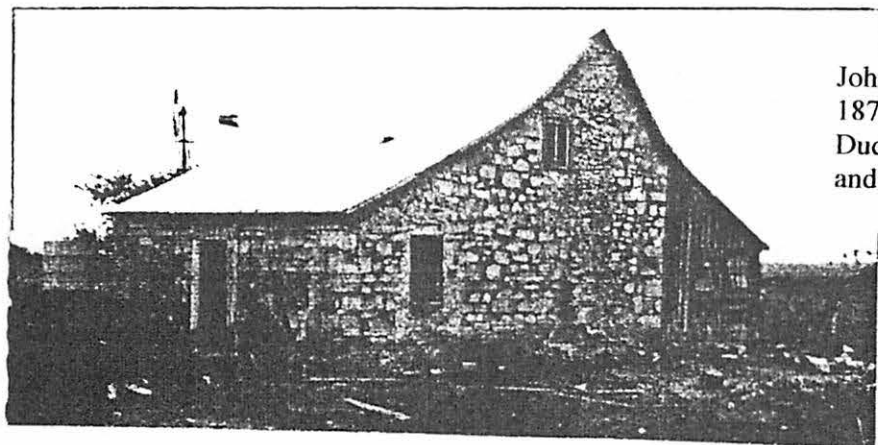
Near Nopoa, Andreas built a small rock house for his family. In 1869 he built a rock house in Yorktown for his retirement. Then about 1872, he built a rock house for his son John and John's family. Family members remembered he helped to built court houses in Gonzales and New Braunfels. They recalled that when building houses for other families, Andreas often was not paid with paid with money, as this rhyme explained:

“How he was paid might make you laugh,
B’cause sometimes it was a cow and sometimes a calf.”

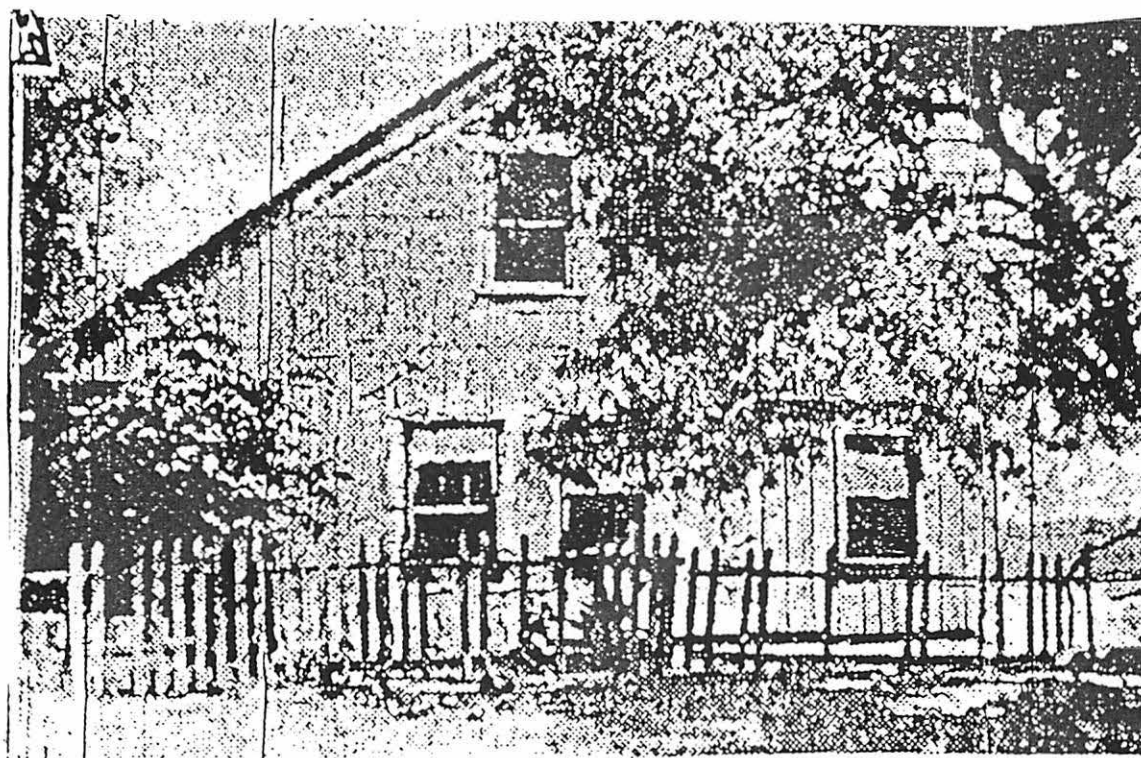
The Andreas Duderstadt Family were charter members of St. Paul Lutheran Church in Yorktown. His name is listed as #67 in the list of signers of the church's first constitution dated April 21, 1872.

Sophia died March 2, 1900. Andreas died January 5, 1901. They were buried in the Lutheran Cemetery at Yorktown with the following inscriptions on their tombstone: “Die Gerechten Seelen sind in Gottes Hand in des Friedens ewigen Vaterland.” (The souls of the righteous are in God's hands in the eternal Fatherland of Peace.)

Descendants of Andreas Dudertadt and Friedrich Duderstad are now found in many parts of the United States and in the U.S. military serving in Germany, Afghanistan and Iraq.



John Duderstadt home built ca. 1872 by his father, Andreas Duderstadt. A wooden porch and room were added later.



This is a copy of a photo in the San Antonio Express of August 14, 1932. It is identified as the A. Duderstadt home built in 1869. Only ruins remain of this home in Yorktown. However, the rock house built in 1872 by Andreas Duderstadt still stands.

MURPHY'S LAW OF GENEALOGY AND FAMILY HISTORY RESEARCH

YOU FINALLY FIND THE OBITUARY OF YOUR ANCESTOR IN AN OLD NEWSPAPER, BUT ALL IT SAYS IS "...died last week."

From GTHS Newsletter, Summer 1985

By James J.S. Johnson
Submitted by the author

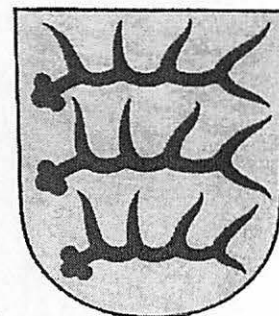
From Germany's Rhine to the East Texas Pine:

How an immigrating line of High German – speaking **Glattfelders** stretched to East Texas' Piney Woods

This year Pennsylvania's **Casper Glattfelder Association** hosts their 100th annual family reunion, and God willing, Texas will be represented. The multi-generational migration behind that Texas's Glattfelder lineage, providentially speaking, connects emigrants from Germany's Rhine to immigrants settling in East Texas pine, via linking a trans-Atlantic voyage (in A.D. 1743) to a later Texas transmigration (during in A.D. 1888).

I. MEDIEVAL HIGH GERMAN BEGINNINGS **(A HOMELAND JUST NORTH OF ZÜRICH)**

The German roots to this family immigration history trace back to the High German-speaking village of **Glattfelden** (derived from the German "**Feld der Glatt**", a place-name meaning "field of the Glatt", alluding to the Glatt River, a tributary of the Rhine — see Glattfelden's municipal black-on-yellow coat of arms, right). Glattfelden is small town slightly north of



Zürich (in present-day Germany-bordering Switzerland). Glattfelden's political, economic, cultural, and religious history (and heritage) is anchored in that of Zürich, its closest big-city neighbor, and traces its migratory route along the mighty Rhine River. Zürich, of course, is now a major city in the Germany-bordering northern edge of Switzerland, but it was not always politically "Swiss", because its political roots derive, historically, from the old Frankish empire of Germany. (Even today, High German is the local language of the Zurich region.)

In particular, Zürich (the cultural anchor of Glattfelden), was politically revitalized by the famous German emperor, **Charlemagne** — who was best known during the 700s and 800s by his German name, **Karl der Grosse**. It was this same **Karl der Grosse**, King of Germany, to be later called the "Holy Roman Emperor" (of Western Europe), was ethnically, and linguistically, **German**. Charlemagne's native (and primary) tongue was **medieval High German**; he only spoke medieval French hesitantly, and used some knowledge of Greek and Latin.

Unfortunately, modern American history de-emphasizes Emperor Karlder Grosse's authentic German-ness by calling him "Charlemagne", the French version of his name. It is now too late, however, in America, to correct this error, by writing about "Karl der Grosse", because most Americans would not recognize him as the same ruler popularly known as "Charlemagne" – so this article (with apologies to German speakers) will hereafter reluctantly refer to Karl as "Charlemagne".

And, to make matters worse, instead of recognizing Charlemagne as Germany's king (from A.D. 768 to 814, a/k/a "king of Frankland"), Charlemagne is mostly remembered as Western Europe's "Holy Roman Emperor" — despite Frankish Germany then being neither "holy" nor "Roman". Such historian's lamentations (and qualifications) aside, it should be recalled that Emperor Charlemagne was a German king whose native (and primary) language was High German.



Moreover, Charlemagne elevated the city of Zurich, and thus inaugurated the cultural geography of the Zurich Canton (which would be superceded, during the Reformation, by *Zwingli* and *Bullinger* (the latter being depicted by the above statue, on the wall of Zurich's *Grossmunster Cathedral*, where Zwingli pastored).

And, as Zurich's history and heritage was bent, so also was Glattfelden, home of many High German-speaking Glattfelders.

II. THE GLATTFELDERS OF GLATTFELDEN



The historic *Glattfelden Church* [see photo] recorded many of the vital statistics of generations of Glattfelders, even from as far back as the early 1500s — when the Protestant Reformation catalyzed a theological-cultural attitude and practice of appreciating the value of the common man (and woman), so that lives of non-nobility and non-clergy were finally recognized as truly valuable, — both to God and to society, — due to the Protestant Reformers' re-discovery of the Biblical doctrines of Christ's creation and redemption of mankind.¹

¹ This theological-cultural change has been historically documented and aptly analyzed by the late Swiss-American scholar, **Dr. Francis A. Schaeffer**, in his *How Should We Then Live ?*

Although attempts have been made to trace the Glattfelder family far back into the Middle Ages, one should not expect to find much, if any, reliable evidence of its existence until people began taking family names and until, much later than that, keeping parish records of baptisms, marriages, and deaths became common. Few, if any, such records were kept until the Protestant Reformation occurred in the sixteenth century, when first the Protestants and later the Catholics began the practice.

In a letter which he wrote to Samuel F. Glatfelter (1858-1927) in York, Pennsylvania, in 1906, Emil Glattfelder (1876-1941), a Zurich schoolmaster, reported on the findings of his careful search of the Swiss Reformed records of the parish of Glattfelden. The information concerning Casper's forbears which follows is taken from the data which he sent to York. It preserves his spelling of names and assumes that the number of children in the families on which he reported was the same as the number whose baptisms he found in the records. [*Quoting from* Chapter 1 of Charles H. Glatfelter's The Early Glattfelder Family in America: An Overview (posted by the Casper Glattfelder Association of America, 1993, at www.glattfelder.org).

One demographic effect of the Protestant Reformation, therefore, was the beginning of systematic recording (and preservation) of births, baptisms (usually infant christening), marriages, and deaths — of regular townfolk — as opposed to the pre-Reformation practice of documenting only the purportedly “important” lives, i.e., the lives of clergy and of royalty. **Accordingly, as the Glatt River (see right) continued to flow into the Rhine, generation after generation, Glattfelders of Glattfelden issued forth into their native world, and beyond, according to God’s historic providence.**



We simply do not know why Casper and Elizabeth Glattfelder decided to leave their old homes or how long it took them to make up their minds to go. Probably both of them were influenced by the same conviction which motivated most other eighteenth-century Germans and Swiss to emigrate: the belief that sooner or later things would be better for them and their children in the New World. They may have caught what some contemporaries called the emigration fever from others who had already made up their minds and departed. There is a family tradition that Elizabeth was ready and willing to go because she did not want her sons conscripted some day and sent, as were many thousands of other Swiss in the eighteenth century, as mercenary soldiers to foreign lands. So many persons left certain parts of Switzerland, especially in the 1730s and 1740s, that a number of cantonal governments, fearing depopulation, issued decrees intended to discourage further emigration and imposing penalties both on those leaving and on the purchasers of the property they were trying to sell. In 1744 the government of the canton of Zurich requested the pastors of each parish to list the names and ages of each person who during the preceding decade had left for Pennsylvania or the Carolinas. The pastoral reports

(Wheaton: Crossway, 1976). Regarding the European Reformation’s view of the value of “the little man”, see especially Dr. Schaeffer’s said treatise, at pages 87–110.

which have survived list 2,300 emigrants from this one canton between 1734 and 1744. A total of 53 persons left the parish of Glattfelden during this decade.

In the spring of 1743, a year before the pastor submitted his report, six families from Glattfelden prepared to cut themselves loose from the world they knew so well in favor of one three thousand miles away, about which they knew next to nothing. One of these families



consisted of Casper, Elizabeth, their four surviving children (Margaret, Solomon, Anna, and John), and Hans Jacob Lauffer, Elizabeth's seventy-year old father. With them were Elizabeth's sister, Dorothy, and her husband, Henry Walter (1713-1781). Also in the company were the widow and six children of Casper's elder brother, Hans (or John) Peter Glattfelder (1700-1742), who had started for America a year earlier but died before crossing the Swiss border. His family, and any others who might have been with them, had then returned to Glattfelden with his body.

Although the Glattfelden pastor undoubtedly had the parish register close at hand while he was preparing his report of emigrants in 1744, he appears not to have consulted it, at least not carefully. He assigned erroneous ages to the Glattfelders. For example, Casper was not thirty-six years old in 1743, Solomon was not nine, and baby John was not seven. Also, he listed John Peter as being among those leaving in 1743, when in fact the parish register gives his date of death as April 21, 1742.

The six families of Glattfelden made their way down the Rhine river to Rotterdam, where they boarded the ship **Francis and Elizabeth** for the perilous ocean crossing. After a voyage which customarily took between seven and twelve weeks they reached Philadelphia in August 1743. Provincial regulations in force since 1727 required that entering foreign males sixteen years and older take an oath of allegiance to the King of Great Britain and one of fidelity to the proprietors of Pennsylvania. [Quoting from Chapter 1 of Charles H. Glattfelder's *The Early Glattfelder Family in America: An Overview* (posted by Casper Glattfelder Association of America, 1993, at www.glattfelder.org).

In the case of the Glattfelders (whose family heritage harks back to Glattfelden, Eglisau District, Zürich Canton, Switzerland), therefore, the following genealogical data is documented:

1. **ADAM GLATTFELDER** (born 1547; died in Glattfelden²), who, on the 29th of July, A.D. 1570 [*in Glattfelden*], was married unto **Verona Segi** (born ~ 1549; died, in year unknown, in Glattfelden); Adam and Verona Glattfelder parented³ a son named Johannes Glattfelder;
2. **JOHANNES [HANS] GLATTFELDER** (born ~ 1573; died in year unknown), who, on

² Sometimes, as here, dates of deaths (or births) are unknown, and are so indicated.

³ Other children were also parented by this couple, as was the case with later generations; only the direct lineage to the Glattfelder line which "stretched" to East Texas is here documented.

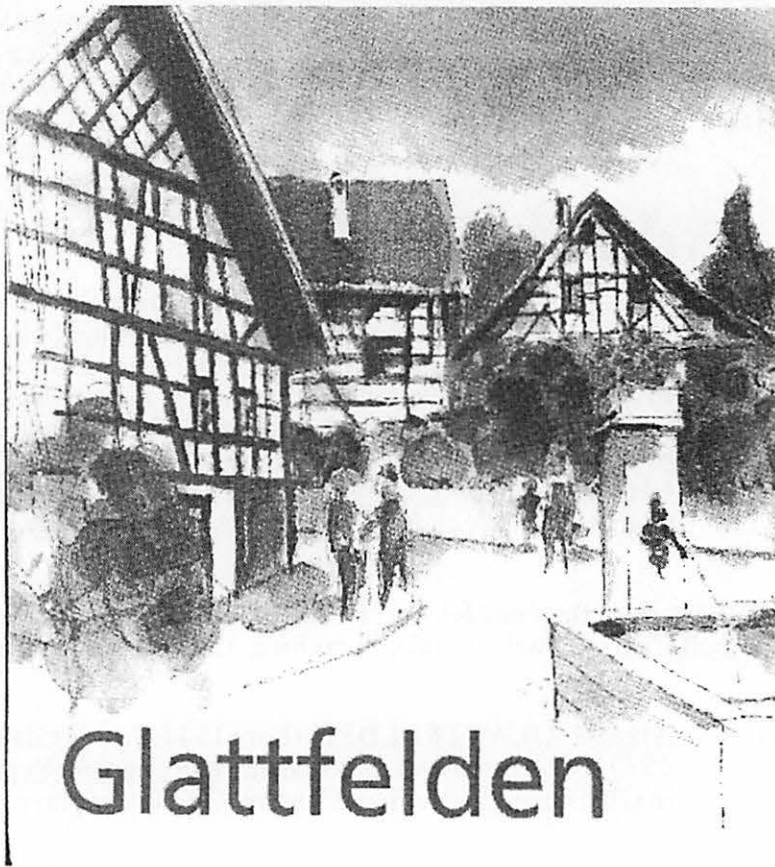
the 28th of November, A.D. 1596, was married unto **Meergut Bernhard** (birth and death years unknown); Johannes and Meergut Glattfelder parented a son named Joachim Glattfelder;

3. **JOACHIM GLATTFELDER** (born [30 October,] 1597, in Glattfelden; died 17 January 1657, in Glattfelden), who married **Anna Foster** (born 27 October, 1595; died 17 November, 1657); Joachim and Anna Glattfelder parented a son named Felix Glattfelder, Sr.;

4. **FELIX GLATTFELDER, SR.** (born 21 October 1632, in Glattfelden; died 1 June, 1709, in Glattfelden), who, on the 30th of November, A.D. 1662, married a **Barbara Glattfelder** (born during September 1644 in Glattfelden; died 22 July, 1694, in Glattfelden), whose maiden name indicates her own parents⁴ were themselves established Glattfelden folks, and maybe also indicates a marriage between cousins! — in any case, Felix (Senior) and Barbara Glattfelder parented a son named Felix Glattfelder, Jr.;

5. **FELIX GLATTFELDER, JR.** (7 March 1669, in Glattfelden; died August 23, 1724), who, on the 22nd of January, A.D. 1695, married **Barbara Gorious** (born 1669, in Glattfelden; died 1743); Felix (Junior) and Barbara Glattfelder parented a son named Johan Peter [Hans Peder] Glattfelder;

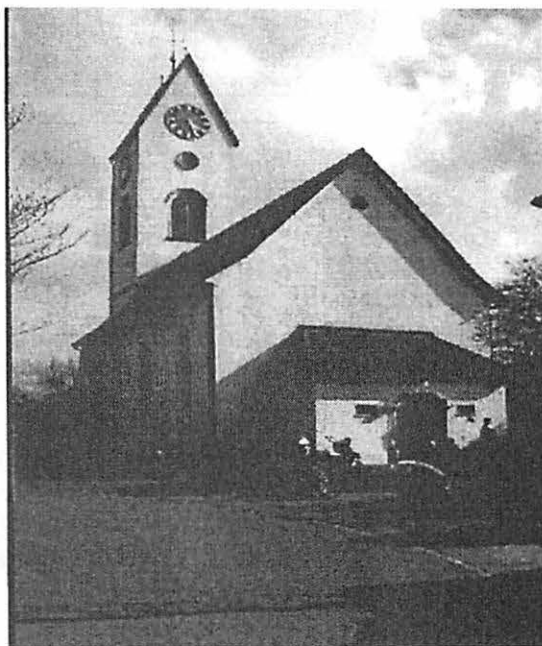
6. **JOHAN PETER [HANS PEDER] GLATTFELDER** (born 1700⁵, and christened 30 June 1700; died 21 April, 1742, on the Rhine River, *en route* to Basel, planning to emigrate to America), who, on the 23rd of November, A.D. 1721, had married **Salomea AmBerg** (born 10 August, 1704, in Glattfelden; died 1742 or 1743, in York County, Pennsylvania); Hans Peder and Salomea Glattfelder parented a son named Johan Rudolf Glattfelder;



⁴ Barbara Glattfelder's own father was a **Hans Glattfelder**, who had married a **Barabara Utzenwyler**. Notice how the forename *Barbara* attached to three successive generations!

⁵ It is possible that some dates assumed as birthdates are actually dates of christenings.

7. **JOHAN RUDOLF GLATTFELDER** (born 25 March, 1731, in Glattfelden; died during 1810, in Davidson, North Carolina), *who arrived as an immigrant in Pennsylvania⁶, after crossing the Atlantic, aboard the Francis & Elizabeth, when he was 12 years old, docking in Philadelphia on 30th of August, A.D. 1743!*, — and was married (on a date not presently available), in the “First Reformed Church” [of Lancaster, Pennsylvania], unto **Veronica Hershberger** (born ~ 1740, in York, Pennsylvania; died); Johan Rudolf and Veronica Glattfelder parented a son named George Clodfelter (*notice the Anglicized spelling—change of the Swiss–German surname, from “Glattfelder” to “Clodfelter”*);
8. **GEORGE CLODFELTER** (born ~ 1768, in York, Pennsylvania; died in Catawba, North Carolina), who married a woman named “**Mary**” (born 1768; died in year unknown); George and Mary Clodfelter parented a daughter named Frances [“Fanny”] Clodfelter;
9. **FRANCES [“FANNY”] CLODFELTER** (born 1800, in Catawba [N.C.]; died 1875; buried in Gaston County, N.C.), who, on 7 December, A.D. 1821 [in Lincoln County, North Carolina], married a Scotland–rooted **James Abernethy** (born 1787; died 1859; buried in Gaston County, N.C.), widower; James and Fanny Abernethy parented nine children, one of whom was a son named George Washington Abernathy;
10. **GEORGE WASHINGTON ABERNATHY** (born 1824; died 15 April, 1897; buried in Gaston County, N.C.), who, on 29 May, A.D. 1848, married **Holly Goodson** (born 7 March, 1827; died 30 July, 1860; buried in Gaston County, N.C.); George and Holly Abernathy parented a son named James Alford Abernathy;
11. **JAMES ALFORD ABERNETHY** (born 7 [or 9th] January, 1851; died 20 October, 1925, in Hughes Springs, Texas), a Baptist minister, who was married, on 17 August, A.D. 1875, unto **Janie Weatherspoon**⁷ (born 29 November, 1846; died 24 July, 1930, in Hughes Springs, Texas), whose brother was a Baptist minister; James Alford and Janie Abernathy left North Carolina and moved to **Hughes Springs** [in Cass County, Texas] during 1888, where James Alford’s uncle Aaron Goodson had already moved, during 1852; — before doing so [in 1878], however, James A. and Janie had parented a son named James Dolphus Abernathy [notice that somewhere between North Carolina and Texas the Scottish surname



⁶ *Johan Rudolf Glattfelder, along with his widowed mother, his 5 siblings, and his uncle Casper [Glattfelder]’s family, thus crossed the Atlantic (leaving from Rotterdam), aboard the Francis & Elizabeth, when just 12 years old, docking in Philadelphia on August 30th, A.D. 1743!*

⁷ Janie’s maiden name is sometimes spelled “**Witherspoon**”; — also, the Gaston County (North Carolina) cemetery mentioned above also had several “**Witherspoon**” burial markers.

“Abernethy” was converted into “Abernathy”];

12. **JAMES DOLPHUS ABERNATHY** (born 24 February, 1878; died 12 April, 1961, *in Hughes Springs, Texas*), who, on the 29th of December, A.D. 1901, was married unto **Mattie Bell Stacy** (born 12 June, 1883; died 5 September, 1937); James Dolphus and Mattie Bell Abernathy parented twelve children [nine of whom survived childhood], one of whom was a daughter named Mary Evelyn Abernathy;
13. **MARY EVELYN ABERNATHY** (born 9 December, 1913, in Hughes Springs, Texas; still living as of A.D. 2005!), who, on the 19th of November, A.D. 1936, was married unto **Hilliard Perry [“Tunny”] Hall** [*who, like Evelyn, was one of twelve children*] of Hughes Springs, Texas; Tunny and Evelyn parented⁸ a daughter, Sherry Ann Hall;
14. **SHERRY ANN HALL** (shown in photo at left, with the author, her husband) was born⁹ in Atlanta, Texas, and is still very much alive – but because this author is her husband, her personal history will be abbreviated to a quick listing of her children: Sherry’s daughter **Sharolyn Delane [nee McClellan] Richmond** (born 1964); Sherry’s daughter **Krista Denay [nee McClellan] Ledbetter** (born 1969); and Sherry’s son **Andrew Joel Schaeffer Johnson** (born 1981).



Also, Sherry’s descendants currently include a grandson and a granddaughter through her firstborn daughter Delane, **Kenny Richmond** (born 2000) and **Kellie Richmond** (born 2003); — and two grandsons through her second-born daughter Krista, **David Vernon** (born 1992) and **Trent Ledbetter** (born 2002). God willing, more grandchildren will arrive, in God’s good time, via Sherry’s son (Drew) and daughter-in-law (Mindy).

And that is *just one of many* lines that trace back from America, across the Atlantic Ocean, to the Glatt River Valley township of Glattfelden, Switzerland.

III. RECAP: HOW THE GLATTFELDER LINEAGE STRETCHED FROM GLATTFELDEN TO EAST TEXAS

As shown above, the Glattfelders who emigrated from Glattfelden to America crossed the Atlantic during A.D. 1743, the year after Hans Peder Glattfelden died on the Rhine River (before

⁸ **Tunny and Evelyn Hall** also had a prior daughter, Carolyn, who died shortly after birth, and a son, Navan [“Van”] Hall; Navan has two single adult children, Dax and Jade, all Texans.

⁹ This author [Sherry’s husband] is not imprudent enough to disclose Sherry’s birth data !

reaching Basel). Thus, the family of the Casper Glattfelder, along with that of his recently widowed sister-in-law, Salomea, — on the second try (i.e., after burying Hans Peder Glattfelder in Glattfelden), — travelled downstream, on the mighty Rhine River, from the convergence of the Rhine and the Glatt, all the way to Rotterdam (Holand), and from there sailed (aboard the *Francis & Elizabeth*) to the American port of Philadelphia, arriving there on August 30th of 1743.



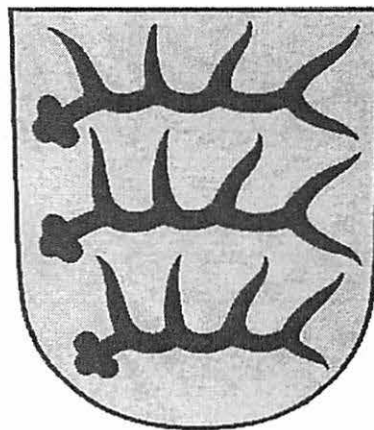
While in Pennsylvania, many of the Glattfelder immigrants settled in Pennsylvania's York County, and many of their descendants live there to this day (and some have even returned to Glattfelden, for a nostalgic visit).

Elizabeth, the year after his father died. After arriving in Pennsylvania in 1743, with them, young Hans Rudolf acclimated to America, marrying Veronica Hershberger at the "First Reformed Church" of Lancaster, Pennsylvania. Thereafter, in York, Pennsylvania, Hans Rudolf and Veronica Glattfelder parented a son named George Clodfelter, sometime around 1768 (when father Hans Rudolf was in his 30s), accommodating to America's English language by changing the child surname spelling to "Clodfelter".

However, other moved on. For example, 12-year-old Johan ("Hans") Rudolf Glattfelder, who left Glattfelden in 1743 (with his widowed mother, siblings, cousins, Uncle Casper, and Aunt

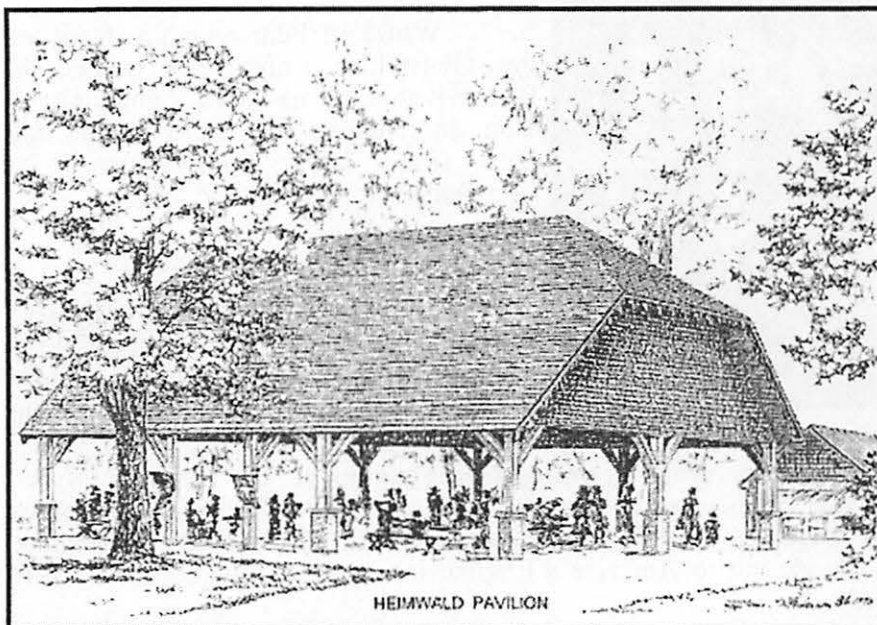
Eventually, George Clodfelter migrated southward, to North Carolina, and died in Catawba, North Carolina, after having been married to a wife named "Mary" (who was herself born in 1768, and who died in a year unknown). Providentially, George and Mary Glodfelter had parented a daughter named Frances ["Fanny"] Clodfelter. Fanny Clodfelter married a James Abernethy (of North

Carolina) – and this line of the Glattfelder family tree now continues within the Abernethy line she married into. Both James and Fanny lived, died, and were buried in Gaston County, North Carolina — but they parented a son, George Washington Abernethy, who eventually married a Holly Goodson in 1827. Holly Goodson's brother Aaron moved to the Piney Woods of East Texas in 1852.



This would become the historic catalyst that would prompt the Abernethy/Abernathy – Glattfelder/Clodfelter line to migrate to Texas, because the son of George W. and Holly, James Alford Abernethy, moved to Aaron's Texas community (Hughes Springs, in Cass County) in 1888. When James Alford Abernethy did so, he took his beautiful wife (Janie Weatherspoon, also spelled Witherspoon) with him. Thus, the Glattfelder line, as married into the Abernethy line, arrived in the green Piney Woods of East Texas, in the year of our Lord 1888.

Obviously, this branch of the Glattfelder family tree is still growing — and the descendants continue to issue forth, just like the Glatt River, which issues forth and flows into the Rhine River, and then flows into the North Sea, and thereafter into the Atlantic Ocean — and God (Who guides providential history) only knows, and ultimately directs, where that flow goes on from there. ><



POST-SCRIPT

100th Glattfelder family reunion.

On the weekend of July 29th, 30th, & 31st, A.D. 2005, the **Casper Glattfelder Association of America** recently and happily hosted its 100th annual family reunion in York County, Pennsylvania

(with some of the events to occur in the Heimwald Pavilion, pictured above), in the very community where the High German-speaking Glattfelder immigrants settled, shortly after their arrival in America on August 30th, A.D. 1743, — in an America that was then a British crown colony !

For anyone interested in the particulars of these events, please visit the following website: www.glattfelder.org (A website wealthy in family history data).

ABOUT THE AUTHOR: **James J. S. Johnson**, Ph.D., D.A.Sc., C.P.E.E., serves as Master Faculty for LeTourneau University, as Adjunct Faculty for Dallas Christian College, and has served the Texas Education Agency, professionally, on various education-related assignments since the 1990s. Also, Dr. Johnson periodically serves as an official lecturer on history and geography related topics aboard cruise ships (such as the Norwegian Dream and the Marco Polo), with itineraries including ports in Germany, as well as many other parts of Western Europe, Iceland, the British Isles, etc. Also, Dr. Johnson writes for various journals and other publications, on multi-disciplinary topics — ranging from Germanic languages, Viking history, family histories, the historic ecology and economics of North Atlantic cod, and how (in the providence of God) many supposedly “little” people, “little” places, and “little” decisions have ultimately produced “big” footprints.



"HE GOT THE DROP ON WALDRIP"From Fredericksburg Standard Radio Post, August 11, 1993

Submitted by John H. Kothmann of Fredericksburg

Editor: *John Kothmann included this note along with the interesting article he sent from Fredericksburg's newspaper.*

"Enclosed is a copy of an article from the Aug. 11, 1993 Fredericksburg Std. Radio Post relating to the drawing at the bottom of page 212 of Vol. XXVII – No. 2 Summer 2005 Journal. This tells who killed J.P. Waldrip.

Pages 66-72 of "German Pioneers in Texas" by Don H. Biggers also tell about Waldrip's atrocities and death.

There is a Waldrip Street in Fredericksburg. It is behind Andy's Steak and Seafood Grill, between E. Ufter St. and Walnut St.

Lee Casbeer, a muralist, did a 19in. x 13in. painting in 2001. This painting is titled "Fredericksburg Marketplatz 1849." Prints are available for \$39.95. It is a color version of the sketch by Seth Eastman titled "Dutch Church at Fredericksburg 1849." Lee's telephone number is (830) 990-9100.

He Got The Drop On Waldrip

By Louis B. Engelke

Editor's Note: This feature article about an episode in Fredericksburg's history originally appeared in the Jan. 3, 1954, issue of the *San Antonio Express* and is being published here in conjunction with the "Gone But Not Forgotten" series also appearing on this page.

The story of Captain Waldrip has been told and retold in Fredericksburg, and today the children there learn about him in school, but for years the identity of the person who put a bullet through his evil brain remained a mystery.

For the record, it was Henry Langerhans, who, fearing for the safety of his wife and daughter, brought Waldrip to justice at 100 yards.

Had Langerhans admitted his feat of marksmanship, he would have won immediate public acclaim. But his identity probably would have earned for him sudden death, perhaps by the dark of the moon.

As God willed it, Langerhans was to live a happy married life and was to rear eight children. Of these, only one son, Fritz Langerhans, 80, who still resides in Fredericksburg, and a younger daughter, Mrs. Christine Grull, now of Watsonville, Calif., still survive.

The death of Capt. J.P. Waldrip occurred in 1867, two years after the end of the Civil War and two years after Waldrip had been indicted as a wanton killer.

In fact, Gillespie County records show that Waldrip's entire gang, known as "Waldrip's Wolfpack," was indicted for "mob murder" as soon as the Fredericksburg Germans could emerge from a reign of terror which ended with the Civil War in 1865. For a period of four years, the pro-slavery Waldrip gang had killed one anti-secessionist German after another.

Victims were usually seized at night and hanged or tortured to death before the eyes of their wives or children.

During the war years, no one dared to seek an indictment against Waldrip. That's why the action waited until 1865.

Even then, it was a dangerous procedure, for some of Waldrip's men still lurked on the highways and byways of the county, and continuing post-war murders were attributed to these die-hards.

Consequently, with typical Ger-

man thoroughness, Gillespie County declared Waldrip a "Vogels-frei," which in German means "free as a bird" — to shoot, of course.

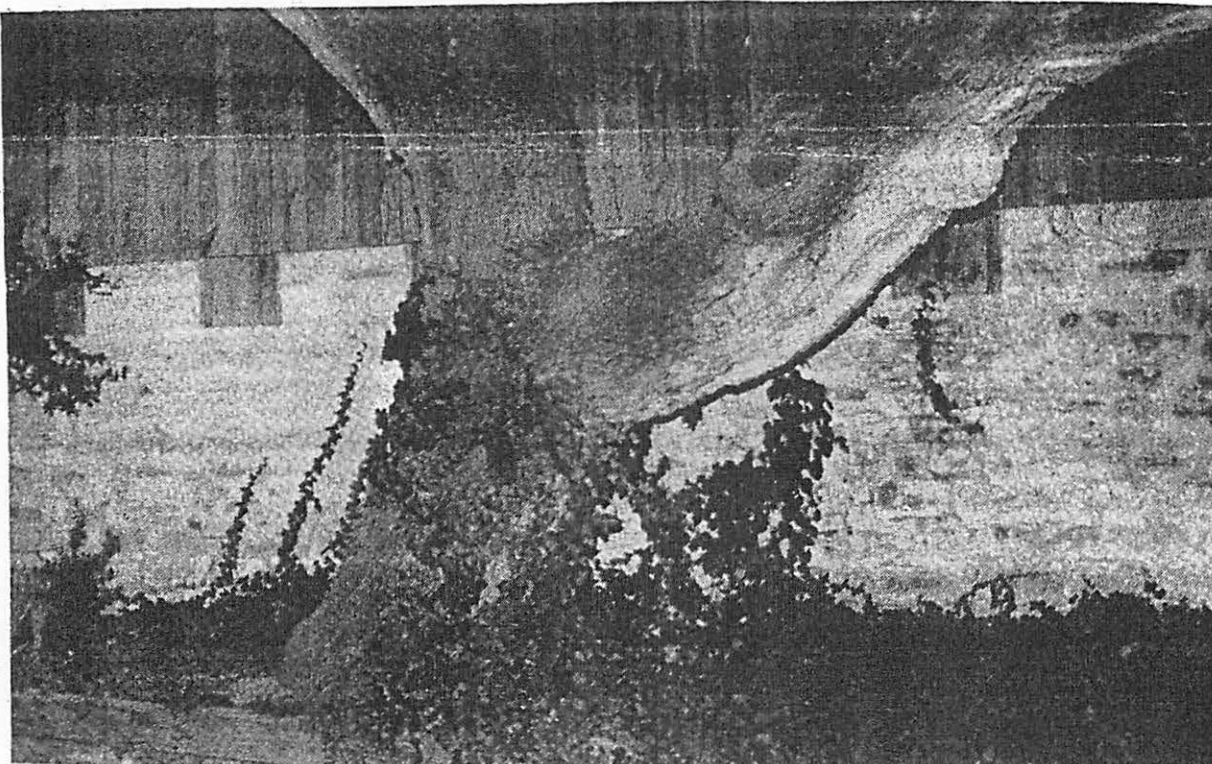
Why Waldrip left his hideout 10 miles east of Fredericksburg and rode into town on a swayback mule that fateful day in 1867, nobody really knows. Perhaps it was to burn the courthouse, or more likely to steal a horse.

But whatever the reason, when Waldrip arrived an unknown party in Fredericksburg wired Capt. Philip Braubach in San Antonio.

The message brought Braubach, U.S. Customs collector for the Western District of Texas, riding as fast as a horse could carry him to Fredericksburg.

A native of Wiesbaden, Germany, who had settled in San Antonio in 1850, Braubach had served with McCullough's Texas

Rangers and had carried the mails across the Indian-infested wastelands between Texas and California. Nevertheless, he was arrested by Confederate agents in Fredericksburg, where he had been visiting his fiancée, Fraulein Louise Schuetze, when the Civil War broke out.



THE OLD LIVEOAK TREE behind which the notorious Captain J.P. Waldrip hid before being shot to death with a Kentucky rifle from 100 yards away by Henry Langerhans in 1867 still grows

alongside an old limestone wall on the grounds of the Admiral Nimitz Museum facing North Washington Street. —Standard-Radio Post Photo

Taken to San Antonio, where a ball and chain was fixed to his leg and he was given the then odorous job of cleaning up the San Antonio River, Braubach eventually escaped to the border, where he formed an anti-Confederate company of Mexicans.

Becoming lovesick for Louise, Braubach finally decided to risk a trip to Fredericksburg, but Waldrip learned of Braubach's visit and raided the Schuetze farmhouse. Not finding Braubach there, the gang murdered Louise's father.

Vowing to avenge Herr Schuetze, Braubach headed back for the border and later made his way to New Orleans, where he joined the Union Army, rising to the rank of captain.

After the war, Braubach returned to Texas and married Louise. They were living in San Antonio when the important looking telegram arrived late one afternoon.

After supper, Braubach calmly told his wife he had some "business to tend to in Fredericksburg," and

departed on a fast horse.

Never having seen Waldrip before, Braubach entered the Nimitz Hotel before high noon the next day with one hand on the Colt revolver he had used in the Civil War.

Nothing happened when Braubach entered the lobby, so he next entered the hotel's saloon, which had just opened. The only person present was the bartender who knew Braubach.

"Waldrip ist hier — im Fredericksburg," the man whispered.

"Where is he? How can I identify him?" Braubach asked.

The bartender said Waldrip was wearing a big black Beaver hat and had gone west on Fredericksburg's broad main street.

Braubach circled north around a two block section, so as to meet Waldrip face to face. The pair met 150 yards west of the hotel in front of Brochman's store.

Noticing Waldrip's black hat, Braubach asked: "Are you Captain Waldrip?"

"Yes, sir," Waldrip replied.

Braubach drew his gun and pulled the trigger. Nothing hap-

pened. Braubach cocked the revolver and pulled the trigger and again nothing happened. The revolver was of the cap-and-ball type, and the powder had become soaked with the sweat of Braubach's horse.

Waldrip by now was running as fast as he could toward the Nimitz

Hotel with half the village, including Braubach, who was shouting for somebody to throw him a rifle, after him.

Women, who had ventured onto the street to catch a glimpse of the notorious criminal, were now fleeing in every direction. Among them was Mrs. Henry Langerhans, with their two-year old daughter in her arms.

Observing Waldrip wrestle with a man for a gun at the hotel and seeing his wife and daughter still on the street, Henry Langerhans, standing in the second-story window of his boot and saddle shop, kitty-corner from the Nimitz Hotel (where the Sinclair station is now), reached for the Kentucky rifle he had used in many a Hill Country turkey shoot.

Waldrip went through the hotel, with Braubach, who now had a Winchester rifle, after him. Waldrip, holding his shoulder where Braubach had winged him, then came vaulting over the hotel's high stone fence.

Langerhans saw Waldrip take refuge behind a great oak near the fence. Waldrip raised his head and looked in one direction then another. If the man was ever to get a horse, he had to get it now.

It then dawned on Langerhans that Waldrip might possibly grab his wife and daughter as hostages. Taking careful aim with the long rifle, Langerhans fired. Waldrip toppled into the ditch.

Everybody in town looked at Waldrip's body, particularly the hole in his head, but nobody knew who fired the fatal shot. Nobody but Langerhans and his wife, that is.

Mrs. Langerhans kept the secret from her children until her husband, the man who had got the drop on Waldrip, died of natural causes.

One couldn't be too cautious when dealing with any of the Waldrips. Even those who had the protection of public office knew that.

This was evidenced by the fact that Gillespie County officials, ac-

ording to the records, waited until 1874 before they paid Charles Basse \$10 for hauling the body of the notorious outlaw 300 yards in a wheelbarrow from the Nimitz Hotel to an unmarked grave on Town Creek. Afraid of the werewolf of the Hill Country? Perhaps.

And to top everything in the Waldrip saga is this weird touch. They buried Waldrip with his big, black beaver hat. And two years later, Waldrip's brother, who somehow had learned exactly where Waldrip was buried, sneaked into town by the dark of the moon and resurrected the hat.

Key Role In City's Past Played By Old House



MR. AND MRS. HENRY LANGERHANS kept a secret well and so grew old together.

By Elise Kowert

The old Henry Langerhans house, which stood at the corner of E. Main and S. Washington Sts. where the Subway Sandwich Shop is now located, has been gone a long time, but it played a very important part in Fredericksburg's early history.

In fact, even before it was erected, this was the site of the "Blockhaus" or log cabin erected by the surveyors for the German Emigration Company who arrived here Jan. 1, 1846, to lay out the city of Fredericksburg.

H. Langerhans received title to Townlots 221 and 222, (the latter being the one on the corner) on May 16, 1865, from A.O. Cooley, who had acquired them from John H. Herndon, the man to whom the State of Texas had patented the survey

on which the house was located. In that deed, reference is made to "Kleine Creek Street" as being what is now S. Washington St.

Langerhans, listed as a "saddler" on the 1870 census, had a boot, shoe and saddle shop in the two-story rock house he built and it was also home for the family which included the following children:

August, William, Fritz, Lina, Mrs. Max Mellan; Henry; Theodore; Christine, Mrs. Wm. Grull, and Bertha, Mrs. Philip Conley.

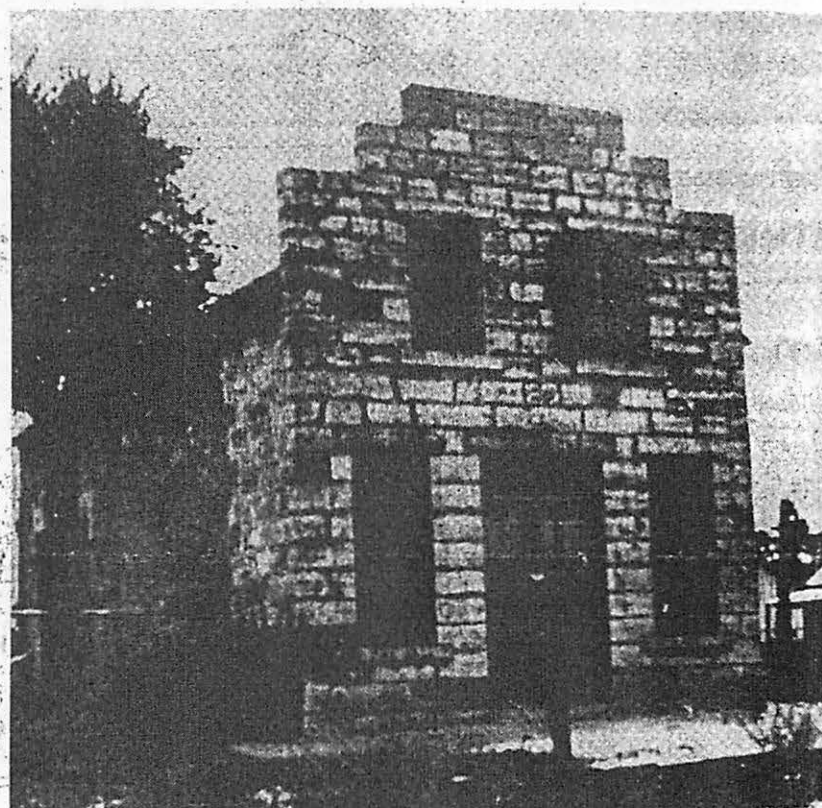
Dr. Victor Keidel bought this corner lot and the house, along with the unnumbered townlot south of it adjoining the creek from the Langerhans heirs on Jan. 23, 1925. Dr. and Mrs. Keidel also acquired the lot next to it on which they built their home, located at 403 E. Main which is now the home of one of their daughters, Emily, Mrs. Henry Schmidt.

When Dr. Keidel was approached by Sinclair Refining Co. and their local representative, Edgar Stroehrer, in 1939 for a lease on this corner on

which they wanted to erect a service station, he was reluctant to lease it to them at first, but then saw it as an opportunity for future income for their youngest daughter, Ruth, in case anything unforeseen ever happened to them. She had polio as a young child.

It remained as a service station until 1992 when it was converted into the present day Subway Sandwich Shop.

Now the Langerhans house is gone, but not forgotten, and its part in local history referred to above is revealed in the accompanying feature story which appeared in the *San Antonio Express* magazine section on Jan. 3, 1954, written by Louis B. Engelke of San Antonio. It is used here with his permission and that of Jim Moss, executive editor of the *Express*.



THIS IS THE Old Langerhans Building at the corner of South Washington and East Main that once belonged to Victor Keidel and where a Subway Sandwich Shop is now located.

"...this was the site of the 'Blockhaus' or log cabin erected by the surveyors for the German Emigration Company who arrived here Jan. 1, 1846, to lay out the City of Fredericksburg."

From Fredericksburg *Standard Radio Post*. August 11, 1993
submitted by John H. Kothmann

20 LINN'S STAMP NEWS JUNE 6, 2005

German offices in China during World War I

The May issue of *German Postal Specialist* contains an article by Jerry H. Miller about German offices in China during World War I. *German Postal Specialist* is published monthly by the Germany Philatelic Society. Annual membership is \$25 plus a one-time \$2.50 administration fee. Write to Christopher Deterding, Box 779, Arnold, MD 21012.

submitted by John H. Kothmann of Fredericksburg.

**BEING AN ALTAR BOY IN THE 1940Ss AT THE CATHOLIC CHURCH
NEW BRAUNFELS !**

By Everett A. Fey, SS Peter and Paul Catholic Parish Archives
Submitted by Connie Krause of New Braunfels

“Ad Deum, qui laetificat, juventutem meum!” Thus began the beginning of the **“Prayers at the Foot of the Altar”** which had to be memorized in Latin before we were certified to serve Mass when we were kids. After these beginning prayers were mastered, the ***“Suscipiat Dominus”*** presented a challenge at the end of the Offertory as it contained more difficult Latin words.

Training to become an Altar Boy at SS Peter and Paul Catholic Church in New Braunfels generally began at the end of the first grade. I remember the little red book which contained all the prayers and actions that an Altar Boy had to know to serve at Mass. All the Latin prayers were highlighted with the English pronunciation aids. The various serving duties were likewise outlined but these could change, depending on the local customs and wishes of the pastor.

Two boys generally served at a Low (unsung) Mass. In those days, all Masses were said by the priest with his back to the people. The Altar Boy on the Gospel (left) side of the Altar was in charge of carrying the Missal Book (it contained the Mass Prayers) from side to side. He was called **“the book”**. The other Altar Boy on the Epistle (right) side rang the Altar Bells to alert the people as to which part of the Mass the priest was praying. He was called **“the bells”**.

When new Altar Boys were being trained, we generally assigned two to familiarize themselves by having them kneel on the inside of **“the book”** and **“the bells”**. These two learners were said to be **“serving as dummies”**. In time we would allow them to carry out some of the more minor Altar Boy duties under our critical eye but only after we were sure they could perform their duties well. We were generally held responsible for any mistakes the **“dummies”** performed on our watch.

High Masses (those sung by the choir) required four Altar Boys. The two extra servers were generally in charge of the Censer (incense burner) for Benediction after the Mass. The Altar Boy in charge of lighting the fire and the coals in the Sacristy (the back room) and handling the censer was called **“the censer”** and the other carrying the

incense was called "the boat" which was the container of incense to feed the coals. Serving as "the censer" was generally the prized position at any service. Keeping the coals well lit with a full thick plume of smoke was the dream of every Altar Boy!

Weddings were a blessing for Altar Boys in the 1940s. Most were held on week-day mornings and so these Altar Boys were allowed to "miss school" with full impunity! We had a lucrative custom after Mass. Two Altar Boys would grab the cincture (the rope belt worn by the priest) and race to the front doors of the church before the bride and groom reached that point. We would then hold the rope tightly across the door-way, not allowing anyone to leave the church until the groom dug deeply into his pocket and paid us for serving their wedding. What a bonus for us while our classmates were sweating away in school!

While Funerals did not provide us with any monetary gain, they did afford other benefits. We had to leave class early to catch a "limo" to go to the funeral home to accompany the body to church. Extra Altar Boys were needed and they served as "the cross" and "the torches". Admonitions were often given to "the cross" to be careful not to punch a hole in the ceiling cloth of the limo on the ride to and from the funeral home.

The Funeral Mass generally proceeded as any High Mass. At Communion time, the "censer" went to the Sacristy to prepare the coals and incense. Because the incense smoke had to be used not only for the blessing of the body after Mass, but also at the Cemetery for the Burial, the "censer" had to pack a *large* amount of fiery coals which always added more satisfaction to this responsibility!

Generally by the time we arrived back at church after the burial and put all in order in the Sacristy, it was 12 o'clock and time for school noon recess. Finally, at one o'clock, we met our teacher and the other non-Altar Boy classmates! What a day and everything we did, was legal and could be enjoyed with a clear conscience!

Altar Boys from Comal (the farming hamlet south of New Braunfels) generally served the late Mass (9:30 am) on Sundays. This was "their Mass" because they had farm chores to perform earlier in the morning. They had an extra duty. Edgar and Lawrence Hubertus

remember that they had to be ready at 9:15 to kneel at the Altar and lead the congregation praying the Rosary in German! Thus they had to be proficient in German, English and Latin every Sunday morning!

Yes, these were some of the “perks” but there were also difficult responsibilities. We had to take turns serving at daily 6:00 am Mass and, during hunting season, at 4:00 am Mass. As mentioned above, all the responses and prayers were in Latin and had to be memorized, loudly and clearly. No other adults or coaches were in the Sanctuary; we had to know every word and every action and keep them well choreographed before we were allowed to move from “the dummy” to “the bells” or “the book”.

Yes, the Liturgy is different today, and happily so. It is celebrated by the priest-presider along with several minor ministers and the faithful. The Altar Boys *and Altar Girls* play different, but not less important, roles now. Yet, what former Altar Boy, now in his sixties or seventies has not dallied in nostalgia at week-day or Sunday Mass remembering the “secret signals” from the priest for “the book” to carry the Missal to the Gospel Side or for “the bells” to ring out the tune to tell the congregation to kneel down. Oh, those were the days!

FERDINAND LOUIS HUTH

by Sarah Reveley

- Ferdinand Louis Huth immigrated to Texas from Germany and assisted in the primarily French and German colonization of Castroville, Texas, in the 1840s. He was born January 3, 1813, in Baden. His father, Ludwig Huth, was a merchant and insurance agent in Neufreystadt, and his mother, Catherine (Leicht) Huth, was Alsatian. Louis had three brothers, August, Albert, and Cellirius, and one sister, Emilie.
- In 1842 Louis Huth met Henri Castro in Paris. Castro held a contract with the Republic of Texas to establish a colony and believed that he could make a fortune by importing and exporting goods between Europe and Texas. In 1843 the Huths entered into a deal with Castro to assist in colonization of and trade with Texas. Castro provided expertise and ships for the movement of goods and people across the Atlantic, and Huth and Company in Neufreystadt provided capital for the initial investment in merchandise. Louis moved to Texas to assist with the settlement of colonists there and to trade Castro's European goods for hides and cotton, which he would ship back to Europe. According to the agreement, the Huths would obtain part of the land grant Castro expected to receive from the Texas government, and Huth & Company, Louis Huth, and Castro would share evenly the money earned from the import/export business.
- On October 25, 1843, Louis Huth left Antwerp on the ship Jean Key to sail to Galveston. When he arrived in Galveston on January 2, 1844, he found the first group of Castro's immigrants waiting there, and no sign of the agents assigned to take care of them. Huth took responsibility for the immigrants and they continued on their way, arriving at Porta LaVaca on about January

11. From there they proceeded by oxcart to San Antonio, where they arrived by March. Castro joined the group in San Antonio in July, and up to this point no one in the party, including Castro, had seen the land they were planning to settle. On September 2 the group left to found Castroville. During their first election on September 12, 1844, the people of Castroville elected Huth as Justice of the Peace.
- Just over two months later, on November 20, 1844, Castro left the colony and put Huth in charge in his absence. Though he planned to be back in less than a year, Castro did not return for 20 months. During this time, Huth arranged for people to get from Galveston or Porta LaVaca to Castroville and acted as director of the colony, organizing the planting of crops, lending money, and distributing supplies to new immigrants. In Europe, Louis's family found people interested in emigrating and helped them get to Antwerp, where they boarded Castro's ships to Texas.
 - Huth worked hard for the enterprise, which did not always run smoothly. Difficulties in getting to Castroville caused many would-be colonists to remain in Galveston or San Antonio. Immigrants colonizing Castroville spoke French, German, and English, so it is fortunate that Huth spoke these languages. In March 1845, Huth led a group of settlers to found a town called Quihi, but tragedy struck a week later when several Quihi settlers were attacked and killed. Money was tight, and Castro's credit was being stretched. Castro's financial troubles led him, while in Europe in 1845, to enter into business with G. Dhanis and Company, forming the Société de Colonisation au Texas, à Anvers (the Antwerp Society for Texas Colonization). This alliance put Huth in the awkward position of having to take orders from both Castro and the Société.
 - Castro returned to Castroville by September 1846, and in mid-October he fired Huth. For at least a time, relations between the two men were strained. Neither the Huths nor Castro ever became rich from their endeavor, and Castro owed Louis money for years after the end of their partnership. After the end of his employment with Castro, Huth remained in Castroville, where he participated in business and government through the early 1860s. He ran a brewery and a gristmill, opened a store with partner George Louis Haass, and was a charter member of Zion Lutheran Church. During the years 1848 and 1849, Huth served as Tax-Assessor-Collector for the newly established Medina County, and in 1849 he became County Treasurer. From 1849 through 1858, Huth acted as County Clerk, and from 1860 to 1862 he served as Chief Justice.
 - On July 15, 1846, Huth married Rosalie Rhin, who gave birth to two sons, Joseph Louis and Albert. In 1849 Rosalie and Albert died in a cholera epidemic. On February 15, 1851, Huth married Sophie Louise Köhnen, and they had four children: Emelia, Lena, August, and William. In 1863 Huth moved to San Antonio and opened a store at 226, 228, and 230 Market Street called L. Huth and Son that sold hardware, implements, and seeds. Huth belonged to several organizations, including the Turner Verein, a gymnastic society; the Kranken Kasse Verein (Krankenkassenverein) a hospitalization insurance association; the Arbeiter Verein, a workers association; the Order of the Sons of Hermann, a fraternal insurance benefit society; and the Alamo Masonic Lodge No. 44. Huth died at home on Market Street on December 24, 1892, and was buried at the Alamo Masonic Cemetery.

**BILINGUAL GERMAN/ENGLISH MASS, ST.MARY'S CATHOLIC CHURCH
FREDERICKSBURG, TEXAS, AS PART OF GERMAN HERITAGE WEEK, JUNE 4, 2005
By Kenn Knopp of Fredericksburg**

Dedicated to choir member Justin Laforet, president of the Hermann Sons Mixed Choir, Fredericksburg, Texas, who passed away in June 2005

Presented by the Hermann Sons Mixed Choir of Fredericksburg based on "Hier Liegt vor Deiner Magestat" by Johann Michael Hayden (1737-1806). The choir was under the direction of Mark Hierholzer of Fredericksburg, esteemed composer and director of music at Zion Lutheran Church, Fredericksburg. The choir's renditions were in German with English translations provided to the congregation. The other parts of the mass were sung or said in English by the cantor or congregation.

The Hermann Sons Mixed Choir was founded in 1934 and is a voluntary, non-profit, community-wide choir devoted to the German singing traditions. Sincere appreciation is extended to St.Mary's pastor, Rev. Tony Vilano, born in Landshut, Germany, and to Mary Murchison, director of liturgy, for their encouragement and cooperation in presenting this beautiful mass in a church replete with other German accoutrements and adornments, one of the famed "painted historic churches of Texas."

MASS FOR THE TENTH SUNDAY IN ORDINARY TIME, Cycle A...for June 4, 2005

1. Gathering Song... *Zum Eingang*

Here lies before Thy majesty, most humbly, Thy Christian flock, hearts raised to Thee, O God, eyes raised to Thine altar. Give us Thy grace, O Father, forgive us our guilt of sin. O God, do not reject us poor sinners from Thy countenance; do not reject us sinners.

We have squandered Thy goods, O Lord, like the Prodigal Son, sin has so blinded us, but look with pity from Thy throne on our pain. Do not refuse a contrite heart, deprive us not of Thy father grace, and send us Thy light of grace, Thy Godly light of grace.

We are the work of Thy hands, fashioned by Thy creative power. Give us in our weakness Thy power and strengt; look on us with Thy grace. Here we bring to Thee on the altar our sacrifice of reconciliation. O God, priceless is they blood of Thy Son shed for us, shed for us, shed for us on the cross.

Hier liegt vor Deiner Majestaet im Staub die Christenschar, das Herz zu Dir, o Gott, erhoehet, die Augen zum Altar. Schenk uns, o Vater Deine Huld, vergib uns unsre Suendenschuld! O Gott, von Deinem Angesicht verstoss uns arme Suender nicht, verstoss uns nicht, verstoss uns Suender nicht! verstoss uns Suender nicht!

Wir haben, Herr, Dein Gut verschwend't wie der verlorn'ne Sohn; die Suender hat uns so verb lend't, doch schau von Deinem Thron misleading her auf unsern Schmerz, verwirf nicht ein zerknirschetes Herz, entzieh die Vaterhuld uns nicht und sende us Dein Gnadenlicht. Dein Gnadenlicht. Dein goettlich's Gnadenlicht. Dein Gnadenlich. Dein Gnadenlicht. Dein goettlich's Gnadenlicht.

Wir sind ja Deiner Haende Werk, der Schoepfung untertan; o gib uns Schwachen Kraft und Staerk', sieh uns in Gnaden an! Hier bringen wir auf dem Altar Dir ein Versoehnungsopfer dar. O Gott, der Wert des Bluts ist gross, das einst Dein Sohn fuer uns vergoss, fuer uns vergoss, am Kreuz fuer uns vergoss. Fuer uns vergoss, am Kreuz fuer uns vergoss.

2. Priest's Introductory Prayer... Glory Be to God... *Zum Gloria*

Praise God, bless His name in heaven and earth, now and forever! Praise and glory and thanks and honor be to the Trinity! Let all the world magnify Thy glory, God, Thy glory!

Gott soll gepriesen werden, sein Nam' gebenedeit im Himmel und auf Erden, jetzt und in Ewigkeit! Lob, Ruhm und Dank und Ehre sei der Dreieinigkeit! Die ganze Welt vermehre, Gott, Deine Herrlichkeit, Gott, Deine Herrlichkeit!

Followed immediately by the Gloria of the Mass of Creation sung by all in English:

Refrain: Glory to God in the highest and peace to his people on earth.

1. Lord God, heavenly king, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. (Refrain). 2. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our

prayer. (Refrain). 3. For you alone are the Holy One, you alone are the Most High, Jesus Christ, with the Holy, in the glory of God the Father. Amen! Amen! (Refrain)

3. SCRIPTURE READINGS: a) Old Testament, in English

4. Cantor Leads the Psalm VIII for Ordinary Time, Psalm 145: Respond to each verse...
 "I will praise your name, my King and my God. I will praise your name, my King and my God."

Second Reading, the New Testament Epistle, in English

5. PREPARING FOR THE HOLY GOSPEL: Alleluia Response

6. PROCLAMATION OF THE HOLY GOSPEL OF JESUS CHRIST

7. HOMILY

8. SONG FOR THE PREPARATION OF THE GIFTS: ZUM OFFERTORIUM

Nimm an, O Herr, die Gaben aus Deines Priesters Hand; wir, die gesuendigt haben, weih'n Dir dies Liebespfand. Fuer Suender hier auf Erden, in Aengsten Kreuz und Not soll dies ein Opfer werden von Wein und reinem Brot, von Wein und reinem Brot.

Nimm gnaedig dies Geschenke, dreieinig grosser Gott! Erbarm Dich unser, denke an Christi Blut und Tod! Sein Wohlgeruch, eschewing sich hin zu Deinem Thron, und dieses Opfer bringe uns den verdienten Lohn, uns den verdienten Lohn.

AT THE OFFERTORY: O Lord, receive the gifts from the hand of Thy priest. We who have sinned consecrate to Thee this sign of love. This shall be for sinners here on earth, in fears, trials, and need, an offering of wine and pure bread; of wine and pure bread. In Thy mercy, accept this gift, great God of the Trinity! Have mercy on us and keep in mind the blood and death of Christ! His sweet fragrance arises to Thy throne, and this offering brings us the reward He has merited.

9. LITURGY OF THE HOLY EUCHARIST

Zum Sanctus: Singt Heilig, heilig, heilig, ist unser Herr und Gott! Singt mit den Engeln: Heilig bist du, Gott Sabaoth! Im Himmel und auf Erden soll Dein(e) Herrlichkeit gelobt, gepriesen werden, jetzt und in Ewigkeit, jetzt und in Ewigkeit!

Wir singen froh zusammen, von ganzer Seel' erfreut: Der kommt in's Herren Namen, der sei gebenedeit. Hosanna in der Hoehe! Gepriesen sei der Herr! Dem grossen Gott seschehe sein Lob von Meer zu Meer, sein Lob von Meer zu Meer.

At the Sanctus: Holy, Holy, holy is our Lord and God! Sing with the angels: Holy art Thou, God of Sabaoth! May Thy holiness be praised and glorified in heaven and on earth, now and forever, now and forever!

We sing joyfully together, rejoicing with all our souls. Blessed is He who comes in the name of the Lord. Hosanna in the highest! Praise to Thee, O Lord! May great God be praised from sea to sea; praised from sea to sea!

Nach der Wandlung: Sieh, Vater, von dem Hoechst Throne, sie gnaedig her auf den Altar! Wir bringen Dir in Deinem Sohne ein wohlgefaellig Opfer dar. Wir fien durch ihn, wir, Deine Kinder, und stellen Dir sein Leiden vor. Er starb aus Liebe fuer uns Suender, noch hebt er's Kreuz fuer uns empor...noch elbt er's Kreuz fuer uns empor.

Er hat fuer uns sich dargegeben, fuer alle Menschen insgesamt. Beim Vater, dass wir ewig leben, vertritt er jetzt das Mittleramt. O Jesu, hoere unsre Bitte, steh unsrer Schwachheit immer bei. auf das Dein Leiden. Deine Guete an us niemals verloren sei... an uns niemals verloren sei.

After the Consecration: Behold, Father, from Thy throne most high, look with favor on Thine altar! We bring to Thee, in Thy Son, a pleasing sacrifice. We plead, through Him; we His children, and present to Thee His suffering. He died out of love us sinners, and still lifts the cross high for us.

He gave Himself up for us, for all mankind. He intercedes for us

with the Father, that we may attain eternal life. O Jesus, ever help us in our weakness, so that Thy suffering and goodness may never be lost on us.

All Sing the Great Amen: page 861... Amen, amen, amen! Amen, amen, amen!

All Say in English the Lord's Prayer Together

The Priest or Deacon Requests that All extend a Sign of Peace with one another

Zum Agnus Dei: Betrachtet ihn im Schmeerzen, wie er sein Blut vergiesst! Seht, wie aus Jesus Herzen der letzte Tropfen fließt! Er nahm hinweg die Sünden, er trug, er trug all unsre Schuld; bei Gott lässt er uns finden den Frieden, den Frieden, den Frieden, seine Huld... den Frieden, den Frieden, den Frieden, eine Huld.

Agnus Dei... The Lamb of God: Behold Him in sorrow, how He shed His blood! See how the last drop flows from Jesus' ! He took away our sins. He bore all our guilt. With God He lets us find peace, peace, peace, His grace

All pray: Lord I am not worthy that Thou shall entire my roof, but only say the Word and I shall be healed.

Zur Kommunion: Lied 1: O Herr, ich bin nicht wuerdig, o Herr, ich bin nicht wuerdig, zu Deinem Tisch zu gehn; Du aber mach mich wuerdig, Du aber mach mich wuerdig, erhoer mein kindlich Fleh'n!

O stille mein Verlangen, Du Seelenbraeutigam, im Geist Dich zu empfangen, im Geist Dich zu empfangen, Dich wahres, Dich wahres, Dich wahres, Dich wahres, Dich wahres Osterlamm. (Wiederholen...O stille mein...)

Lied 2: Zum letzten Segen: Nun ist das Lamm geschlachtet, das Opfer ist vollbracht; wir haben jetzt, wir haben jetzt betrachtet, Gott, Deine Lieb' und Macht, Gott Deine, Gott, Deine, Gott, Deine Lieb' und Macht. Du bist bei uns zugegen; aus Deinem Gnadenmeer strom' uns Dein Vater segnen durch dieses Opfer her, durch dieses Opfer her, durch dieses Opfer her, durch dieses Opfer her!

SCHLUSSLIED: Zum Segen mit dem hochwuerdigen Gut:

1. Wir ehren Dich verhuellten Wundergott und fleh'n zu Dir um Hilfe in der Not.

2. Ach, speise uns mit Deinem Leib und Blut und segne uns, o allerhoechstes Gut!

3. Ach, hoere uns! Schaff unsre Seelen rein, dass wir, Dein Volk, auch Deiner wuerdig sein.

1-3 Refrain: Heilig! Heilig! Heilig! Du bist allzeit heilig:

sei gepriesen ohne End' in dem heiligen Sakrament.

After Closing Song & Recessional.... All kneel to recite the traditional final prayer in English after Mass:

O my Jesus, in union with all the angels and saints, I adore You in the most holy sacrament of the altar, in which You are concealed for the love of me. I adore You as my Lord and my God, my Creator and my Redeemer. Amen...

Orgel Postludium...

von Mark Hierholzer, Director of Music, Zion Lutheran Church, Fredericksburg Texas.

Presented by the German Heritage Foundation, Fredericksburg, Texas, to Texas Tech University at Fredericksburg, German Heritage Archives; and to *The Journal* of The German Texan Heritage Society, Austin, Texas
June 21, 2005

From Linn's Stamp News, June 6, 2005
 submitted by John H. Kothmann of Fredericksburg

1¢ Liberty card mailed as local first-class letter

By Charles A. Fricke

Take a look at both sides of the United States 1873 1¢ Liberty postal card illustrated nearby (Scott UX3).

As I see it, this cover is either a 1¢ postal card or a first-class letter.

The card perplexed me for some time because it illustrates a violation of the U.S. postal

regulation stating that nothing should be affixed to the address side of a postal card.

The newspaper clipping of a poem affixed to the message side of the card immediately implies that the card should have been uprated to the first-class letter rate of 3¢, assuming the undated card was mailed sometime prior to the

letter rate changing to 2¢ effective Oct. 1, 1883.

As can be seen, the card bears no additional markings indicating that more postage was required.

So what happened?

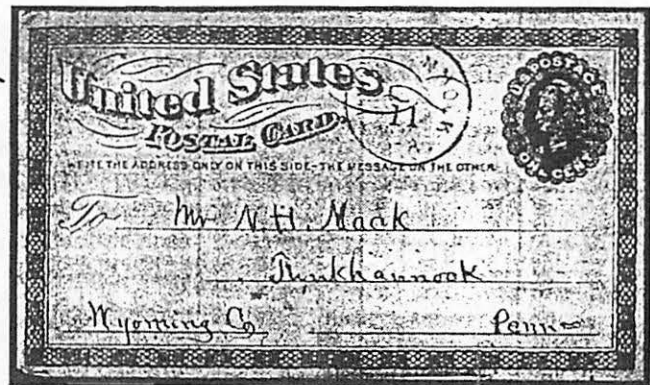
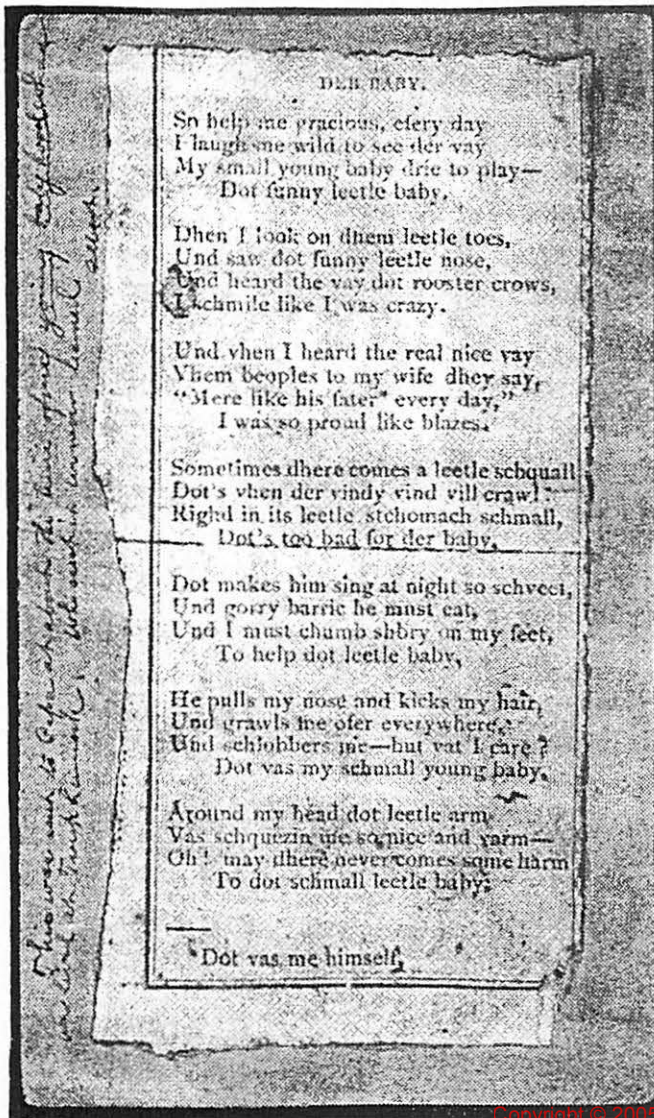
Actually, it appears the answer lies on the address side of the card.

The card was postmarked

Dec. 11 (year unknown) in Tunkhannock, Pa., for local delivery to an N.H. Mack.

Because Tunkhannock was a noncarrier post office, the postal rate for a local first-class letter was only 1¢.

Therefore, the 1¢ imprinted Liberty stamp on the postal card paid the 1¢ local first-class letter rate, and there was



The newspaper clipping affixed to the back of this 1¢ Liberty postal card meant that the card should have been treated as a first-class letter requiring 3¢ postage.

In this case, however, 1¢ postage likely was the correct rate.

no need for a postal clerk to note anything on the card.

Having rationalized the postal rate as being 1¢, in spite of the addition of the newspaper clipping, we should also look at the poem:

A funny aspect of the poem is the use of German to paraphrase certain words so they read like English with a German accent.

Alongside the poem is the following message: "This was sent to Papa at about the time of my young babyhood when we lived in Tunkhannock. Who sent it we never learned.

Albert."

This is the only example that I have seen of an 1873 1¢ postal card paying the 1¢ local first-class letter rate.

While likely not unique, the card certainly documents a very uncommon and unusual usage.

Charles A. Fricke, a long-time collector of postal stationery, received the American Philatelic Society's 1981 Luff award for distinguished philatelic research. In 1989, he was inducted into the APS Writers Unit hall of fame. ■

"ICH BIN EIN DEUTSCH TEXANER" ("I AM A GERMAN TEXAN")**Poem by Reinhard Sauberzweig****Published in the San Antonio Freier Presse, 1936****Translated and modified for rhyming by Brian J. Boeck of Marion****Submitted by the translator**

How I love my Texas land
 Oh Texas to thee I am true.
 With sincere heart and steady hand
 I'm German and Texan too.

A land so rich, a home so fair
 I've found for sure in you.
 On this earth none can compare
 no other land will do.

O Texas in you I reside
 Pleasure and joy are mine
 May fore'er with you abide
 All God's gifts divine.

Oh Texas true I swear to thee,
 I'll never let escape my mind
 The German blood inside of me,
 the land our fathers left behind.

In my holy mother tongue I sing
 In an elevated, noble tone
 My pure German speech praising
 My Lonestar State alone.

To customs of our fathers' land
 To traditions I stand true,
 I love my native Texas land
 I'm Texan and German too.

Reinhard Sauberzweig's Meinem
 Gedicht:

Ich bin ein Deutsch-Texaner
 Und lieb mein Texasland.
 Und will ihm Treue halten
 Gewiß mit Herz und Hand.

Zu dir hab ich gefunden
 Die Heimat, schön und reich.
 Für mich ist auf der Erden
 Kein andres Land dir gleich.

O Texas, in dir leben
 Ist Lust und Wonne mir.
 O möge Gottes Segen
 Für immer ruh'n auf dir.

Doch darum sei vergessen,
 So trenn ich Texas dir,
 Niemals das Land der Väter —
 Das deutsche Blut in mir.

Und in der Muttersprache,
 Der heiligen, hehr und rein,
 Soll denn auch stets erklingen
 Mein Texasland allein.

Ich bin ein Deutsch-Texaner
 Und lieb mein Texasland,
 Und bleibe treu der Sitte
 Der Väter zugewandt.

Nun Danket Alle Gotte / Now Thank We All Our God --- an old German hymn

Nun danket alle Gott, mit herzen, Mund, und Haenden; Der grosse dinge tut, an uns und allen Enden. Der uns von Mutterlieb und Kinderbeinen an unzaehlig viel zu gut und noch jetzt uns getan.

Now thank we all our God, with hearts and hands and voices. Who wondrous things hath done, in whom His world rejoices. Who from our mother's arms, has blessed us on our way, with countless gifts of love, and still is ours today.

County's Archaeological Steward Helps Preserve Historic Cemeteries

from The Fayette County Record, June 24, 2005
Submitted by Rodney Koenig

BY PAT HATHCOCK

"BYE"
Olevia Watson

No dates, no family connections or sentiments like "Asleep with Jesus." Just "BYE" and it's impossible to know if Olevia is the person bidding farewell or if she is being seen off by a survivor. Her bones lie in the Bethlehem Cemetery in the south part of Washington County.

Fayette County resident Gary McKee has made a lot of discoveries, Watson's grave among them, in his job cataloging the cemeteries of Washington County for the Texas Historical Commission. The results of his research will be used to guide future development away from old burying places, McKee explains.

"If someone wants to put up a cell phone tower or somebody wants to develop a property, we can look at the location and say 'No, there's an old cemetery there,'" he said.

McKee isn't enumerating all the graves in the cemeteries - "We'd still be on the first county" - simply documenting their existence and location and recording some details about each. He is working in Washington County because it was one of the fastest growing counties in the state, the sort of place where development is likely to overrun history.

THC received funding from the Texas Department of Transportation to do the work, and McKee is on contract for THC. They are working in around 79 counties on the cataloging. Members of the Washington County Genealogical Society are also helping.

They identify cemeteries for him and record names and data from the stones. A book came out in the 1960s or '70s on Washington County cemeteries, but they say it missed a lot. Their ultimate aim is to get every knowable name in every known cemetery in Washington County, so researchers can find precise locations of ancestors' graves.

The known cemeteries in Washington County are salted around everywhere. Some are well kept, some forgotten and overgrown, some still in use, some untouched for a century or more.

The first stop on a day of cemetery hopping with McKee is on the farm of M.C. Kieke, just north of U.S. Highway 290. There we meet up with Jan and Roy Kelm and Quin Kroll, some of the Washington County Genealogical Society members who are working with McKee.

The site on Kieke's place is the Derrick-Dement Cemetery, a well-kept three-quarter acre patch near Kieke's house on the 60-acre farm. Kieke said, "I was born in 1921 and they were all here except for two people more buried here. When my



In life, Olevia Watson may have been a woman of few words, and when it came time for a memorium on her grave, one word "bye" said it all. Local archeological steward Gary McKee is working to help preserve historic cemeteries around the area.

father bought the place, he promised them he'd keep it up, as long as he lived he would keep it up. I promised I'd keep it up, and I guess my kids will keep it up. The Kieke family bought the place from Derricks.

"We're not related. My daddy, after he came back from World War I, he bought this place," Kieke said. "My mother was born in Germany, but my daddy was born here, but he spoke German. He was in Germany in World War I, so that helped. He got to be the supply sergeant."

By his accent, Kieke also grew up speaking German. He is a bit hard of hearing but blessed with a sharp memory. He is cautious in his storytelling. "I repeat what I was told. This was all before me," he said.

At the stone of Laural A. Derrick and Missouri A. Derrick, he says, "Their son lived right over there," he points, "our neighbor."

There are still Derricks living nearby.

Of some of the stones, he said, "They were old field stone, soft stone, and they carved these letters in by hand."

One grave is marked by no more

than a fence post. Kieke said, "In olden days, they all drank. I've heard he got into a barroom brawl and got shot. I think he was probably a brother to William Harvey Derrick. The first post got rotten and I put that one in."

So there lies the wayward brother with his kin who couldn't quite forgive his bad end but still couldn't see him go into the ground away from family.

Kieke and his wife, Dora, won't be buried on the place, but rather at La Bahia Cemetery. "That's where my parents, grandparents are buried," he explained.

The next stop for the day is at Hartstack Cemetery, a place McKee had yet to catalog. Dozens of pink ribbons on rods mark the graves. There are 37 marked tombstones and an estimated 87 graves in this site.

While McKee set about his work, the genealogists went at their different chores. McKee said, "We

are here to save cemeteries as a whole. They are here to document who's in them."

Roy had several sets of dowsing rods in the truck and walked around checking for graves.

McKee also keeps dowsing rods in his vehicle. Roy said he can tell the gender of the soul beneath the

soil by the way the rod swings when he walks across the grave.

After dowsing for a bit, he took a long steel rod and probed for buried headstones in likely places.

Many of the marked graves have overturned stones. A pair, written in German, are for Augusta and W.C. Kollatt, d. 1900 and 1899, respectively. Jan remembered later that their son was a cotton buyer in Carmine.

In the back is a tragic little lineup, three sons of W.G. and S.G. Hazlewood, all dead at a very early age. Old graveyards are full of children's graves with their poignant little stones, many topped by lambs.

Kroll said, "I believe this to be the Sandtown area. Carmine church records refer to the cemetery at Sandtown and the same names appear in those records - Hazlewood, Roemer, Schroeder."

He keeps his eye on the ground as he walks and talks. Picking up a brick marked Palmer Texas," he says, "I never saw a brick like this before."

While the genealogists go about their chores, McKee goes about his. This is his first time in this particular cemetery.

He has forms where he makes notes of characteristics of the site. He stands in what he approximates

as the center and takes a GPS reading. He takes photos from various points in the site. He paces off measurements. He notes gravestone materials, checking off metal, sandstone, marble. He puts the apparently race or ethnicity of the people buried here. This one is mostly apparent German and Anglo stock. People often bury along pretty narrow cultural lines.

McKee, the archaeological steward for Fayette County, is trained in archeology and is a man who pays attention to details.

He's become devoted to the little iron fences that people put around some graves. He looks at the design on the ironwork, the way the fences are set in the ground, the spoon-shaped brass handles on the gates. He said most were made in Ohio. There must have been considerable expense in shipping a disassembled iron fence from Ohio to Texas.

Site flora are listed, and he is also a connoisseur of cemetery plantings.

In another place he had remarked that you could know you were in an old burying ground on no more evidence than a very large old bois d'arc tree. "Bodark makes real good fenceposts but they didn't cut it down because this was a cemetery."

In the Sandtown cemetery, McKee says, "This cedar tree was planted here because it's a cemetery. Lilies on a grave back there. Crepe myrtles. The oaks are probably native."

After Hartstack, the party stops in Burton for lunch at a little cafe there, a celebrated pie producer and apparently the social center for that part of Washington County.

Kieke and his wife are even there to kid around with the cemetery researchers and their guests.

After lunch, McKee goes on to Bethlehem Cemetery, a place he's already done a lot of work, but an interesting cemetery. The most remarkable thing about Bethlehem is the fact that it's a multicultural cemetery, divided by quadrants.

Olevia Watson is in the black quadrant. She lies near Edwardses, Atkinsons, Wilsons, among others. Kinch, Frisco, and Woodrow Wilson lie in a row.

The other quadrants are Anglo, German, and an apparent catch-all with Czechs and some Celtic names, Scots or Irish. McKee opines that some unmarked graves near the English names might be field hands of the families with marked stones.

He wonders about the significance of the postures of the lambs on the children's graves. He wonders about the different positions of the hands that are gripped on so many stones. He assumes it is a Masonic signal but doesn't know what. He

hopes a little noodling around on the Internet will clarify it.

Many stones have dates of military service. Washington County sent a lot of men to service in a lot of wars. In other graveyards, many stones note Confederate units the decedent served in. In Bethlehem, only John Hodge Allcorn, as a CSA on it, according to a paper published about 1991.

We see the same short lives. Baby Beckermann, daughter of Bernhard and Anna, was both b. and d. on May 20, 1897. But then there's the triumphantly long life in hard circumstances of Thomas Nunn, 1790-1874.

The Bethlehem Cemetery is very

old, going back to Moses Austin's Old Three Hundred. It boasts a historical marker. It is all ringed around with the traditional cedars.

Though Christian graves are traditionally oriented to the east, in one corner of Bethlehem they point in various other directions. There is a big table where people can enjoy picnics on grave-cleaning day. The view is dramatic across green slopes. You wouldn't mind being dead in Bethlehem.

McKee has assisted in documenting about 100 of the 150-plus cemeteries in Washington County.

When he finishes, he will move on to Waller County and begin again.

*Pat Hathcock is a special correspondent for the Victoria Advocate. E-mail him at pathathcock@usa.net. This story reprinted with the permission of the Victoria Advocate.

From "The Week in Germany," June 17, 2005

Parts of spelling reform go into action August 1

Parts of Germany's contentious spelling reform will become mandatory for schools and administrative bodies on August 1, 2005, but not the subset of rules that have provoked the ire of German newspapers and authors.

While adults in German will likely spell the way they know best for the rest of their lives, young students of the language can now rest easy knowing that the rules that govern the use of the "ß" and the double "s" are now set in stone and not, as they were before, seemingly arbitrary.

This short set of obligatory rules also explains the uncommon — and troubling — occurrence of three consonants in a compound word, such as in "Schiffahrt" (shipping, navigation).

The spelling reform was introduced in 1996 and took effect provisionally in 1998. Yet the complete conversion to the new system was made more difficult when papers including the august daily *Frankfurter Allgemeine Zeitung* and the entire Axel Springer publishing conglomerate decided last year to revert to the "established system" of spelling.

mmlung von auf de
r Habseligkeiten zu
stellen, der sich a
stehende nicht laic

The spelling for "Habseligkeiten," Germany's "Most Beautiful Word," will remain the same under the new system. dpa photo

Submitted by Theresa Gold of San Antonio

***AN AUSTRIAN VACATION at FARMHOUSES in STEIERMARK and
KAERNTEN***

By Ron Hunka

From the US, it is more difficult to fly into Austria than Germany. As far as I have been able to determine, there are no nonstop, direct flights from here to there. However, from Germany or Switzerland, one can fly into a number of Austrian cities, including Vienna, Salzburg, Linz, Graz, Klagenfurt, and Innsbruck.

Having approached Austria twice in the past from Zuerich, where additional complications, such as needing another currency come into play--Switzerland does not use euros--we opted to fly to Frankfurt. From there, in late March, we flew to Linz, where we rented a car and drove to Steiermark and Kaernten, two of the southernmost of Austria's nine *Bundeslaender* or provinces.

Linz is the most economical flying destination in Austria from Frankfurt, as it is more an industrial center than a focus of tourism, unlike the other prospects. Arriving at the Blue Danube airport, we spent one night at a small, pleasant hotel that dated back 500 years, within the city but out of the busier downtown area.

The next morning, as we were only a couple of doors away from the breakfast room, I was awakened by the gentle clinking of silverware on plates, as the Austrian business people had an early breakfast. Later, after our enjoyable, traditional breakfast with, among other favorites, thinly sliced cheese, butter, *Broetchen*, and orange juice, we departed for Riegersburg, which is roughly 175 miles south, in eastern Steiermark.

Driving toward our initial destination of Graz, the capital city of Steiermark, on *Bundesstrasse E57*, tunnels came up frequently. For longer tunnels, five or six miles or more, twice we had to pay tolls. Graz is about 40 miles northwest of the medieval town of Riegersburg, best known for its looming castle on an extinct volcanic hill above the

town.

My wife and I prefer staying at farmhouses in small towns in Austria, In these town, folks are particularly friendly and courteous. For example, a person entering a restaurant will usually greet the other guests with *Gruess Gott*, and the majority of them will respond similarly. The accommodations at farmhouses are much more reasonable and user-friendly than hotels. One can frequently have a choice of a room with facilities in the main farmhouse or a separate vacation apartment or house on the property. The hosts at the farmhouses are invariably cordial and not at all reluctant to expend a lot of time and energy on their guests.

Incidentally, it is not absolutely necessary to speak German to stay in Austrian farmhouses, but, that said, it helps. One host told us that he and his family had communicated with some Italian guests with "hands and feet". At the places we have stayed, I have seldom heard English. But some hosts do speak English.

On the negative side, unlike hotels, Austrian farmhouses can be difficult to locate. On this trip, for example, one was on a mountain top and only approachable by a one lane road that wound through a dense forest where cars speeding downhill the opposite direction appeared unexpectedly, inducing panic in my wife. There are seldom signs for most farmhouses, except at the entry to the property itself. As a consequence, one usually ends up asking directions along the way, and trying to follow them can be a great adventure in itself. It is really best to get directions from the host before departing. The reservations can be made and directions obtained via e-mail, as almost all Austrian farmhouses with accommodations have web sites. In any event, speaking German can certainly be a great facilitator in finding one's way to the destination farmhouse. By the way, the farmhouse web page will usually indicate if English is spoken.

In general, if speaking German is one of the reasons that one traveled to Austria in the first place, as it was in our case, one can readily do so in small towns in Austria. Folks will rarely reply in English when addressed in German. Not to worry if occasionally one does not understand a particular individual, there are various accents and dialects across Austria. Even the Austrians can sometimes have difficulty understanding someone from

another province.

Our farmhouse in Riegersburg was a *Weinbauernhof* or a farmhouse that has vineyards and produces wine. The Austrians would say "grows" wine. We had a separate three bedroom farmhouse next to the main house. We had arrived after our traditional struggles of driving around for a while asking once or twice how to find the place.

Once at our farmhouse, we were cordially greeted by our hostess who invited us in for a cold glass of apple cider. She and her mother-in-law chatted with us about where we lived in Texas and seemed pleased about our German, such as it is. The two ladies told us about some restaurants and places in the area. The hostess called to inquire about castle visiting hours for us. From the front of her property, there was a striking view of the great castle and the picturesque town at the base of its hill

Our vacation house was pleasing, remodeled yet retaining a strong sense of the past. In fact, it had formerly been the residence of the great grandparents of the husband's family. The old couple's studio photo wistfully hung on the wall of the entry hall, he with bushy mustache and she with dark hair pulled back tightly. The hostess told us that the furniture in the house had been restored from the time of the great grandparents. A large wooden dresser in the hall had "Wien 1892" carved on one surface. The house had a roomy, pleasant kitchen, with many windows and a utility closet with about 20 bottles of various wines grown on the property that one could try at one's leisure. One simply leaves the empties, and the host tallies everything up at the end, the wine being inexpensive.

Some of the wines included Welschriesing, Weissburgunder, and Schilcher, the latter a regional specialty. The hosts also made stiff, excellent schnapps, which Austrians seem to do so well. I bought a bottle of Marschanka, also called *Alte Apfel Sorte*, which we enjoyed for several days.

Riegersburg castle proved interesting. Our hostess told us that the Prinz von und zu Liechtenstein who owns it is a regular guy and lives with his family in town rather than up there. The castle played a pivotal role in the battle of St. Gottard fought 15 miles south on the Raab river in 1664, where the Austrians, who were outnumbered six-to-one, routed an Ottoman force of 120,000 and saved

Steiermark, as well as all Austria, from invasion.

The castle is also known for two women who lived there in the 17th century. One was a very wealthy, strongly independent mistress of the castle named Elizabeth Katharina von Galler, who due to her three marriages and unconventional lifestyle, was known in her time as *Schlimme Liesl*. Her grave, at her own request, lies unmarked in the town church. The year after her death, a series of witchcraft trials in the area got underway, at which von Galler's son-in-law presided. Katharina Paldauf, a gardener for von Galler, was convicted of witchcraft and executed.

Riegersburg castle can be reached by a steep path leading up from the heart of the old town, but most prefer to ride the lift for a fee. The castle has over two miles of walls and over 100 rooms. Of those open to the public, more than twenty five relate to the history of the castle and the witchcraft trials. Among other scenes, Mannequins are used to depict a witchcraft trial and a banquet. Overall, the museum exhibits were excellent, even by the standards of a larger city.

Our three days and nights spent in Riegersburg were pleasant and certainly a highpoint of the trip. Finally, we said farewell to our hostess and her mother-in-law with regret, as they had treated us with such fine hospitality. The hostess gave us a jar of strawberry preserves as a farewell gift and stood by the driveway to wave farewell as we drove away toward Koeflach, about 40 miles west of the city of Graz.

When we got to Koeflach, I was reminded again of the shortcomings of some of my trip planning. Because the web page that I consulted listed few accommodations for the town, I had assumed it was small enough to find one's way around. It turned out Koeflach is a town of about 15,000 people. We stopped at the tourist information office downtown to ask directions. The two ladies who staffed the office were friendly and helpful. They provided somewhat complicated directions to our destination. With some muttering of frustration and occasional panic, we eventually found the farmhouse on top of a mountain from which there was wonderful view to the north where one glimpsed even higher, snowy white peaks in the distance.

At this farmhouse, we were joined by my wife's cousin and her husband,

who had been our companions on other travels in Austria. Our plan was to relax in the Alpine atmosphere, see the Lippizaner stallions in nearby Piber, visit Sankt Barbara's church reworked by the Austrian architect, Friederich Hundertwasser, and see the sites in Graz, including its famous clock tower and medieval armory.

Unlike in Riegersburg, we opted to have breakfast at the farmhouse, which was next door to our vacation house, which had two large apartments with a liberal use of pine in the floors, walls, and ceilings. Having breakfast with the host is a good way to get to know a local and the immediate area. During one of these conversations, for example, we learned, that our host had inherited the farm not as the eldest child, but rather the sixth. None of the earlier siblings had wanted to stay on the farm, so it had come down to him. So here he sat now having breakfast with two fellow Austrians from another province and two travelers from far away Texas.

We learned later that our host, a cordial, hospitable man in his middle forties had been divorced for about three weeks. His wife was from Vienna, and he lived in a farmhouse on top of a mountain near a small town. Although he had two sons at home in their twenties, apparently at some point the wife had decided that the lifestyle no longer suited her.

During our stay at Koeflach, we did visit Piber where the Lippizaners from the Spanish riding academy in Vienna are bred. We got there late in the day when the performance were already over. However, following an employee's tip we walked around back to the stable area and saw several week-old colts walking about with their mothers. The colts are black at birth and, it is said, turn white a few years later. A man was also leading one of the Lippizaner stallions, a huge, high-spirited, white animal, that one thought best not to approach too closely.

In nearby Baernbach, we went to see the church of Sankt Barbara, associated with Friederich Hundertwasser, who is not so widely known in the U.S. but famous in Austria. Our host at the farmhouse told us that he had once been a guest for a few nights. Hundertwasser's architecture is completely unconventional, replete with bright colors and lines askew, with an almost childlike character.

As far as sight-seeing, we spent the most time on an excursion to Graz, the

second largest city in Austria, with a population of 250,000. Although there are many interesting sites, Graz is also an industrial city. Forty percent of all the jobs in Austria are in Graz.

We followed our relatives in our own car, as they had to drive afterward back to Linz. They seemed not to know Graz too well as once we reached the old downtown area they kept circling around. It turned out they had been looking for a free parking space, which can be hard to come by in such a city. After we found one curbside, thinking the area safe enough, we noticed the name of the street was *Raubergasse* or Robbers' Alley. However, the name was centuries old, and hopefully things were different these days.

Our first stop in the city of Graz was the *Landeszeughaus* which is a 17th century armory with a collection of arms and armor which is said to be one of the greatest in the world for that period. The armory museum occupies four floors and has more than 32,000 weapons and suits of armor. One gazes at racks upon racks of ornate, archaic weaponry. There is literally enough equipment to outfit a 17th century army, and all of it battle tested. A great many of these arms had to do with a conflict with the Ottoman Turks that carried on from the 15th through the 17th centuries. Some of the noblemen's armor here is extremely elegant and well crafted. To me, the single most interesting piece on exhibit was an extraordinary suit of horse armor, including such interesting touches as two metal tubes on top of the helmet to protect the horse's ears but allow freedom of movement.

At the beginning of the museum tour, there are some short historical films that lay a foundation for understanding the conflicts with the Turks. Those must have been terrible times in which to live. The people of Steiermark were slaughtered on a regular basis by marauding Ottoman forces and not uncommonly sold as slaves. One former slave recorded that Turkish slaves were treated much like dogs, only the dogs were treated better.

The signature landmark of the city of Graz is its unusual clock tower on a hill high above the old city. One can climb up the stairs or take an elevator to the top. We chose the latter. The hill provides a fine view of the city and the Mur river below.

Graz also has a fine *Glockenspiel* downtown featuring the swirling figures of a man and a woman dancing. At the base of this building is an outdoor café where folks can enjoy refreshments while waiting for the hourly, approximately ten minute, performances of the dancers.

Back in Koeflach the next evening, our host invited us over to share some wine. We sat in the same room where we had breakfast that morning, but he had put out a tablecloth and placed some flowers on the table. We had a pleasant conversation, drank several glasses of wine, and tried some of his schnapps. We found him to be most pleasant and likable man.

The following morning we set off for the Klagenfurt area in the province of Kaernten. The area is known for its mountains and lakes, the largest lake being the Woerther See, known for the picturesque town of Maria Worth, which is on a small peninsula reaching out into the peaceful, blue lake. Our destination in this area was near the small town of Arriach about a half hour from Klagenfurt.

Our hostess at the Arriach farmhouse had been thoughtful enough to e-mail driving directions. We needed them as it turned out that this was the most difficult of the three farms to find. The directions were good, except it was not clearly indicated in them that they were for approaching from Salzburg, whereas we were approaching from Graz. But intrepid Austrian farmhouse finders that we are, we eventually found the place, however not without comments to one another, such as "this road is too narrow for visitors" and "it just can't be this far out". But it was.

When we arrived at the farm, the family happened to be celebrating the birthday of the grandfather. Polite people that they were, they invited us in. Their farmhouse was a large two story affair with a wooden door that resembled one for a castle. *Home Depot* would not have that one in stock. We were escorted into a vast, but friendly kitchen where seven family members--two grandparents, the hostess and her husband, a small son, an older son, and a daughter, who was a university student in Klagenfurt, were seated at a table. A slice of cake and a beverage was brought for each of us. The cake was a kind of *Sachertorte* with raspberry jam between the chocolate layers.

We knew the family would be entertained by our accents, so we obliged by

talking a lot. We wanted to hear about Klagenfurt and the area, and they wanted to hear about where we had been en route to their house and about things in the U.S. The husband, who spoke clear, easy to understand German, turned out to be a singer in an operatic choir headquartered in Klagenfurt. However, he had been to most of the major cities in the U.S. on tour. He spoke no English he said, recalling that he had to resort to pointing to signs when he had eaten at McDonalds in San Francisco.

We stayed in our own little vacation house close by the farmhouse. It had two stories, and the hostess had built a cozy fire both downstairs and upstairs, where the kitchen and bedroom were, in anticipation of our arrival. From outside the front door, one could gaze across the valley to a mountain top where there was still snow and people skiing.

Unfortunately because of an emergency back home, our vacation was cut short in Arriach. The five nights we planned to spend in Arriach were reduced to two. But our hosts were most understanding that family emergencies took precedence over vacations. The hostess was also helpful in making calls for us to change our travel plans to get back home.

As a result of cutting our trip short, the city of Klagenfurt, that I had particularly wanted to see, we only briefly drove through one day. The two places that we did see in the area were Hochosterwitz castle and Maria Worth.

I had seen a photo of Hochosterwitz castle earlier in a book of Austrian landmarks and decided I wanted to visit it sometime. The best way to describe this castle is to say that it sits on top of a small mountain that rises from a nearly flat plain. Like Riegersburg, Hochosterwitz has three sheer sides and one more gradual side. However, Hochosterwitz is much higher and more inaccessible than Riegersburg. The castle architect protected the gradual side, which can be walked but which is quite steep, with a series of fourteen gates through which an intruder must pass to gain access to the stronghold at the top. Each of the named gates presented a different set of obstacles to the attackers.

After riding a lift up to the level of the castle, we had lunch at some outdoor tables that overlooked the countryside well below us.. I had beer and a vegetarian schnitzel. My wife had a chicken schnitzel. It was about noon, but the waitress told us we were her first customers of the day. There were

not many people around at all although the weather was good. In fact, on the whole, this was the only trip to Austria that we have made during which there was no rain and the sky generally clear everyday.

Hochosterwitz has a castle museum also, with suits of armor and numerous portraits, but it was not nearly so well designed and thought out as the one at Riegersburg.

As this was our final vacation day, we decided to make Maria Worth our last stop. After driving back to the Klagenfurt, we managed to find our way through city streets to the south shore of the Woerther See where the village is located. There was a great deal of construction on the road that wound along the lake, but eventually we could make out the peninsula in the lake. In photographs from the air, the village looks more quaint than it appears from up close on the ground, as almost every square foot of the peninsula is covered with various structures. However, the lake is quite beautiful from there, and the famous church picturesque, surrounded by the well-maintained graves of parishioners.

Back in Arriach, the evening before we left, our hostess brought by a guest book and asked us to write something about our stay. This is a common custom at such farmhouses although not universally observed. Our hostess said that, as we were the only guests they had ever had from Texas, they would particularly appreciate our writing a few words. As someone who writes regularly, I was happy to oblige. I wrote a page about half in German and half in English. The latter went faster. I wrote that in the future whenever I heard a news story about Austria or this part of it that I would think of them and the other folks with whom we had stayed this trip and the kind way we had been treated by all of them.

The next morning, we loaded the car and stopped by the farmhouse to settle our bill and say goodbye. We took some photos of the host, hostess, the grandmother, and even one of the big oven where the grandmother was baking bread that morning. The hostess also gave us a photo of the farm house. I always feel a little sad leaving a place where I have been treated well.

Because of the change to our travel plans, we were not able to fly back from Linz. Rather, we had to drive from southern Austria to Frankfurt via Salzburg in one day, about 460 miles. Along the way, even at 85

miles per hour, we glimpsed numerous appealing places with intriguing names like *Spital an der Drau* and signs to others that we had visited but would like to see again, like Heiligenblut by the mighty Grossglockner. South of Salzburg, we passed an imposing castle on a hill top that we had now seen three times without ever having had the opportunity to stop. There was snow on the mountains near there, and even from the autobahn one could see folks skiing down the mountains. But there was no time, and all the wonderful places we saw or daydreamed about were a little beyond our reach. Maybe someday...

Ron Hunka

ron_hunka@yahoo.com

■ Germans Get Older and Older

More Germans than ever reach the age of 105, the Max-Planck Research Institute for Demographic Studies reported. Last year 332 people celebrated their 105th birthday and received a special commendation from the German president.

Ten years ago a little over 100 people received this document that is personally signed by the German Head of State. A few years ago the presidency sent a special congratulation to every single birthday over the age of 100, but as the numbers rose drastically it altered its policy. It now mails a congratulation to everyone who reaches the age of one hundred years and then again when the age of 105 is reached. Last year 4,110 Germans celebrated their 100th birthday. The two oldest people last year reached the age of 111.

■ More Unemployed, Fewer Sick

Unemployment in Germany soared to a record 10.8 percent in December 2004, the Federal Office for Employment (Bundesanstalt für Arbeit) reported. The total number of unemployed rose to 4.4 million people.

The sharp rise was caused in part by seasonal lay offs in the construction sector. The figure is expected to soar to five million later this year due to labor market reforms.

At the same time, sick leave in Germany has sunk to a record low of 3.4 percent, according to the Ministry of Social Affairs. Garbage and construction workers call in sick 27 days per year, mathematicians and electronics engineers 1.5 days annually.

■ Women Stay Home With Children

Women in Germany don't always return to work after the birth of their first child, a survey by a job agency in Hamburg showed.

Although 70 percent said they want to return to work, only 58 percent actually do.

A large majority of women said they believed children were more important than work.

Other reasons to stay at home included low pay and the lack of possibilities for part time work.

Submitted by Siegi Keimling of Austin

From *The Atlantic Times*, May 2005
submitted by Siegi Keimling of Austin

A Hofbräuhaus in Vegas

By Kerstin E. Finkelstein

Klaus and Stefan Gastager left Munich to build a copy of the world's most famous beer hall in Las Vegas. Their motto: "Thirst is worse than homesickness."

It has been five years since Stefan Gastager paid his last visit to Las Vegas. And the last time around, it wasn't just another short visit to the American West. "When my brother saw the Eiffel Tower, Little Venice, and all the other remakes, he thought to himself, 'the only thing missing here is Germany.'"

Having returned to their hometown, Munich, they sat down and pondered what Americans like about Germany. Soon, they came upon the Oktoberfest, which year after year draws thousands of visitors from across the Atlantic to Bavaria's capital city. Their conclusion: "Americans know and love both German beer and oompah music." Since both brothers loved their hometown, "but wanted to see something else after 40 years," they decided to export the Munich landmark to Las Vegas.

The two former owners of a Munich vegetable wholesale business began developing their gusto for gastronomy in 2000, when they started planning and entered negotiations with the state-owned Hofbräu Corporation in Munich. There are plenty of German restaurants around the globe called "Brauhaus" and the like, but there's only one original, which is in Munich and firmly controlled by the Bavarian state.

The state's finance minister, whose duties include overseeing the southern German landmark, required all the brothers' power of

persuasion before granting them the first-ever franchise contract for Bavaria's best-known food and drink establishment. Financing was a problem, say the brothers, but it was solved with the help of a Munich firm specializing in international investments. Even though they couldn't personally come up with the necessary start-up funding of \$12 million, the two brothers could demonstrate a different but equally vital kind of capital. "There were other requests for licenses in the past," says Klaus Gastager, "but none of the applicants were willing to go abroad themselves."

Now vice-president of Vegas Bavaria, Gastager not only came to terms with the idea of moving overseas to make a business happen, he was overjoyed to relocate to the United States. "Ever since I was 18, I spent practically every vacation in the States," he says at age 44. "And I always dreamed of living here someday." He says the people's friendly, open and uncomplicated manner fascinated him even as a teenager. "People here have a very positive take on life, they want to do something with themselves and their lives." Klaus adds he's also glad every morning that he lives in a place "where the sun shines everyday and work is fun."

He certainly can't complain about a lack of work at the restaurant, which opened in 2004. Everyday between 800 and 1700

people eat and/or drink at the Las Vegas Hofbräuhaus. Forty percent are tourists, the rest are locals. That fits the plans of the Munich-born brothers, who purposely located their restaurant several blocks from the main drag. "On the Strip, you only see tourists,



Klaus Gastager (left) and managers of the Hofbräuhaus enjoy a beer

locals almost never go there," Klaus says. They've had enough, he continues, of the omnipresent fake and no longer want to look at artificial pirate ship battles and volcano eruptions.

"The Americans who live here want something real – and that's what we give them." That was accomplished by constructing the Hofbräuhaus on a 1 to 1 scale, here on Paradise Road. From the building's size down to the portrait of King Ludwig II, everything is the same as in the Munich origi-

nal: even the wooden benches and beer mugs were all imported from Germany. The beer garden was the only part that needed adaptation.

"As opposed to Munich, in Las Vegas you can't really find a nice shady spot under chestnut trees. Often it's 105 degrees Fahrenheit outside, which isn't really pleasant to sit in – and the beer gets warm quickly."

So, the two brothers built what could be the world's first virtual beer garden. A blue "sky" overhead, artificial trees and only a few white clouds apparently passing by, the whole experience air-conditioned to an agreeable 75 degrees Fahrenheit. The illusion worked better than they had hoped. Once, says Klaus Gastager, an employee said they wouldn't be able to fill the tables outside because it was too chilly. "Well then, we'll just have to make it a little warmer," the owner told his surprised worker.

In the U.S., it's easy to work with employees in general, added Klaus. He attributes much of the reason to the different system of

payment. In Germany, the waiter's wages are included in the bill. In the United States, guests add their tip to the amount due – and lo and behold: "The ser-

vice crew automatically makes a greater effort!" The only tourists that have had problems with this mode of payment, he says, are the Germans.

"The always complain that a 10 to 15 percent tip is too much, but they forget that in Germany, it has already been factored into the bill and that prices are correspondingly higher."

Altogether, tourists constitute only 40 percent of his clientele. "Many don't even leave their hotels, where they already have lots of restaurants and activities to choose from." The Hofbräuhaus Las Vegas has also gained a good deal of regular customers among the natives. "Americans like to eat out, and we're the only place far and wide where you can come in with a group of 40, without reservations, and order from the menu. And 20 minutes later, everybody's order is on the table."

Accompanying the dinner is the authentic music. Every four weeks, brass bands are flown in from Germany or Austria specially to play Vegas. "That's a big financial bite," says Klaus, "but it's worth it, because our guests like to frequently return to check out the new bands." And besides the music, the Bavar-

ian food is also the toast of the desert: dumplings, roast pork, veal sausages and giant schnitzels are served by waitresses decked out in authentic, form-hugging dirndls. The whole extravaganza is washed down with plenty of German-brewed beer, shipped straight from Munich in refrigerated containers.

This German who hit his own jackpot in Vegas doesn't yet know how long he'll be able to stay. "I received a five-year visa, then we'll see. I could easily imagine staying here permanently, though," he says. His family, which came here with him, has also gotten used to their new lives. "My wife loved it from day one, but my 11-year-old daughter was sad to say goodbye to her friends and schoolmates," he says. "But now, she has also understood what an amazing opportunity it is to live here. She learned fluent English within a year; now she speaks like the locals." When the Gastagers go on vacation, they like to spend it in Munich. "My family and many friends still live there," he says.

"Every time it's great to come back, Munich is a beautiful city and my hometown." Still, the Bavarian expatriate never gets homesick in faraway Las Vegas. "I think our motto over our entrance says it all: 'Thirst is worse than homesickness – and here no one gets thirsty!'"

■ Hands off our Beer

Germany's beer drinkers are horrified: The purity law stipulating that only water, malt and hops can be used for brewing beer is being shaken up. The Federal Constitutional Court decided that an amber liquid made with sugar can also be called beer.



The Leipzig judge thereby decided in favor of the Klosterbrauerei brewery which had been quarreling with the state government for years. German beer lovers now fear that alcopops with a beer basis will soon insult their palates, beer with strawberry or cherry syrup.

But beer brewers assure them: We are completely conservative when it comes to brewing beer.

Submitted by Siegi Keimling of Austin

From "The Week In Germany," June 24, 2005

Submitted by Theresa Gold of San Antonio

Culture & Zeitgeist

Grimms' fairy tales, rare map honored by UNESCO

The United Nations' cultural organization UNESCO this week added a set of original map produced under the direction of a German cartographer to its "Memory of the World" roster of important cultural documents.

The Brothers Grimm fairy tales include stories that have become favorites in many households around the world, including "Sleeping Beauty," "Red Riding Hood" and "Snow White and the Seven Dwarves."

The fairy tale volumes honored this week are located at the Brothers Grimm Museum in Kassel, the city where the two German folk tale gatherers worked for three decades. Fourteen volumes of the fairy tales that the two collected during their travels throughout Germany and beyond are supplemented by two volumes of annotated commentary. The books were given to the museum by the Grimm family. Kassel's Grimm Museum contains the most comprehensive collection of the brothers' works, including more than 35,000 volumes.

Along with Luther's translation of the Bible, the Grimms' fairy tales are the most widely disseminated works in German literary history.

The Brothers Grimm attended the University of Marburg to study law but soon turned their attention to literary research, spending their most productive years of collecting, researching and publishing in Kassel, where both worked as librarians. They first published "Kinder und Hausmaerchen" (Children's and Household Tales) in 1812, with a second volume following in 1814.

Updated six times during their lifetime, the work has been translated into 160 languages and eventually became the quintessential collection of German folk tales.



Jakob und Wilhelm Grimm



The Bremen town musicians have now been recorded for all posterity in the "Memory of the World."

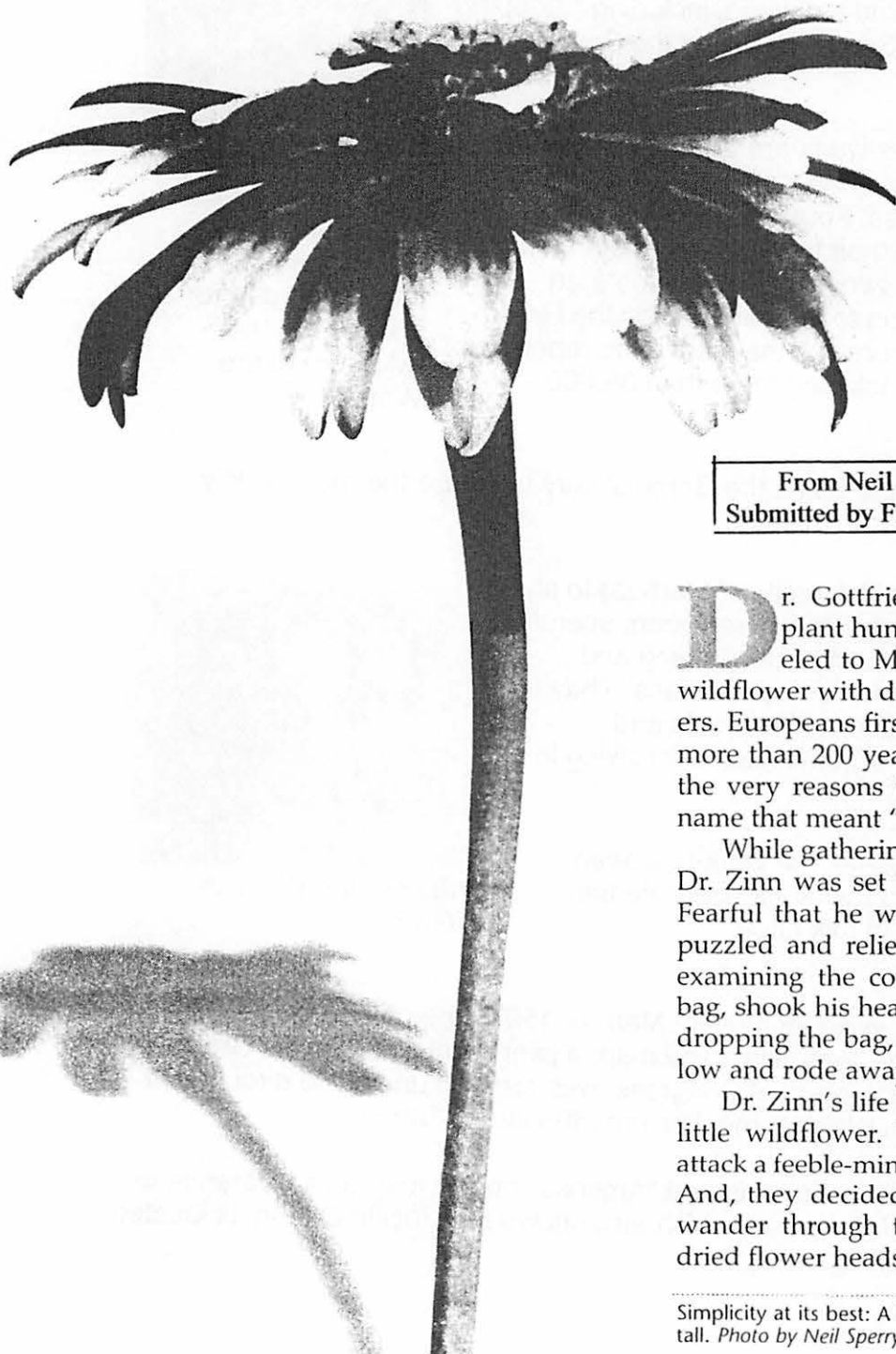
Also selected for the list was the "Waldseemueller Map" of 1507, one of the first maps to identify the new world by the name "America." The map, a joint nomination of the German UNESCO committee and the U.S. Library of Congress, was created under the direction of German-born cartographer Martin Waldseemueller in northeastern France.

Waldseemueller's group is thought to have printed "America" on the map as a reference to Italian explorer Amerigo Vespucci. The map, which also shows the Pacific Ocean, is located in the Library of Congress in Washington, D.C.

The Fairytale Flower

Humble beginnings and a beautiful transformation caused the zinnia to be christened "Garden Cinderella"

Field Roebuck



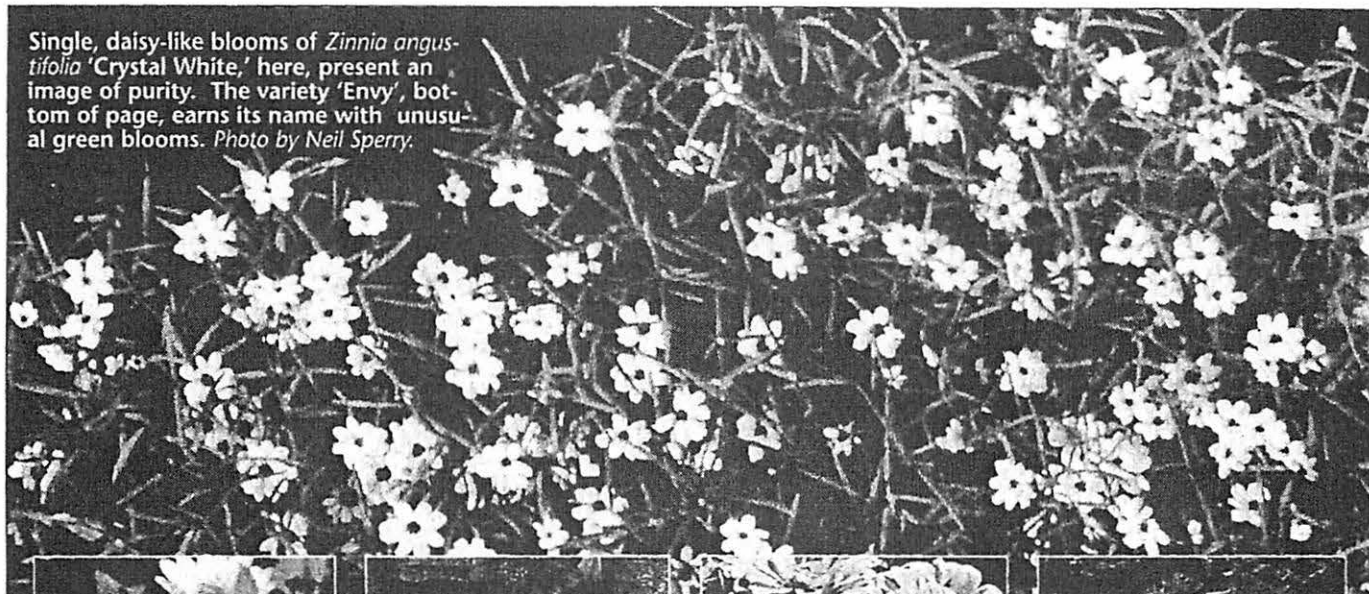
From Neil Perry's Garden, June 2001
Submitted by Frances Copeland of San Antonio

Dr. Gottfried Zinn, an 18th century German plant hunter and wildflower hybridizer, traveled to Mexico to collect the seeds of a small wildflower with dirty purple and muddy yellow flowers. Europeans first noticed this humble plant in 1519, more than 200 years earlier, but largely ignored it for the very reasons that caused the Aztecs to give it a name that meant "eyesore."

While gathering seed heads on the prairie one day, Dr. Zinn was set upon by a gang of roving bandits. Fearful that he was about to be killed, he was both puzzled and relieved when the bandit leader, upon examining the contents of the good doctor's duffel bag, shook his head and looked up sorrowfully. Then, dropping the bag, he motioned for his partners to follow and rode away.

Dr. Zinn's life had been saved by this nondescript little wildflower. Bandits considered it bad luck to attack a feeble-minded or mentally unbalanced person. And, they decided, only a deranged old man would wander through the countryside, carrying a bag of dried flower heads.

Simplicity at its best: A bi-colored variety of *Zinnia elegans* stands tall. Photo by Neil Sperry.



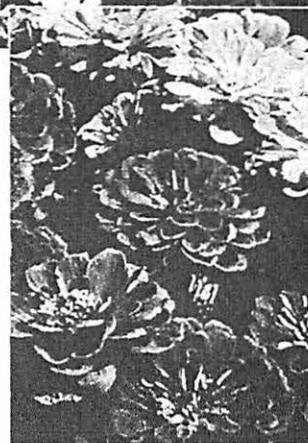
Single, daisy-like blooms of *Zinnia angustifolia* 'Crystal White,' here, present an image of purity. The variety 'Envy', bottom of page, earns its name with unusual green blooms. Photo by Neil Sperry.



Z. elegans 'Dreamland' is a classic hybrid that sports multi-hued, dahlia-like blooms of blooms. Photo by Neil Sperry.



Z. 'Profusion Orange' is a vigorous, mildew-resistant plant that bears 2-inch blossoms in a vivid shade of orange.



Z. elegans 'Ruffles' is an award-winning hybrid boasts rows of frilly petals on each 3½-inch bloom. Photo by Neil Sperry.



Z. elegans 'Peter Pan' produces large, double flowers in a variety of shades on foot-tall, densely foliated plants. Photo by Neil Sperry.

Blossoming into a beauty

Today, the descendants of those "eyesores" are some of our favorite garden flowers. We know them as zinnias, the name they bear in honor of Dr. Zinn.

As you might imagine, European gardeners, who referred to them as "poorhouse flowers," didn't receive those first zinnias very well. But, in 1886, a French hybridizer managed to create the first double flowers and bright colors. Then Luther Burbank, in 1920, produced the first zinnia with large, dahlia-like blossoms. And it was those transformations — from scullery maid to princess of the realm — that caused them to be known as "Garden Cinderellas."

Modern-day charm

There are fundamentally two types of zinnias: tall and upright, and low and spreading. The tall, upright types, mostly varieties of *Zinnia elegans*, have large, long-stemmed flowers that are excellent for use both in flowerbeds and cutting gardens. However, plants of this type are generally susceptible to bouts of powdery mildew.

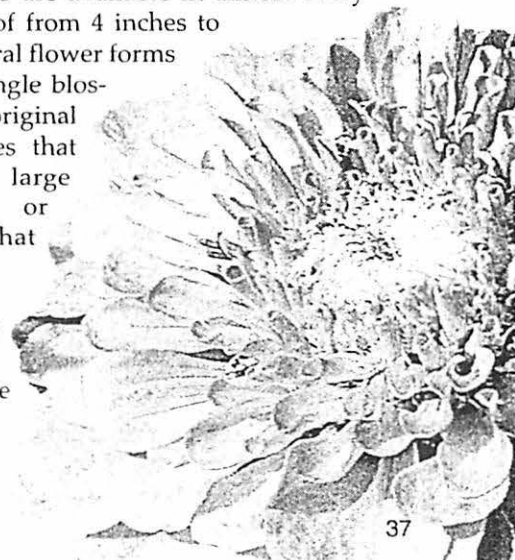
The lower, smaller-flowered, spreading types, which are mostly varieties of *Z. angustifolia*, are much more resistant to powdery mildew, which has long been the zinnia's chief foliar problem.

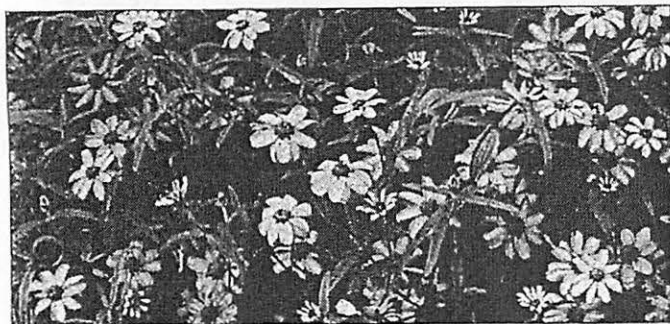
Varieties of the new, short-growing "Profusion" series of zinnias, which are interspecific hybrids of the two main types, are also resistant to mildew and are fast becoming a popular flower for Texas gardens. Cherry- and orange-flowering cultivars won All-America Selections (AAS) Gold Medals in 1999, and now a new, white-flowering cultivar has been awarded the same honor for 2001.

Otherwise, zinnias are available in almost every color and in heights of from 4 inches to more than 4 feet. Several flower forms are available, from single blossoms much like the original wild species, to types that have quilled rays, large dahlia-like flowers, or open blossoms that resemble daisies.

Keeping the beauties happy

Zinnias adore warm settings and plenty of sunshine, and they resent





Zinnia linearis 'Classic Orange' sports petals in single rows complemented by lance-like foliage.

transplanting. So plant your zinnia seeds directly into the garden, in well-drained, organic-rich soil, but only after the soil temperature has risen to 70 degrees or more. Then, if you wish, you can sow additional seeds every two or three weeks to ensure crops of fresh flowers well into fall. Water your plants regularly by giving them a deep soaking, preferably with a garden hose rather than a sprinkler system. ♦

About the author: Field Roebuck is a geologist, rose expert and garden writer from Dallas.

A selection of zinnias

Seed companies offer many different varieties of zinnias, encompassing a wide range of types, sizes, flower forms, and colors. Here are just a few representative examples.

Hybrids of *Zinnia elegans*

Dreamland Mix: 10-12" tall, with 4" double, dahlia-like flowers in orange, pink, scarlet, red.

Ruffles Mix: 24-30" tall, award-winning hybrid, with 3½" double blooms in pink, white and more.

Peter Pan Mix: 12" plants, with dense foliage and 3" double blooms in a variety of shades.

Thumbelina Mix: 6-10" tall, with 1-2" semidouble flowers in lavender, orange, pink, red, white and yellow.

Lilliput Formula Mix: 18" tall, with 2" pompom flowers in gold, orange, purple, rose, scarlet and white.

Candy Cane Mix: 18-24" tall, 4" double flowers, white striped with cherry, pink, and rose and gold striped with orange-scarlet.

Cut-and-Come-Again Mix: 24-36" tall, 2-3" double dahlia-like flowers in pink, red, salmon, white and yellow.

Oklahoma Mix: 30-40" tall, 2" dahlia-like flowers in gold, pink, salmon, scarlet and white.

Hybrids of *Z. angustifolia*

Crystal White: 4-5" tall, 1" white daisy-like flowers with gold eyes.

Classic: 12" tall, 1-1/2" orange daisy-like flowers.

Starbright Mix: 14" tall, 1" single, star-shaped flowers in gold, white and yellow.

Selma, What's in a Name?

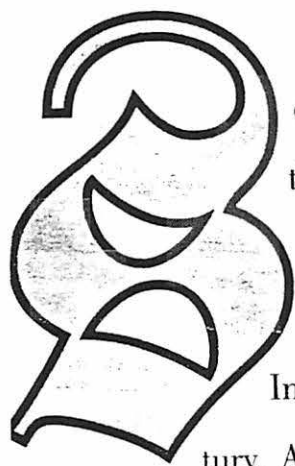
While researching the history of the little stage stop in Selma, Texas at the junction of IH-35 and Evans Road, I discovered the following: Selma, Texas dates back longer than most people realize. Hugh Allen is listed in Viktor Bracht's book, Texas in 1848, as being the first settler in 1847 on the Cibolo River in "la huerta del mundo" or the garden of the world. Allen's farm lay in the valley at the junction of what is now Cibolo Creek (Evans Road) and the old Austin Road (IH-35) in Selma. What people may not realize is that Selma wasn't the first or only name. According to the postal records from the National Archive, in 1852 Selma was known as "Cibolo" when its first postmaster, John S. Harrison, took office. The name remained Cibolo until 1856 when Arthur Foster took over as postmaster at which time the name was changed to "Selma." In a plat drawn by surveyor L. C. Navarro in 1879 for Catherine Miller (wife of the general store owner) "The Old Town of Selma" is referred to as "formerly known as Hillsborough" possibly after Jesse Hill, a prominent landowner. Yet another possible name comes from the National Archive again. On the ledger sheet for Star Route 6285 (postal/stage route of John S. Harrison & William McCulloch from Austin to San Antonio in 1849), the name of "Trier" is scratched off and Selma written in.

by Jean Heide of San Antonio

by Carolyn Kole
from Louisiana Life, Autumn 2004
submitted by Brent Roswell

Voltz to Folse Huber to Oubre German Louisiana

- a creole history



Somewhere between a session of the Louisiana Legislature in 1918 and the 1984 World's Fair in New Orleans, a major Louisiana culture almost disappeared. ■ Back to the earliest years of the Louisiana colony – 1721, to be exact – there have been Louisianians of German heritage. In fact, waves of German immigrants would come in through the 19th century. At the time of the Civil War, German was the language spoken by the largest foreign-born population in New Orleans. In 1890, a national German festival was held at Lee Circle, and German parades, music and newspapers drew large audiences.

But all that swelling of German culture in the Deep South came to a halt with Louisiana Legislative Act 114 of 1918. As America entered World War I and Germany became the enemy, suddenly everything German was suspect. And, by that Act 114, German could not be spoken on Louisiana streets or taught in Louisiana schools or published in Louisiana newspapers. The Legislative Act would be repealed in 1921, but the damage had been done.

That's when my Great-Uncle Ludwig became Great-Uncle Louis.

Like many fellow Louisiana natives, I have German ancestors. Kolb is my married name – my husband's paternal family is from Arkansas – but my maternal grandmother's maiden name was Lehr, and she was from New Orleans. I never learned German, and I never heard my grandmother speak German, apart from a very few words (*heiss* for "hot" is one I remember). I know that her church, where I was christened, the old German Evangelical and Reformed Church, now part of the United Church of Christ, had German versions of hymns in the hymn book, but I don't recall anyone singing them. Certainly the generation that went through World War II would be very hesitant about



As folklorist Maida Owens of the Louisiana Department of Culture, Recreation and Tourism, puts it, "There's a lot of

This page and opposite page: Descendents of German immigrants celebrate a Germanfest every October at the Roberts Cove colony near Rayne. The colony was founded around 1880.

embracing things German.

Today there is a resurgence of interest in Louisiana-German culture. There is the German-American Cultural Center in Gretna, the Germantown colony near Minden and the Roberts Cove settlement in Acadia Parish. Oktoberfests pop up all over the state. The Deutsches Haus umbrella organization in New Orleans now has several hundred members, and organizations meeting there might include singing groups and stein collectors. What happened?

Did this all grow from the popular beer garden at the 1984 World's Fair in New Orleans, where Louisiana learned the "chicken dance" and suddenly things German were fun once more? As it turns out, the German part of Louisiana was there all along, but sometimes we didn't recognize it.

German in south Louisiana culture, but sometimes you have to really look for it, everything has been so 'Creolized.' "Creole," in this case, is the term used for cultures that mix and form a new culture.

Louisiana chef John Folse describes it as "Cajunized." Though German culture mixed with French culture, the German part can still be identified. As he explains, the name Voltz became Folse – as Himmel became Hymel and Huber became Oubre. Vicknair and Schexnayder started as German names, too.

Folse's family hails from Louisiana's "German Coast," roughly from Donaldsonville to Destrehan. Germans came to this area around 1720 – traces of the earliest villages near Taft and a settlement at Killona have recently been spotted by aerial reconnaissance – and were welcomed for their farming skills. "They started with 2,000 people, and a few years later they had only 150 left, but by the time they had been here 10 years they were feeding the city of New Orleans," Folse proudly explains.

Can we trace our German heritage in our Louisiana food? "The Germans were the best *boucherie* makers – every culture killed and butchered, but the Germans were artists!" Folse says. Sausages, including the andouille sausage version from the River Road, boudin, hogshead cheese, plus smoked meats: In all of them Folse tastes a German touch. "I remem-

ber my family making sauerkraut, and the root vegetables – potatoes, carrots, beets, radishes, turnips – that's German," he adds. "A pork roast braised with turnips in a cast-iron pot is not just a Cajun dish."

Other Louisiana cooking with a German accent could be our panéed meat – "a breaded veal cutlet or a chicken-fried steak is a sort of Wiener schnitzel, you know," Folse says. Veal shanks or ham shanks make a tasty German meal often found on Louisiana tables. Folse also cites a dish called farre – a stuffing made from sweet potatoes, ground meat and seasonings, cooked and pulverized. "Farre can be used in little pastries, like Natchitoches meat pies, or you [can] mix it with rice and stuff a turkey with it – but that's a German dish for sure."

Add to that the German tradition for beer (and think of the old breweries of New Orleans with their German owners, such as the Fabachers) and bread (countless bakeries with German names have been supplying Louisianians with French bread for years – including Leidenheimer's and Reising's) and dairies (could Creole cream cheese have German roots? Folse thinks it's possible; he's making cheese himself these days at his Donaldsonville location). Even our Louisiana fruitcake might have some German ancestors. "Look at German desserts, how often they use a bit of candied fruit or peel, and their rich, rich cakes," Folse notes.

DANCING TO THE MELODEON

There's more than a little German in our Louisiana music, too. Marc Savoy of Eunice is known not only for his authentic playing of Cajun music, but for his handmade accordions. On his Web site (www.savoymusiccenter.com), he explains that the accordion reached Louisiana in the mid-1800s with German rice farmers who were familiar with an easy-to-play German version called the melodeon; today the accordion is found in Cajun music of the rice-growing areas. Modern accordions made in Germany are not really suited to Cajun music, so Savoy and – he estimates – 100 other Louisiana craftsmen are making and importing Louisiana Cajun-style accordions for Germans who want to play Cajun music!

Traditional New Orleans jazz owes a lot to German musicians and their musical heritage, too. A New Orleans jazz funeral? Can't have one without a brass band. And what nation was known for its brass band instruments and music? Germany, of course. *New Orleans Jazz: A Family Album*, Al Rose and Dr. Edmond Souchon's guide to traditional jazz music, shows a wealth of German names, including band-leaders Dutch Andrus, Johnny Bayersdorffer, Johnny (Wiggs) Hyman, Happy Schilling, Johnny Stein and Merritt Brunies (Abbie and Richie Brunies played, too).

The biggest band concert in New Orleans history was staged in honor of a Louisiana German. He was Michael Hahn, for whom Hahnville is named, and the concert was held in March 1864 for his inauguration as governor of Louisiana (or that part of the state under Union occupation at the time). Five hundred musicians (including bands from the city as well as from Union Army units) and several thousand New Orleans schoolchildren performed.

Germans such as Hahn continued to arrive. While some of these immigrants were poor farmers, some were profes-



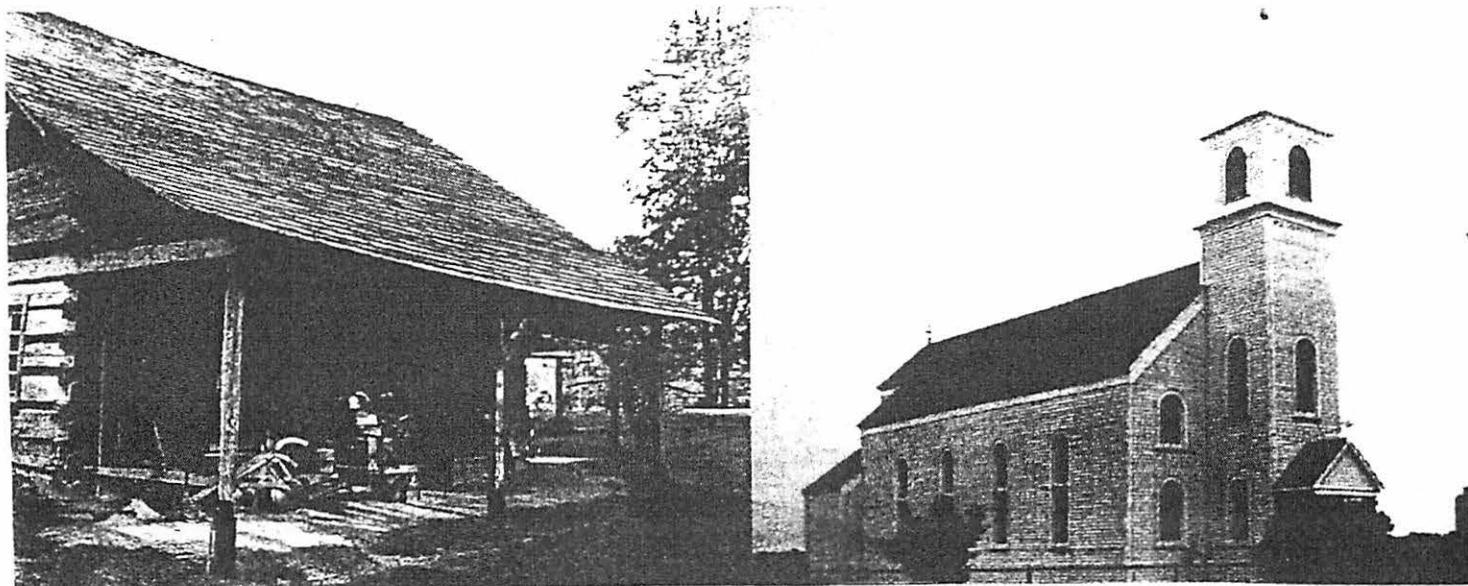
sional men looking to make their fortunes, especially after Europe experienced revolutions in the 19th century. Of those Germans in residence by the time of the Civil War, some became ardent Confederates, but some, including Hahn, sided with the Union, and numbers joined the Union Army. When it came to slavery, there were Germans on both sides of the question.

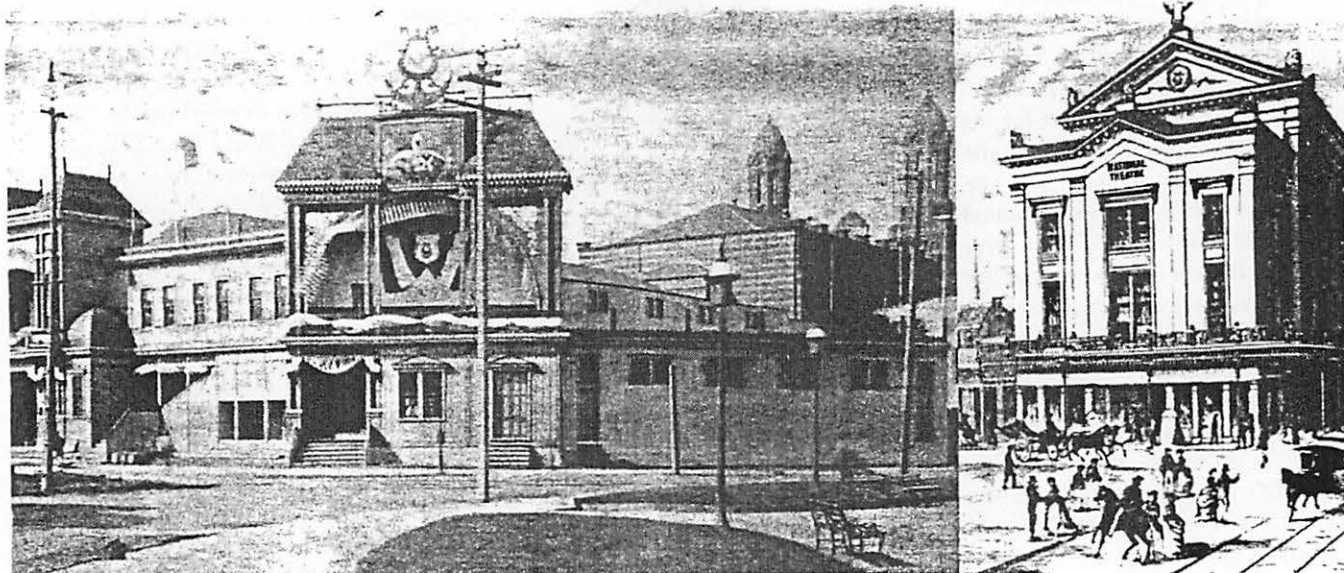
In a famous Louisiana legal case, there was even a German slave. She was Salome (or Sally) Muller (or Miller), who was orphaned when her father died while serving out years of his indenture

by which he was unfairly forced to pay for his passage here. Somehow the child was sold into slavery, and as many African-heritage slaves had light skin tones, her appearance was not remarked on. However, as an adult, Muller was recognized by a German woman and identified by relatives. She sued for her freedom and eventually won her case, with the help of lawyer Christian Roselius, a fellow German immigrant to New Orleans. After the trial, Muller apparently left the state and moved to California.

Roselius, who would fight for the Confederacy, became attorney general of Louisiana and eventually dean of the Tulane University School of Law. He was only one of the German brain trust that showed up in Louisiana. Albert Stein, a native Prussian, was the engineer who designed a huge water reservoir and created a new water works for New Orleans in the 1830s – and he completed the job early and under cost estimates, too! Perhaps the best known German intellectual of 19th century New Orleans was J. Hanno Deiler.

This page, clockwise from top: Gov. Michael Hahn has a St. Charles Parish town named in his honor; the original St. Leo church in Roberts Cove, built in 1887; an 1830s building in Germantown near Minden.





Deiler, an organist who also taught German at Tulane in New Orleans, published works on the German contributions to Creole Louisiana.

PLACE NAMES

German immigrants might have reached New Orleans first, but they often made their way elsewhere in the state. The Koepf family is still going strong in Madisonville in St. Tammany Parish, where the community of Waldheim ("forest home") can also be found. Towns throughout the state would hold the stores of German-Jewish merchant families, such as the Sterns in Amite, the Lemanns in Donaldsonville, and the Berensons and Goldmans in Bogalusa.

The Roberts Cove German colony near Rayne in Acadia Parish was actually the creation of a New Orleans Catholic priest. Rev. Peter Thevis, a German, had been assigned to Holy Trinity Parish in 1867. He obviously loved his new home – Orleanians know him best as the builder of the chapel at St. Roch Campo Santo (cemetery) and its ex-voto room with thank-you plaques for miracles performed. On a visit to Germany, Rev. Thevis persuaded his brother and some friends to go to Louisiana with him. By 1880 the group settled in Roberts Cove and became the parish of St. Leo's Catholic Church. Today their descendents still keep up German customs, with a special celebration for the feast day of St. Nicholas, Dec. 6, and a public Oktoberfest, here called German Fest, each year.

An older German colony came to Louisiana determined to live according to principles of religion and communal sharing. They were offshoots of a German movement known as the "Harmonists" who had come to America in search of religious and political freedom. Led by the charismatic "Count Leon," they left a settlement in Indiana and came to Louisiana, where their leader died of yellow fever and the "Countess" Leon supervised the building of Germantown, near Minden, where they settled in 1836. The colony stayed in existence until just after the Civil War and dissolved in 1871. The

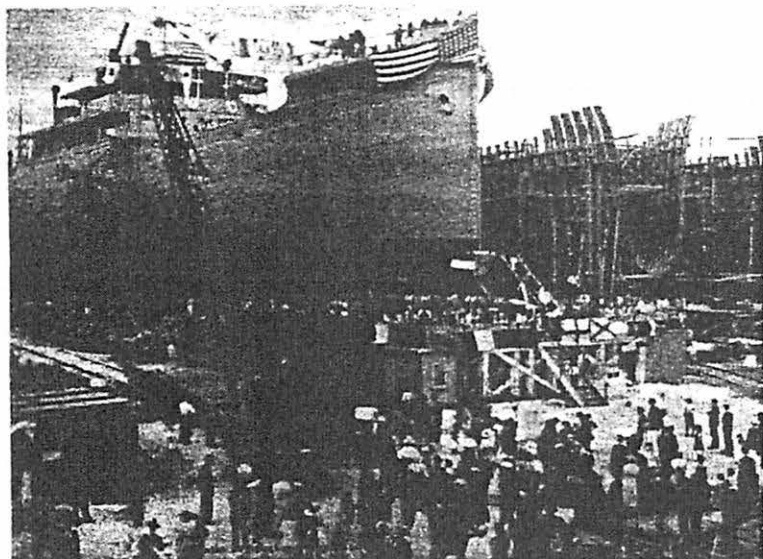
remaining buildings of Germantown are kept as a museum and historic site, and an Oktoberfest is celebrated there.

Louisiana welcomed so many German immigrants that an organization was formed to help them get settled, the Deutsche Gesellschaft von New Orleans, begun in 1848. Some materials from the Deutsche Gesellschaft may be found at The Historic New Orleans Collection, which has among its holdings a number of books and manuscripts concerning German history and culture in the area. Another major source of German material is the German American Cultural Center in the Jefferson Parish city of Gretna.

In 1987, a Gretna group of German-history enthusiasts persuaded the Jefferson Parish Council to help them set up a German interpretive center, now housed in the old Gretna City Hall. There are exhibits on German life in Louisiana, and a wealth of genealogy material for those tracking their German roots. There is also a regular schedule of interesting programs, including lectures on Louisiana German topics, German fairy tales for children and an active support group that meets regularly. Efforts are also underway to coordinate German Louisiana tourism with the parishes verging along the German Coast, St. John the Baptist and St. Charles. Louisiana folklorist Laura Westbrook has collected interviews about historic German Gretna for posting on the Louisiana Folklife Web site (www.louisianafolklife.org/Region5/program.htm).

Gretna also holds the Gretna Historical Society, a museum collection of 19th-century buildings that show life as lived there at that time, when many German immigrants arrived. Even the streets of Gretna tell German stories. Stumpf Boulevard was named for John Stumpf, born on board the ship carrying his parents here from Germany. A druggist, Stumpf became famous as the inventor of Magic Hoodoo insecticide, credited with saving lives during construction of the Panama Canal. Stumpf's son Alvin would enter into politics, as would another German West Bank resident, longtime New Orleans Mayor Martin Behrman of Algiers.

Buildings all over New Orleans bear witness to the impor-



Many German immigrants came to Louisiana through New Orleans and spread out to the surrounding areas. From left: Performance spaces included the Sangerhalle and Werlein Hall; Jancke Shipyards employed many Germans in Madisonville. Below: Products such as Stumpf's Magic Hoodoo and varieties of beers had German proprietors.

tance of Germans in creating the look of the city as we know it. Longtime New Orleans chief engineer/surveyor Charles Zimpel has a New Orleans street named in his honor. Albert Diettel designed the German Catholic church of St. Mary's Assumption, still standing in the Lower Garden District with its beautiful brick work and stained glass windows. One of those windows (near the altar on the gospel side) tells the German legend of St. Nicholas, showing him with three little children in a pickle tub, whom he had saved from the evil butcher's wife (who had attempted to chop them up).

Charles Hillger, an ecumenical architect, designed the original Temple Sinai on Carondelet Street: the temple is now demolished, but its two turrets can be seen adorning a building on Bottinelli Place just off the 4900 block of Canal Street. Hillger also designed the wooden Zion Lutheran Church at 1924 St. Charles Ave. in 1871, the Victorian Gothic front of Trinity Episcopal Church at 1329 Jackson Ave. in 1873, and Rayne Memorial Methodist Church at 3290 St. Charles Ave. in 1875.

Perhaps the most interesting German building in New Orleans did not last long. Sangerhalle, built for a national singing festival for German choirs and choruses, was temporarily erected at Lee Circle in

1890. The Sangerfest held that year was the high point of German Louisiana culture. J. Hanno Deiler, whose books on German Louisiana would chronicle the importance of German heritage to the state, conducted the 1,700-voice mass choir at the final performance. Deiler was named president of a national German society at that event.

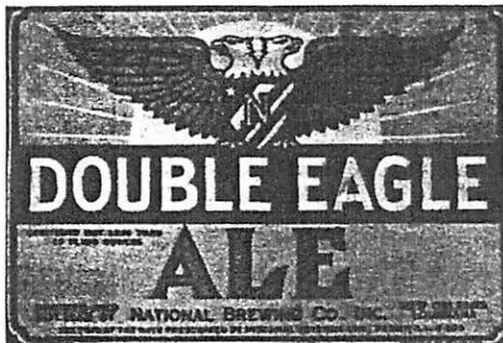
All through the German community there was celebrating – in the shooting clubs, the singing clubs, the charitable associations, the orphanages, the churches and temples, the German newspapers and gymnasi-ums and schools and theaters and halls.

After that year, support for those groups began to trickle away. Deiler died in 1907. And by 1918, with Legislative Act 114, it ended.

In 1928 Deutsches Haus was formed as an umbrella organization for German-interest groups. It still stands today in New Orleans at 200 South Galvez St., in an area once populated by many German families.

Today, Deutsches Haus still has meetings for men's and women's choruses, a stein collectors group, and regular celebrations – such as an annual Oktoberfest – that attract larger and larger crowds each year. Past president Col. Richard Kuntz notes that Deutsches Haus membership stands around 300, and they are proud of their extensive collection of German records now at The Historic New Orleans Collection. There are German genealogical societies and history groups on both banks of the Mississippi River in New Orleans, as well as in other parts of the state. German is taught freely in schools.

Even if Louisiana Germans almost lost their culture, it proved to be resilient. As a fitting note, today the Louisiana Endowment for the Humanities at 928 Lafayette St. is housed in a Turnverein building in New Orleans, once a German society for poetry, music and gymnastics.



Translation of 'Deutsch in Texas' by Marcus Nicolini, Oberhaching bei Muenchen

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

On to Texas! On to Texas!
Where the star in blue field
Prophesies a new world
And makes every heart burn
For right and freedom and for truth
This is where my heart longs to go.

<p>Translated and submitted by Karen Morgan of Austin</p>
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--von Fallersleben, 1846

When German scholars refer to the history of German language in North America,, they usually refer to the big settlements in Pennsylvania, Pennsylvania and Wisconsin. Lesser known is that Texas was also a great destination for Germans immigrants. 2, 22 million Texans, or around nine percent of the US population can trace their roots back to Germany. German heritage has had great impact in Texas since well into the 1900s and can still be found in certain areas to this day.

Since 1834, Texas was a well known destination for German immigrants. Foremost in attracting Germans was the 'club for the protection of German immigrants in Texas,' founded by German nobility who had immigrated to the area. This club was instrumental in bringing 7,300 people to Texas. Most of those in the immigrant groups were small farmers or craftsmen from central Germany. They had come to Texas through the aid of the 'Mainzer Adelsverein' (Mainz club formed by and of the nobility). The rush of humanity toward Texas during 1844 through 1846 inspired the poet August Heinrich Hoffmann, named von Fallersleben, to put together his great collection titled 'Texanische Lieder' (German songs). The stanza at the beginning of this article is an excerpt from this work. In his works, Hoffmann writes from the perspective of a German immigrant of the immigrant experience and the price of a free life, as well as Texans' struggle for independence from Mexico.

The Adelsverein immigrants, from whom half died from hunger, disease and the blazing sun, established their dwellings in what would become villages and small farming communities. These settlements reached from the coast of the Gulf of Mexico up into the rolling central Texas Hill Country. The 'German Belt' reached from the areas between Fredricksburg and New Braunfels northwest of San Antonio, as well as around Giddings and LaGrange between Austin and Houston. The numbers of German speaking Texans grew in the late 19th century due to the addition of new immigrants to the area. The addition of these newcomers, as well as their later offspring resulted in a number that came to 100,000 people by the year 1907. These new residents created for themselves a

rich German cultural life, replete with choruses and choral clubs, such as the German-Texan choral society [Deutsch-Texanischen Sängerbund], founded in 1854 and the West Texan Mountain Singing group [Westtexasischen Gebirgs-Sängerbund], founded in 1881. These groups also hosted shooting festivals and carnivals, so familiar to German village life. In the more prosperous communities there were dances, reading groups, folk songs and drinking establishments similar to those in the "motherland."

The German publishing community also kept up with the upswing in German readership. All together, there were eight German language dailies and one hundred and thirty additional newspapers, magazines and periodicals. The longest lived among these products was the New Braunfels Newspaper ['Neu-Braunfelser Zeitung']. It was started in 1852 and closed its doors in 1957, due to a shortage of German speaking subscribers. German newspapers and German speaking protestant churches formed the strongest bulwark for the German language trying to survive against the increasing Americanization of Texas Germans.

Texas German as a Means of Communication

Because most of the first immigrants came from the northwest and middle Germany, that is, the Rhine Land, Hesse, Prussia, and Westfalen, there was never the influence of the high German or low German dialects to the Texas Germans' communication with each other. In Texas there grew, much more upon the foundations of high German, a "Koine" or a standardization of the language that became known as Texasdeutsch or Texas German. Expressions borrowed from English, lexically newly invented expressions, words borrowed from dialect, words made easier to pronounce and other grammatical changes made up this new language variant. An example can be found in the words of Anna Terpe, a former singer in the Houston Sängerbund. Speaking about the Sunday club get-togethers, she describes, "Yes, die Frauen haben alle Kartoffelsalat gamacht und haben Kuchen gebacken und wir haben es auch verkauft dann nachher. Wir haben da games gespielt, wir haben eine Kegelbahn gehabt, bowling alley, whatever they had. O ja, the men played cards, natürlich, they were glued to the table." [Yes, the ladies all made potato salad and made cake and we also sold it afterward. We played games there, we had a bowling alley, whatever they had. Oh yes, the men played cards, naturally, they were glued to the table.]

Texas German was so prevalent in the west Texas settlements, that also the non German speakers, such as the Sorbs—members of a Slavic minority from the Lausitz region in Saxony and Prussia, who immigrated to Texas in 1854—or African-Americans spoke this new language. Today in Fredricksburg is still told the story of the black farmer Mr. Fasselmann. Mr. Fasselmann lived three to four miles out of town. In the first world war he mentioned to the mayor "mir Deutscha müssa zusammenhalta!" (us Germans got to stick together!)

Because they were so spread out and isolated, much like a patchwork quilt, the German Texans could preserve their rich cultural heritage and language. Texan German, therefore, remained alive as the everyday language within the successors of the immigrants up to the third generation. The person who grew up speaking German didn't give up his language unless it was absolutely necessary. Even in 1918 could one see in a local newspaper in the town of Bastrop, southwest of Austin, for example, an

advertisement for 'eine ältere deutsch Frau, oder jemand der Deutsch spricht um Haus zu halten und für drei zu kochen gesucht' (looking for an older German woman, or someone who speaks German to keep house and cook for three). All in all the language of the German Texans actually went backwards. The Texas developed German was archaic. The lexical and grammatical influence of English was hard to overcome. In the church records of the catholic St. Joseph club one sees the orthographically revealing death notice of the grief committee in 1933: 'Der verstorbenen wahr ein treues mitglied unser Verein und wahr von jedermann seines freundlichen wesen halber geliebt und geachtet' [Der Verstorbene war ein treues Mitglied unseres Vereins und war von jedem seines freundlichen Wesen halber geliebt und geachtet: The deceased was a loyal member of our club and was loved by everyone for his friendly personality]

A Period of Dual Language

During 1900, many German Texan families lived in a stable dual language environment. The increasing mobility, the wishes for a career in the American society, an English speaking spouse and the decrease of German as the language of education in the beginning of the 20th century, were the impetuses for a natural assimilation of the German language. That is, the assimilation into an English speaking world. The first world war helped speed on this development. It removed the German cultural patterns of the Texas Germans—the group sense of worth, institutions and traditions—that is, the reasons for keeping the language alive. Some Germans were also tarred and feathered and it was required to have German language newspaper articles translated. Texan students younger than ninth grade and their teachers were required in March of 1918 by the 'English only law' to speak only English in the schools. The law, which forbade instruction in any language other than English, cut deeply into the lives of German speaking Texans. It was repealed in steps over the years between 1933 and 1973. However, the relaxation of the language restrictions came too late for speakers of German in Texas: many German speaking parents had switched to purely English at home, for fear of public renunciation during the first and second world wars. They had seen fit to raise their children in the language of the land. The result was that the new generations came to see themselves more as Texans than as German Texans.

Some Texas Germans were moved to hold on to their language out of religious and emotional reasons. Above all others were the Evangelical Lutheran Texans. Their beliefs were strongly bound with their language. In some of the congregations the question of which language was to be used in the service led to bitter dispute. It took until the late 1970s for German to completely be replaced with English in Texan Lutheran churches.

The German language has survived until well into the present. In 1970, 238,000 Texans indicated German as the language of their childhood. From that number, between 70,000 and 165,000 mentioned that they were active speakers of the language. The full language assimilation of these German Texans lasted until well into the 1960s and 1970s. In the 1980s census 86,000 Texans wrote that German was the home language used, in the 2000 census, that number remained over 82,000. The numbers of active home German speakers has most likely fallen today by 6,000 or 10,000. The language that can be found today in town such as Fredricksburg and New Braunfels is marked by a loss of German

grammatical standards in morphology, phonology, syntax and vocabulary, as well as the strong influence of English vocabulary and grammar. Above all is the disappearance of many of the cases in German. In many constructions the dative is replaced by the accusative, as in the sentence 'Er sitzt auf die Bank' [should be Er sitzt auf **der** Bank]. Additionally the genitive case is often replaced with nominative as in, mein Vater sein Geburtstag' [should be **der** Geburtstag meines Vaters]. This elimination of the case system in Texas German has led to a two case system including nominative and a combined accusative-dative case. In the most recent observances of this system it has been seen that the case differentiation is more and more difficult to discern. Borrowed vocabulary words from the English make up about ten percent of the language. Most of this vocabulary is comprised of words having to do with economics, politics, management, as well as natural phenomena. In certain instances the sentence structure of English has been borrowed, as in 'Die Orgel is außer Ordnung' [directly translated from 'The organ is out of order.' The sentence should be Die Orgel ist **kaputt**, or **außer Betrieb**.] The following are typical phrases that have strong mixing of English: 'Sie sind hier reingemuft' [they moved in here, using the English verb 'to move' pronounced in a German accent], 'Großvater beschuhte das Eisen an die Füße von den Pferden' ['Grandfather put the shoes on the horse', but the accusative has been left off], 'Wir halten das Deutsche' [we keep up the German].

Many German Texans believe their language is nonsense that is not quite high German and therefore they don't trust themselves to speak it. Oftentimes one comes across at times humorous comments, such as 'Ich kann das richtige Deutsch nicht, ich bin ein Deutschverderber' [I can't speak the correct German, I'm a spoiler of German] or 'Das Deutsch ist verhunzt 'n bisschen hier' [The German is a little mauled here). These speakers are simply unaware of the of their own flawless language abilities. Depending on the degree of active language use, it is possible today to find people who speak flawless German with a light Texan accent, to numerous mixed combinations with English, to rudimentary childhood memories of the German language.

These German Texans oftentimes employ a great amount of code switching between German and English. Texas German has a great impact on the self and community identity of Texans even when those people may not have an active competency in the language. It is common to hear people in these communities greet each other in German with phrases such as 'Guten Tag, wie geht's' (Good day, how are you?) and then switch back into the trusted English. Because of their deep emotional nature, often church hymns, children's songs, proverbs, and nursery rhymes have woven their way deeply into the minds of living Texas German witnesses of the times. Despite past individual efforts to keep the Texas German language alive, the writing is on the wall. Within a quarter of a century it seems predestined to disappear.

The German Texan Ferdinand H. Lohmann from Boerne wrote a song of praise for the achievements of the German pioneers of Fredricksburg upon the town's 50th anniversary in 1898. In the words of the song is apparent the deep emotional meaning German has had for the Texan immigrants in the end of the 19th century.

'O bleibe du im Heimatlande
Der deutschen Sprache starker Schild und Hort!

Die deutsche Sprache, wenn sie hell erklinget
 Aus Muttermunde, zart und liebe reich,
 Ihr sanfter Laut ein jedes Herz bezwinget;
 Wo ist die Sprache, die mir so mild und weich [...]
 O moege nie der volle Born versiegen,
 Der alles Gute, alles Schoene naehrt!
 Nie wird im Land der deutsche Stamm erliegen,
 Solang' der Deutsche seine Sprache ehrt.'

O keep you in the motherland
 Strong shield and bulwark!
 The German language, when she rings so true
 From a mother's mouth, tender and full of love,
 Moves every heart with her tender sound;
 Where is the language that is to me so mild and soft[...]
 O let not the narrow mindedness prevail,
 That everything good and beautiful nourishes!
 Never will those of German heritage fail
 As long as they honor their language.'

from *The King's Banner* of Christ the King Lutheran Church, Houston, August 2005
 submitted by Janice Thompson of Houston

A Wide Variety of Interests

Congratulations to **Rodney Koenig** who was recently highlighted in *The College of the State Bar of Texas* newsletter.

Excerpt:

"Koenig may be seen stuck in Houston traffic practicing his trumpet on the way to a weekly brass choir rehearsal. Fortunately, he hasn't had a run in with a road raged driver - imagine that story on TV news! He also sings in two choirs twice a week; the Houston Saengerbund and the choir at the Christ the King Lutheran Church in Houston.

Koenig grew up picking cotton and longing for the opportunity to travel. After college, he found it in the U.S. Navy, serving for

five years as Chief Engineer and Bridge Officer on destroyers during the Vietnam War. In the U.S. Naval Reserve he retired in 1989 at the rank of Captain (equivalent to "bird" colonel). His last full time active duty was as an Assistant Professor of Naval Science at the NROTC unit at Auburn University. Koenig is still active in Naval affairs, serving on the USS San Jacinto Committee, the Navy League and other related activities.

His philanthropic interests span diverse groups, including leadership positions with the University of Texas Planned Giving Advisory Council, Lutheran Foundation of the Southwest, Christ the King Lutheran Church Foundation, Texas Lutheran University Corporation, Houston Early Music, the Bach Society, German-Texas Heritage Society, English Speaking

Union, American Heart Association, the Luck and Loessin Collection Trust and the Hattie Jackson Foundation, among others. For the past 17 years, Koenig has written a quarterly column for the German-Texas Heritage Society Journal entitled "Leave Your German Mark." The column recognizes German-Texans who have left their mark on society.

How would he like to be remembered? Koenig answers: "I would like to think that my being here mattered, in my family, in the law, in music, in Naval affairs, in Germany-Texas culture, in Foundation, university and other charitable endeavors." A wide variety of interests peppered with significant contributions to society describes this renaissance Charter Member of the College of the State Bar of Texas.

Rodney Koenig is a former president of GTHS

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Living Among the Swiss

Michael Wells Glueck

Authors Choice Press

2002

Price 12.95

ISBN 0-595-24171-9

This is an account of how the author, Michael Glueck, lived and worked in German-speaking Switzerland for eight years, employed in the Swiss banking industry. Glueck is a onetime English and Classics instructor at Columbia University. While the book purports to pay homage to “the beauty of a simple and honest land”, which it clearly does in places, it also pokes fun at the Swiss in a number of ways as well. For example, Glueck is not above being culturally incorrect in expressing repugnance over Swiss hygiene, such as the women’s practice of not shaving under their arms. Elsewhere, he reports having sent deodorant soap to several particularly smelly co-workers through interoffice mail. However, Glueck’s candid observations as an outsider provide the main interest in this book.

Regarding Swiss honesty, a dry cleaner, he writes, will neither count the items brought in nor provide a receipt. Honesty in this commercial relationship is simply the expectation. The Swiss use the expression *Treu und Glauben*, full faith and credit. In apartment buildings one leaves one’s wash in the common basement drying rooms or coat and shoes on the landing outside one’s apartment door. Nothing is stolen. If an outsider leads a Swiss to believe, Glueck writes, that he doubts his veracity, the Swiss will see the outsider as projecting his own shortcomings upon him. In somewhat the same vein, goods and services in Switzerland, the author offers, are almost unequalled in quality and reliability. For example, an auto repair will be done correctly the first time.

The author reports that for a foreigner to get an apartment in Switzerland can be difficult as no laws prevent the owner from applying his prejudices and preferences as he likes. One answering machine message he came across stated “no Italians”. A newspaper ad may ask the prospective renter to appear at an address at a specified hour, only to find a large number of Swiss apartment hunters present and leaving little hope for the outsider.

As elsewhere in the German-speaking world, the writer reports a distinct absence of do-it-yourself laundries. Even apartment houses have only a few washers, and the *Hauswart* or building superintendent will often assign each tenant one evening a week to do laundry. Tenants are expected to dry and clean the soap container and drain plug and place them on top of the machine. There will also seldom be more than one drier, as most Swiss prefer to hang the laundry up to dry. By the way, about ninety percent of the Swiss live in apartments or other rented quarters.

Apart from the usual adjustments and isolation of living in another country, Glueck says that

loneliness and depression as a foreigner in Switzerland are pronounced. The Swiss, in private life, he informs us are not particularly friendly to or supportive of the foreigners among them. Invitations to dinner with co-workers will be rare, and encountered away from work with their families they will rarely make introductions.

Having earned his living in the Swiss banking industry, the author unsurprisingly dwells somewhat on it. Some readers may find this part less interesting, but virtually any job mirrors the values of the society in which it exists. But Glueck does not have so many good things to say about the vaunted Swiss banking system. For example, he writes that the large banks tend to attract "relatively unambitious employees who value the comparative job security." (Sounds like most peoples view of government workers in this country.)

Glueck also informs us that the typical Swiss bank employee has only a six months apprenticeship or perhaps a couple of years of business school. Annual salary increases are three to four percent per year, regardless of performance, with little opportunity for upward mobility in the larger banks. Most bank employees also are relatively young, and few people are allowed to work beyond age 60. Newspaper advertisements often specify the desirable age for bank employees as 25 to 35. One private bank ran an ad for a portfolio manager stating that the preferred age was 35 to 45.

In places, the author, who suffered a period of joblessness in Switzerland, for which he received generous unemployment benefits, dwells on the experience at length. However, in his fifties, he was pushing the country's vocational age limits he describes, and he was naturally at a disadvantage in this regard as a foreigner. Pre-occupation with the matter comes across to the reader largely as sour grapes.

On the whole, as noted earlier, this book is at its best in Glueck's observations about the Swiss that are often humorous, if not occasionally slightly tasteless, such as when he muses about the names of a couple of Swiss towns. He quips "Horgen is a town on the lake of Zuerich; Bitsch is a village in the Valais". However, elsewhere he is more candidly funny when describing running into a neighbor and his topless wife at a swimming area and recalling his difficulty in maintaining sufficient equanimity to avoid blushing or appearing nervous while trying to focus on the woman's eyes. Along the same lines, he notes that a female Swiss co-worker of some American IBM employees he knew shocked them by going similarly clad at a company swim party.

Some space in Glueck's book is also devoted to description of travel in the country. Although travel writing does not seem his forte, there are some interesting descriptions of this nature in the book.

In one chapter, he describes accompanied all night mountain hikes in central Switzerland in the full moon in July and August in which one can, with clear weather, not only see the trail without a flashlight, but the lakes below. Another entire chapter is devoted to the Zermatt area, which the writer characterizes as difficult to reach. From Zuerich, one drives past Bern to Kandersteg, where one parks his or her vehicle on to a railroad flatcar for a trip through the Loetschberg

tunnel. From there one drives on to Taesch where one's auto is left in a parking lot before the next train trip to Zermatt. Once in Zermatt, there are essentially no cars. Instead, there are electric carts and horse drawn buggies. The area is known for four ski areas and the famous Matterhorn.

The Swiss, Mr. Glueck offers in closing, are a difficult people to get close to. The foreigner among them, he thinks, is often made to feel "an observer, a tourist, rather than a participant", and the most arrogant and mercenary Swiss, he believes, are the ones in Zuerich.

On the whole, the author can hardly be said to be disingenuous in his impressions of Switzerland formed over a lengthy residential experience. The discerning reader will have to decide what credence to give them.

Ron Hunka



EVA BARNETT
OUR NEW (2005) GTHS PART-TIME OFFICE MANAGER

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