

THE JOURNAL

Celebrating our 30th Anniversary



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GERMAN-TEXAN HERITAGE SOCIETY

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**The German-Texan Heritage Society's
Annual Meeting & 30th Anniversary**

will be held

**August 22-23, 2008 at the
Crowne Plaza Houston West Hotel.**

~~~~~

**Come celebrate 30 years of honoring the  
German heritage of Texas!**

~~~~~

**See inside for all the details
and a registration form.**

~~~~~

**We look forward to seeing you  
in Houston this summer**

~~~~~

**"Danke schön" to our generous sponsors,
the Houston Sängerbund.**



Founded 1978

German-Texan Heritage Society Annual Meeting & 30th Anniversary

August 22-23, 2008 Houston, Texas

REGISTRATION FORM

NAME (first registrant) _____

NAME (second registrant) _____

STREET ADDRESS _____

CITY, STATE, ZIP _____

TELEPHONE _____

E-MAIL _____

I am a current GTHS Member

I am not a current GTHS Member

- Please print or write legibly. Your name tag will be made from this information.
- Use one sheet for registrants at the same address.
- Make copies of this sheet for multiple registrants at different addresses.
- Membership in GTHS is not a prerequisite for registration.

REGISTRATION

Please read carefully and make your selections by placing dollar amounts in the appropriate blanks. Only one person need be a GTHS member to get the \$50 for two 'Bring a Friend' discount. To avoid a late registration surcharge, your payment and completed form must be postmarked no later than August 1. Call us at 866-482-4847 with any questions.

VENDORS/EXHIBITORS

Please indicate below the number of vendor or exhibitor tables you would like to reserve. You are considered a vendor if you plan to sell merchandise. All vendors and exhibitors must also pay the main registration fee. Space is limited. Tables will be assigned on a first come, first served basis.

Annual Meeting Registration	<u>GTHS Members</u>		<u>Non-Members</u>		<u>Students (w/ID)</u>	
Saturday 8/23 (includes Lunch)	\$30/ per person	\$ _____	\$40/ per person	\$ _____	\$25/ per person	\$ _____
Saturday 8/23 (includes Lunch) "Bring a Friend" discount	\$50/ two people	\$ _____	\$60/ two people	\$ _____	n/a	
Add-ons						
Friday: Clayton Library orientation	Free	10 am <input type="checkbox"/>	Check box to reserve your spot. If enough people register, a second session will be added at 11 am.			
Friday 8/22 Supper (drinks not included)	\$15/ per person	\$ _____	\$15/ per person	\$ _____	\$15/ per person	\$ _____
Late Registration (after 8/1)	Add \$5	\$ _____	Add \$5	\$ _____	Add \$5	\$ _____
Exhibitor and Vendor Tables						
Exhibitor Table (one 6'x2' table)	Free	<input type="checkbox"/>				
Vendor Table (one 6'x2' table)	\$25	\$ _____	Extra table \$5	\$ _____		

Total Fees \$ _____ **Mail to: GTHS, PO Box 684171, Austin, TX 78768-4171**

Check enclosed payable to GTHS.

Charge to my MasterCard / Visa _____ exp _____

Signature _____ V-code _____ (3 digit # on back of card)

THE GERMAN-TEXAN HERITAGE SOCIETY ANNUAL MEETING

August 22-23, 2008 in Houston, Texas

OVERVIEW

Detailed Schedule of Events on next page

Friday, August 22

- 10:00 am Clayton Genealogy Library Orientation – Find your Roots!
5300 Caroline St (in the Museum District); 832-393-2600
- Afternoon Research at Clayton Genealogy Library or tour Houston sights on your own
- 7:00 pm Member Gathering with Food, Drinks and Fellowship at Backyard Tavern & Chop House,
14555 Grisby Rd; 281-752-6990. Valet parking available.

Saturday, August 23

Location: Crowne Plaza Houston West Hotel, 14703 Park Row at TX 6 and IH-10.

- 8:00 am Registration Opens
- 9:00 am Meeting Begins
- 12:30 pm Lunch
- 4:00 pm Closing Remarks

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FRIDAY'S ACTIVITIES

Genealogy Library Tour & Orientation

For those of you interested in researching your genealogy, we have arranged for a free orientation session at the Clayton Library, Center for Genealogical Research, in Houston on Friday morning at 10:00 am. Come learn how to utilize the resources of this outstanding research facility! GTHS volunteers will be on hand to help you with your research after lunch on Friday.

Pre-registration is required. Check the appropriate box on your Annual Meeting registration form, and be sure to sign up early to guarantee a place. Group size is limited to 25, so if the 10:00 am session fills up, a second session will be held at 11:00 am. We will inform you if your session time is switched to 11:00 am. The library is open Mon., Fri., Sat., 9am to 5pm; Tues., Wed., and Thur. 9am to 9pm.; closed on Sun.

Friday Evening Gathering

We'll gather at 7:00 pm on Friday at the Backyard Tavern & Chop House for socializing and a light supper. This restaurant is conveniently close to the hotel, with a nice dining room and bar, live music and a lovely backyard patio with large shade trees. The exact menu is still being finalized, and will be included in the Annual Meeting information being mailed to you in June. The cost is \$15 per person, and does not include any beverages. Please pre-register for this activity on your Annual meeting registration form. We'll need to know in advance how many folks are attending.



Founded 1978

GTHS ANNUAL MEETING PROGRAM

August 22-23, 2008

Houston, Texas

Friday, August 22

- 10:00 am Clayton Genealogy Library Orientation Pre-Registration Required
 Location: 5300 Caroline St, Houston, TX 77004 (in the Museum District)
- Afternoon Research at Clayton Genealogy Library (library closes at 5:00 pm)
- 7:00 pm Member Gathering with Food, Drinks and Fellowship Pre-Registration Required
 Location: Backyard Tavern & Chop House, 14555 Grisby Rd (off TX 6)

Saturday, August 23

Location: Crowne Plaza Houston West Hotel, 14703 Park Row at TX 6 and IH-10

- 8:00-9:00am Registration mit Kaffee, Saft und "Donuts"
 Visit the GTHS Gift Shop, Silent Auction, Exhibitor, and Vendor tables.
- 8:30 am Christ the King Lutheran Church Brass Choir
- 9:00 am Meeting opens with Invocation and Pledge of Allegiance
 Welcomes from GTHS President Wing Evans and Invited Guests
- 9:30 am 30TH ANNIVERSARY PRESENTATION AND RECOGNITION OF CHARTER MEMBERS – Mary Whigham
- 10:00 am OLD GERMAN HOUSTON by Jeff Lindemann (Main Assembly Hall)
- 10:40 am Break

Program A

- 11:00 am DEEP ROOTS, STRONG BRANCHES – THE KLEIN COMMUNITY, by David Klein (Main Assembly Hall)
- 11:30 am 1842-1852: TEN YEARS OF REFORMATION AND REVOLUTION FROM GERMANY TO TEXAS, by Randy Rupley (Main Assembly Hall)

Program B

- 11:00 am LDS TOOLS FOR GERMAN RESEARCH, by Gustav Hinds (Classroom)
- 11:30 am OLD WASHINGTON CEMETERY (Deutsche Gesellschaft Friedhof) by Bernice Mistrot (Classroom)

- 12:00 pm HOUSTON SÄNGERBUND by Rodney Koenig (Main Assembly Hall)
- 12:15 pm HOUSTON LIEDERKRANZ by Stan Thornton (Main Assembly Hall)
- 12:30 pm Lunch with a performance by the Houston Liederkrantz
Menu: Grilled chicken, vegetables, salad, dessert and iced tea
- 1:30 pm Historical Churches of German Heritage (Main Assembly Hall)
- A. FIRST EVANGELICAL LUTHERAN CHURCH OF HOUSTON by Marty Ambrose
- B. ANNUNCIATION CATHOLIC CHURCH by Speaker to be announced
- 2:30 pm Break – Silent Auction Closes at 2:45 pm
- 2:45 pm CLEMENTS HIGH SCHOOL GERMAN CLUB DANCERS with Rustin Buck and Students (Main Assembly Hall)
- 3:00 pm GTHS SCHOLARSHIP WINNERS – PRESENTATION OF AWARD PAPERS by Katie McDermott of Grisham Middle School, Round Rock (First Place) and Anand Divakaruni of Clements High School, Houston (Second Place)
- 3:20 pm GTHS BUSINESS MEETING & ELECTION (Main Assembly Hall)
- 4:00 pm CLOSING REMARKS by GTHS President Wing Evans
- AUF WIEDERSEHEN and don't forget to pick up your silent Auction items!

MORE DETAILS...

Programs A and B

Saturday morning, after the presentation on Old German Houston, we are offering two concurrent programs for the 11 o'clock hour. You can attend the presentations of your choosing. There is plenty of seating in both rooms, so you do not need to specify your choice at registration. Everyone will meet back in the main assembly hall at noon for the talks on the Houston area Singing Societies.

GTHS Election

We'll be filling four Board positions at the business meeting. Nominations will be taken from the floor at the meeting, as well as by mail beforehand. See the notice elsewhere in this Journal for more details.

Silent Auction

In order to make this year's silent auction a big success, we encourage you to donate or solicit items you think might be of interest to shoppers. A donor form is provided in this *Journal*. If you're interested in shopping at the Silent Auction, you'll have opportunities all day long. The auction closes at 2:45 pm and you can pick up any items you've won at the end of the meeting.

THE GERMAN-TEXAN HERITAGE SOCIETY ANNUAL MEETING

August 22-23, 2008

HOTEL INFORMATION

Come stay where the meeting is being held!

CROWNE PLAZA HOUSTON WEST HOTEL

14703 Park Row

at State Highway 6 and Interstate Highway 10 (Katy Freeway)

Houston, Texas 77079

281-558-5580

www.parkwesthoustonhotelsite.com

For reservations, call 1-888-252-9879 and mention that you're with the German-Texan Heritage Society. Room rates for our group are discounted to \$79.00 per night (not including tax). Rooms are newly renovated, very nicely appointed and available with two double beds or one king-sized bed.

Make your reservations by August 9th. After that, the hotel cannot guarantee the room rate or availability.

We need to book at least ten rooms in order to get a discount on our meeting space rental, so come stay with us at the Crowne Plaza!

DRIVING DIRECTIONS

FROM THE WEST

Take I-10 East to the western outskirts of Houston.

Exit at TX-6, EXIT 751, and follow the feeder road for 0.9 miles to the intersection of TX-6 and I-10.

Turn LEFT onto TX-6 N/FM 1960 N, and pass under I-10. Go 0.3 miles.

Turn RIGHT onto Park Row. The hotel is on your right. (Look for the 23 story building)

FROM THE EAST

Take I-10 West to the western outskirts of Houston.

Exit at TX-6, EXIT 753A, and follow the feeder road for 1.1 miles to the intersection of TX-6 and I-10.

Turn RIGHT onto TX-6 N/ FM 1960 N. Go 0.2 miles.

Turn RIGHT onto Park Row. The hotel is on your right. (Look for the 23 story building)

GERMAN RESTAURANTS IN HOUSTON

RUDI LECHNER'S RESTAURANT

German/Austrian Cuisine

2503 S. Gessner

Houston, TX 77063

713-782-1180

www.rudilechners.com

CHARIVARI SPECIALTY RESTAURANT

European Cuisine

2521 Bagby

Houston, Texas 77006

713-521-7231

www.charivarirest.com

OLD HEIDELBERG

German/Austrian Cuisine

1810 Fountain View Dr

Houston, TX 77057

713-781-3581

www.theoldheidelberg.com

KARL'S AT THE RIVERBEND

American-Continental Cuisine

5011 FM 723,

Richmond, TX 77469

281-238-9300

www.karlsrb.com

OTHER HOTEL & MOTEL ACCOMMODATIONS

WITHIN TWO MILES OF THE CONVENTION SITE

DRURY INN & SUITES

1000 N Highway 6

(Next Door to Crowne Plaza)

281-558-7007

EXTENDED STAY DELUXE HOTEL

15385 Katy Freeway

(South IH 10 Frontage Road)

281-398-6500

LA QUINTA INN

15225 Katy Freeway

(South IH 10 Frontage Road)

281-646-9200

HYATT SUMMERFIELD SUITES

15405 Katy Freeway

(South IH 10 Frontage Road)

281-646-9990

MOTEL 6

14833 Katy Freeway

(South IH 10 Frontage Road)

281-497-5000

FAIRFIELD INN & SUITES

15111 Katy Freeway

(South IH 10 Frontage Road)

281-646-0056

SUPER 8

15101 Katy Freeway

(South IH 10 Frontage Road)

281-646-7800

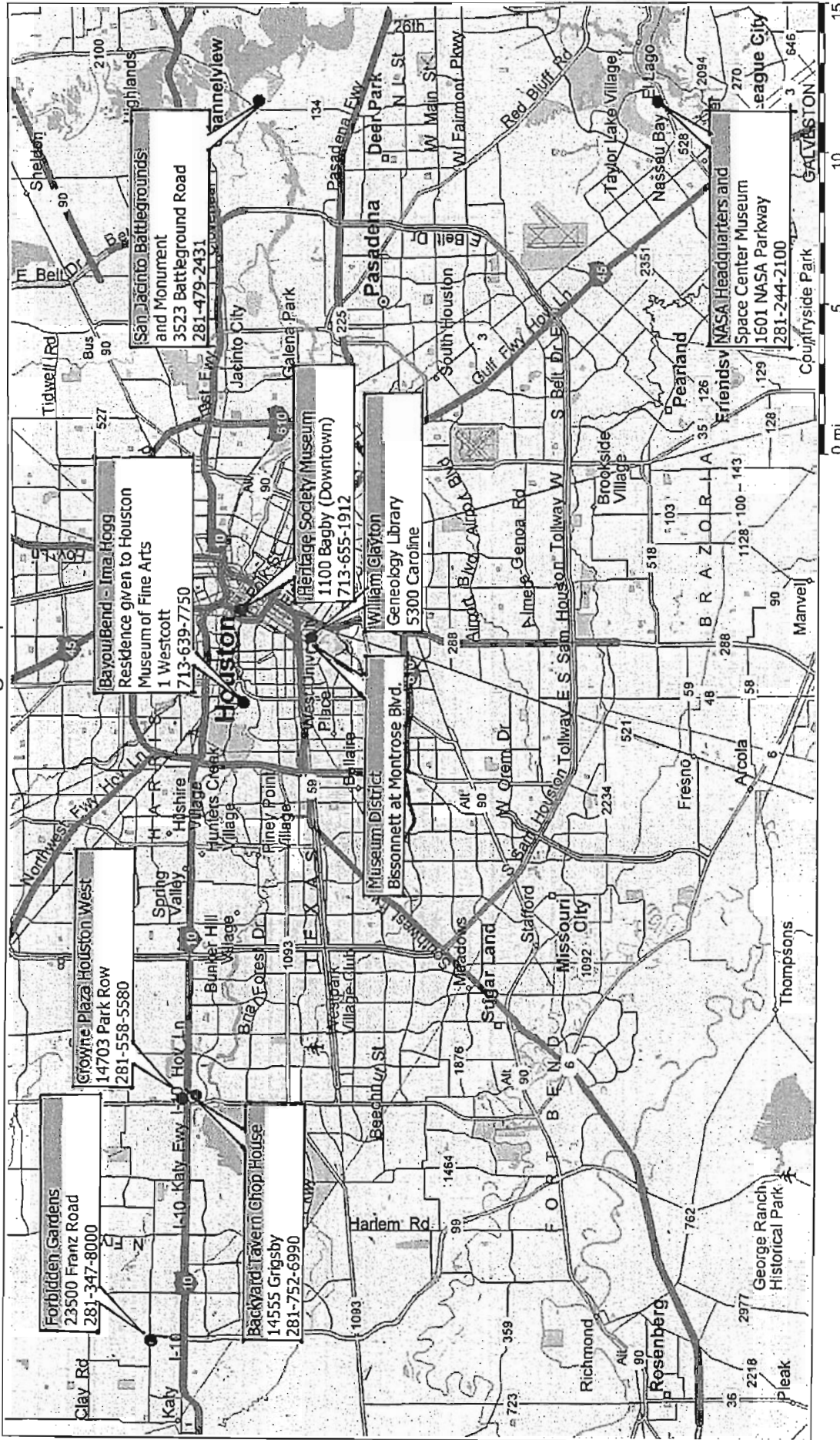
HILTON HOMEWOOD TOWN PLACE SUITES (MARRIOTT)

14450 Park Row

(Across from Convention Hotel)

281-558-3800

GTGS Annual Meeting Map - Houston



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GTHS ANNUAL MEETING 2008 – SILENT AUCTION

On Saturday August 23rd, the German-Texan Heritage Society will be holding its Annual Meeting in Houston at the Crown Plaza West Hotel. Along with excellent speakers and entertainment, we will be holding a Silent Auction to raise funds for the Society.

We invite you to be a part of this event by attending and supporting the auction. Your support will be recognized in our auction literature. Please furnish information to complete the AUCTION DONATION FORM as soon as possible. For additional information please contact the office at (512) 482-0927 or toll free at 1-866-482-4847.

We thank you for helping the German-Texan Heritage Society expand its mission of preservation and educational programs to the community at large.

INSTRUCTIONS FOR AUCTION DONATION FORM

1. Complete a separate donation form for each item donated.
2. Solicit new or estate items with a value of \$20 or more.
3. Collected items and gift certificates for services, merchandise, food, meals, etc. should be received (with the donation form) as early as possible, preferably no later than August 1st, so that there is time to prepare the bid sheets.
4. If you're in the Houston area, please contact Janice Thompson at 713- 465-6221 to arrange a drop off time and location.
5. Folks in the Austin area can drop their items at the GTHS office and gift certificates can be mailed. Donated items will be received at the office on Monday, Wednesday, or Friday between 10:00 am and 4:00 pm, or by appointment.
6. If you live elsewhere, please send your donation form to the office by August 1st, and drop off your item at the Silent Auction table the morning of the Annual Meeting.
7. Feel free to reproduce the form as needed, or contact the office at 866-482-4847 for extra copies.

THE GERMAN-TEXAN HERITAGE SOCIETY

The GTHS is a 501(c)(3) nonprofit organization with a mission to promote the awareness and preservation of the strong German cultural heritage of Texas. One of our goals is that our work will benefit the entire community with the:

Publication of our Journal four times a year

Annual meetings hosted in different cities and towns throughout the state

The Trenckmann Memorial Library at the Free School

Genealogy reference and assistance

German language classes

Preservation of the historically significant 1857 German Free School structure and its peaceful garden in the center of Austin

Monthly speaker series and various exhibits

Traditional Christmas program

Family-friendly cultural events, such as Maifest and Oktoberfest

GERMAN-TEXAN HERITAGE SOCIETY 2008 ANNUAL MEETING SILENT AUCTION DONATION FORM

Please Mail or Fax to: German-Texan Heritage Society FAX: (512) 482-0636
 P.O. Box 684171 Phone: (512) 482-0927
 Austin, TX 78768-4171 Toll Free: 1 (866) 482-4847
 info@germantexans.org www.germantexans.org

TODAY'S DATE _____

DONOR (Mr., Mrs., Ms., etc): _____

BUSINESS NAME: _____

ADDRESS: _____

CITY: _____ STATE: _____ ZIP: _____

PHONE: _____ CONTACT PERSON: _____

EMAIL: _____

Item: _____		
Retail Value New: \$ _____	Used: \$ _____	Minimum Bid Request: \$ _____
Description (for bid sheet): _____		
Donor Name: (as you'd like it on bid sheet) _____		

INSTRUCTIONS FOR PICKUP AND DELIVERY:

ITEM

Donor will Deliver _____

GTHS will pickup _____

GIFT CERTIFICATE

Donor will provide _____

Donor authorizes GTHS to make certificate _____

DONOR SIGNATURE: _____

ITEM CATEGORY: (check one)		
<input type="checkbox"/> Art & Photography	<input type="checkbox"/> Automobile	
<input type="checkbox"/> Parties & Dining	<input type="checkbox"/> Recreation & Travel	
<input type="checkbox"/> Special	<input type="checkbox"/> Men	<input type="checkbox"/> Ladies
<input type="checkbox"/> Children	<input type="checkbox"/> Home	<input type="checkbox"/> Jewelry
<input type="checkbox"/> Sports & Health	<input type="checkbox"/> Pets	<input type="checkbox"/> Service

(FOR OFFICE USE ONLY)
Notes: _____
Solicitor's Signature: _____
Solicitor's Phone: _____

Danke Schön!
Proceeds from the Silent Auction benefit future German-Texan Heritage Society projects.

Friends receive a discounted price to the

Annual Meeting if they

register with you—a great way for them to learn about us!



Members, we need Members

Who do you know who should/would benefit from being a member of the German-Texan Heritage Society????? Complete the tear off and return to headquarters, GTHS, P.O. Box 684171, Austin, Texas 78768-4171.



Name

Address

City/State

Zip

Page
intentionally
left
blank...

So that we
can get
names of
potential members!

THE JOURNAL OF THE GERMAN-TEXAN HERITAGE SOCIETY

Volume XXX, Number 2, Summer (June) 2008

“Zur Erhaltung der deutschen Tradition”

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**THANK YOU TO THESE GTHS MEMBERS
 WHO SUBMITTED ITEMS FOR THIS ISSUE OF
*THE JOURNAL***

DR. JAY ALANIZ OF AUSTIN

EVA BARNETT OF AUSTIN

KENT BOHLS OF AUSTIN

EVERETT FAY OF NEW BRAUNFELS

JEAN HEIDE OF SAN ANTONIO

RODNEY KOENIG OF HOUSTON

KENN KNOPP OF FREDERICKSBURG

JUERGEN LAUDI OF SCHOENKIRCHEN, GERMANY

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GRADY MARTIN OF TOMBALL

JUDITH RENKER

FLORA VON ROEDER OF HOUSTON

DOROTHY ROTHERMEL OF BRENHAM

ANNE STEWART OF COMFORT

HELGARD SUHR-HOLLIS OF NEW BRAUNFELS

FROM THE EDITOR: AS YOU MAY HAVE NOTICED, THIS ISSUE LOOKS IS DIFFERENT FROM ONES PAST. NEW FONTS, NEW ORGANIZATION, BUT THE CONTENT STILL COMES FROM YOU, THE MEMBERS! IT WAS A GREAT PLEASURE TO BE THIS ISSUE'S EDITOR! - SARA SCHMIDT [SCHREINER UNIVERSITY, KERRVILLE, TX]



HOUSTON SÄNGERBUND

SO SINGEN WIR

Text u. Chorsatz:
Helmut Bogenhardt

Frisch im Vortrag

Sopran
Alt

Tenor
Baß

So sin - gen wir, so sin - gen wir er.

So sin - - gen wir, so sin - - gen wir er.

Lied, das al - le Welt er - freut. So sin - gen wir, so

Lied, — das al - le Welt er - freut. So sin - - gen wir, so

125 YEARS OF MAKING MUSIC

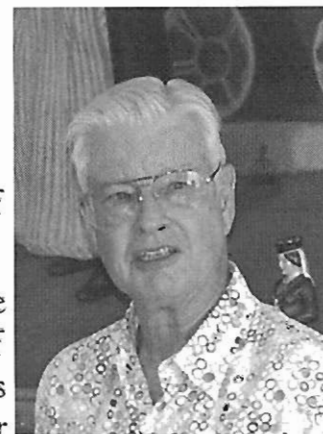
Join us, the oldest known continuing musical organization
in Houston

Rehearsals on Tuesdays - 7:30 p.m.
Bier Pausel

First Evangelical Lutheran Church,
1311 Holman

Website: www.houstonsaengerbund.org

PRESIDENT'S NOTES



Since the last Journal was distributed there have been several events of consequence.

The first was when I had the privilege of awarding 5 cash prizes to the winners of the German–Texan Research Papers contest. It was part of the Texas State German Contest. I went to the University of Texas Hogg Auditorium at the appointed time. As I arrived there were over 1000 kids, from high schools all over the state of Texas, noisy as teenagers usually are, singing school songs at each other, and all having a great time. I distributed the prize checks to the winners as they were summoned to the stage. As I walked out of the auditorium, I was stopped three times by sponsors/teachers and very warmly thanked for our efforts. As I waited for my ride home, Kit Belgum (UT German Dept) came out of Hogg Auditorium and further thanked the GTHS. Mary El-Beheri was the ramrod for this contest. We need more of this kind of outreach.

We had a very successful Maifest. As usual it was the last Saturday in April, an old German tradition to do things early...There was the excellent sausage, sauerkraut, potato salad, cheesecake, lemonade and pretzels to eat. And we had three kinds of fine imported German beer to drink.

The Saengerrunde entertained us with song. The Waldorf High school language students performed German dances. The Bowie High School German students wrapped the Maipole. And Don Harms had his puppet show. There were two accordionists serenading the people. Each of these performances was well received and enjoyed by the crowd.

This event has expanded to a party the night before, Maifest itself, and then a formal dinner the evening after.

The evening dinner was a fundraiser to assist some Waldorf High School students travel to Germany this summer to continue their education. The students did most of the work elegantly serving the crowd with a traditional German dinner.

Our Annual Meeting is scheduled in Houston for August 22 and 23, 2008. The program is taking shape and will be outstanding. Detailed information is included in this Journal. Please try to attend.

Wing

EXECUTIVE DIRECTOR'S REPORT

This issue of the Journal highlights the 2008 GTHS Annual Meeting on August 22-23 in Houston. I encourage each and every one of you to attend. Getting together with members from other parts of the state is a rewarding experience. It's fun and informative, and who knows, you may even run into a distant cousin you didn't even know you had!

This year marks the 30th Anniversary of GTHS, so we'll be highlighting the past achievements of the society and the dedicated visionaries who founded it back in 1978. The schedule of presentations and entertainment is printed in the front of this issue. We're thrilled to be able to present some of the rich heritage of the Houston Germans this year, including some live performances by young and old alike!

We'll have a silent auction again this year, so now is the time to search through your closets for items to donate. You'll find an auction donation form near the front of this issue with all the details on how to participate. Our GTHS gift shop will also be open for business, and there will be several exhibitor and vendor booths as well. I hope to see you in Houston!

Back in the Spring, I wrote to you about our new statewide outreach program. We had a successful Genealogy Seminar in Brenham back in February, and plans for German classes in San Antonio, Brenham and Temple/Killeen are coming along well. We expect to have several new classes starting in September. In 2009, we'll be expanding our reach even farther. If you think your community could benefit from having German language classes, please let us know.

At the end of March our Program Director, Ben West, left us to pursue a full time career elsewhere. After interviewing several very worthy candidates, we chose Gail Folkins as our new Program Director. Gail is a writer and teacher, with a background in business, education and the media. She is a member of GTHS, has participated in the Advanced German class here in Austin, and is one of our new Journal book reviewers. She worked for a year in the German-speaking part of Switzerland and can speak the language quite well. You'll have an opportunity to meet her in August at the Annual Meeting.

I offer my thanks to GTHS member Sara Schmidt for editing this issue of the Journal. It's a huge task, and her efforts are greatly appreciated! GTHS Board member Daniel Bode will be editing the Fall issue, and from then on Board member Mary Whigham will take over as standing Journal editor.

You can participate in making the Journal great by submitting articles for future issues. Be our ambassadors by scanning your local papers – from the Dallas Morning News to the Palacios Beacon – for articles of German-Texan interest. We want to keep informed of what's happening in your communities and share the news with everyone.

mit freundlichen Grüßen,

Eva Barnett

GTHS Executive Director



LEAVE YOUR GERMAN MARK

by Rodney Koenig
(Past President of GTHS)

It might be helpful to all of us to recognize various ways in which we can leave our German mark. Dr. Kelly Stevens left his German mark by giving his home (our German Free School) to GTHS and reserving a legal life estate until his death. Put another way, Kelly gave his home to GTHS but was legally allowed to continue to live in the home until he died. By doing this, Kelly got a current income tax deduction and GTHS knew it would ultimately own the German Free School. This is a very tax-favored way to make a gift during your lifetime of either your home, a vacation home, or a farm or ranch. The process is simple in that a warranty deed would be prepared deeding the home, farm or ranch to GTHS with a proviso that the donor could continue to live in the home or on the farm and ranch until he or she died. If you have been thinking of leaving your home, farm or ranch to GTHS, why not do it in a way that gets you in an immediate income tax deduction for the value of the remainder interest. The older you are, the larger the income tax deduction would be. Of course, you will want to visit with your spouse, children or other family members regarding this so that they know your precise desires.

Another very good way to make a charitable gift is to provide that your individual retirement account, your 401k, your 403b or other retirement account passes at your death to GTHS. Some people provide that 25% of their retirement account pass to charity. The IRA is subject to estate tax if your estate is above the estate tax threshold (currently \$2,000,000 but scheduled to come back down to \$1,000,000 unless Congress changes the rules). The IRA is also subject to income tax for an individual beneficiary. Accordingly, an IRA or similar account is the perfect gift to make to charity since charities will not pay either an estate tax or an income tax. If you desire to leave monies to charity in any event, the preferred asset is almost always a retirement account since your children, nieces or nephews will take the retirement account after estate and after income taxes whereas the charity can get 100 cents on the dollar for such item. The easy way to do this is to change your beneficiary designation on your IRA or 401k plan. For individuals above 70½ years, you are obligated to take distributions from an IRA each year. There is also a special rule which likely will be extended by Congress which allows you to distribute directly from an IRA to charity so long as the amount is not over \$100,000 per year. Prior to taking any of this action, you should visit with your own tax advisor to be certain it is done properly.

Finally, if you are getting close to being able to take social security benefits, either at age 62, at age 66 or as late as age 70, there are interesting calculations to make. If you continue to work beyond age 62, many times it is not beneficial to start taking your social security benefits at age 62. This is because there is an actual offset if you make "too much money" prior to attaining your full retirement age (now age 66). Additionally, there will be an increase of 7 to 8% a year for each year you wait after age 62 prior to taking your full social security benefit. There is no benefit in waiting until after age 70 since increases in benefits stop at age 70. See www.ssa.gov and look for your birth year while you go through this website. There are interesting calculators and there are tables which show benefit increases by month from age 66 to 70 as well as tables which show benefit reductions by month from age 62 to age 66. There are interesting decisions to be made for husbands and wives. Many planners suggest that the spouse take his or her benefits early if they are the lower earning spouse and the higher earning spouse perhaps could take benefits later. There are a number of decisions in this regard, including the current status of your health, your potential life expectancy and a number of other variables which should be considered. In any event, you should consider your income needs for retirement and once your needs are met, you should consider needs of your immediate family and potential charitable giving after you are gone. How will you leave your German mark? If you wish to discuss this, please call Rodney Koenig at 713.651.5333 or email us at rkoenig@fulbright.com.



SEEKING NOMINATIONS FOR THE GTHS BOARD OF DIRECTORS



From Connie Krause, Chair, 2008 Nominations Committee

We will elect members to the Board of Directors at the August 23rd Annual Meeting in Houston.

Are you willing to serve? Do you know someone else who will serve?

You may make a nomination now by sending us the nominee's name and contact information by August 1 (of course, the person you nominate must agree to be nominated). We will also ask for nominations from the floor at the meeting on August 23rd.

Volunteer to serve or send nominations of others to:

GTHS Nominations Committee

P.O. Box 684171

Austin, TX 78768-4171

Email: info@germantexans.org

Fax: (512) 482-0636

Phone: (866) 482-4847

A GTHS BOARD DIRECTOR:

- Must be a member of GTHS
- Is elected to a four-year term
- Serves on one or more committees
- Should actively represent GTHS
- Meets with other directors four times a year (on Saturdays or Sundays) at his or her own expense, usually in Austin at the German Free School



ANNOUNCEMENTS

NEWS

PUBLICATION DEADLINES

August 1 is the deadline for submitting articles and event notices for the Fall issue of the Journal. Send articles to info@germantexans.org. August 16 is the deadline for articles and event notices for the September-October issue of the Schulhaus Reporter, the newsletter of the German Free School Guild. Send articles to newsletter@germantexans.org.

TRAVEL TO GERMANY

GTHS member Jo Ann Wolf works with The German American Connection, which offers customized Theme Tours to Germany for small groups: German Beer Crawl, Christmas Markets, German Handcraft & Tradition and much more. They also plan and escort tailor-made special interest tours: In the Footsteps of J.S. Bach, German family roots trips, and Culinary tours as a few examples. They lay out all tour details together with you, but you travel independently through Germany. They also give presentations about Germany and support the planning of German events. You can find out more at www.tgac-us.com or contact them via email at info@tgac-us.com.

GTHS & GUILD EVENTS

GTHS & GERMAN FREE SCHOOL GUILD VOLUNTEER APPRECIATE PARTY

Join us on Sunday July 13th from 4 – 6 pm at the German Free School in Austin for a Volunteer Appreciation Party! We are very grateful for all the wonderful assistance our volunteers have offered over the past twelve months, so we'd like to get you all together, feed you and thank you once again. All of our excellent events and programs are made possible by the help of our dedicated volunteers. There are too many of you to name, but you know who you are! THANK YOU! Folks interested in volunteering are also very welcome to attend the party. There's much more work to be done and any extra hands would be welcomed wholeheartedly.

GTHS ANNUAL MEETING & 30TH ANNIVERSARY

Help celebrate GTHS's 30th anniversary as an organization at this year's Annual Meeting on Saturday August 23rd in Houston. We'll have a great selection of speakers and presentations, delicious food and exciting entertainment. A silent auction will take place, as well as the airline ticket drawing. Join us on Friday August 22nd for a trip to the Clayton Genealogical Library in the morning and a group meal in the evening. All the details and a registration form are printed at the front of this issue of the Journal.

ANNUAL MEETING SILENT AUCTION

There will be a Silent Auction at the Annual Meeting this year. In order for this to be a success, we need your help in donating new or estate items with a value of \$20 or more, so start cleaning out those closets and garages! Keep in mind that all donations must be in good condition. You may also solicit gift certificates from businesses in your area. A Silent Auction donation form is included near the front of this issue.

GERMAN CLASSES

ADULT GERMAN LANGUAGE CLASSES

Several levels of German language classes for adults will be held this fall in Austin, Brenham, San Antonio and the Temple/Killeen area. Classes begin in early September and run for 12 weeks. Registration for the classes will open in July. For details on the exact classes offered in each location, contact the GTHS Program Director at programs@germantexans.org or visit our web site: www.germantexans.org. Cost: \$65 GTHS members/\$75 non-members for the 12 week semester.

GERMAN LANGUAGE CLASSES FOR KIDS

German language classes for children ages 3-13 will be held this fall in Austin, San Antonio and possibly Brenham. Classes begin in early September and run for 12 weeks. Registration for the classes will open in July. For details on the exact classes offered in each location, contact the GTHS Program Director at programs@germantexans.org or visit our web site: www.germantexans.org. Cost: \$150 GTHS members/\$165 non-members for the 12 week semester.

ONGOING GERMAN FREE SCHOOL EVENTS

Open House – The German Free School is open for guided tours every Thursday from noon to 4:00 pm. (except holidays).

Stammtisch – Come practice your German language skills every Thursday from noon to 1:00 pm.

Speaker Series – Enjoy a speaker or musical performance at 3:00 pm on the third Sunday of the month. The series ranges from book signings, to wine tastings, to craft demonstrations, to classical music performances. (Held January – May and September – November)

Movie Night – Come watch a German movie (with English subtitles) on the fourth Friday of the month at 7:00 pm. Enjoy popcorn and pretzels and pre-film gemütlichkeit. (Held January – June and September – November). On Friday, June 27th, we will screen 'Wings of Desire'.

Potluck – Make new friends in the German-Texan community at 4:00 pm on the second Sunday of every other month. Bring a dish to share and the beverage of your choice. (Held January, March, May, September and November)

GERMAN FREE SCHOOL VOLUNTEER OPPORTUNITIES

COMMUNICATIONS DIRECTOR NEEDED

The German Free School Guild is in need of a media savvy person to write and distribute press releases as well as cultivate media coverage of events and our historic building. This volunteer position also requires computer knowledge and the ability to meet deadlines, as well as working with the Webmaster, the Schulhaus Reporter Editor(s) and the GTHS staff. For more information, contact the GTHS Office at 512-482-0927 or write to info@germantexans.org.

SPEAKER SERIES COORDINATOR NEEDED

Are you interested in German Texan history? Do you find yourself sharing stories of fascinating people you have just met? Do you yearn to share these experiences with others? Then we have a position for you! The German Free School Guild's Education Department needs a speaker series coordinator to help with arranging presenters for the upcoming months. If you are interested, contact Karen Morgan at svnorsk@austin.rr.com or at 512-487-5179.

NEW GTHS PROGRAM DIRECTOR



I am excited to announce that we have a new Program Director on board. Gail Folkins is no stranger to GTHS. She is a member of the society, has participated in the Advanced German class, and is one of our new Journal book reviewers. Gail is a writer and has a background in business, education and the media. While doing research for her book, *Texas Dance Halls*, she learned quite a bit about the influence of Germans in Texas. She also worked for a year in the German-speaking part of Switzerland and can speak the language quite well. Gail has already begun working to develop our new German language classes for the fall in Brenham, San Antonio and Killeen. If you have any ideas for her, or just simply want to say 'welcome', you can contact her at programs@germantexans.org. — Eva Barnett

BEST FRIEND OF TOMBALL/TELGTE AWARD PRESENTED

Doctor Rodney Hutson is presented the "Best Friend of Tomball/Telgte Award" at the annual Tomball German Heritage Festival, Saturday March 29, 2008. From left to right: Sandra Martin, Charles Bogs, Dr. Hutson, Grady Martin. Herr Dr. Dietrich Meendermann Buergermeister von Telgte was the 2007 recipient.

Doktor Rodney Hutson wird der "beste Freund des Tomball/Telgte Preises" am anual Tomball deutschen Erbe-Festival, Samstag März 29, 2008 dargestellt. Von links nach rechts: Sandra Martin, Charles Bogs, Dr. Hutson, Grady Martin. Herrdr. Dietrich Meendermann Buergermeister von Telgte war die Receptant 2007.



Dr. Hutson has been a great supporter of the German Fest from the beginning and without his help the festival would not be what it is, today. Thank you, so much, Dr. Hutson.

The Tomball/Telgte Sister City, Org.

Grady P. Martin www.tomballsistercity.org

GERMAN MUNICIPAL INFORMATION—ASSISTANCE AVAILABLE

Lawrence R. (Larry) Mack has contributed nearly 200 inches of materials on Germany to the German-Texan Heritage Society. His primary interest was in the history of municipal annexations, with census data dating from 1881 on. His compilations of perhaps 800 or more present-day communities (including virtually all West German cities over 20,000 in population) contain data on up to 3000 annexed communities, and his material from correspondence with over 600 cities and parishes plus many counties and all West German states probably give information on another 7,000 communities. City and county maps, tourist information, land use data, religious distribution, and historical accounts are among the information included. Material for the former East Germany is much sketchier than for the west.

Larry would be glad to discuss the available information with anyone who feels it may be helpful. He may be reached by email at lrmack_au@sbcglobal.net or by phone at (512) 453-0764.

EHRENSTERN NOMINATION GUIDELINES

As a member of GTHS, you have the opportunity to nominate particularly talented, successful and active fellow members who should be considered for the Ehrenstern award in recognition of their dedication to furthering the goals of the Society. We believe that when such excellence is identified, it is appropriate that it be recognized. We are depending on your knowledge and good judgment to help us identify deserving recipients. **Please get involved!**

GUIDELINES FOR NOMINATION

The candidate must be a current member of GTHS and must have been an actively involved member of the Society for a minimum of five years.

Evidence of leadership in other German heritage, cultural or preservation organizations at the local, state or national level will also be considered an asset.

The candidate must have demonstrated some combination of personal commitment, innovation, talent, leadership and other qualities that contribute to the preservation of their community's German-Texan heritage and culture.

NOMINATION PROCEDURES

Nominations must include the name of the nominee, their contact information and, in 500 words or less, a description as to why this person deserves the Ehrenstern award. The nominator must also include their name and contact information.

Nominations must be received by July 1, 2008. GTHS is not responsible for any nominations received late.

Nominees will be notified of their nomination prior to the Annual Meeting and asked to fill out an application detailing their service to GTHS and other German heritage, cultural or preservation organizations. Only after receipt of this application will a nominee be considered for the award.

The GTHS Board will normally choose no more than two recipients each year.

Recipients will be awarded a certificate at the Annual Meeting and recognized for their outstanding contributions to GTHS and their local community.

SELECTION CRITERIA

Recipients will be selected based on their active participation in GTHS. Membership in other German heritage, cultural or preservation organizations as well as participation in the local preservation of their community's German-Texan heritage and culture will also be considered in the selection of the recipients.

Please send your nominations and the required information to Connie Krause at 10167 Schoenthal Road, New Braunfels, TX 78132 or to m.krause@mail.utexas.edu. You can also reach Connie at (830) 625-3075 if you have any questions.

'IN RECOGNITION OF OUR 30TH ANNIVERSARY, WE'RE RE-PRINTING A FEW PAGES FROM THE VERY FIRST JOURNAL PUBLISHED IN JANUARY 1979. ADDITIONAL EXCERPTS WILL BE PUBLISHED IN THE FALL JOURNAL. ENJOY YOUR TRIP DOWN MEMORY LANE!' - EVA BARNETT

HOW OUR SOCIETY STARTED

Dona Reeves and Mary El-Beheri have been feeling sorry about the loss of the German-Texan culture for four or five years. Both are so involved in teaching and in other endeavors that they just talked. Then Dona and Glen Lich put together the Southwest Texas State University Symposium on the Texas Germans and talk became activated. There was interest. Over four hundred excited people attended that symposium. And Patrick McGuire reminded them that nearly 5,000 attended the Institute of Texan Cultures' German Christmas Party in 1977. Wow! On a very hot summer day Dona, Patrick, Anna Thompson, Maria Watson and Susan Clayton met in San Antonio at Mary's apartment [sic] and that was the first meeting of the German-Texan Heritage Society. The second meeting was held a month later in San Marcos. Our organization is six months old with the publication of this first Newsletter.

WANTED

One representative, club or group in every county in Texas!! Would you be an organizer in your town and/or county? If you can handle publicity, membership, lists of projects, news articles printed about German-Texan activities, etc.....VOLUNTEER TODAY!! Contact the editor nearest you.

COLLECT

News stories, articles, information in your local area for this Newsletter. Send whatever you collect to the editor.

HELP:

Who writes perfect German and has the time to correspond regularly with German archives, libraries and individuals interested in our German --Texan Heritage Society?? Dona Reeves needs help in this activity, Please contact her ... sofort!

Wüßtest Du daß.....

...the first laws for the State of Texas were published in both German and English.

...in 1876, there were according to the city assessor, in a total San Antonio population of 17,314, to give only the most numerous elements, 5,630 Germans and Alsatians; 5,475 Americans, English and Irish; 3,750 Mexicans.

Do you have interesting little tidbits to share with us in this column? If you do, please send them to the Editor.

Much of the old German heritage in Texas has died. It is time to bring it back to life! And if it is only lost, let us find it.

Are you or one of your neighbors German, Alsatian, Swiss, Austrian, Russian-German, etc., and don't know it? Every third Texan has a German-speaking ancestor or two.

Copies of the Newsletter may be ordered from the Society, \$2.50 (members) or \$3.00 (non-members). Please include 66¢ for postage/handling. Published in February and in July at A U S T I N, Texas.

WHO ARE THE EDITORIAL BOARD MEMBERS OF THE GTHS?

Mary Mathis El-Beheri is a German more by interest than through blood although she had German ancestors on Continental soil before either the USA or Texas officially existed. Mary has researched Missouri River Germans, lived two years in the Rhineland and since 1972 she has been totally dedicated to reviving the heart and soul of German-Texans, San Antonio.

Susan Clayton is pure Anglo(English/Irish)Saxon, but her interest, as a native Texan, in the German culture has led her to visit Germany, to write about San Antonio Germans, to major in German at UT, Austin, and to go in 1979-80 to study at the University of Freiburg, where she will be the GTHS associate editor on German soil.

Robert Robinson-Zwahr is a native Texan of German and Wendish decent. He knows something about everything that has anything to do with German-Texan culture. Bob is into ethnic studies, genealogy and historical preservation. It's amazing how he sits out in Lubbock answering all our questions.

Dona Reeves is half German-Russian and half English by birth, but she is by all accounts the heart and soul of German-Texans today. She is a prime mover in re-establishing the German-Texan Heritage. For more than twenty years Dona has sought to form just such a Society as ours. This year she was awarded the National Goethe Award given by the German Government to an American whose efforts in supporting the German language and culture are deemed outstanding.

Glen Lich is a German-Texan born in Comfort. He co-ordinated the SWTSU Symposium with Dona. Glen has recently finished a new book about German Texans for the Institute of Texan Cultures. He loves taking his friends and relatives on his special tour of Germany.

Lera Tyler is all English, but a Texan. She met her husband Glen Lich while they were studying in Vienna. Lera collects, researches and writes while helping Glen raise their three children. They are both photography buffs and collect old photos.

Minetta Altgelt Goyne was born in New Braunfels and with a name like Altgelt, she is indeed a proud German-Texan. She has taught German at UT, Austin, Arlington, Texas Wesleyan and TCU. Minetta is now happily retired, enjoying her new grandchild and writing.

Maria Watson's address tells us something! Yes, she is a San Antonio German-Texan with the royal blood of King William Street. She is a member of the Groos Family, best known as bankers. Maria still helps make herring salad every Christmas, an old Groos family tradition. She is researching her family. Her special interest is old S.A. buildings.

James Patrick McGuire sounds 100% Irish, but Pat is 50% German-Texan and 100% Texan. He is the foremost Texas authority on German-Texan artists, having published two books and currently working on his third. Pat dabbles in collecting German-Texan art, old pipes, other artifacts and books. No one loves the German-Texan heritage more than Pat.

Julia Mellenbruch is a German-Texan born in Pflugerville. She is a part of the old Pfluger and Klattenhoff families. She keeps the records up-to-date about George Pfluger, founder of Pflugerville and recently published a new book about his family.

WHO ARE THE EDITORIAL BOARD MEMBERS OF THE GTHS?

Anna Thompson was born in Germany and became a German-Texan through marriage. Anna is vitally interested in the attempts by Texans to revive German cultural activities. She attends every festival and German--related activity that comes along. Anna's own children learn to speak German so that they will never lose contact with the culture.

Joseph Wilson is a native Texan, who has lived in Germany, and lives today in Houston for his work and on his (actually his wife's) LaGrange/Giddings area farm for fun. Joe is an outspoken defender of the Wendish and Czech cultures in Texas and believes that his LaGrange/Giddings/Brenham area is sadly neglected in all annals of German-Texan history. Joe is presently involved in an archaeological [sic] project on his farm - did you see him on EYES OF TEXAS? Joe collects slides of monuments, grave and cornerstones in German, Czech and Wendish.

EDITORIAL C O M M E N T from the editor

If a child learns that great grandpa came from Germany, landed after weeks at sea in Indianola and went by wagon to central Texas, that child has a heritage. And great grandpa always smoked a long wooden pipe, had a beard, and spoke German. His wife made her own sauerkraut and cheese, and scrubbed the floors twice a day. How does a child find out about these things? Parents usually talk about them and in this way customs are born. The child hears those same parents speak German and an interest in learning another language is born. This is living history. Much of this type of simple history was lost because Germans were afraid to be too German after and during the two world wars. Many old-timers kept their German heritage to themselves and either failed or refused to share it and to promote it with new generations. There is no need anymore for embarrassment among German-Texans, for their heritage is based on pride and joyful remembrance. It is time for us to tell our children about this great heritage and to inspire them with its vigor. It is time to make all Texans aware of the contributions Germans made to the life-style of 20th century Texas. It is not too late to revive an ethnic entity which hid itself, but never died. German-Texans are all around us - some had German-speaking ancestors here long ago, some have come recently from a German-speaking country, others are of German ancestry from other states who somehow landed in Texas. We must not exclude those who, out of love or interest, have become devotees of the German-Texan culture. We all have a common bond. Let us go forth to spread our enthusiasm for all things relating to our German-speaking heritage.

FUTURE NEWSLETTER ISSUES.....

Features about German-speaking ethnic subcultures in Texas: the Wendes, Jews, German-Russians, Alsatians, Mennonites. Are there others we could feature?

Hochmut kommt vor dem Fall.

In böser Zeit sind Freunde weit.
(Polnisches Sprichwort)

Articles from other publications about German-Texan topics of interest.

Vergeben ist leichter als Vergessen.

Jeder ist seines Glückes Schmied.

Do you have any old maps, pictures, news articles you could copy and send for the newsletter?

Aus den Augen, aus dem Sinn.

Aus nichts wird nichts.

Send suggestions.

Im Unglück erkennt man die Freunde.
(J.G. Herder)

Irren ist menschlich.

BI-FOCAL
Minetta Goyne

When the Amon Carter Museum of Western Art (Fort Worth) published Pauline A. Pinckney's Painting in Texas: The Nineteenth Century in 1967, German Texans were delighted to discover that Richard Petri's charming "Going Visiting" had been selected for the attractive dust jacket. Those who take more time to examine the valuable book will soon discover how prominent a part artists with German birthplaces or surnames played in the visual arts of Texas. One might even say Germans dominate some sections, such as that devoted to topo-graphical artists recording what they saw while accompanying the Bartlett, Emory, and Gray surveying expeditions. Still closer examination of the text unfortunately reveals some quite ludicrous misinterpretations of data gleaned from German-language sources. Especially the footnotes were not screened by anyone with a secure knowledge of German, and the resulting flaws detract from the quality of the finished product in this case as in several books of Texana that have appeared more recently. It would seem that the newly-formed German-Texan Heritage Society could perform a real service by bringing together people with editorial expertise in the form of special skills such as ease in reading *Fraktur* (German type) and *Schrift* (Gothic script) and those authors and compilers working with German sources but lacking the resource of thorough training in the German language.

Commendable Pinckney called attention to several German artists working in early Texas who, though the subjects of articles, these, and occasional retrospective exhibitions, had neither received their due from the general public nor been treated adequately by publishing scholars. In addition to Richard Petri these included Hermann Lungwitz, Carl G. von Iwonski, and Louise Heuser Wuests, as well as several other German artists represented by fewer or lesser works. Anyone with an attachment to the old mill, churches, hotels, and homes that are gradually disappearing from the area between the coast and the Hill Country, except where someone has undertaken a restoration, will take pleasure in comparing older prints such as those by Lungwitz with those of German Texans of more recent vintage, like Edward M. "Buck" Schiwetz, who has been recording Texas landmarks with his sketches for some fifty years. The older artists' prints concentrate more upon a triangle formed roughly by Austin, San Antonio, and Fredericksburg, while Schiwetz, a native of Cuero, encompasses the entire state in his works. His pictures also, more often than not, impart a slight romanticism to his subjects, while the older artists are more inclined to realism in their pictures of buildings. Iwonski in particular conveyed quite a sense of animation and humor, however, when documenting amateur theatrical performances or adopting the methods of the political cartoon.

In the first of what one hopes will become a succession of books about individual artists among the early Texas Germans, James Patrick McGuire, a research assistant for the University of Texas at San Antonio Institute of Texan Cultures, made available two years ago Iwonski in Texas: Painter and Citizen, published by the San Antonio Museum Association in conjunction with a like-named exhibition held at the Witte Memorial Museum (San Antonio) in the late summer of 1976. Carl G. von Iwonski began as a self-taught artist at New Braunfels, for ten years taught drawing at the German-English School in San Antonio, and finally went to Berlin for study during 1871. He returned

only briefly to Texas before settling permanently at Breslau, where he died in 1921. Iwonski, who had emigrated from Silesia with members of his family in 1845 at the age of fifteen, thus can truly be said to have been shaped by Texas. The book, which is said to include essentially all of his known work gives [sic] detailed account of his life. His principal production was as a painter of portraits, a number of which are highly expressive likenesses of people known to anyone conversant with German Texans. Among the works reproduced in the book is Iwonski's copy of Richard Petri's "Indian child eating melon," a watercolor that became the property of Hermann Lungwitz, Iwonski's partner in a studio at San Antonio and also brother-in-law to Petri.

During recent months the University of Texas Press has published an outstanding volume by William W. Newcomb, Jr., long-time director of the Texas Memorial Museum (Austin) and currently a professor of anthropology at the University of Texas in the same city. Author of several books about the American Indian, Newcomb was able to enrich his work with an obviously uncommon scholarship. German Artist on the Texas Frontier: Friedrich Richard Petri will be eminently attractive to a wider range of readers than many other works that would be properly located in this column. Newcomb supplies one chapter on Petri's heritage as an artist born and trained in Dresden and another on the Texas scene of which the Petri and Lungwitz families became a part after a brief sojourn at Wheeling, (West) Virginia, early in the sixth decade of the last century. Because Lungwitz trained with Petri in Dresden, married Petri's sister, and continued to live near him in Texas, both artists are given space in the text, although the lavish illustrations are devoted to Petri's works only, except for two valuable maps and an occasional photograph.

Two aspects of this book are noteworthy: the paucity of information about Petri himself, a lack that Newcomb readily and regretfully admits, and the wealth of informed material about the Texas Indian bands most closely in contact with the German immigrants, namely the Lipan Apaches and the Penateka Comanches. It was primarily if not exclusively from the first of these that Petri took his models for drawings and paintings of Indians. In additional chapters on the Germans' contacts with the Indians and on immigrant life in the new land material from a rich variety of sources is laced with Newcomb's well-honed judgments. When the reader reaches the chapter entitled "Richard Petri's Indians," he has been prepared for these gems in such a way that appreciation of their excellence is inevitable.

Newcomb emphasizes that the Germans in Texas, unburdened as they were by memories of generations of conflict such as the Americans brought with them, had a generally better relationship with the Indians by far than did other settlers. Some of this receptive attitude Newcomb ascribes to Meusebach's extraordinary willingness to establish a policy of compassion and consideration toward the Indians, in which the immigrants cooperated. He is quick to point out, however, that Meusebach's treaty with the Indians in the spring of 1847 was not really quite so daring as many have thought, since others had done much of the groundwork earlier. Newcomb particularly admires Robert S. Neighbors, the Indian agent, and stresses the role of Delaware guides such as Jim Shaw and John Conner. Toward the end Newcomb comes close to implying that the dying artist felt mystically drawn to the Indians, who

were being progressively weakened like his fever-ridden body, and was therefore capable of particularly discerning treatment of his subjects, going far beyond merely a meticulously accurate recording of their appearance and behavior. After the Lipans were pushed southwestward, we learn, Petri did little more original work, and, when in 1859 the Penatekas were forced beyond the Red River, Petri was near death. In December of that year, presumably in an effort to cool his body, wracked by tuberculosis and malaria, he drowned in the Pedernales. He was thirty-three years old.

Petri's Indian pictures receive more attention from Newcomb than the others because, as he points out, they are not stereotypes and because Texas Indians have not been authentically depicted by many artists. Just as they are shown in peaceable intercourse with the settlers and an occasional military man, the settlers are repeatedly pictured at work or at leisure. Consequently there is a warmly human quality in many of the works that is traceable more often to the expressive faces than to any dynamism of the bodies; for, as Newcomb states, Petri's figures, whether human or animal, are inclined to be static. In group paintings such as the one called "Fort Martin Scott" (Petri did not title his works) there is a tendency to arrange the figures somewhat theatrically, a remnant of Petri's association with members of the Nazarene school of painting in Europe. But the stiffness in that tableau is relieved by a tiny bronzed body creeping in the sand in the central foreground, only one of the instances in which Petri revealed his tenderness toward children. Included in the book also are several life studies, numerous sketches, and porraits in a variety of media, mostly of the artist's relatives.

Not an inexpensive book to produce or to buy, this would represent a good investment and would make a cherished gift. There are thirty-five excellent color plates, among which are a likeness of Lungwitz, who lived out his life in Austin, as well as a self-portrait, and several Biedermeier paintings that exhibit a witty turn of mind reminiscent of the works of Karl Spitzweg. To underscore the importance of Petri's art, it is worthwhile to paraphrase Newcomb's evaluation: "Nowhere is the challenge of the indivious [sic] myths and the self-serving folklore concerning the Indian more direct and succinct than in the paintings of Richard Petri."

GATHERING GERMAN HERITAGE MATERIALS

Gilbert J. Jordan

The German-speaking people of the Texas German Belt have retained a veritable treasure of folklore and ethnic heritage that can and should be collected. There still are many people who speak German or Texas German, and these people have precious memories of their cultural background. Even some whose German has become rusty can produce priceless gems of poems and stories when they are properly motivated to do so. If this material is not gathered and preserved soon, much of it will disappear and be lost.

The cultural heritage falls into two main categories: first, the oral and written traditions in the minds of people, and second, their actual material possessions. The former is not as well known and appreciated as the latter, and often it is not as well identified as the more visible material treasures. In general, such matters are called folklore, but they include much more than is generally understood.

Perhaps it would be best to list a number of the non-material treasures that can and should be collected. Among these we might enumerate: poems, ditties, songs, stories, anecdotes, proverbs and sayings, riddles, weather signs, customs, games, children's poems, nonsensical and humorous verse, tongue twisters, prayers and table blessings, church songs and practices (such as confirmations, camp meetings, and weddings), language oddities, epitaphs, autograph album verses, Christmas and Easter customs and songs, club activities, folk singing and festivals, preparation of food (cheese, sausage, and sauerkraut making), home and family life and customs.

This material should not be gathered from books; it must be supplied from informants with a German-Texan background and it must relate to their heritage. To be sure, some can be traced back to books, but it must come from the people and be a part of their lives.

The physical-material heritage includes books, magazines, Bibles, newspapers, pictures, photographs, autograph albums (Stammbücher) with German verses, certificates of christening, confirmation, and marriage, obituaries and funeral notices, so typical of the Texas-German country, printed programs of club activities, dances, festivals, maps, clocks, pottery, glass, etc. Some of these items are hard to procure because many people hesitate to part with their precious heirlooms. In such cases, the field researchers should document the items -- what they are and where, if possible. On the other hand, many family treasures will be destroyed or discarded sooner or later, and these should be collected while they are still available. If the people can be made aware of the importance, not the monetary value, of their possessions, they may become more inclined to preserve them and ultimately give them to schools and museums. Students can often render a great service by locating and identifying cultural materials.

One especially productive phase of material culture will be studies of the types of homes, churches, well curbing, and roads in the German communities, and material used in their construction. Also an examination of cemeteries, types of gravestones and their inscriptions and symbols might be rewarding. Moreover, a study of various agricultural practices and machinery, of crafts and trades, furniture making, for example, as well as the fine arts of music, painting, and theater, prominent among the German-Texans, might be useful and interesting.

In later essays, I will give more detailed information on how to collect different kinds of folkloric treasures, how to interview elderly people, how to find the desired items, and then give some specimens of this sort of material I have gathered.



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Editor's note: Go to the German Kino Plus website for more information on its movies and TV programs, at <http://www.germankinoplus.com/>. It even provides its weekly TV schedule.

Honor your German ancestors by donating to the 150th Anniversary of the establishment of the German Free School. We can be proud of our German heritage of love for learning. The bronze plaque is beginning to fill up and your opportunity to place your family name on it will end December 31, 2009. Donations may be made over a three year period or in one lump sum. All participation is greatly appreciated and funds will be used to add to the endowment for the building, fund outreach programs and establish an endowment for the operating fund. The next 150 years is up to US. ~ Mary Whigham, Development Committee Chair

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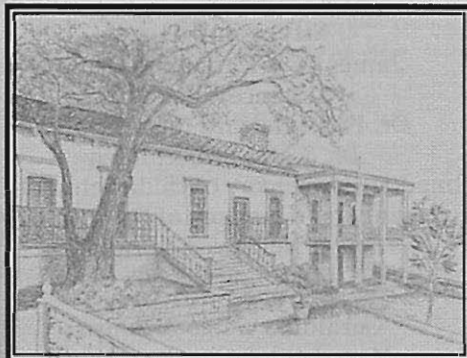
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GENEALOGY INQUIRIES:

LIZ HICKS, GENEALOGY EDITOR

SPECHT

Barbara Smolik, Hauptstrasse 77, 74931 Lobbach-Waldwimmersbach, Germany

Seeks information on Johann Specht who emigrated to Texas prior to 1860.

Reply:

The only Johann [John] Specht I have been able to find, is a Joh. Specht who arrived 23 April, 1857, estimated date of birth: 1832, origin: Germany, departed from Antwerp, Belgium to Canada on the ship "Gaston" to NY. The 1860 Index to the Texas census has a Hans Specht in Comal Co., Theodor in Gillespie Co., William and a Mariah Specht in Brazoria County. There is a J.W. Speight listed in Waco, McLennan County.

There are several Spechts listed in "A New Land Beckoned", German Immigration to Texas, 1844-1847, but no Johann. A Christian Specht is listed in "A New Land Beckoned" as: single, from Lobach, Brnschw., Germany to Guadalupe Co. on the ship "Sophie". I'm wondering if Johann was listed by another given name?

The William Specht, born 25 July 1853, New Braunfels, TX, associated with the Specht Store, Comal County, was the son of Hans and Lisette Schmidt Specht both born Germany. There is no Johann/John Specht listed on the 1870 or 1880 Census indices.

If anyone can assist Barbara with her Johann Specht, please do so.

MUECKE – GRUNDGRIEPER

Patsy Watkins, Tel: (281) 470-1776, e-mail: pwatkins4@comcast.net

Would like to obtain a picture of the ship "Orient". [Johann] Heinrich and wife, Fredericke, nee Grundgriep, and children: Heinrich, Marie and Johann arrived on the "Orient" from Bremen to Galveston, 31 Dec. 1846. The Muecks settled in Flatonia, Fayette County, Texas.

Reply:

The Rosenberg Library in Galveston, TX had pictures of some of the ships that brought German immigrants to Texas at one time. These were in their manuscript collection. Be sure to ask for the archivist or reference librarian when you contact them.

The passenger list of the "Orient" gives Heinrich and family's place of origin as Lenzen, Preussen (Prussia). Others on the same passenger list giving Lenzen as place of origin are: Wilhelm and Caroline Schrader Graf; Joachim and Wilhelmine Kuhn Palm and children: Friedrich, Johann, Joachim, and Maria Caroline Palm; Marie Grundgriep, and Friedrich Eggert. Please note: the name Mucke is written Muecke when no umlaut is used. Other Mueckes naturalized in Fayette Co., TX were Charles 1854, Isham H. 1854, and your Johann Heinrich, 1848. Possible relatives of your ancestor?

REINHARDT – SCHEDLER - THIEM

Roger L. Henry, 1815 Harvard Ave. #C, Seattle, WA 98122-2292, e-mail: rlhenry1@yahoo.com

I am helping my aunt with genealogy on her family. What Texas records are available to help in the search for Amelia "Mollie" Reinhardt, born Sept., 1874 possibly DeWitt Co., TX. Amelia married Frank Schedler, born March, 1862 about 1895. Her parents were Lewis John Reinhardt and Johanna Dorthea "Hannah" Thiem.

Reply:

It is possible you might find a Texas death certificate for Amelia Reinhardt Schedler. If completed correctly, will give you her date of birth, place of birth, confirm the names of her parents, date of death, where buried, etc. Use the censuses to give you additional information; such as, others with same surnames living in the county.

Check cemetery records for De Witt Co., TX. You can borrow microfilm of Texas County records on interlibrary loan from the Texas State Library in Austin. You can also "rent" film from the LDS (use www.familysearch.org, click on Search, then click on Library Catalog, then do a place search for DeWitt and Texas.

"The History of DeWitt County, Texas", ISBN: 0-88107-175-7, published in 1991 by The Dewitt Co. Historical Commission has an article on Louis J. Reinhardt and Johanna D. Thieme and family. Your aunt's Amalie b. Sept. 1, 1875, died March 28, 1945, married Frank Schedler is among members of the family mentioned in this article.

VOGT –MULLER/MUELLER/MILLER

Lou Ann Sandel, email: HC3G4@consolidated.net

Wants to know how to get records from Germany. Wilhelm/William Vogt stated in his Declaration of Intent he came here in Oct., 1881 from Hanover, Germany. In his obituary, it states he was born in Berlin.

William's wife was the daughter of Wilhelm/William and Frederica Lereba Mueller/Miller, who came to Texas as indentured servants prior to 1870. None of them are on the 1870 or 1880 US censuses. The Mueller/Millers lived in Washington Co. prior to moving to McLennan Co. where Wm. Mueller died prior to 1900. Frederica was living with her daughter, Lottie (Mrs. Van) Tiner on the 1900 McLennan Co. census.

Reply:

Before 'jumping across the pond', you need to determine two things. (1) Was your Vogt Catholic or Protestant? (2) Determine which was correct-Hanover or Berlin?

You did not say when your Vogt died. You said you had an obit. If after 1903, have you looked for his death certificate? Have you looked for the death certificates of his children? If completed correctly, the death certs. Of Wilhelm Vogt's children will say where parents were born. The cemetery where Wilhelm, et al are buried may give clue as to their religious affiliation. You might check the IGI (International Genealogical

Index) at www.familysearch.org to check for christening for a Wilhelm Vogt about the right time in the area of Hanover and Berlin. You might get lucky. One more thought, did your ancestor mean the city of Hanover or the province of Hanover (German Empire 1871-1918)?

Sauer – Hillendahl

Ed Hillendahl, 407 Sundance Ln., Georgetown, TX 78633-4992, e-mail: hill4gined32@verizon.net

Seeks the maiden name of Dina H. Sauer born 3 Apr. 1850 Prussia, died 24 April 1896. Dina married before 1875, George Christian Friedrich Hillendahl from Fallersleben.

Reply:

You should find the obits for all of Dina’s children. Sometimes, the obits of the Children will say son of so and so who came to Texas from ____ Germany, and may also give “Momma’s maiden name. Relatives and/or pallbearers mentioned in obits may be from Sauer side of family. You should check the marriage records of Fallersleben to see if the couple married in Germany. I have also found maiden names on tombstones.

Example: Frantiska nee Bender Haase (Bender was her maiden name). Since one child was born in 1875, try to find family on 1880 census. See if any Sauers living in same county or adjoining counties. There were Sauers living in Austin, Travis County about this time.

.....

GENEALOGICAL RESOURCES

GermanyGenWeb has moved to: <http://www.worldgenweb.org/~deuwwg>

SaarlandGenWeb to: <http://www.worldgenweb.org/~deusaa>

LuxembourgGenWeb to: <http://www.worldgenweb.org/~luxwgg>


PreussenGenWeb (Prussia) to: <http://www.worldgenweb.org/~deupru>

GenEurGenWeb Project (a region of northern Europe) moved to: <http://www.worldgenweb.org/~ceneurgenweb>

.....

YOU ARE INVITED

GTGS Genealogy Editor, Elizabeth “Liz” Nitschke Hicks will be the guest speaker for the Tuesday, June 17th meeting of the South Belt Chapter of the Texas German Society. The society meets at the Mt. Olive Lutheran Church, 10310 Scarsdale Blvd. Houston, TX 77089, at 6:30 p.m. Liz’s topic is “Researching Your German Ancestor”.



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Book Review



by Kevin Mitchell

Souvenirs of a Childhood on a Central Texas Ranch 1926-1944 by Voy Ernst Althaus.

BookSurge Publishing 2007. Paperback, 69 pages with photos.

Ever wondered whether all those stories your grandfather used to tell you were true? You know, the ones about drudging miles on foot to a one-room school? Wearing hand-me-down, hand-made clothes with more patches than material? Leaving the house to fetch water for cooking or the weekly bath?

In his memoir about growing up on a 5000-acre ranch near Fredericksburg during the Depression era, Voy Ernst Althaus confirms that your grandfather probably wasn't just telling tales. But unlike Althaus, your grandfather probably didn't have had to herd cattle, kill rattlesnakes, clear cedar or dig wells.

The Althaus Ranch – designated in the 1980s by the Texas Department of Agriculture as a “Hundred Year Ranch” for its century-plus continuous livestock production – has roots that go way back to the Texas Revolution. The original parcel was awarded to Voy's great-grandfather, Christian Althaus, for his service in the Texas army. Voy's grandfather, Charles, started the ranch with his two brothers by roping all the wild cows in the area.

Divided into 26 brief chapters that are organized around topics like “water,” “the Depression,” “recreation,” “hygiene,” “ranching,” “snakes,” “cedar,” and “school,” Althaus' memories unfold quickly and randomly, much like stories told at a family reunion.

“It was a wonderful thing as I grew up to have 5000 acres of land to wander over. I explored it all and knew every stream, hill, rock and tree,” writes Althaus. It's a small wonder that Althaus had time to explore, given his responsibilities at the ranch from an early age. He recalls riding on horseback as a

three-year-old with his five-year-old brother to help round up the herds. “I am certain that we didn't have the vaguest idea of what we were doing, but we were able to move the herd because the horses and dogs knew what to do.”

From rebuilding fences to clearing cedar, digging wells, gathering firewood, milking cows and feeding livestock, Althaus and his five brothers and sisters were expected to help their parents run the ranch.

The Althaus family didn't have running water in the house until the late 30s – they had to walk 600 feet to the nearest well – and electricity didn't arrive until 1939. As a result, food couldn't be stored for long, and the butter the family churned had to be quickly incorporated into meals. “No wonder I had a quadruple bypass at 72,” Althaus remarks. Before electric refrigeration, area families addressed the meat-storage problem by forming a beef butchering club. Each week, a member family would butcher a cow and share the fresh meat with the 52 other members, so there wouldn't be leftovers to spoil.

From one-room schools to nosy party-line telephone operators to church ice-cream socials, Althaus' memoir describes a life far removed from the ones most of us lead today.

Althaus reflects in one passage that “my parents may have been overwhelmed with six children and the Depression, but the greater family provided adequate parenting and sibling relationships for us all.” In his unvarnished narrative of life on a Central Texas ranch, Althaus' book reminds us that whatever the changing circumstances and hardships of our lives, family remains the one constant.

IN THE NEWS

They Speak German

By Karl Knietzsch, AMERICA Journal, March 2008 [Translated by Ben West and Gail Folkins]

One-fifth of all Texans have German ancestors. The German-Texan Heritage Society explores their history and searches for traces of German immigrants.

Texas was no romantic picnic or pastoral idyll for early immigrants. Yet the gentlemen of the "Saengerrunde," with their starched collars and well groomed beards, still found time to sing selections from their German repertoire like the "Lorelei" and "Brunnen vor dem Tore." Afterwards, they made themselves at home at Scholz's Biergarten.

"Every fifth Texan is of German origin," says Helga von Schweinitz. The blonde woman with a dry, Westphalian sense of humor is an active member of the German-Texan Heritage Society (GTHS). In the U.S., interest in one's own ancestry is quite common, says Schweinitz. "Most notably young people want to know: Where did we come from, and what was it like for our ancestors?"

The first German immigrants, thirteen families on a ship named "Concord," came to America in 1683. After 75 rough days on the Atlantic they landed in the New World and established "German Town" in Pennsylvania. In memory of that moment, President Ronald Reagan proclaimed October 6 German American day in 1987 "so that all Americans could learn more about German immigrants' contributions to life and culture in the United States." Many more Germans came to Texas in the first half of the 19th century.

Schweinitz first came to America when she was 20. Back then, her last name was Poertner. She married a man in the U.S. Air-Force, Hans von Schweinitz, became a U.S. citizen and teacher, and learned to call Austin home. "I taught German and did not know much about Texas at that time," she says. "But I developed an interest for history in Germany."

Many people turned to her, "who were third and fourth generation and could no longer speak German, but knew about their German roots." And so, meticulously, she turned her attention to the roots of the German immigrants.

In the "wild west" of Texas, the first laws were published in English and German. The march of time has covered many of the immigrants' original traces, but a few people thought that it was time to preserve the memory of German ideas and traditions. A well attended symposium on the Texas-Germans marked the beginning: on a hot summer day in 1977, five German descendants met in San Antonio to form the German-Texan Heritage Society. San Marcos was the first headquarters, while the organization is now based in Austin. [Edited from original.]

Today, GTHS is a non-profit organization with 1,100 members: businesspeople, students, teachers, journalists, historians, biographers and librarians from 39 states and Germany. The German Free School in Austin is the headquarters for GTHS as well as a German-Texan cultural center. There are exhibits, a library, German language courses, and showings of German films.

This beautiful site, surrounded by Texas Live Oaks in the garden and with a furnished house and library on the inside, was built by German-Texans in 1857 as a school house. Yet according to Schweinitz, the organization's focus isn't only on the past; current news and get-togethers are also listed on the website.

Schweinitz has developed a calling as a historian. She gives presentations abroad, translates, and publishes, but not just in the GTHS Journal. She also consults with film crews and journalists and serves as a location guide. Her connections with museums and universities serve her research well.

Today, German-Texans consider themselves primarily Texan. Still, their pride goes back to those German immigrants who were around to make the Lone Star state what it is today. German is spoken at the weekly "Stammtisch" in the German Free School – with a Texan accent, of course. From time to time, it's just like the old days.

Hemingway was Right: Schruns is Lovely

by Ron Hunka of Austin
Austin-American Statesman—TRAVEL MATTERS
Sunday, April 27, [2008]



The cozy town of Schruns, Austria, sits beneath the Alps, which provide good skiing adventures in winter and hiking treks during the summer. Photo by Inge Hunka.

Last October, my wife, sister-in-law and I spent nine days in Austria's mountainous, westernmost province — Vorarlberg, just east of Switzerland. A town we enjoyed visit-ing was Schruns, in the Montafon Valley.

One of Schruns' previous visitors was Ernest Hemingway, though he visited when he was not yet famous. From December 1925 to March 1926, he, his wife and son lived fru-gally in a pension there. During this pe-riod, he worked on his breakthrough novel, "The Sun Also Rises." He later wrote, "We loved Schruns." Hemingway remembered it as "a sunny market town, with sawmills, stores, inns and a good year-around hotel."

Today, with a population of about 3,800, the town — cozily situated in a picturesque valley, where the river Ill briskly flows by or-nate buildings and pleasant shops — retains much of the charm of the writer's day.

The Hotel Taube, where the Hemingways lived, is a lo-cal landmark, across the street from the town church with its aestheti-cally pleasing Baroque tower. The Taube resembles a large Austrian farmhouse with a pitched roof overhanging its sides. It is a small hotel with only 30 rooms. On the front facade, the town has placed a bronze plaque that proudly commemorates the writer's residence there.

During Hemingway's time at the Taube, he often joined the hotel owner and locals in poker games. That poker table is still there. But the Hemingways' favorite activity in Schruns was skiing. During that winter, an avalanche killed nine of 13 in a party of vacationing Germans who disregarded warn-ings. In those days, Schruns had no ski lifts or patrols. Whatever people skied down, they walked up, with a pack.

An extant mountain hut, the Madlener-haus, was a fre-

quent base.

Today, Schruns has 11 ski lifts and 40 kilometers of ski runs, though it is one of Austria's smallest ski resorts. It is an ap-proximately two-hour drive east from the Zürich-Kloten Airport.

Schruns made a lasting impression on Hemingway. Years later, in "The Snows of Kilimanjaro," his dying character regrets that now he will never be able to write about his experiences in Schruns.

Hunka, a test engineer at Sun Microsystems, enjoys traveling with his wife to destinations in the German- speaking world, where they get to know their hosts at the famhouses where they stay. In earlier years, Ernest Hemingway was a favorite writer, and the trip to Schruns a pilgrimage of sorts. Hunka is a freelancer for magazines such as History, Financial His-tory and Renaissance.

LG Teacher Gets UT Award

The Fayette County Record, Tuesday, Feb. 5, 2008

La Grange German teacher Lee Ann Hartmann has been chosen as one of 10 high school teachers from around the state to receive the 2008 Texas Exes Award for Outstanding Teach-ers by The University of Texas at Aus-tin's alumni association, the Texas Exes.



Lee Ann Hartmann

Hartmann, who teaches at La Grange High School, was nominated by William Wagner, the principal of the school. She was in competition with over a hundred other state teachers for the award.

"Mrs. Hartmann's dedica-tion to her students is truly re-markable," said Wagner.

The Texas Exes Award for Outstanding Teachers is be-stowed annually upon 10 high school teachers and two elementary teachers who are inspiring, supportive of their students and who bring credit to the teaching pro-fession. The recipients of this award are

held in the highest regard by their current and former stu-dents, fellow teachers, admin-istrators, students' par-ents, and community.

"The Texas Exes believe in the importance of class-room teaching. Through these awards, we encourage great teaching by celebrating the achievements of the state's top teachers," said Jim Boon, Ex- ecutive Director of the Texas Exes.

The Texas Exes, in collabo-ration with the university's College of Education, have administered the awards since 1987, honoring 239 teachers through the years.

The awards are chosen by a committee of alumni volunteers, former recipients, and College of Education faculty. Each honoree receives \$2,250, a specially commissioned bronze sculpture, plus many other honors and recognitions, and is brought to the two-day Conference on Texas Excellence in Education on Feb. 21-22 free of charge.

Lee Ann Hartmann, along with the other recipients, will be honored during the Feb. 22 awards dinner hosted by UT President Bill Powers at the Etter-Harbin Alumni Center on The University of Texas campus.

After plane takes off, passengers will take it all off

by Shelley Emling [International Staff]
Austin American-Statesman WORLD
& NATION Sunday, February 10,
2008 [Page A19]

Top Texas Teacher Award

The Fayette County Record

Tuesday, Mar. 18,
2008 [Page A6]

Dr. Don Mayer, a La Grange school trustee, presents Lee Ann Hartmann a special recognition from the school board on her recent honor by the University of Texas Exes and the UT



College of Education. Hartmann, a German teacher at La Grange High School, was one of only 12 persons statewide chosen as Texas' Outstanding High School Teachers of 2008. At a banquet honoring the awardees, speakers extolled the importance of excellent educators. "After the evening was over, If you weren't a teacher, you wanted to be one," her husband Weldon told the school board.

GTHS member Darrell Schulze was featured in a March 25, 2008, article in The Fayette County Record titled "Study of Native Prairies Brings Prof Back Home. The picture below, taken from the article, is from Schulze's informal seminar in Winedale.



LONDON— We're on our final approach for landing. Please fasten your seat belts and return your tray tables and seats to the upright position. Oh, and put your clothes back on.

An eastern German travel firm, OssiUr-laub, said it has started to take bookings for a nudist day trip from Erfurt, Germany, to the popular Baltic Sea resort of Usedom. The trial excursion is planned for July 5.

The plane's 55 passengers will have to remain clothed until they board and must dress before they disembark. The crew and pilots will stay dressed.

"We are getting lots of e-mail and calls from customers interested in taking this flight," said Sandra Kohler, a spokeswoman for OssiUrlaub.

When asked whether there were plans to follow suit on its own flights to Germany, Olivia Cullis, a spokeswoman for Atlanta-based Delta Air Lines, said the company "likes to keep abreast of the competition, but we do not have any plans to start any similar flights."

Kohler said one has to be a fan of nudism to understand how liberating it can be to soar above the clouds in the buff.

Germans have long enjoyed nude sunbathing, which is permitted in many of the country's public parks.

But the idea of nudist flights brings up some questions. For example, what about the cleanliness of the seats?

"We will hand out towels with our logo so that people can put them on the seats," Kohler said.

semling@coxnews.com

'Germans' Outnumbered 'Americans' Here Census of Fayette County In 1887

By ED JANECKA, Fayette County Historical Commission

The Fayette County Record, Friday, March 2, 2008

Sometimes it is interesting to look back and compare and also see how things have changed. Statistics for Fayette County which were printed in 1887 state the following.

There are 6 private and 1 national bank, 161 merchants, 21 lawyers, and 34 physicians.

Number marriages during 1887 was 275; divorces 13, births 989, deaths 291.

Improved land sells at prices ranging from \$15 to \$50 per acre, unimproved \$3 to \$20 per acre.

Population in 1887 was 34,040: males 17,678, females 16,362; Americans 5212; Blacks 8298; English 57; Germans 13,901; Danes 2; Hungarians 4; Irish 35; Wendish 284; Mexicans 82; Spanish I; Swedes 7; Poles 57; Russians 4; Scotch 10; Chinese 2; Bohemians and Moravians 6084.

La Grange had a population of 2500; Flatonina, population 1800; Schulenburg, population 1500; Round Top, population 500; Fayetteville, population 400; Ellinger, population 350.

There were three weekly newspapers in the county.

Fayette County had a total school population of 7321 and 148 teachers. Average wages paid teachers: white - males \$49.37, females \$43.12; blacks - males \$52.70, females \$39.86.

The total number of pupils admitted to the schools in 1887 was 5848, average attendance 3718, average length of school term 98 days. Total tuition revenue from all sources was \$38,066.85.

In 1887 there were 248,509 acres in prairies, 263,782 in timber, 183,325 in pastures, and 139,512 in cultivation. Corn, oats, rye, sweet potatoes, Irish potatoes, sugar cane, sorghum cane, millet, hay, broom corn, and cotton were all grown in Fayette County with cotton having the most acreage under cultivation at 82,804 acres.

In 1887 there were 35,187 bales of cotton ginned in Fayette County with a value of \$1,662,585. In 1887 15 percent of the cotton crop was destroyed by worms, and 30 percent of all crops were injured due to the drought. The farmers produced 382,840 pounds of bacon, 3055 pounds of lard, 36,196 bushels of corn, 20,598 pounds

of honey, and 6974 gallons of molasses.

They also produced peaches, plums, pears, melons, vegetables, grapes and 2757 gallons of wine valued at \$2924.

Fayette County farmers also raised ducks, geese and over 140,000 chickens producing over 370,000 dozens of eggs. There were over 1,590,000 gallons of milk and 485,282 pounds of butter produced from 13,822 milk cows.

There were 18,054 horse and mules in the county as well as 38,954 head of cattle, 29 jacks and jennies, 7280 sheep, 409 goats and 9000 hogs.

The assessed value of all property in 1887 was \$7,478,164.

As you can see, Fayette County was a much different place in 1887 than it is today.

It is interesting to note that our current population is estimated to be around 24,000. Fayette County hit its peak in the census of 1900 with a population of 36,542. The census in 1900 indicates that Travis County had a population of 47,386, Harris County 63,786, Galveston County 44,116, Fort Bend County 16,538, Colorado County 22,203, Austin County 20,678, Bastrop County 26,845, Washington County 32,931, Lavaca County 28,121 and Lee County 14,014.

In 1900, Fayette County was the 17th most populous county in Texas.

Next week's column will continue the story of Fayette County's historic connections.

Pope to visit New York's historic German-American neighborhood

Archdiocese still offers mass in native tongue

Saturday, April 12, 2008 — HERALD-ZEITUNG [Page 3B]

NEW YORK (AP) — During his trip to New York, the first German pope in centuries will visit one of the last places in the city's Roman Catholic archdiocese that still regularly offers Mass in German.

St. Joseph's Church, on Manhattan's Upper East Side, was once at the heart of German-American life in a city whose German-speaking community was as populous as Munich. The neighborhood, called Yorkville, has little left that's German. But the church and a small group of German Catholics remain.

On April 18, Pope Benedict XVI will lead a private ecumenical service at St. Joseph's with 250 Protestant and Orthodox Christian leaders.

Only 10 members of the parish's 1,150 families will be allowed in. Other parishioners and children from the church-run school will divide 300 tickets for standing spots on the street outside the cream-colored Romanesque church, which has a capacity of less than 400.

"Some parishioners are angry and they're calling," said the Rev. Emmanuel Nartey of St. Joseph's, shrugging. "They don't understand why they can't be part of a service in their own church."

Helene Steiner hoped to catch a glimpse of the pope from outside the designated area instead of standing so long, "because my knees are not that good," the 68-year-old said in her German-accented English as she left the church after a weekday Mass. "I just want the pope's blessing, darling."

Steiner, a nurse who immigrated here 35 years ago from Austria's Lake Constance, near the German border, is among a sprinkling of Yorkville residents whose native language is still German.

In the 1960s, "they spoke all German on the street here," said Ursula Schalow, a German-born bartender at the Heidelberg Restaurant on Second Avenue off East 86th Street, Yorkville's main thoroughfare.

The neighborhood around the church is increasingly populated by the well-to-do, who can afford the astronomical prices of new buildings that have pushed out ethnic German shops and restaurants in recent years.

Among the last vestiges of the Old World culture is Glaser's Bake Shop around the corner from the church, where a family member still arrives at 3 a.m. to bake the day's sweets and breads.

"It was once like a small village here — everyone knew everyone," said Herb Glaser, 55, whose grandfather was from the southern German state of Bavaria, and opened the family business in 1902.

Glaser was baptized at St. Joseph's, went to school there, and sang in the choir for the German Mass.

St. Joseph's was founded in 1873 by the first of tens of thousands of German-Americans who for more than a century ran Yorkville's butcher shops, beer gardens, dance halls, restaurants and bookstores. By 1900, New York had more than 300,000 German residents and about 100,000 German-speaking Austrians among its 3.5 million people — about the population of large German cities like Munich and Leipzig.

In Yorkville, many of them were Protestant, including a boy who grew up to be baseball great Lou Gehrig. The Catholics traced their ancestry to Bavaria, where the current pope grew up.

The pontiff's prayer service next week is to include leaders of several Orthodox churches, mainline and more conservative Protestant groups, and Pentecostal denominations.

Also expected is Bernice A. King, a daughter of civil rights leader Martin Luther King Jr., who serves as elder at New Birth Missionary Baptist Church in Lithonia, Ga.

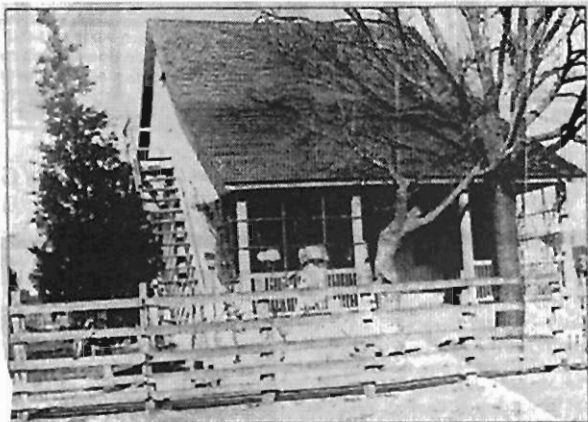
Benedict is to address the group after reading from St. Paul's letter to the Ephesians, whom he urges to embrace unity of spirit amid a diversity of believers: "There is one body and one Spirit ... one Lord, one faith, one baptism; one God and Father of all."

Until the 20th century, most of New York's German immigrants had settled on Manhattan's Lower East Side, calling their enclave "Klein-deutschland," or Little Germany. A 1904 church outing on an East River steamship ended in disaster when the vessel caught fire and more than 1,000 German-Americans drowned — New York City's single biggest death toll from a disaster until the Sept. 11, 2001, attacks.

The Town with no Sunday Houses, Part 1

by Anne Stewart

Comfort News, Feb. 28, 2008



The Deaconess House, designed by Deaconess Charlotte Massey on Broadway Street, was a small frame house built by the independently wealthy young, single female after the turn of the last century. Photo Courtesy of the CHF Archives.

Sunday house: In German: **Sonntag haus**, a small, second dwelling in town giving the rural family a place to stay when it drove into town on Saturday to conduct business, shop, visit and attend worship services. This architectural gem can be viewed in Fredericksburg and New Braunfels, Texas.

Comfort, Texas has tank houses, wash houses, smoke houses, tool sheds, bunk houses, equipment sheds, green houses, hot houses, pigeon roosts, geostatic bat towers, mother-in-law cottages, hunting shacks, lean-tos and out kitchens. **Comfort, Texas does not have Sunday houses.**

New Braunfels, Texas, founded in 1842, has many small houses, a good percentage of which are Sunday houses. Religion and its resulting architecture was so important in this early German colony that Minetta Altgelt Goyne wrote about it in her book of short stories, Tales from the Sunday House.

Make a point to read this slim paper-back volume about life in New Braunfels. It was not all "gemutlichkeit," comfortableness and good nature. One of Mrs. Goyne's short stories, "**Kaffee Klatch**" gossip and chatter, paints a picture not entirely about friendly idle talk and delicious homemade refreshments. Mrs. Goyne, an important Texana author sadly now deceased, was a direct descendant of Ernst Altgelt who founded Comfort.

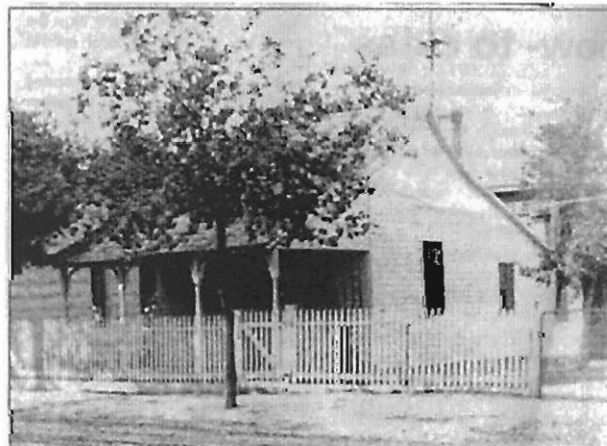
Fredericksburg, Texas, founded in 1846, has Sunday houses. They are everywhere. A great many of them are the real thing, that is a tiny residence in town where a German family stayed when they came in from their

farm to buy and sell, see a doctor and go to church.

In fact Fredericksburg's first public structure was the Vereins kirche, the society's church. This octagonal edifice complete with a small tower, was built in the center of town not only for convenience but also to serve as a high profile, visual reminder to one and all of the importance of religion in the lives of the early Fredericksburg German settlers.

Church membership- Lutheran or Catholic and later Methodist- played a significant role in the Fredericksburg German culture but not so in their nearby neighbor, Comfort, Texas. Comfort residents did not build a structure for religious purposes until 1892, nearly forty years after the town was founded. Even then it was seldom used. Religion was not a moving force in Comfort's early history.

Ernst Altgelt's survey party camped on the banks of the Cypress Creek just below where 2nd and Broadway Streets meet today. They platted the township during a rainy spell in July and August 1854, declaring Comfort officially established September 3, 1854. Ernst Altgelt, in agreement with the primary landowner, J.F.C. Vles of New Orleans, generously allotted land gratis in the new town for public use. Property was designated for a **volks platz** (people's park) and a **markt platz** (market plaza) five acres each. Comfort's early school was located in the park where the pavilion now stands. Altgelt also provided, free of charge, a burial ground, a **friedhof** (town cemetery), north of town. If the cemetery had been attached to a church as were so many in Europe, it would have been a **kirchhoff**, a churchyard cemetery, a sacred ground for Christian burial. No land was given or set aside or donated for a church of any denomination. The founder and early settlers of Comfort felt no need of one. No churches. No Sunday houses.

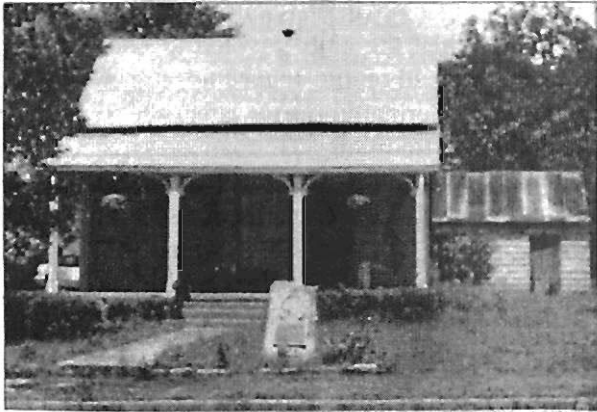


This Fellbaum Cottage on High Street, a frame structure built by G. Fellbaum in 1866, was the family's saddlery shop and served as a retirement bungalow for years. Photo Courtesy of the CHF Archives.

The Town with no Sunday Houses, Part 2

by Anne Stewart

Comfort News, March 6, 2008 [Page 6]



The Bachelor Bude, bachelors' abode, of fachwerk design, built by Otto Brinkmann in 1860, on High Street as a residence for himself and his twin brothers, Alex and Carl, now houses Barbara Thomas' interior design business. Photo Courtesy of the CHF Archives.

Any number of small structures was built in Comfort, but not for the same purpose as those in the other two German colonies of New Braunfels and Fredericksburg. By December of 1854, in four short months, Comfort experienced a building boom, with 30 town lots sold and 8 houses built.

The houses were built quickly and economically, with few amenities: doors, maybe, windows, seldom. They were built of a variety of materials, ranging from logs to limestone.

Recalling the architectural styles they remembered in Europe, some ambitious individuals built fachwerk structures. This is a construction technique using half timbers and stone. The stone is characteristically smooth face, the timber smoothly hewn (as compared to logs used in building log cabins). There is any number of fachwerk houses in our town.

Young single men working as shingle makers built and occupied the majority of the primitive one-room dwellings on High Street. They christened their new homes "the Monkey Palace", the "Correction Shack", the "Glass Palace."

Among these earliest homes was a log cabin on 7th Street built by the Goldbeck brothers, Fritz and Theodore. Here they also built other small structures. They needed room as they "operated a mercantile store, saloon and post office". August Faltin's combination fachwerk and log cabin occupies this site today.

C. W. Boemer and Theodore Bruckisch shared bachelor quarters in a small be hutte, hut, also on 7th Street across

from the Goldbecks. Heinrich Seiden-sticker, bachelor, tailor, dairyman and Goldbeck neighbor, lived in a one-room log cabin with a sleeping loft just North of the Goldbeck property and south of where the Lightsey residence stands today.

Fritz Holekamp and his young son, George, accompanied Altgelt's survey party into the Texas Frontier. Holekamp bought a town lot on the southeast corner of 7th and Main Streets. He and George built a log cabin, possibly the very first structure built after Comfort was officially established. in readiness for the arrival of the rest of their family. Michael Lind-ner built a house on Broadway in 1853 of plaster and lathe hut this was before Comfort's founding date of September 1854.

The Flacks built a one-room fachwerk structure of limestone and timber, where the Spences live today, on way 27 and 4th Street. The three Brinkmann brothers lived in a bache-lor bude, a bachelors' abode, also of fachwerk design, on the corner of 6th and High Streets where Barbara Tho-mas operates her interior design busi-ness. These three brothers, Otto, Alex and Carl, established the influential Brinkmann family in our town.

Today, Gael's Barbershop on High Street occupies the original tiny resi-dence of Julius and Susana Fricke Holekamp. And tiny is the operative word here, as it is just big enough to turn around in or cut hair. This interesting little place was built of smooth face limestone with a tinner's roof. Anytime you see a Comfort rock structure with a smooth face on the exterior stones, you know you are looking at one of the earliest structures built here. The Holekamp/Barbershop building is unique. There is not another like it, in town or out..

And the town of Comfort is also like no other community. In Comfort today there are more than a dozen places of worship with supportive congregations, pastors and devout Christians, but there are no Sunday houses..

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Germans remember roots

By Mary Hogan [Staff writer]

The Sealy News Online, accessed April 22, 2008

Lederhosen, Wienerschnitzel and polka music - the Texas German Society Convention had all the components of German culture represented, complete with history lessons about traditions and towns in Austin County.

The convention was hosted by the Bluebonnet Chapter of the society, which is now in its 25th year, and was held at the Austin County Fair Convention and Expo Center March 1.

Bluebonnet member Bob Witte can trace his family roots back in the area to his great grandparents who came from northern Germany and settled in Austin County. For him, the event was all about celebrating his German heritage, even if it did mean sporting Lederhosen, or traditional German clothes worn by men in the Alpine region.

"(My grandparents) would be mortified to see me in this outfit," he said.

Since his family came from the north part of the country, they wore clothes made from wool, which looked more like today's suits.

Clothing differences aside, the convention helped those of German descent remember their roots, no matter where they came from in the country.

"People need to remember their families that brought them here," Witte said. "If it weren't for them, we wouldn't be here."

And if it weren't for a German Society meeting, Witte would have never met one of his wife's relatives, Norman Weid. Weid's great grandfather is Witte's great grandfather's brother. Weid had been working on a family tree when he met Witte and was looking for some of the missing links.

"I started talking to him, and I realized that we had something in common," Witte said.

Even those who came from different areas of the United States found that they had things in common with Texas Germans.

Out-of-towner Wilma Rehbein hails from Wisconsin, where her family settled after coming over from Germany. She came to Texas to visit her daughter and son-in-law, Julie and Ray Meier and stumbled upon the news of the convention in a German magazine. She was glad to have the opportunity to be around people who shared her enthusiasm for their roots.

She wishes she would have asked her grandparents to share their story and teach her more about where she came from.

The German convention was a way for her to reconnect and remember.

"I think every single person has something they wish they would have asked their grandparents," she said.

She also stays close to her culture by singing in a German singing club in Wisconsin called Concordia Sheboygan. When the club traveled to Germany and Austria, she jumped on the chance to see her family's native country of Germany. Years later, she proudly wears a pale-yellow, traditional German dress she picked up in Vienna, Austria for \$30 - a bargain for clothing that would normally cost upwards of \$200. The necklace she wore around her neck of a white rose is the native flower of Austria, called Edelweiss.

For Christa Prewitt, who came to the United States from Germany over 30 years ago, the memory of her native country is alive and well.

"I came here in 1974, but I consider myself a native Texan now," she said.

When she first came to Texas she lived in El Paso, which was "nothing but sand and rocks."

"Once I came into Central Texas, I realized I moved right in to the middle of a German community, so I was right at home," she said.

Myrtle Stark Daniels' grandfather was one of the early German settlers in the Shelbie area and helped plant German roots in the state. The family later relocated to Ledbetter, helping to form a close-knit German community of those who had immigrated from similar areas of the country.

Growing up, Daniels' parents only taught her their native German, which was High German or the language of those who lived in the northern part of the country. Speaking Low German, or the language of those in the southern part of the country, was simply not allowed, she said, due to the difference in class. Northern Germans were "educated and high class," and speaking Low German was "kind of like East Texas slang, but still a lot different than that," Daniels' daughter, Caroline Daniels said.

Staying close to her roots, though, presented Myrtle Stark Daniels with some problems, though, when it came time for her to go to school.

"It was hard for us to go to school, because we had to talk in English," she said.

As more and more cultures became fused together in America's melting pot, Daniels was still expected to marry someone of north German descent in her community who was Lutheran. She did marry a German, but not from the area and he was Baptist, not Lutheran.



Wilma Rehbein (pictured, center) talks with her daughter, Julie Meier and her husband Ray Meier, after eating a meal of bratwurst and sauerkraut at the Texas German Convention March 1 in the Austin County Fair Expo and Convention Center. Rehbein wears a traditional German dress and a necklace depicting the national flower of Austria, the Edelweiss, she bought on a recent trip to Vienna, Austria with her German singing group Concordia Sheboygan.

"My dad was very against it," she said.

No matter what one's history is, it's important to learn about it, Elaine Kubicek said.

"It's great to carry on our tradition," she said.

She "livens up" when she is around her family's native culture and can eat their food, listen to their music and learn about their history - all of which the convention allows her to do.

"You forget too much as time goes on," Kubicek said. "You forget all the good songs, the dances."

For more information about the Texas German Society, visit www.texasgermansociety.com/.

Fayetteville Taking Lead in Cities Protecting Local Heritage

By H.H. Howze

The Fayette County Record,

Tuesday, Mar. 18, 2008 [Page A6]

Let's say your town (like all towns in Fayette County) has valuable historic sites to protect.

How should the town go about protecting its historic heritage?

"Embark on a historic property protection plan," Derek Satchell, state coordinator of the Certified Local Government program of the Texas Historical Commission told the Fayetteville town council and a meeting room full of local citizens last week.

Most of the town of Fayetteville will be designated a National Historic District by the National Park Service later this spring.

Satchell said if a municipality enacts a historic preservation ordinance to "set ground rules" for future development and conducts a survey to identify local historic properties, it can then "sign a legal agreement (with THC) to become a Certified Local Government."

What's in it for Fayetteville or any other town concerned enough about its heritage to jump through those hoops?

Money, of course. Green gold. Federal moolah. Dispensed in dollar for dollar matching grants for a variety of projects including restoration of historic properties, surveys and ordinance development, according to the THC staffer.

A citizen pointed out that Fayetteville has done a survey already for the national historic district application process.

And the town has gone to the THC well before.

Mayor Ron Pflughaupt told Satchell that the Fayetteville precinct courthouse was restored four years ago with a \$19,000 grant from the Texas Preservation Trust Fund administered by his agency.

"Towns change," Satchell noted. If there is not a way to monitor development and changes "such as new subdivisions," then "developers will dictate" what the town will look like in the future.

Fayetteville resident Lisa Hardaway asked Satchell if there are any measures available to combat intrusive outdoor lighting or cell phone towers.

Hardaway cited the high-intensity lights recently installed at the baseball field north of town. The lights were on Tuesday evening although no game was being played.

Satchell cited "night sky ordinances" enacted by many communities to prevent unnecessary "lights shining into the sky."

Lights in those communities "must be shielded" to prevent light trespass, according to Satchell. "People want to move to places where they can see the stars."

The National Historic Preservation Act of 1966 states that entities which plan to construct anything which may adversely affect the "physical or visual" environment of historic properties must consult with federal officials "before ground is broken," he noted.

More and more smaller communities are being affected by nearby cities growing in their direction, Satchell said. "Smaller communities need to be (aware) of issues down the road."

Reunion refreshes distant memories, brings good news

by John MacCormack, Staff writer

San Antonio Express-News, Sunday, March 30, 2008 [Page 12B]

MARION—Seven decades after their days at the Lower Valley School ended, Udo Schmoekel and James Stolte still get a good laugh reliving the stunts they pulled off as errant schoolboys.



EDWARD A. ORNELAS/STAFF

There was the prank they used to pull on Milton Neuman, who often rode a donkey to school.

"We'd put a stick under the donkey's tail and the donkey would sit down, so he'd have to get off and get rid of the stick," recalled Stolte, 82, with juvenile glee.

Schmoekel, 83, then re-counted an episode of mischief that ended badly for him and some others.

"We'd had a lot of rain and someone started making mud balls and throwing them at the school. It went on all week. So finally, on Friday, I said, 'Well, I'll do it too.'" he recalled.

"No sooner than I did, and here comes the teacher, and so we all missed recess for a week," he said. 411.

On Saturday, about a hundred graying school kids attended a reunion of students who attended the Lower Valley School near Cibolo. Built in 1877, the school closed in 1966 and sat idle for the next 40 years.

And at this reunion, like earlier ones, there were plenty of old black and white photos to ogle, old stories to tell and old acquaintances to refresh.

On the bulletin boards were familiar pictures of school plays, picnics and baseball games. One exhibit dated to 1903. And always there were new tidbits to discover.

"I was in this play. I remember that. It was in 1941 or '42. I remember, my sister sewed my dress. We were fairies and had wings," said Verna Lee Gerth, 71, her nose almost pressed to the photo, as she searched for herself.

"Give me your glasses," she demanded of a companion. "I want to see where I am."

But two matters made this re-union special for all the old Lower Valley alumni.

First there was a tribute to Maxine Watts, the last of the Lower Valley teachers, who died last year.

And then there was good news about the old school. Last year it was donated by Watts' heirs to Northeast Lakeview College. And in February, it had been taken apart, put on a truck and hauled to its new home on the campus in Live Oak, where it will be restored.

The only thing left behind at the schoolyard was the out-house.

On hand Saturday at the re-union at Goerke's Country Tavern were college officials including President Eric Reno and Leon Ewing, president of the FirstMart Credit Union, which long catered to teachers, and has kicked in a \$5,000 toward the \$400,000 restoration project.

"It's going to be a living museum of education," said Ewing, whose mother once taught in a one-room school.

In a slide show that followed, Martha Trevino, the college's director of development, who discovered the abandoned school house in 2006, talked about some of the treasures that turned up there.

Amid the rubble, there were some very old photos, a teacher's cigar box of toys — confiscated but never returned to the offenders — and some grade books which will be used as exhibits.

"For a small price, I will not publish your grades," she said, drawing chuckles from the geriatric former students.

If all goes well, she said, one day the old school will be re-stored so that modern students can come and spend a day sitting at the old desks, using the same books and playing the same school yard games.

For the graying Lower Valley alumni, the old days are the stuff of fond memories.

"It was different growing up then. There were not fears. Our houses were always left open, and we knew everybody," said Melba (Katt) McCullough, who appeared on the bulletin board riding to school in a horse and buggy.

"There was a stall at the school where we kept the horse," said Katt, who attended the school from second to the tenth grade, leaving in 1948.

"We all had to work in the fields. I knew how to drive a tractor as well as anyone. I spoke German first, Spanish second and English last. I learned it from my brother when he started going to school," she said.

jmaccormack@expressnews.net

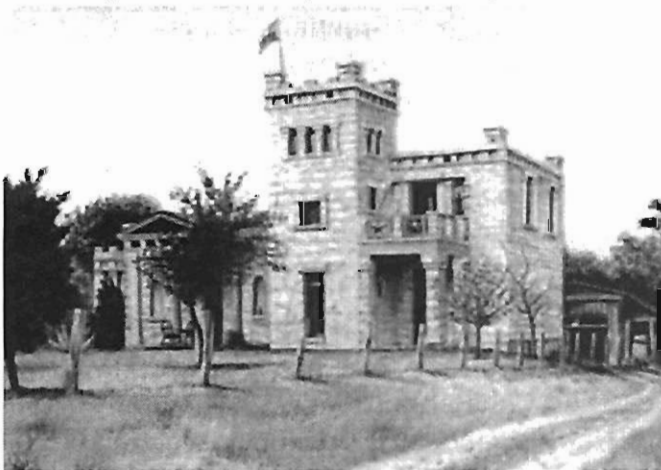
Elisabet Ney Celebrated in Germany Under Patronage of U.S. Ambassador

The Hyde Park Neighborhood Association

Pecan Press, March 2008 Vol. 34, No. 3

A major retrospective, "Elisabet Ney: Mistress of Her Art," opened at the Stadtmuseum Münster, in Münster, Germany, on January 26, 2008, commemorating the 175th anniversary of the birthday of Elisabet Ney. Sponsored by U.S. Ambassador to Germany William R. Timkin, Jr., the exhibition features all of the known portraits in marble Elisabet Ney executed during her early career in Europe before immigrating to America in 1871. Of particular note are two previously unknown portraits, a Bust of a Child, owned by a private collector in Berlin, and another Bust of a Child, purchased by the Stadtmuseum Münster at Sotheby's London in November.

The work of Ney's father, also a sculptor, is represented, as are portraits by her teachers and contemporaries that provide a context for appreciation of Ney's unique talent and skill, particularly in her day. A catalog, with articles by a roster of Ney scholars, was



Courtesy of Craig Farquhar

published.

The opening, a major event by invitation only, was attended by over 400 people. The opening program included speeches by Ambassador Timken, a senior member of the German Parliament and The Lord Mayor of Münster. The Stadtmuseum Münster also invited Elisabet Ney Museum Curator Mary Collins Blackmon to take part in the program. Ms. Blackmon read a letter from Mayor of Austin Will Wynn congratulating The Lord Mayor of Münster and the Stadtmuseum Münster on the commemoration. The Elisabet Ney Museum and University of Texas Harry Ransom Humanities Research Center provided

extensive research, photographs and art in support of the retrospective.

The exhibition and opening were widely covered in the German press. Large articles, with photographs, appeared in three major German newspapers, including the Frankfurter Allgemeine Zeitung, that has the largest distribution in Germany. Der Spiegel, the major German weekly newsmagazine similar to Time and Newsweek, published a two-page article with photographs on Ney. Twenty-five German art journals, news and culture magazines placed commentaries and listings on their websites, and a thirty-minute program was televised covering the opening.

While in Germany, Ms. Blackmon also took the opportunity to research Elisabet Ney's life and work in Munich. The American Consul General in Munich invited Ms. Blackmon to lunch and offered the services of the Consulate's Public Affairs Section. The Consulate provided addresses and contacts for Ney's former studio in the Residenz of King Ludwig II of Bavaria, the villa the King built for Ney in the Schwabing district of Munich, and two previously unknown residences and studios of Ney's in Munich during her early study at the Munich Academy of Art and, later, as a celebrated artist under the patronage of King Ludwig II.

The American Consulate also provided copies of articles that have appeared in the Munich press over the last hundred years. These articles, plus current photographs of Ney's studios in Munich, are now in the archives of the Elisabet Ney Museum. The Consulate also placed links to the Ney Museum and exhibition on the homepage of the Consulate website - "Texas Ties" and "Sculptress of Kings" - and is preparing an article on connections between Elisabet Ney in Texas and Bavaria for distribution to the Munich press.

Elisabet Ney's former American studio is in Hyde Park. Established in 1892, Ney's former studio is, today, the Elisabet Ney Museum, a venerated national, state and local historic landmark visited by people the world over each year. The museum is located at 304 East 44th Street. It is open Wednesday - Saturday, 10-5, and Sunday, noon-5. Free admission. For further information, please call 458-2255. — Ney Museum

Did YOU find an interesting article about Texas Germans? Do you think other GTHS members would appreciate reading it as much as you did? Contribute it to the Journal! Submissions for the Fall GTHS Journal due by August 1.

ROTHERMEL REUNION HELD AT BURTON

Fifty-three descendants of the Andreas and Anna Marie Meier Rothermel met February 23, 2008 at the Burton community center for their family reunion. A catered meal was served at noon. Don Rothermel of Katy gave the prayer before the meal. Persons attended from Burton, Brenham, Katy, Elgin, La Marque, Austin, Newton, Alvin, Carmine, and College Station. Don and Debbie Rothermel of Katy and Bill and Laurie Satterfield of Elgin served as hosts for the 18th reunion.

Families for this reunion were from the ancestral families of Anton and Mary Vogelsang Rothermel, Bernhardt and Minnie Price Rothermel, Johannes and Franziska Rothermel Foehner.

The Theme for this year focused on the House of Bailleux and Nathalie Ponfick Rothermel. The house was built in 1923. A watercolor painting of the Rothermel house by Marie Asbell of Bastrop was displayed. Prints were framed and gifted to the grandchildren of Bailleux and Nathalie Rothermel. A larger print was framed and presented to Annie Laurie and Raymond Thaler, current owners of the house.

Don Rothermel of Katy and Laurie Satterfield of Elgin led the meeting. There were three birth, three marriages, two engagements, and three deaths reported. A moment of silence was observed for the three deaths that occurred since the last reunion. Laurie Satterfield announced those in attendance for the first time: Blake Henry of Refugio, hut Siebel Eckert of Brenham, Manic Niebuhr of Brenham, and Jackson Spacek of Newton.

Note cards with a reproduction of the painting were given to: couples married 60 years: James and Dorothy Ann Rothermel and Thomas and Dorothy Rothermel, both of Brenham. Couples who have been married 50 plus years were recognized: Otto and Carolyn Rothermel Fuchs of Carmine; Raymond and Annie Laurie Rothermel Thaler and Bryan and Virginia Rothermel, of Brenham.

Landon and Misti Spacek and son, Jackson of Newton, Texas traveled the longest distance. Jackson Charles Spacek of Newton was the youngest family member present. James D. Rothermel of Brenham was the oldest male Rothermel member present. Nathalie Rothermel Landua of Brenham was the oldest female Rothermel member present. Ina Siebel Eckert of Brenham in attendance for the first time was recognized as a descendant of Johannes and Franziska Rothermel Foehner.

Births, marriages and deaths since the last 2007 reunion were read from a printed handout. New births were: Graceyn Elyse Stroech, daughter of Lucas and Chris Ann Stroech of Houston; Jackson Charles Spacek, son of Landon and Misti Spacek of Newton; and Jack Connor Rothermel, son of David and Paula Rothermel of San Antonio.

Marriages were: Lance Charles Spacek and Lindsey Bennet Mauldin of College Station. Parents are: Larry and Lavonne Landua Spacek of Austin; David Rothermel and Paula Ellison of San Antonio. Parents are: Bryan and Virginia Rothermel of Brenham.

Jeff Miller and Johanna Ruth Bird of Houston. Parents are: Marshall and Connie Rothermel Bird of Splendora. Deaths were: Lucille Dotson Foehner Lange of Burton; William A. Rothermel of Brenham, and Carl Ewald Vogelsang of Long Beach, California.

Door prizes were awarded. The meeting closed with the singing of a choral dismissal to the tune of Edelweiss. Bryan, Virginia, Gary and Beth Rothermel of Brenham will host the 2009 reunion.

FOURTH GENERATION ROTHERMELS AT RECENT REUNION

REPRESENTING THE ANCESTRAL FAMILIES OF

Bernhardt Rothermel and Anton & Mary Voegelsang Rothermel



Bill Hudler - LaMarque

Carolyn Rothermel Fuchs - Carmine

Annie Laurie Rothermel Thaler Brenham

Tom Rothermel - Brenham

Bryan Rothermel - Brenham

Jim Rothermel - Brenham

Nathalie Rothermel Landua - Brenham

SECOND COUSINS AT ROTHERMEL REUNION—FEB. 23RD

Lavonne Landua Spacek - Austin

Laurell Landua Smith - Burton

Charles Landua - Burton

Don Rothermel - Katy

Ray Thaler - Burton

Laurie Rothermel Satterfield - Elgin

Rachel Ellerman Niebuhr - Brenham

Doug Rothermel - Alvin

Carobeth Fuchs Bockhorn - Carmine

Gary Rothermel - Brenham



Submitted by: Dorothy G. Rothermel

IMMIGRATION OF OUR ROTHERMEL ANCESTORS TO TEXAS

ANDREAS ROTHERMEL

Born: 1818 - Andreas Rothermel left Rotenberg, Germany at the age of 21 for the port of Havre[Bavaria] to board the vessel, Iowa; arriving at the Port of New York in 1839. Resource: National Archives

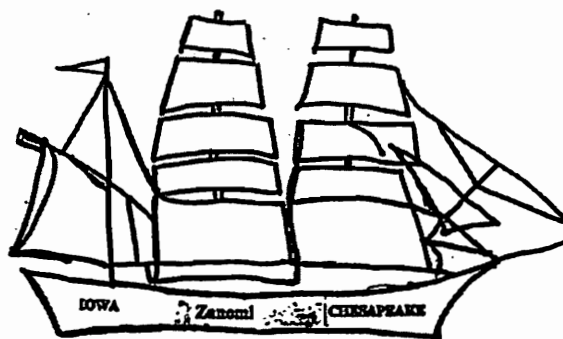
Andreas must have made a return trip to Germany in 1852. In a resource book Germans to America, he is listed on a passenger list on the vessel Rhine, leaving from the Port of Havre [Bavaria] at the age of 35. He arrived at the Port of New York on August 7, 1852 His occupation was listed as farmer.

ANTON ROTHERMEL

Born: 1816 - Anton Rothermel left from the Port of Rotterdam on March 18, 1846 on the vessel Chesapeake, arriving at the Port of New Orleans at the age of 25 years. His occupation was listed as a farmer from Duke-dom, Baden Resource: National Archives [Vessels arriving in New Orleans 1820-1849.]

FRANZISKA ROTHERMEL

Born: 1813 - Franziska Rothermel Foehner, age 38, left Rotenberg, Germany in 1851 with her husband, Johannes Foehner, age 40, their five children, and mother, Magdalena Fellhauer Rothermel, age 60. Her children were: Magdalena, age 16, Bernard, age 14, Longin, age 11, Gertrude, age 10 and Johanna, Age 3. Johannes Foehner's occupation was listed as a Webermeister [Master Weaver]. They left from the Port of Le Havre, France on the vessel, Zanomi, arriving at the Port of New Orleans on December 12, 1851. The passenger list listed Johannes Foehner as a farmer. Resource: [1] the registry book of the Catholic Parish of Rotenberg near Wiesloch. [2] Passenger List of the vessel-Zanomi

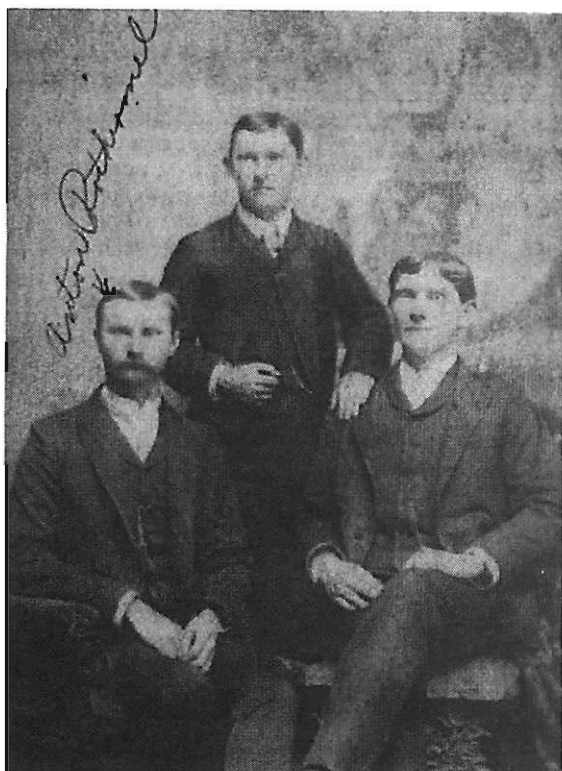


Submitted by: Dorothy G. Rothermel

FIVE GENERATIONS OF ROTHERMELS

THREE SONS IN EACH FAMILY

Andreas Rothermel immigrated to Austin County, Texas, in 1839. He married Anna Maria Meier, on August 23, 1846, in Bellville, Texas, by Frederich Ernst, Justice of Peace at San Felipe. With three sons born to Andreas and Anna Marie Rothermel, Anton, Joseph, and Bernhardt, the sequence of three sons continued for five generations.



GENERATION I

Father: Andreas Rothermel,
1818 [Rotenberg, Germany] - 1866 [Bellville, Texas]

Grandfather: George J. Rothermel

Left to Right:

Anton	Bernhardt	Joseph
1863-1923	1866-1923	1855-1913

GENERATION II

Sons of Anton Rothermel

Grandfather: Andreas Rothermel

Great-Grandfather: George J. Rothermel [Rotenburg, Germany]



Paul Marion	Carl Norman	Bailleux
1898-1950	1895-1973	1893-1967

GENERATION II

Sons of Bernhardt Rothermel, Sr.

Grandfather: Andreas Rothermel

Great-Grandfather: George J. Rothermel [Rotenburg, Germany]



Bernhardt II
1896-1933



Paul Price
1903-1970

[no picture]
Jack
1907-1908

FIVE GENERATIONS OF ROTHERMELS [CONTINUED]

GENERATION III

Sons of Bailleux E. Rothermel

Grandfather: Anton Rothermel

Great-Grandfather: Andreas Rothermel

Great-Great-Grandfather: George J. Rothermel [Rotenburg, Germany]

Thomas H.
1925-

James D.
1918-

William A.
1922-2007

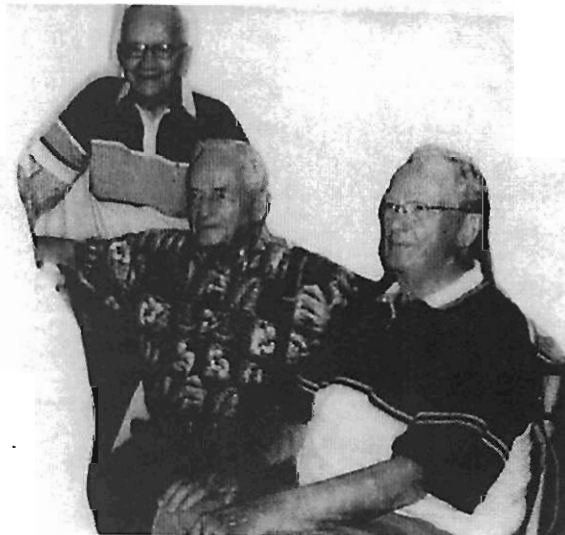


Left to Right:

James D., 1918-

William A., 1922-2007

Thomas H., 1925-



2006

FIVE GENERATIONS OF ROTHERMELS [CONTINUED]

GENERATION IV

Sons of Bryan Rothermel

Grandfather: Paul M. Rothermel

Great-Grandfather: Anton Rothermel

Great-Great-Grandfather: Andreas Rothermel

Great-Great-Great-Grandfather: George J. Rothermel [Rotenburg]

Left to right:

David Bryan	Gary Wayne	Michael
1970-	1952-	1959-



GENERATION IV

Sons of Paul M. Rothermel II, 1926-2002

Grandfather: Paul M. Rothermel

Great-Grandfather: Anton Rothermel

Great-Great-Grandfather: Andreas Rothermel

Great-Great-Great-Grandfather: George J. Rothermel [Rotenburg, Germany]

Left to right:

Anthony W.
1968-

Jeffrey Todd
1971-

Paul M. III
1952-



FIVE GENERATIONS OF ROTHERMELS [CONTINUED]

GENERATION V

Sons of Donald H. Rothermel

Bailleux I.
1991-

Abraham J.
1994-

Nathaniel H.
1998-



Grandfather: James D. Rothermel

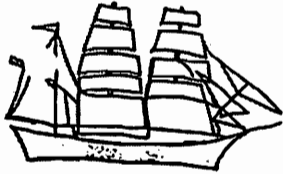
Great-Grandfather: Bailleux Rothermel

Great-Great-Grandfather: Anton Rothermel

Great-Great-Great-Grandfather: Andreas Rothermel

Great-Great-Great-Great-Grandfather: George J. Rothermel [Rotenburg, Germany]

Submitted by: Dorothy G. Rothermel



Von Deutschland

CARL VOGELSANG

and Brothers August, Paul, Louis, Otto, and Hugo
Immigrated from Germany beginning in 1845



nach Texas

Carl Vogelsang was born April 11, 1822 in Hanover, Germany. He died January 6, 1914 in Burton, Texas.

He immigrated to Texas on the vessel S.S. SCHLOSSER and arrived on Dec. 12, 1854 at the Port of New Orleans.

He was 33 years of age and his occupation was: Weaver. Carl Vogelsang was on the census and tax rolls in Round Top, Texas in 1860, 1866, and was an alderman on the first council of Round Top in 1870. His occupation on the 1880 Washington County census was listed as a tinsmith.



Carl Vogelsang and Louisa Brey were married on February 10, 1870 by Rev. Wm. Herms, pastor of St. John's Lutheran Church at Warrenton, Texas. Louisa Brey was 30 years of age at the time of marriage. Her parents were: Ferdinand and Maria Anna Krumm Brey. Carl Vogelsang was 48 years of age at the time of his marriage.

In the late 1870s, Carl & Louisa Vogelsang moved to Burton, Texas.

Louisa Brey Vogelsang was born August 13, 1841 in Victoria, Texas. She died January 2, 1933 in Burton, Texas. In her later years she had made her home with her daughter, Mary Vogelsang Rothermel .

Carl Vogelsang found on the muster roll of Capt. James C. Gaither's Company—Round Top Guerrillas; organized as a volunteer company of Cavalry to repel armed or hostile invasions of the state under orders of Brigadier General Wm. G. Webb commanding 22nd Brigade Texas Volunteers.



From the Texas State Archives, July 30, 1863, Wm. De Rye, Superintendent of the State Percussion Cap=Manufactory, writes that Carl Vogelsang, age 42 years, 5 feet 10 inches high, fair complexion, light hair, blue eyes, by occupation a mechanic, a native of Germany, enrolled in the State Militia in Travis County and was detailed to the State Perc. Cap=Manufactory, and was furloughed until the 13th day of August, 1863.

CHILDREN OF CARL & LOUISA BREY VOGELSANG

Mary Vogelsang	Adolph Vogelsang	Norma Vogelsang	Hugh Vogelsang
1870-1948	1872-1924	1875-1919	1878-1967
Married: 8-10-1892	Married:10-1-1919	Married: 6-20-1915	Married: 2-7-1915
Anton Rothermel	Annie Zurcher	J. C. Morris	Alma Seidel
1863-1923	1870-1950	1861-1935	1880 -1972

Submitted by: Dorothy G. Rothermel

THE 64TH NOAK REUNION

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The 64th Noak reunion was celebrated again this year with reminders of our past heritage. Groeditz, Germany, Serbin, Texas, and Greens Creek, Texas were places of the past the reunion attendees visited in conversations. Accompanying the reunion article in this edition of the journal; the focus will be on the hut child born to Peter and-Wilhelmine Mitzscherling Noack, Herman Peter Noack born June 20, 1874 at Serbin, Texas.

The following story about Herman Peter Noack was written by Esther Weigelt- Black, granddaughter of Peter and Wilhelmine Noack. The story of Herman Peter Noack discovering his birth family has been shared at many earlier Noak reunions at Round Top.

Nancy Greif Hazer writes the following in a family history about her father, Rev. Herman Noack Greif in 1995.

Herman P. Greif entered the seminary in Springfield, Illinois at the age of eighteen. He was full filling a promise his step-father, Rev. .A D. Greif, had made to Peter Noack as he was near death soon after the birth of his son.

Rev. Herman P. Greif was ordained in 1895 by his step-father, Rev. .A.D. Greif at Trinity German Lutheran Church in Davenport, Iowa.

Rev. Herman P. Greif, during his 47 years in the Lutheran ministry- .Missouri Synod served the following churches in Iowa and Texas:

(if Greens Creek, Serbin, Texas and Warrenton, Texas after his ordination in 1895.

121 Davenport and Williamsburg, Iowa for 40 years. Later after retirement, he served the Lutheran church in Conway, Iowa for a short time.

Rev. Herman Greif married Anna Brockman of Davenport, Iowa on .May 12, 1896. Rev. Greif died July 6, 1959 at the age of 85 years. His wife, Anna Greif, preceded him in death on January 11, 1954 at the age of 82 years.

Submitted by: Dorothy Noak Rothermel

THE 64TH NOAK REUNION AT ROUND TOP

by Diana Noak Kallus, Secretary- Noak Reunion

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The 64th annual Noak Family Reunion, one of the oldest continuing reunions in Fayette County, was held Sunday, March 6, at the Round Top Rifle Association Hall with 6 members of the Peter August and Johanna Wilhelmine Mitzscherling Noack (Noak) family in attendance.

David Noak of La Grange offered the prayer before the noon catered meal. After the meal, he called the business meeting to order. Diana Kallus of Victoria read the minutes, and Lanette Williams of Carmine gave the treasurer's report.

Five births were reported since the last reunion, and included Aeela Rae Mertz, daughter of Douglas & Kelsey Mertz on February 29, 2008, Lillian Kate Pleasants, daughter of Kurtis & Stephanie Pleasants of Bryan on July 13, 2006, Cadence Noel Harris, son of Matt & Stephanie Harris of Franklin on December 3, 2007, Owen Coy Beck, son of Seth & Melanie Beck on October 19, 2007, and Kaden Matthew Kovar, son of Celia & Matthew Kovar of La Grange on August 28, 2007. The youngest member present was Gavin Noak, 3 years, 11 months, son of Greg and Christy Noak of La Grange. Irene Noak, 90, of La Grange was the oldest female present, and Bill Benson, 88, of Bellville was the oldest male present.

Three marriages were reported since the last reunion, Kristina Gilbert to Chuck Carothers on November 11, 2006, Kelsey and Douglas Mertz on January 29, 2008, and Johanna Bird to Jeff Miller on October 27, 2007.

The most recently married couple present was Matthew and Angela Kallus of Houston, at 1 year, 11 months. The longest married couple present was Fred & Yemen Weber of Austin, with 60 years, 8 months. Two other couples married 60 years were also present: Nelson & Evelyn Kieke of Wallis, and Tom & Dorothy Rothermel of Brenham.

Recognition was given to Randy Marburger of Dallas for traveling farthest to the reunion at 250 miles.

Four deaths were reported since the last reunion, including Martin Hoel on August 10, 2007, Sadie Bergman on September 8, 2007, Virginia Fuchs on December 16, 2007, and Viola Franke, who was the last surviving grandchild of Peter and Johanna Noack on March 11, 2008. A prayer was offered in their memory and for all the deceased members of the family.

David Noak was elected to serve as president Diana Kallus as secretary, and Lanette Williams as treasurer for next year. Members voted to move the reunion to the end of April in an effort to give more families an opportunity to attend without Spring Break interference Dorothy Rothermel of Brenham spoke briefly about articles recently published in various newspapers of interest to the family, and brought books and journals on Wendish history to share with those in attendance. William Noak of Round Top gave an update on the Willie & Irene Noak home place renovation currently underway by the Round Top Historical Society. Once completed, the home will house the Society's museum.

Guessing game winners were announced, after which the meeting was adjourned with the Lord's Prayer in German and English.

Submitted by: Dorothy Noak Rothermel

FAMILY HISTORY OF PETER AUGUST NOAK

AND WIFE, WILHELMINE NEE MITSCHERLING

This history was written by Esther Weigelt Black. Since it was written, some of the dates and names have been found to be different, but the article remains as it was originally written.

Peter August Noak and wife Wilhelmine Nee Mitscherling were born and reared in Gebhersdorf, Koenigreich Sachsen Germany. They were also married there.

They migrated to America December 12, 1870 with their three children, Gustav J., Marie, and Paul. The first born, a son, died in Germany before they came to America. They made the Journey on a sailboat, which took them six weeks, arriving in Galveston, Texas on January 23, 1871.

On their arrival in Galveston, after being on the sea for six weeks, they faced a slow journey of about 200 miles to Serbin, near Giddings, Texas, on a wagon drawn by oxen, where the brother of Peter resided with his wife. He also sponsored the little family to come to America. This journey must have taken another two or more weeks.

They worked on the farm of Peter's brother for one year to reimburse him for travel expenses from Germany to Serbin, Texas.

After working to repay the travel expenses for one year, they rented a farm in the vicinity and went to farming in 1872. Two more sons were born, John and Herman.

The father became seriously ill. His illness was caused by heat, unsanitary conditions in which the early settlers had to live, plus exposure to disease-carrying insects.

When the father realized that he would not recover and had to leave his wife and five children, Pastor Greif visited him to comfort him with God's word. Pastor Greif realized that there was very little hope for his recovery so he suggested since he and his wife, who were childless, would like to adopt the baby, Herman, should he die. Peter Noak revealed that he was a Christian when he told Pastor Greif, that if he died, he could have Herman-if he would let him become a pastor, to which Pastor Greif agreed. The father told Pastor Greif that he realized that his wife would have a struggle with four children and felt that this arrangement was best for her, the four children, and the infant son.

He died September 1, 1874, leaving his wife with five children. The oldest, Gustav J., was eight years of age and the youngest, Herman, 10 weeks. He was laid to rest in the church cemetery in Serbin, Texas. The mother and four children returned to the farm of her brother-in-law and sister-in-law. Pastor Greif and his wife took little Herman and moved north. He promised the mother that he would keep in touch with her but as the years passed, they lost contact with each other.

The school age children attended the parochial school of the Lutheran Church of the Missouri Synod taught by the pastor, Gerhard Kilian.

On December 17, 1880, the mother and her four children moved to Round Top, Texas, when she married Traugot Wetschitz, whom she met while both were patients of Dr. Witte in Shelby, Texas. They resided on a farm one mile east of Round Top, Texas. Traugot died January 11, 1897, of cancer of the stomach. He was buried in the Bethlehem Lutheran Cemetery at Round Top. They were members of the Bethlehem Lutheran Church of Round Top, Texas. Rev. A. Neuthart was the pastor. Here the three sons grew to manhood and the only daughter, Marie, to womanhood.

As the years passed, the mother must have wondered about little Herman and Pastor Greif about the poverty-stricken family which just couldn't have survived.

"God works in mysterious ways." Our little Herman had grown to manhood and was attending the Lutheran Seminary in Springfield, Illinois. His foster father had kept his promise to his father on his deathbed. A young man from Giddings, Texas (name unknown) who knew Herman's oldest brother Gustav J., was also a student

at the seminary, noticed the close resemblance of Herman Greif and Gustav J. Noak, so he asked Herman about it and I think Herman had been told by his foster parents that he was adopted, or else Herman asked them about whether he had any brothers and sisters—anyway, the relationship was clarified and it turned out that Herman had a mother, three brothers and one sister living near Round Top, Texas. Gustav J., Paul and Marie pooled their money to pay for the transportation of their bother to come to Texas to be reunited with his real family. Herman was faithful and appreciative of his foster parents but he was also a true son to his mother. He wrote to her regularly and in later years visited her with his family.

After he was ordained as a minister, he was married to Miss Annie Brockman. His first parish was Greens Creek, Texas, also near Serbin and Giddings in Lee County, Texas. He was a highly regarded minister in the Missouri Synod.

His mother, Wilhelmine Wertschitz, died December 11, 1921, in her little cottage next to the home of her only daughter Marie Noak Weigelt and her husband, who looked after her in her sunset of life. She reached the age of 82 years, 5 months and 2 days. She was laid to rest in the Bethlehem Lutheran Church Cemetery at Round Top, Texas, beside her second husband, Traugot Wertschitz.

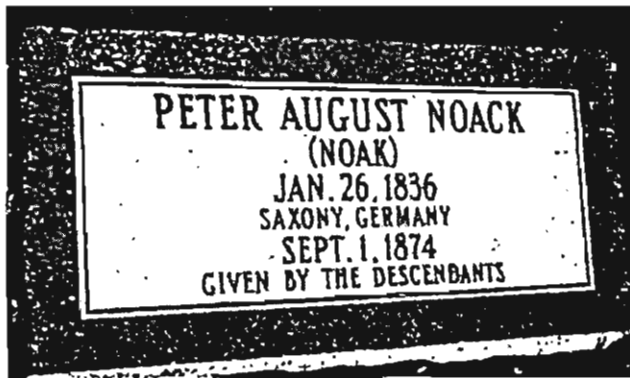


Photo of grave marker for Peter August Noack purchased in 1988 by his descendants.

Peter August Noak: Born January 26, 1836 in Gebhersdorf, Keonigreich Sachsen Germany. Died September 1, 1874 in Serbin, Texas and was buried in the church cemetery in Serbin, Texas.

Wilhelmine Mitscherling Noak: Born July 9, 1839 in Gebhersdorf, Keonigreich Sachsen Germany. Died December 11, 1921 near Round Top and was buried in the church cemetery in Round Top, Texas.

Gustav J. Noak: Born near Pima Germany September 29, 1866. Died April 2, 1957 near Round Top, Texas and was buried on Richter's Cemetery near Round Top.

- Marie Noak Weigelt: Born near Pima Germany January 1, 1868. Died April 16, 1947 in Giddings, Texas and was buried on the church cemetery in Round Top, Texas.
-
- Paul Noak: Born near Pirna Germany May 9, 1869. Died January 12, 1919 near Burton, Texas and was buried on Richter's Cemetery near Round Top, Texas.
-
- John Noak: Born April 3, 1871 in Serbin, Lee County, Texas.
-
- Rev. Herman P. Greif: Born Peter Hermann Noak, June 20, 1874 at Serbin, Lee County, Texas.
-

ADDITIONAL INFORMATION FOUND THROUGH RESEARCH

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I. Peter Noack was born in Groeditz, Germany

Johanna Christian Mitzscherling was born in Goeppersdorf, Germany

They married in Liebstadt at the Lutheran Church

Peter and Johanna Noack began their family in the town of Struppen, Germany. Struppen Lutheran Church records show Gustav, Paul and Marie as the children of Peter and Johanna Noack.

II. In 1871 when Peter and Johanna Noack left Germany for America:

Peter Noack's father had been dead for 29 years.

His brother, Johann Noack, had come to America 17 years earlier.

Peter was 35 years of age and Johanna was 32 years of age.

Their three children were Gustav, age 4, Marie, age 3, and Paul, age 2.

Peter and Johanna Noack were born descendants of a Slavic tribe known for their language, which was Wendish. They lived in Germany, but were not German.

Peter was the youngest of nine children. Four brothers and sisters had died at a young age. Michael and George were surviving brothers, but there are no records at the Groeditz church that would tell where they went to live. Marie, surviving sister, remained in Germany and married a man named Schneider, and they had five children.

*Groeditz is 50 miles east of Dresden and 10 miles west of Weissenburg, near the large town of Bautzen. Groeditz is a little farming community. The Lutheran Church sits on the highest spot in the town. The steeple can be seen long before you arrive at the village. Tombstones in the church cemetery found many deceased with the name of NOACK. Peter's parents, Peter and Agnetha Polter Noack, are buried at that cemetery.

*Peter was 28 years old when he married Johanna Mitzscherling. Both of Peter's parents died when Peter was 6 and 8 years of age.

III. Peter's brother, Johann, and his wife, Magdalena, of Groeditz, Germany were among the first group of Wends to come over with the Rev. John Kilian on the ship "Ben Navis" in 1854. These immigrants were a col-

ony of Wends who came to Texas from the southeast part of Germany for political and religious freedom. Johann Noack's wife died on October 12 aboard the ship on their way to Texas. This group of Wends settled 6 miles south of Giddings in Lee County in the community of Serbin and Rabb's Creek.

- IV. On October 16, 1857, Johann Noack applied for his citizenship in Bastrop County. In 1857, Serbin was in Bastrop County. It wasn't until some time later that it became part of Lee County. Peter Noack did not get to apply for his citizenship due to illness and an early death a few years after his arrival from Germany.
- V. Johann Noack must have remarried when he arrived in America, because information found on the 1880 census of Lee County shows Johanna Wilhelminia Noak and her children living in the household of her brother-in-law and sister-in-law, Johann and Anna Noak. Peter Noak had died in 1874. Johanna's children, according to 1880 census were Gustav, age 13, Marie, age 11, Paul, age 9, and John, age 5. It is assumed that the three school age children attended the parochial (church) school at Serbin. Research is still being done to find a record of their attendance at this school. No record can be found that there were children born to Johann and Anna Noak.
- IV. Herman Noack Greif became a minister of the gospel for the Lutheran Church, Missouri Synod. At the age of 21, his first assignment was to Bethany Lutheran Church at Greens Creek, near Serbin, Texas. He was affectionately known as "Uncle Herman." He baptized the new babies in the family, according to information from various family members, first while at Greens Creek, and later on his return trips to Texas from his churches at Davenport and Williamsburg, Iowa. At this writing, it is known he baptized the following on his return trips to Texas:
- Meta Noak Kraemer - Born April 24, 1906 - parents were Paul & Hulda Noak and one of her sponsors was Anna Greif
- There are others, but at this time, we have not accurately identified them.
- VII. The following information was found at the Serbin Museum from the records of Bethany Lutheran Church at Greens Creek:
- Baptisms performed on March 8, 1896, by the Rev. H.P. Greif:*
- Lina Reuter - Born April 5, 1870 - parents were Johann Jost Reuter & Blendine geb. Ullrich Reuter. Sponsors G. Noak and H.P. Greif.
- Herman Fritz Noak - Born December 16, 1894 - parents were Paul & Hulda geb. Nine Noak. Sponsors H.P. Greif and Fritz Wendland.
- Paul Rudolph Noak - Born January 5, 1896 - parents were Paul & Hulda geb. Hinze Noak. Sponsors Rudolph Weigelt and Lina Noak.
- Baptisms performed on April 5, 1896, by the Rev. H.P. Greif:*
- Wilhelm }Enrich Rudolph Noak - Born January 11, 1896 - parents were Gustav J. and Lina geb. Reuter Noak. Sponsors Heinrich Jaeger, Rudolph Ullrich, Ottilla Kelm and Hulda Noak.
- Baptism performed on September 26, 1897, by the Rev. H.P. Greif:*
- Elsa Anna Hulda Wilhelmine Weigelt - Born June 28, 1897 - parents Rudolph and Marie geb. Noak Weigelt. Sponsors Anna and Herman Greif Karl Kubert, Hulda Noak and Martha Noak.

REV. HERMAN AND ANNA GREIF



Wedding Picture
Rev. Herman Peter Noack Greif
And Anna Brockman
May 12, 1896 in Davenport, Iowa
By: Rev. A.D. Greif



Rev. Herman & Anna Greif on one of their
last visits to Texas with their Noak relatives in
1953

Rev. Herman Greif Family at the Carmine Depot, Leaving for Iowa via the train



Left to right:

- Lydia Greif
- Esther Greif
- Anna Greif (mother)
- Rev. Herman Greif (father)
- Herman Greif
- Henry Greif

Time: Could have been 1920-1925

The lumber yard building in the background was on Hwy. 290 and in the front of what became the home of Herbert & Clara Noak.

Photographs from the Noak Family Albums of Rev. and Mrs. Herman Greif and their family each time they returned to Texas after being reunited with Rev. Greif's birth mother in the late 1890s.

Brothers

Gustav Noak

Rev. Herman Noack Greif



Front Row: Viola Noak Franke, Delta Noak Jaster, Erra Noak

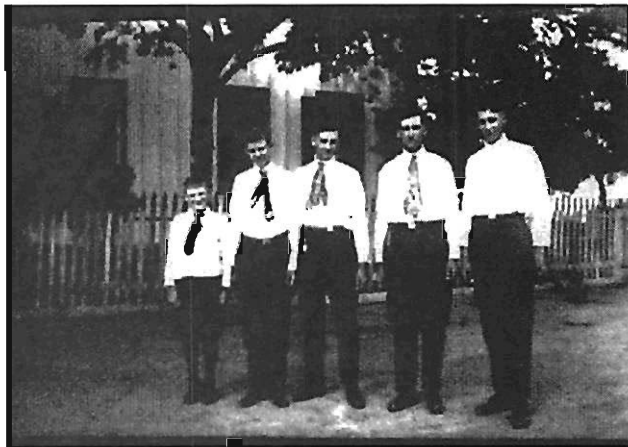
Second Row: Nita Noak Menn, Esther Greif Stahlecker, Ruth Weigelt Renck, Hilda Noak Marburger, Elsa Weigelt Renck, Erna Noak

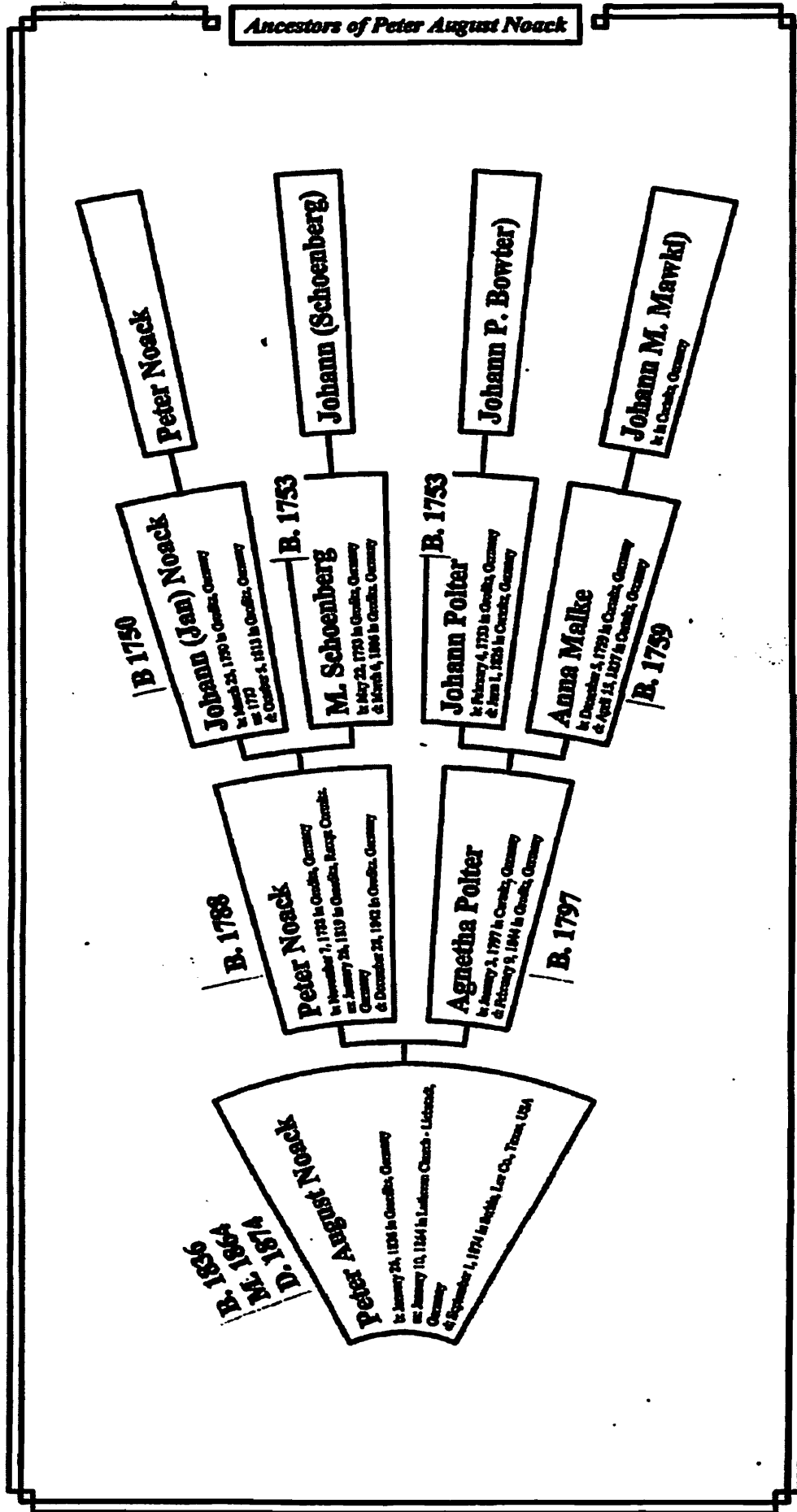
Third Row: Meta Noak Kraemer, Ilse Noak, Neida Noak Fuchs, Ella Noak Marburger, Lydia Greif Huedepohl

Delta Noak, Erra Noak, Lydia Greif, Ilse Noak, Meta Noak, Esther Greif, Nita Noak



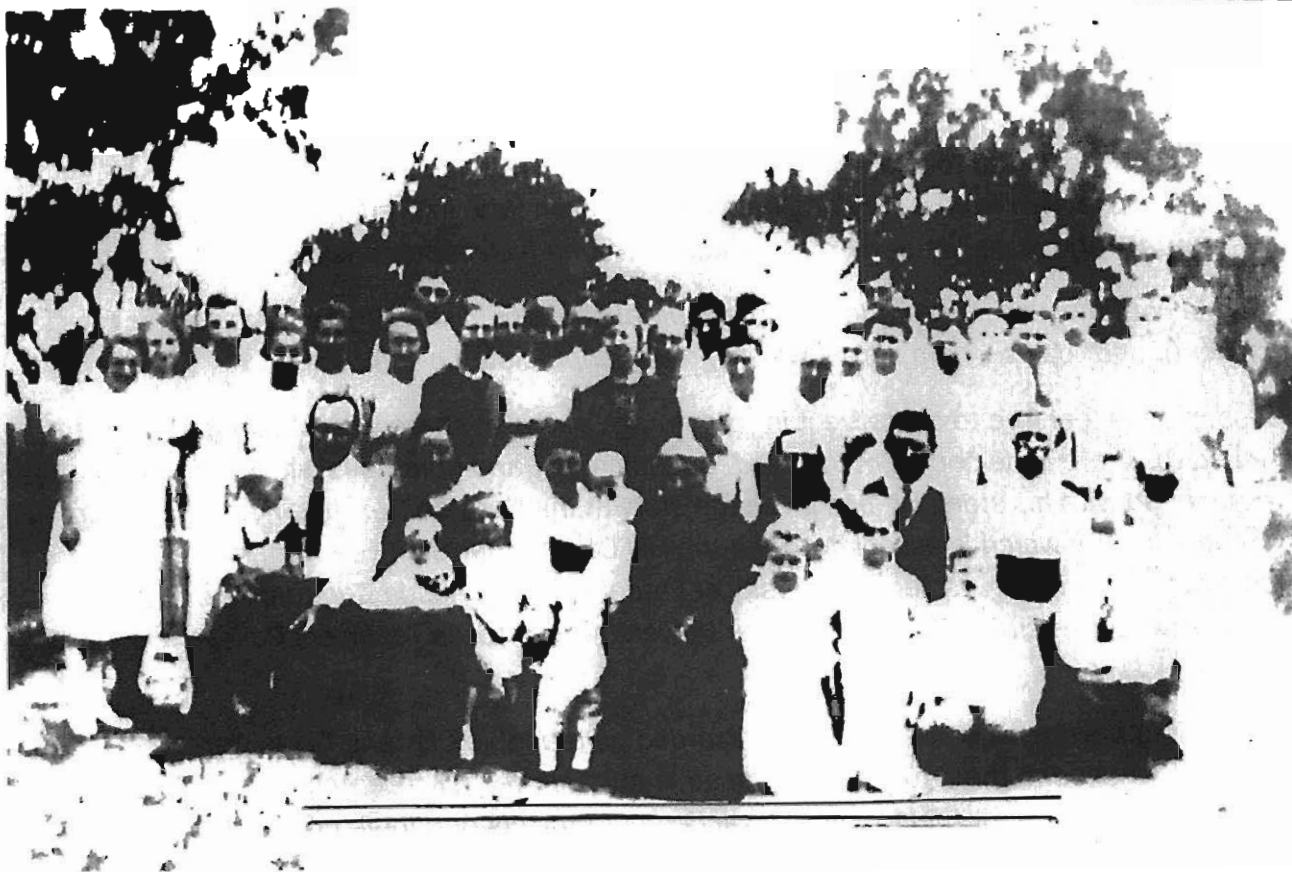
Herman Greif, Henry Greif, Herman Noak, Paul Noak, Herbert Noak





Johanna Christiana Wilhelmina
Mitzscherling Noak Wertschitz

Her sons and daughter:
Gustav Noak, Paul Noak, Marie Noak Weigelt, & Rev. Herman Noack Greif
and
Daughters-in-law and Son-in-law
and
Her grandchildren and great-grandchildren



German Heritage Foundation

<http://www.GermanHeritageFoundation.com>

407 Cora St., Fredericksburg Texas 78623 U.S.A. 1-830-997-7273. Email:
spacitytexas@ktc.com

Ms. Eva Barnett, Executive Director German Texan Heritage Society

POBox 684171, Austin TX 78768-4171

Dear Eva,

I am so very delighted to share with you and the GTHS members the enclosed, beautifully written recollection from a very original German Texan here in Fredericksburg, Elmer R. Wahrmund, about the life and times centered around his country one room school house.

Please confer with the new editor of The Journal about publishing it, perhaps as a serial, "to be continued" basis... I am sure it will be greatly appreciated by one and all.

Also, please feel free to digitalize it in your library, and also share with the libraries you are linked to. There is no copyright involved. But, his name and hometown should always be associated with his story. He has given the story to the German Heritage Foundation here in Fredericksburg which is associated with the Hill Country University Center here in collaboration with Texas Tech University at Fredericksburg, Austin Community College, Concordia University of Texas, Schreiner University, and Texas Technical College System of Texas.

We invited anyone who has written or recorded on readable CDs any Texas German histories of any type to send them to us to be placed in our archives for researches and students to be able to utilize them for their degree advancement projects or papers or books.

Thank you for your consideration,

Kenn Knopp

German Heritage Foundation

THE ERA OF THE ONE ROOM SCHOOL HOUSE

By Elmer R. Wahrmund

CHAPTER I: The Early Settlers

The one-room school was popular in America long before settlers came to Texas. In a one room school, children of practically all ages were brought together. While one group recited the rest learned their lessons. Paper and ink were scarce. There was little in the way of furnishings except for a few desks, a black board, and a few maps and usually a flag of the United States. The teacher had to tend the fire and perform the chores of a janitor. Often the teacher was a college student, earning money for his studies, or a recant college graduate supporting himself while he prepared for law and politics. Daniel Webster, Thaddeus Stevens and Lyndon Johnson once taught school. Abraham Lincoln went to a one-room school, and so did many other young men who afterwards became prominent in public life.

The first inhabitants of Texas were Indians of varies tribes who subsisted through hunting and gathering fruits of the woods. The first Europeans to venture among these wild Indian tribes were the Spanish Franciscan Missionaries, who set up mission stations in the area where water was plentiful, in order to convert the Indians to Christianity. Such mission stations were, for example, San Saba situated Northwest of Fredericksburg. The Missionaries, however, were not very successful in converting the Indians to Christianity.

When the first settlers came to Fredericksburg they found a timber cross on top of Cross-Mountain. The timber cross at this site suggests that Spanish missionaries recognized it as a landmark on the path to the mission at San Saba.

The first caravan of settlers to come to Fredericksburg arrived on May 8, 1846. They set up camp in a complex of gigantic post oak trees and an almost impenetrable primeval forest. Here was a good location for the construction of small log cabins. There was forest, nothing but forest. On each side of the camping site was a creek with plenty of water, flowing bright and clear, with plenty of fish. A few tents and huts were set up for protection from the weather and the sun's rays. At the end of May and in the following months more caravans of immigrants arrived.

My great-grand father Carl Wahrmund along with other members of his family came to Fredericksburg in July of 1846. During the first two or three years the Indians were very friendly with the white settlers. They came almost daily, and gave these white people all the honey and meat they could eat. They brought deer, bear, and buffalo meat, liquid bear fat in deerskin bags to sell or trade. There was a bakery on Main Street where the Indians used to come to and beg for sweets.

A German professor, Roemer, a natural scientist, came to Texas in 1845 and to Fredericksburg in 1847 to do research on the country.

Professor Roemer wrote a book in which he described Fredericksburg as lying on a gently rising plain about six miles north of the Pedernales River, between two small creeks with plenty of water, that join just inside the town. "The area is covered by a thick oak forest, the remains or stumps of wood which can be seen' in great Numbers (1847). The main street of the town is laid out from southeast to northwest. The almost two-mile-long Main Street runs in this direction. But the main street does not consist of connected rows of houses,

rather they are long distanced apart on both sides of the street. There are about a total of 50 small log cabins, but most of the settlers still live in huts, the walls of which consist of upright standing posts. The spaces between are filled with clay and moss and the roofs consist of dried matted grass.

Other settlers still live in tents. .Traveling West on Main Street one comes to the superbly laid out Marketplatz, suitable for a large town, but at present (1847) for the most part still covered by a thick wood. Further on following Main Street, there are very few houses and entirely imperceptibly, the tremendously broad Main Street disappears into the primeval forest. Each family and each independent single man has been allocated a home site on a large lot, in addition, ten acres of land near the town had been promised to each".

That was life in Fredericksburg in 1847, with a population of about 700 settlers.

CHAPTER II: The One-room School House

In Fredericksburg the construction of a church, the so called Vereinskirche (community church), began in the fall of 1846. The building was completed in the Summer of 1847, after the Comanche peace treaty made by John O. Meusebach, Commissioner of the Society for the protection of German immigrants. It was for all confessions that took turns gathering there for worship on the appointed Sundays. It was also used as a schoolhouse. The wood for construction was placed on a stone foundation; simple but strong. It was derisively called "Coffee Mill" because of its peculiar shape and characteristic construction. The Vereinskirche was a regular octagon, the eight sides of which were about 18 feet long and 18 feet high. It was built in the middle of wide Main Street between the courthouse and Market Square. It was razed after the celebration of the fiftieth anniversary. A replica of the Vereinskirche was built in 1934-35. The building is now used as a museum and archive.

The settlers were Catholic and Protestant. They started to built their own churches and schools right away. The Catholics built their first church and school in 1848. Zion Lutheran was built between 1853-1854.

As the population of Gillespie County grew and more people were living out in the country, the one-room school was very important to the rural people. They built school houses near their homes. The children learned the 3Rs", reading, writing and arithmetic.

Many schools had skilled teachers who taught advanced courses, enabling students to go on to high school and college. The schools were located close enough to the children's homes to walk to school. There were 31 one-room schools located in Gillespie county at one time.

The structure of the one-room schools were basically all the same. They were big enough for about 25 or 30 students. A wood stove in a sand box in the center of the room was the only source of heat. Some had kerosene lamps for light. The school at Tivydale that I went to did not have kerosene lamps. The only source of light were five windows on the south side and three on the west. The teacher's desk and a chair and a bench were in front of the classroom. The teacher had a bell on the desk to summon students. There was a blackboard, also some maps and globe, and usually the United States flag. There was a table or small closet in the back where students put their lunch buckets, and dippers for drinking water. The dippers were used for dipping water out of the water bucket. Others used their water dipper to go outside to get a drink out of a well or cistern. There was an outdoor toilet about 100 yards from the school. Since school let out in May and did not start until September, the school ground was usually overgrown with weeds. The students had to clear out

the weeds from the playground before they could play.

As more settlers came to Fredericksburg different congregations built their own churches and schools. One of the oldest original one-room schoolhouses can be seen at Zion Lutheran Church. The schoolhouse was built in 1865 behind the church. It provided space for Christian education and was used for Sunday School and confirmation classes. From the 1920's through the early 1940's Summer School was held, teaching Christian doctrine and the German language. The building now houses a classroom as well as the mechanical means for heating and air-conditioning the sanctuary. I went to confirmation classes in 1943-1944. I never went to Summer School. The only difference in the one-room school house at Tivydale and Zion was that the one at Zion already had electricity and an organ. Another one-room school can be seen at the Pioneer Museum. The school was located at White Oak, a community 18 miles Southwest of Fredericksburg. Charles Feller who also attended that school bought the schoolhouse after it was no longer used and donated it to Gillespie County Historical Society.

Some schools had a room or two added on for living quarters for the teacher; some did not. The first school build at Tivydale had living quarters: the second did not. The Wrede school had both a school and a separate house for the teacher. In 1938 my third grade teacher, George Simon, commuted from the Wrede school where his wife was a teacher.

CHAPTER III: The Life Of A Student

The first settlers did not always have a schoolhouse or a teacher readily available. A lot of times home-schooling was the only option for those who lived too far out in the country. Pupils stayed in town with relatives or friends. In addition to learning the 3Rs, the children also had to learn how to survive. The boys learned how to take care of farm animals, how to saddle and harness a horse. The boys also learned how to use a gun at a very early age. The two-barrel shot gun, like the guns of the time had to be loaded from the muzzle. The delay was inconvenient and often dangerous. Before the gun could be fired again, powder from a powder horn had to be poured into the gun, then paper wedged in and lastly a bullet wedged in. The girls had to learn how to do housework, how to take care of the younger children, how to cook, can food and how to sew clothing.

For the first 30 years of the founding of Fredericksburg, the presence of Indians was there. At first the settlers and the Indians were friendly and almost lived side by side. Then in the 1850s the Apache Indians came into the area, and they were very dangerous. The settlers had to always be on the lookout for them. Their favorite crime was to steal children.

My great grand-father Carl Wahrmond came to Fredericksburg in July 1846 when he was 13 years old. They had to live in a tent until they could get a cabin built.

Many of the settlers died of diseases. One morning when Carl was 16 years old he passed a neighbor's house and heard a women calling for help. Going into the house to investigate, he found a woman sick in bed with the cholera, and her husband lying beside her, dead. He hastened back home and secured help. He with his father and several neighbors went back(in an ox-cart) and helped gather all of the persons there who had died with the dreadful plague. They buried them all in one big grave, while the other women cared for the sick women and others who were ill. The woman lived two more days and she died.

In those days there was a plentiful supply of post-oak trees, which the settlers used for building cabins. Barons Creek was a beautiful creek with deep fishing holes, and wild-life was abundant. One day Carl killed a big buffalo bull on the spot where the Fredericksburg Junior high School campus now is.

On one occasion when Mr. Wahrmond was still a boy and the Indians were still friendly with the settlers, he went to visit an Indian camp on Market Square. Here he found a number of scalps hanging on a buckskin string in front of an old chief's wigwam. As soon as the chief saw him looking at those scalps he came out and pushed him aside and took the scalps away. The scalps were not from the heads of white people, however, but of other Indians and Mexicans.

For some time Wahrmond worked for the United States government, taking food and clothing to Indians on the reservation and watching for captive white children. There were many times when Wahrmond and his men had to use good diplomacy to get these captive children. If they found any of these captives they traded food and clothing for them and returned them to their people.

One time when Wahrmond was among the Indians they noticed several Indians keeping close watch over a big bundle of hides. Two Indians were always sitting on the bundle, when they got up, two others would sit on it. Wahrmond and his men decided to investigate. They found a little white girl wrapped in the bundle.

They had to do a lot of talking and trading before they could get the child, but they finely traded her and returned her to her people near San Antonio.

Julius Kott, a nephew of my grand-mother, Bertha Kott Wahrmond, lived in the Bear Creek community and later in the Wolf Creek community. It was while he was attending school in town that Julius Kott really saw a lot of Indians. A tribe of more than 400 had been captured, probably Kickapoos. The soldiers who were talking them to the reservation, stopped with them in Fredericksburg. For several hours they covered the Market Square. There were squaws with papooses in cradles and red-skinned children, warriors with bow and arrows, and a chief in a gorgeous glittering array.

Mr. Kott remembered the brilliantly colored beaded and feathered head band of the chief. No sooner had the Indians stopped in town when some of them began a begging tour from house to house. When it was time to leave town, it was not the soldiers who summoned the Indians, but their chief. He lifted a curious little whistle to lips, and at the shrill piercing call, the Indians came from all directions.

The fear of Indian attacks often kept the Kott family in terror. The family often heard during moonlit nights, the hooting of an owl, which was answered from different directions. They knew it was the Indians way of communicating with each other. The dogs would start barking and the Kotts knew that there were Indians in the neighborhood. The next day they found traces left by the Indians, such as torn down fences, horse tracks in the field, missing corn ears, melons and even sugar cane. These articles were much relished by the Indians, especially corn as long as the kernels were still soft. Otherwise the Kotts were never bothered by the Indians with the exception of a few stolen horses.

I remember my grand-mother telling me this story about the time they were living at Wolf Creek. Her little brother Ernst who was about eight years old at the time was told by his mother to go get the horses down in the pasture a little ways. He said "I will go get the horses but first I want to eat a piece of jelly bread". Ernst ate his jelly bread and then went looking for the horses. Just as he got there he saw that a band of Indians had just stolen the horses. Had he been a few minutes earlier he would have walked right into the band of Indians.

The piece of jelly bread saved him from being captured. His mother, a courageous pioneer woman, took off after the Indians. She followed the trail for several miles but never found them. Can you imagine what would have happened to her if she had caught up with the Indians.

When I am out in the country on a moonlight night and I hear the owl hoot, I still think about how the Indians used the owl hoot at night.

By the late 1850s the Indians were mostly subdued by the Texas Rangers and the Army with forts all over Texas. Then the Civil War came and all able-bodied had to fight in that war. This left the frontier defenseless against the Indians. The Indians felt they had won the war against the whites. Up in North Texas the frontier was pushed back by as much as 100 miles.

From the beginning of the Civil War and up to 1872, the Indians made their periodical raids into Gillespie and adjoining counties, extending their depredations as far south as Austin and nearly to San Antonio.

The Maurice Lehmann family secured a tract of land on Squaw Creek, about twenty-five miles northwest of Fredericksburg. On this land they built their frontier cabin and engaged in farming on a small scale and stock raising.

One day in the month of May, 1870, three of the Lehmann children were sent out in the wheat field to scare the birds away. Herman was about eleven, Willie about eight, Caroline was just a little girl. They sat down in the field to play, and the first thing they knew they were surrounded by Indians. The terribly frightened children ran for the house. Willie was caught right where he was sitting. Caroline ran toward the house. The Indians shot at her several times, and she fell, fainted from fright. The Indians thought she was dead. Herman was chased for a distance but was caught and was securely bound upon a bucking bronco. The Indians lost no time in getting away from there. Willie managed to escape, but Herman did not return to his folks till 1878.

Rudolph Fisher who lived near the Pedernales in Gillespie county was captured by Comanches, and after spending several years with them, was restored to his people again. After living a while with the whites, he decided to live with the Indians. Mahala McDonald was captured near Harper and was kept by the Indians for a few years.

In the 1870s the Texas Rangers and U.S. Army drove all the Indians out of Texas. By 1880 the Comanches who signed the peace treaty with John O. Meusebach were on reservations in Oklahoma. It was at this time that the one-room schools were built in every community in the county.

The Pedernales River valley between Harper and Stonewall and other areas suitable for cultivation were planted in cotton. The farmers usually had large families. The children, both boys and girls, all had to help in the cotton fields.

In 1936 we lived 15 miles out in the county. In those days it took a long time to make the trip into Fredericksburg. My parents decided to do something about that by buying a Sunday House. The house was on 307 West Creek Street. It was on a lot that ran right down to Barons Creek, the first landmark my brother and I had to explore. I was seven and my brother Leroy was twelve years old; my sister Jane was just a baby, so she stayed with mother.

In 1936 Barons Creek was very beautiful with a lot of water. Right on the edge of our lot was a long deep pool that went almost up to Milam Street bridge. Further down the creek makes a curve at the corner of Orange and Peach Streets. It is here that there was a deep water hole in the creek. All the neighborhood boys

would come here to go swimming. There was a high bank that the swimmers would dive off.

I remember my dad telling me 'Elmer don't go too close to the water. You can't swim well enough yet'. Leroy was willing to explore anything. My mother said to him "you are not going swimming in there without a swimming suit". When we lived 15 miles out in the county on the Pedernales, the boys out there did not wear any swimming suits.

My mother sewed a swimming suit for Leroy on her foot-pedaled sewing machine. The material was from a feed sack that had hog feed in it. The bathing suit looked a little tacky; the print on his behind read "100 LBS Net". That didn't look to much out of place; the other boy's swimming suits were home-made too.

The pool at the edge of our lot was from four to five feet deep, the one at the corner of South Orange and West Peach Streets was from seven to eight feet deep. The deep pools are gone. The water at most is only knee deep. No longer can you throw in a fish line and expect to catch a ten pound catfish. Over the years land erosion has filled in dirt after every heavy rain and washed away the bank that the boys used to dive off.

At the corner of Orange and Peach Streets, where the boys used to dive, the city built a crosswalk for pedestrians.

I wonder if the people of Fredericksburg know what a beautiful stream Barons Creek was 65 years ago.

CHAPTER IV: School Days In The 1930s

In September of 1936 I started my first day of school in a one room schoolhouse in the Tivydale community.

This was a farming community that had been settled by German immigrants two and three generations before. Since the community was German, the German language was still spoken at home. Other than the schoolhouse, the village had a grocery store, a cotton gin and a black-smith shop. There was also a dance hall and a saloon a little further down the road.

The grocery store was favorite place to stop after school. You could buy a big candy bar for a nickel. That if you were lucky enough to have one.

I remember very well that first morning, my first day of school. My Dad took me to school in his Model T Ford truck. I was seven years old and just a little bit scared.

I kept looking at a globe of the world that was hanging in the front of the room. I wondered if I would learn all the Geography of the earth I kept wishing to be already grown up like my dad. I guess I felt like a prisoner or something. I was beginning to think from then on I would have to spend a good part of my time in that building.

One problem that the first graders had was that they could not speak English very well. But that handicap was soon overcome. Everybody had to speak English on the school grounds.

There were seventeen students in that one-room school house that year. My teacher was Walter Meyer. He taught first through seventh grade. In my class there were five first graders that year, so that was considered a large class.

We did not have any electricity but that was no problem. Nobody living out in the country had electricity at that time.

For heating purposes we had a wood stove. The wood was all donated to the school by parents and friends from a plentiful supply near by.

Our drinking water and also that for washing came out of a cistern. A cistern is an underground reservoir that catches the rain water that runs off the roof of a house. The water runs into the gutter and through a filter box and into the cistern. To get water out of the cistern you had to turn a handle on a pump. The pump was a wheel inside a container with a chain with little water containers on it. When the wheel was turned it wrought up water and dumped it in a spout.

The schoolhouse was always locked every evening, but every student knew where the key was. In winter time, if the older boys happened to get there in the morning before the teacher, they could get in and start the fire in the stove and have the building warm. We did not have a janitor. The students took care of that. There was roster that told who had to help clean and when. The first graders job was to dust the erasers from the blackboard. We did not mind these chores, it was part of the learning progress.

There was a lot of free time for play also. We had a recess in the morning and one in the afternoon plus the noon hour.

That first morning when my dad took me to school in the Model T truck was one of the few times that I rode to school. We walked nearly all the time. Sometimes when it rained and the road was muddy, my dad would take me on horse back. I lived about a mile from school. There were times when I could not go to school because of high water.

We did have a few celebrations. At Christmas time the students would put on a program, and Santa Claus would be there. The school closing in May was a bigger celebration.

I remember one school closing when my dad was a trustee. The school had enough money to have free beer for the adults, and soda water and lemonade for the kids.

I accompanied my dad in his Model T truck when he drove to Fredericksburg to get the refreshments. We needed plenty of block ice to keep the drinks cold. He took two big wash tubs along in which he put the ice. He covered the ice with feed sacks to keep the ice from melting.

There was no school lunch program. Every student had their lunch bucket, which was always well filled by their parents. Even though this was during the Great Depression, we never had any want. We always had plenty of food to eat and clothes to wear. We always ate outside under the trees, unless the weather was real bad. Then we would eat inside the school.

The schools in those days did not have a drug problem. The children did not even know what drugs were. The use of tobacco was not allowed on the school grounds. There was no child abuse and discipline was no problem. There was an understanding between the child and the parent that if the teacher had to discipline a child he would be disciplined again at home.

Most of the boys carried small pocket knives. These come in as a handy tool. It could be used for sharpening a pencil, as a screwdriver, or even scrape the mud of the shoes.

Every school desk was equipped with an ink well. This was a small container on the top right hand side on

the desk for ink. The student would store his ink in this container to prevent the danger of spilling ink all over the desk. You have to keep in mind, this was before the invention to the ball point pen.

Before school, at recess and during the lunch hour the students played a variety of games, such as pop the whip, andy over, hide and seek, kick the can and marbles. Sometimes the girls would pull broom weeds, and play at building a house with them. The boys might get the idea to play with the wood pile and build a fort out of it . We might play we were fighting of an Indian attack, or we might be with George Washington fighting the British. We would play games like these for a while and then get tired of them and play something else again.

The older boys liked to talk about the hunting they did. The trapping season was from December 1st till January 31st In those days there was a good demand for furs such foxes, raccoons, opossums and ring-tails. Trapping these animals and selling the furs meant extra spending money in our pockets.

Once in a while our teacher George Simon would bring to school some pinto beans along with a peace of bacon. The first thing in the morning we put them in a big pot and cooked them on the wood stove. Between classes Mr. Simon would check to see how the beans were coming along. It was a way of learning how to cook a meal. By noon the beans were cooked and ready to eat. We all had a feast on pinto beans. The original Tivydale School was build about 1880 in the river bottom close to the Pedernales River. In 1900 there was a big flood that covered the entire school grounds. There were several homes, a store, cotton gin and a dance hall that also got flooded in the big flood of 1900. These all moved to higher ground. There is still a cemetery close to where the school was that still gets flooded. Mrs. Edgar Klein who went to the old school told me that when a heavy thunder storm came, the students were send home for fear of getting caught in a flood.

My dad told me this story about one time when he went to school in the late 1890s. One very cold day the river was frozen over (something which does not happen very often) the children went on the ice to play. The teacher, a heavy set person decided to join them. As he stepped on the ice he began to fall through. All the children got of the ice in a hurry. The parents were very angry at the teacher for allowing the children to go on the ice in the first place.

Some time in the 1920s, the community decided to build the new school at a safer location. It was built on donated land next to the Tivydale Road.

The old school had two rooms added on for the teacher to live in. The new school did not have any living quarters for the teacher.

The school closed its doors in 1950. The community is now consolidated with the Harper Independent school district.

The school property is now owned by the Tivydale Shooting Club. To get there take Highway 16 South out of Fredericksburg, Texas, and turn right on Farm Road 2093, and go about twelve miles.

The students in that one-room school house learned many things. In addition to reading, writing and arithmetic, they were taught honesty, and respect for authority, and to be respected citizens of their community and country.

CHAPTER V: The Life Of The One-room School Teacher

The teachers of the one-room school usually themselves received education in a one-room school. The teachers usually started teaching right after high-school. All that was needed in those days was a high school education and then to pass the test for a teachers certificate. Many teacher earned money teaching to pay for their college education, and then went into some other career.

Those who stayed in teaching went to college every summer and eventually got their bachelor's and masters degree in teaching. A majority of teachers got their degree at the normal college at San Marcos. South west Texas State University was called Southwest Texas State Teacher College.

Lyndon B. Johnson started his schooling in the one-room Junction School close to the Pedernales River. The one-room Junction School was a typical one-room school. A wood stone sat in a sand box in the center of the room and was the only source of heat. Two kerosene lamps suspended from the ceiling at opposite ends of the room provided light. In September 1928 needing money to finish college he took correspondence courses while teaching (for college credit) fifth, sixth and seventh grades at the welhausen Grade School in Cotulla, Texas. He later went into politics. He became the 36th president of the United States.

In 1936, the one-room one-teacher Tivydale School had an opening for the following school year. My dad who was a trustee at that time received the following letter from Erna Lee Dietel. Miss Dietel was the daughter of william Dietel who was editor of the Radio Post.

The following letter are her exact words.

Fredericksburg, Texas

May 5, 1936

Mr. Ernst Wahrmund

President of the Tivydale School Trustees Fredericksburg, Texas

Dear Mr. Wahrmund,

Please consider me an applicant for the vacancy in your school.

In 1932 I graduated from Fredericksburg High School. I attended the San Antonio Junior College in 1933-1934 where I obtained my First Class Elementary Teacher's certificate. Last Summer I attended the Texas University and shall again this Summer.

I taught at the Rebecca Creek School in Comal County in 1934-1935. This past year I taught the first five grades in the Eckert School (Nebo) including English from the sixth to the tenth grades.

I am twenty-one years old. I can teach German and had many years of musical training learning to play the piano. I am in good health.

I shall gladly enter into a contract to teach at your school for whatever funds are available.

I shall appreciate your consideration.

Very truly yours,

(Miss) Erna Lee Dietel

William Rahe was a young man starting his teaching career at the one-room white Oak School around 1900. The white Oak community was next door neighbor to the Tivydale community. It was here where William Rahe met my aunt Mathilda Wahrmund. My grandfather, Louis Wahrmund called him the School Master. A school teacher and a minister in those days were always treated as a special guest. This was before the automobile. When William came over to see Mathilda he came with a horse and buggy. My grandfather made sure the horse was well taken care of. My grandmother made sure the daughter had the house in good order. Of course girls in those days did not have to be told. It was not unusual for a girl to meet her boyfriend still wearing an apron. It was a way of telling her boy friend that she would make a good house-wife and mother.

There were not very many things to do on a date. You could take a walk along the Pedernales, you could sit on the porch and get a kiss when no-one was looking and there might be a dance at Tivydale on Saturday night.

William and Mathilda were married and moved to the Palo Alto community where he taught school. From there they moved to Guadalupe County, and then to Comal county. Mr. Rahe taught school all his life, always in one-room schools.

The Rahes' had three sons and a daughter, Albert, Werner, Ernst and Mata. The three sons all followed in their father's foot-steps. They all made a life time career out of teaching. They started at an early age as soon as they got their teachers certificate, and finished their own college education by going to college at San Marcos every summer. They all at one time or another taught in a one-room school.

Albert Rahe taught school in a one-room school house at Sattler close to the Guadalupe River in Comal county. This was long before Canyon Dam was build. At that time Sattler was like a little community out in the wildness. One day Albert was walking out in the woods and saw out in the distance something hanging from a branch in a big oak tree which looked like a short piece of rope. When he got a little closer he saw that it was the tail of a big mountain lion that jumped out of the tree. Albert also taught the Ten Commandments. Nobody ever questioned him whether it violated anybody's rights. The parents were thankful that they had a teacher who taught high moral standards to their kids.

Werner retired from teaching in New Braunfels. Ernst retired from teaching at Bulverde.

Margaret Fritz was a teacher at Tivydale. She married Arno Juenke and raised a family and continued to teach and work at schools until she retired, her last being St. Mary's school in Fredericksburg.

Arthur Ahrens was my brother's first grade teacher. He taught for a few years and then became a rancher in the white Oak community.

George Simon was my teacher at Tivydale from grades three through seven. His wife was a teacher at the Wrede School, so he drove back and forth every day. This was at the beginning of World War II. He always kept us informed of what was happening in Europe and in the Pacific. There is one statement that I have always remembered. One morning he was standing in front of the room, it was either October or November of 1941, and said "I adventure to say that we will be at war before Christmas". He was right we were at war

December 7.

Mr. Simon was also in the cement business. He and his brother sold cement in Fredericksburg. On weekends and during vacation he build concrete water tanks for farmers in the community.

I never found out what happened to George Simon after he left Tivydale.

Charles Feller went to the white Oak School for eight years. It is the same one-room school building that Mr. Feller donated to the Historical Society, and is now on the Pioneer Museum grounds. He graduated from Fredericksburg High School in 1953. He got his teaching certificate and taught at Doss in 1954 and at willow City in 1955. He also worked part-time for the local radio station. He then moved to San Antonio and worked with office machines for 44 years. Charles Feller still does announcing at the livestock shows.

I used these stories to give the reader an idea of what a teacher's life was in the past.

CHAPTER VI: The Decade Of The Greatest Change

When the first settlers came to Fredericksburg the presence of Indians was with them for at least 30 years. After the Indians had left all of Gillespie county was settled. Finally Fredericksburg became a peaceful farming and ranching community. The farmers did all their field work with horse and mule. The black land farmers grew cotton. Cotton was king for a long time. The sandy soils around Fredericksburg grew a lot of peanuts. There was a one-room school house in every community. The only light in the home was a kerosene lamp and the wood stove was used for heating and cooking.

From about 1880 until 1940 there were not very many changes that happened and those that did were slow. About the only changes to happen was the coming of the automobile.

Then in the decade of 1940 until 1950 more change happened than before or after.

From about 1880 until the early 1940s, cotton was the main cash crop for the farmers in the Tivydale community. A covered wagon was parked on the edge of the cotton field.

All the cotton pickers brought their cotton in their sacks to be weighed and then dumped into the wagon. The total weight of the cotton on the cotton wagon was to be about 1500 pounds. This was supposed to produce a cotton bail at the gin of a little more then 500 pounds. If it weighed less then 500 pounds it was called a Schoolmaster. All members of the family helped pick cotton. Some of the bigger farms also had Mexicans for help. My mother used to help pick cotton in 100 degree temperature.

The first cotton gin in Tivydale was built on the Up River Road, on what was believed to be a safe distance, on a bank close to the Pedernales River. At first all the cotton bails from Tivydale and the western part of Gillespie County had to be hauled by wagon to Kerrville. That is where the first railroad was.

The train came to Kerrville October 6, 1887. From then on until 1913 when the railroad came to Fredericksburg all the cotton bails from western Gillespie county were hauled by wagon to Kerrville. I wonder how many cotton bails, hundreds perhaps even thousands of bails were hauled by horses and mules over the hills of white Oak and the northern part of Kerr county. Part of the wagon trail is now on private property and covered with cedar brush. The trail then followed the path which is now the Zenner-Ahrens Rd. It was a welcome relief when the railroad came to Fredericksburg. The cotton farmers now had a shorter

route to haul their cotton to market.

There was a big flood in 1900. A cotton gin was severely damaged along with a dance hall, a store, a grain house and some other dwellings. People who watched the flood said right before the grain house with wheat washed away there was a loud crack. This was because when the water got into the wheat it started to expand, and this caused the wooden walls to burst out.

After this everything was moved away from the river further up on the Tivydale road.

I never learned what weather system caused the flood, I believe it was the same tropical storm that destroyed Galveston in 1900. My dad said the afternoon before the flood there was a light rain falling with a heavy overcast. They had fish lines out in the river and at first didn't know whether to take them out or not. To be on the save side they took them out. By night fall it rained heavier and heavier. Then there was a heavy down pour all night long. By the next morning the Pedernales had risen 40 feet.

Cotton was grown in Gillespie county till about 1940. By 1950 it was hard to find a cotton field. The boll weevil was doing too much damage to the cotton crop. Farmers could make more money growing grain crops with a lot less work.

It was also during the 1940s that the peanuts farmers quit growing peanuts. The peanut farmers could make more money planting their fields in grass and use them for hay and grazing livestock.

The 1940s was also a time when the peaches became popular in Gillespie County.

In 1940 all the small grain crops such as wheat oats and barley were harvested with a grain binder and thrashing machine in the Tivydale community. A grain binder was a horse drawn machine that would cut the grain and make it into bundles. About eight or ten bundles were stacked together on end to cure and dry. After it was dry enough the grain bundles had to be hauled to the thrashing machine which separates the grain from the straw.

I remember very well the thrashing crew in the Tivydale community. The whole community worked together as a team. It was neighbor helping neighbor. The whole operation lasted about two weeks, if the weather did not interfere.

For the crew to work efficiently, it had to have a crew of at least 16 men. It took six men with horse or mule teams and wagons to haul the grain to the thrashing machine; four pitchers, that is men who used a hay fork to throw the grain bundles on the wagon. The driver of the team would stack the bundles on the wagon. when the load was full it was hauled to the thrashing machine. There was one or two sacker at the thrashing machine. There were at least two wagons that hauled the grain to the barn. Two or more men stayed at the barn and empty the grain sacks. There also was the crew chief who was the owner of the thrashing machine and tractor. His fee was one tenth of the crop. I remember Hilmar Klein real well He had the thrashing machine and an old Case tractor with steel wheels. Everybody remembered Hilmar standing on the hot thrashing machine barefooted. He would also walk barefooted through grass stickers.

Then it was Alfon Klein with an old Farmall F 30 tractor with steel wheels.

The crew wasted no time moving from one place to another. As soon as the wagons were unloaded at one place they went to the next neighbor. when the thrashing machine arrived at the next place there were already wagons with grain waiting to unload.

Let's not forget the women, who also played an important part. These hungry men who worked from sunup to sundown had to be fed. They were fed three times a day plus lunch in the middle of the afternoon. Yes they also had breakfast. Half of the thrashing crew never went home at night. They had a bed roll and slept in a barn or under an oak tree or under the stars. The last wagon after unloading the grain at one farm would pick up the bed rolls and take them to the next place.

One of my jobs was to take drinking water to the crew out in the field loading the grain bundles. I would hang the water jug on the saddle horn and ride out in the field and give the crew drinking water. I was always fascinated by the blower of the thrashing machine. It could blow a straw stack 20 feet high. At night after a long hot dusty and sweaty day the crew would head down into the Pedernales and take a bath.

There was always a question how long to work on a Saturday afternoon. The unmarried men wanted to quit early and go to a dance. The old timers were more interested in getting as much grain out of the field as possible. They hardly ever worked on Sundays.

This system of harvesting grain that was used from the beginning of the settlers disappeared in a few short years. By 1950 the grain binder and the thrashing machine were gone. The combine took over. Now two men could do the work quicker and faster than 15 or 20 men could do with a thrashing machine.

Not only did the grain harvesting change but also the horse drawn implements were no longer used. By 1950 just about every farmer had a tractor.

The 1940s also saw the end of the German church services. I was a member of Zion Lutheran Church. Up until the early 1940s all the church services were in German. By 1950 there were only German services on special occasions.

The 1940s also saw the first traffic lights on Main Street. It was also in this time period that Fredericksburg got the airport.

By 1950 most of the deep water holes in Baron Creek and also on the Pedernales were gone.

Another change that happened in Fredericksburg was the end of the train in 1941. From early on ever since the train came to Kerrville in 1887, Fredericksburg was contemplating building a rail line from the Junction near Comfort.

That is where it would connect with the rail line to Kerrville. Because of financial problems and the rugged terrain, the train did not come to Fredericksburg until 1913.

Work was begun at the Junction starting out with 80 head of mules and 100 men working with plows graders and wheeled scrappers.

The majority of the men who worked on the construction were Negroes and Mexicans, workers on the average received 50 cents per day. An extra \$2.00 per day being paid for each horse and mule. This was not clear money since the owner had to provide feed for the animal. when they came to the High Hill a tunnel had to be dug. The engineers started digging from both sides of the hill. Their measurements were so accurate that when they met in the tunnel they were only a few inches from being absolute center.

I remember the old train real well. You could hear the train whistle and the sound of the steam locomotive all over Fredericksburg. The train always fascinated me.

I always liked to go see the locomotive. when not on the road it was always parked at about what is now the corner of East Park and South Lincoln Streets. All the warehouses were in that part of Fredericksburg. This area was called the Depot.

One time my dad and I hauled a load of shuck corn to town in my dad's model T Ford truck and sold it at the Robert Blum warehouse. Part of the warehouse is still standing next to Stroehrer and Olfers. we shoveled the corn right into a railroad box car. That was the only time in my life that I ever was inside a railroad box car.

The railroad from Fredericksburg ran more or less parallel with the Old San Antonio Highway. Before the new 87 South was build all traffic to San Antonio went on the Old San Antonio Road. There were times when we and the train would leave Fredericksburg about the same time. we would see who would get to Comfort first. we always won. But then the train traveled only about 15 miles per hour.

The train was abandoned in 1941 and was sold as scrap metal. By that time better roads were build and bigger and better trucks. The train could no longer compete with trucks.

The Tunnel is now a favorite tourist attraction. They come to watch the bats fly out of the tunnel in the evening.

The rural homes in Gillespie County saw a big change in the 1940s with the coming of electricity. My family in the Tivydale community did not get electricity until December 1947. What a change that was. All the appliances that could be used with electricity. Before that we had a battery powered radio. It was also in the fall of 1947 that Fredericksburg got its radio station. I remember it real well everybody was listing to the Fredericksburg station.

It was 1340 on the dial.

The greatest change that happened in the 1940s was the end of the one-room school. Only Doss School remained for a while. The end of the one-room school was also the end of a teaching concept. No student was ever left behind in a one-room school.

The teacher taught grades one through eight. There were hardly ever more then four or five students in one class. when the class was sitting on a bench in front of the teacher, the teacher made eye contact with every student. The teacher knew how a student was performing in every subject. If there was a student who needed special attention they got it. It was nothing unusual for two or three students from a same family to be in that same school. So the teacher got to know each individual family too.

Those were the days of the one-room school house, They are not gone, they just faded away.

The pioneer days are gone. The Twenty-First Century is upon us. New challenges in education have to be met.

The city of Fredericksburg and Gillespie county is doing something about it, Texas Tech University is coming to town.

Secondhand Opera

by Chelsea Lewis

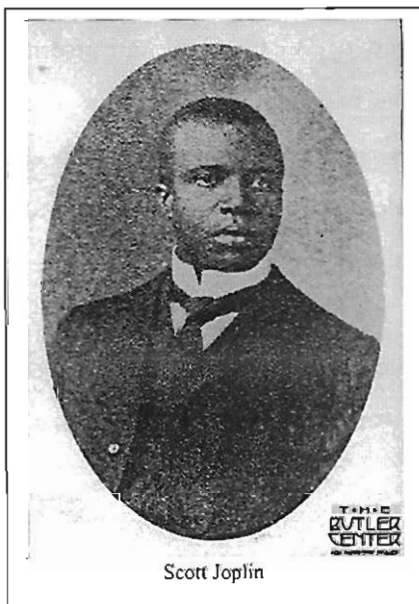
THIS PAPER IS BY CHELSEA LEWIS, A STUDENT OF GERMAN TEACHER KERI JAWORSKI AT KEALING MIDDLE SCHOOL IN AUSTIN. CHELSEA WAS THE THIRD PLACE WINNER OF OUR 2008 SCHOLARSHIP.— EVA BARNETT

Explanatory:

The topic of this following paper, though indubitably intellectual in nature, is based upon theories and speculation rather than hard facts. Because little is known about Mr. Scott Joplin's childhood and the subject of discussion has long been lost even within Joplin's closest family, ideas of the identity of the famed teacher who taught Scott Joplin, King of Ragtime, can only be hypothetical. This story is told from the viewpoint of a fictional elderly woman who lived (and still does live) in Texarkana around the time of Joplin's childhood. Her entire perspective and story on the subject matter is completely based upon rumors, gossip and "he-said-she-said."

She even goes as far to say that her professional career is gossip. On another note, the story is written in a rough translation of an East Texan dialect to add more authenticity to the character's narrative. ~ With regards, The Author

There has been a lot of talk going around here in Texarkana, a tiny town smack dab on the border between Texas and Arkansas. All of it, of course, having to do with Scott Joplin, the King of Ragtime. After all he did live down here when he was a child with his parents, Jiles and Florence Joplin.¹ Some of this talk has to do with Joplin's first piano teacher, a kindly man of Germanic stock, according to Scott Joplin's wife- Lottie Joplin.² Many people are curious about the identity of this Germanic music teacher, because, as it is stated in Scott Joplin's title, the music teacher taught the "King of Ragtime," and was the first to do so. The influence this teacher had on the young Scott Joplin will be able to show how Joplin became such a musical champion.



A lot of theories have been put out by so-called intellectuals, including one by James Haskins who claimed that the teacher was a "Mr. Alfred Ernest," a former director of the Saint Louis Orchestra.³ Now I believe none of that, since Mr. Ernest never lived anywhere near Texarkana when Joplin was a little one and the fact that the two men are near the same age.⁴ Especially considering that Mrs. Joplin mentioned that at one time Mr. Joplin would send money to his old teacher later in his life.⁵ No, I think that Mr. Ernest couldn't possibly be the man that taught Joplin.

During Joplin's childhood, there were three professional musicians living in Texarkana.⁶ And only one was of German stock: Mr. Julius Weiss, who lived with and taught the children of Col. Robert W. Rodgers.⁷ No, I had never met the man myself, but I'm one of those people that attracts

¹ "Scott Joplin." *Handbook of Texas*. 17 Jan. 2008. Texas State Historical Association. 27 Jan. 2008 <<http://www.tshaonline.org/handbook/online/articles/JJ/fjo70.html>>.

² Albrecht, Theodore. "Julius Weiss: Scott Joplin's First Piano Teacher." *College Music Symposium* 19 (1979): 89-105. 90

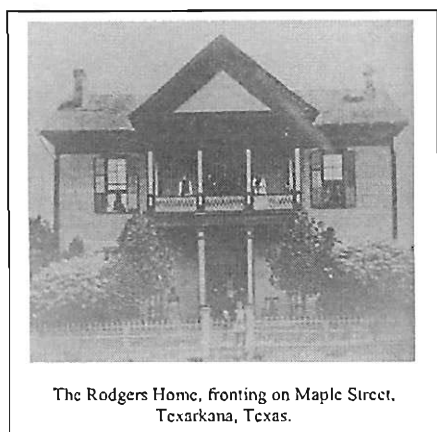
³ Albrecht, 90

⁴ Albrecht, 91-92

⁵ Albrecht, 91-92

⁶ Albrecht, 92

⁷ Albrecht, 93, 97

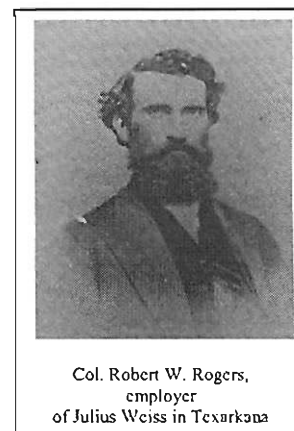


The Rodgers Home, fronting on Maple Street, Texarkana, Texas.

information from different places and passes it on to others. Collection of speculation and thoughts is my trade, you might say. And considering what I've piled up over the years, I would say there is little doubt that Julius Weiss was Scott Joplin's first music teacher.

Mr. Julius Weiss, it is said, was born in Saxony, Germany, sometime between June 4, 1840 and June 3, 1841.⁸ He probably, being as educated as he was, graduated in a *Gymnasium*- one of those higher learning schools in Germany.⁹ Around the late 1860s, Julius Weiss left Germany for America, probably because of the coming wars and such going on in his homeland.¹⁰

They say that he lived in St. Louis for a few years before meeting and being employed by Col. Rodgers himself.¹¹ Col. Rodgers was a big guy in Texarkana, being one of the first landowners and owner of the town's first lumber mill.¹² He and his wife were also huge sponsors of education, for both the white and freedmen community.¹³ Mr. Julius Weiss arrived in Texarkana somewhere from August 1877 and December 1878.¹⁴ Mr. Rodgers employed him as a live-in private tutor to his six children.¹⁵ Each of the children was taught a musical instrument; the boys learned violin while the girls learned piano.¹⁶ Mr. Weiss also taught German, astronomy and mathematics, and he passed on his great enthusiasm for European opera to one of the Rodgers' kids.¹⁷



Col. Robert W. Rogers, employer of Julius Weiss in Texarkana



Virginia Rodgers Daley, piano student of Julius Weiss.

During his childhood in Texarkana, they say Scott Joplin began his musical career by experimenting with a piano that belonged to W. G. Cook, an attorney that his mom did housework for.¹⁸ After a while, he had begun picking out whole songs, both of other composers and some of his own creation, for church and other social events.¹⁹ The young Joplin's musical talent spread through the town in both the black and white communities.²⁰ Jiles Joplin, though seemingly proud of his son's talent, was wary of Scott playing music as his professional career. Though apparently preferring a job with a more sustainable for Scott's profession career, Jiles Joplin bought a second-hand old square piano for young Scott Joplin to play

⁸ Wolz, Larry. "Weiss Julius." *Handbook of Texas Online*. 11 Jan. 2008. Texas State Historical Association. 27 Jan. 2008 <<http://www.tshaonline.org/handbook/online/articles/WW/fwe40.html>>.

⁹ Albrecht, 93

¹⁰ Curtis, Susan. *Dancing to a Black Man's Tune a Life of Scott Joplin*. Columbia: University of Missouri P, 1994. 37

¹¹ Wolz

¹² Wolz

¹³ Albrecht, 96

¹⁴ Wolz

¹⁵ Wolz

¹⁶ Curtis, 37

¹⁷ Curtis, 37

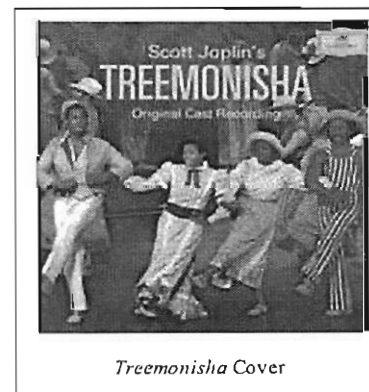
¹⁸ "Scott Joplin"

¹⁹ Curtis, 36

²⁰ Curtis, 36

on.²⁸ According to the grapevine, at the same time Col. Rodgers put his old square piano on the market at the suggestion of Julius Weiss, in order to buy a new square grand.²⁹ In my opinion, it must have been the Rodger's old piano that Jiles purchased. After all, the town wasn't even a decade old then and there couldn't have been many pianos floating around!³⁰ It was probably then that Weiss first met the young Joplin and discovered his musical talent. Some even say that Joplin was taking lessons from Weiss before then, and it was Weiss that allowed the Joplins to purchase or work off the piano.³¹

Whether it was before or after the purchase of the second-hand piano, it is believed that Mr. Weiss began teaching Joplin piano, harmony, and ear training.³² Mr. Weiss also introduced the young Joplin to European classical music, particularly opera, his personal favorite.³³ Rumor has it that it's mostly thanks to Weiss's influence on him that Joplin complimented his natural ragtime rhythms with older music styles like ballet and opera.³⁴ In his opera *Treemonisha* that Joplin spent the last years of his life working on, the 19th century Germanic style of music is evident,³⁵ and Joplin had the honor of being the first African American to create a grand opera.³⁶ It's also possible that Weiss taught other subjects, educating him even more. Joplin's wife affectionately recalled that her husband remembered his teacher and, as I said before, would send him money when Joplin was living in New York.³⁷ Without Mr. Weiss's influence and teachings, the ordained "King of Ragtime" might have not existed or, at least in my opinion, would have not been as great a musician as he became.



Mr. Weiss left Texarkana shortly after the death of Col. Rodgers in 1884, most likely because of the family's struggling budget.³⁸ After he left, there wasn't much heard of him. In about 1895, the grapevine said he had become a junior partner in W. C. Stansfield & Co., a company selling pianos, organs, and sheet music down in Houston.³⁹ Just three years later, however, people were saying that the partnership dissolved.⁴⁰ Last I heard of him was in 1900 or 1901. Someone said they knew somebody who had seen him playing at a gambling joint in Houston, apparently owned by some guys by the names of Perkins and Buchanan.⁴¹ After that, no one really knows what happened to the kindly German man. But, as I have said before and will say again, there would have never been a Scott Joplin without a Julius Weiss.

²⁸ Curtis, 37-38

²⁹ Albrecht, 97

³⁰ Albrecht, 103

³¹ Albrecht, 104

³² Wolz

³³ Curtis, 37

³⁴ Wolz

³⁵ Wolz

³⁶ "Scott Joplin"

³⁷ Albrecht, 102

³⁸ Albrecht, 99

³⁹ Wolz

⁴⁰ Wolz

⁴¹ Albrecht, 101

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HOW GERMANS CONTRIBUTED TO THE MAKING OF SAN ANTONIO

by Samantha Moulder

THIS ESSAY WAS WRITTEN BY SEVENTH GRADER SAMANTHA MOULDER, A STUDENT OF MRS. MARILYN STEWART AT OUR LADY OF PERPETUAL HELP CHURCH SCHOOL IN SELMA, TEXAS. IT WAS AN ENTRY IN THE SAN ANTONIO FOUNDERS DAY'S ESSAY CONTEST: "HOW THE HISTORY AND HERITAGE OF A CULTURAL GROUP HAVE CONTRIBUTED TO SAN ANTONIO."

"It is fitting that we set aside a special day to remember and celebrate how much German-Americans have done to preserve our ideals, preserve our culture, and strengthen our democracy." Our former president, Clinton, said this about German-Americans' day, celebrated on October sixth, to remember the thirteen German families from Krefield, who landed in Philadelphia and later founded the first German settlement in the thirteen colonies. This settlement was called Germantown.

As early as 1850 Germans constituted more than five percent of Texas population. In 1990 more than seventeen percent of the United States were people of German descent or ancestry. Behind Hispanics Germans rank and form the third-largest national-origin group in Texas. Some Germans came over on the Mayflower and others came later in life.

Most German towns are in Southern Texas. New Braunfels is a German town. What makes this town even more special is that it has a famous Water park inside the city limits. This famous water park's name is Schlitterbahn. Fredericksburg is another one of these fine towns.

My family does its part to keep German heritage alive. We attend Beethoven Halle. Beethoven Halle is home to several German singing groups. The men's group is called Maennerchor; the women's group is called Damenchor, and the group I belong to is called the Kinderchor. We mostly sing only in German; in one song we sing in English and French. They also hold many German Festivals including: Oktoberfest, Gartenfest, Sangerfest, and at Christmas they have Kristkindlmarkt. Every year each choir has their float in the river parade. The Halle also is a private club, which use to have a bowling alley. They still have a bar, which specialized in German beers. My great-great-grandfather, Jacob Wagner, was president of this organization that preserves German song, music, and language.

The German language is a very complex language. The language has all twenty-six letters of the English alphabet and some not known to the ever day people. "Ich bin stolz, eine Deutscher zu sein," means I am proud to be a German. When greeting someone you would say, "Hallo," which means hello. When saying Goodbye you'd say, "Auf Wiedersehen."

SUICIDE BURIALS IN GERMANY UNTIL THE END OF 18TH CENTURY

By Juergen Laudi

In order to give you a better understanding for suicide burial customs that at first glance may look rather queer, let me first give you a bit of a background.

Since the Middle Ages until the turn of 18./19. century in Germany certain professions were regarded "unclean" in the sense of detestable and having the lowest social reputation possible. The really disgusting things with "uncleanness" were that you couldn't get rid of it your whole life long. Additionally your children and grandchildren too, were "unclean" by birth. And "uncleanness" could easily be transferred to everybody else by simple physical touch, by social contact exceeding professional service and even by physical touch of tools, furniture, just everything an "unclean" person had used before. "Unclean" people permanently used to be surrounded by a certain hysteria of "normal" people being in constant concern to not get infected with "uncleanness".

This conception not only concerned occupations dealing with stinking and dirty stuff like sewer cleaners. It comprised as well a bunch of professions the service of which everybody had to take advantage of every day like broom makers, potters, tailors, millers, shoemakers, weavers, musicians, chimney sweeps, midwives, basket makers and others. All these occupations are indispensable for any community. Nevertheless they used to be regarded "unclean".

We today can just marvel about why the occupations mentioned were excluded from normal social life and historians are still fighting over the unclear reasons. "Unclean" people actually were kind of branded with the consequence that everybody had to keep well clear of them and avoid every social contact with them. No shake-hands, no beer together in the inn, no marriage, no nothing. With the exception of taking advantage of their services of course!

Besides those professions there was another important occupational group the members of which were regarded "unclean". Everything not matching the Lord's will – in the understanding of that time of course!– was "unclean". Fallen cattle

for instance was regarded unclean as by God's will cattle was meant to serve as working animal and as human food.

Fallen cattle of course had to be removed from the pasture and to be buried to avoid epidemics. Who did that job? There were several steps with increasing "uncleanness" and knackers were regarded the utmost unclean of all having to deal with both stinking, rotting carcasses and untimely death.

Untimely death – that's our key word. Suicide meant polluting yourself with "uncleanness" to the greatest possible degree. But then a big problem arose: How to deal with the dead body? A dead UNCLEAN body? Nobody was allowed to touch it without getting infected with "uncleanness" in the very moment on the very spot with all the lifelong consequences for himself and his descendants. There was but one solution to this dilemma, the knacker had to look for the burial. He and his helpers used to dig out the grave far apart from "normal Christian" graves. (Now and then village people even started a riot to avoid a suicider being buried on their cemetery at all. In such cases sometimes police or even the army had to intervene and force the burial.) The actual burial then took place in darkness without the church bells ringing, without a pastor administering, without a word and without anybody praying. The casket – and don't you touch even the casket because it is infected with uncleanness by the body in it and it will inevitably infect you too! – the casket or quite often but the body wrapped in old rugs was thrown into the grave, the earth was shoveled back onto the it and then the main work was done. Afterwards shovels and cart were smashed and set on fire to avoid any infection danger for anybody accidentally getting into (physical) touch with them.

In our eyes today all this may look hysterical and crazy. But if we want to understand living conditions in those days our 21st-century standards are of no use at all. We've got to try and see life with the eyes of those people 300 years ago who were the reason for our own being here.

KNACKERS, SUICIDE, "UNCLEANNES"

By Juergen Laudi, Schoenkirchen, Germany

Taking up the article concerning "Suicide Burial Customs" of the last issue of *The Journal*, I want to contribute to this topic from the view of the 18th century in Germany. The ideas of both religious and secular life were very much different to what they are (... or at least should be...) today. Since one of my ancestors, whose life I was able to research quite in detail, was a knacker, (We'll have to talk about this profession a bit further down.) at the beginning of the 18th century, I had to learn some facts that are a bit hard to digest for a 20th century mind. Genealogic research however is acceptable only if it tries to do justice to those long-gone individuals who had their own standards and every judgment using today's measures inevitably is anachronistic and distorting. So in order to facilitate understanding for what we today would plainly call "brutality" rather than "burial customs" I'll first have to tell you some facts to give you the background.

Since the 15th until the turn of 18th / 19th century in Germany certain occupations were regarded "unclean" in the sense of being detestable and having the lowest social reputation possible. Today if you're working in a low-reputation profession you may quit the job and look for another one further up the "social ladder". Not so 300 years ago. The dreadful thing with "uncleanness" was that you couldn't get rid of it your whole life long. Once you had been "unclean" you stayed "unclean" until you died. Additionally your children were "unclean" by birth. And their children ... And their children ... – a hopeless situation.

The origins of the idea of "uncleanness" are still being fought over by historians. The contradictory and inconsistent nucleus is that not only literally "stinking" occupations like sewer cleaners and tanners were regarded "unclean". The actual list of "unclean" professions however comprised lots of services a living community simply cannot do without. Broom makers for instance were "unclean". Chimney sweeps as well. And stove fitters. Basket makers, tailors, musicians, weavers, millers – they all and many others belonged to that "unclean" caste (with certain temporal and regional

differences).

The consequences of being "unclean" were that you were excluded from normal social life and all its symbols. No wedding with the bells chiming, no dance, no living together with "clean" people, no proper burial for you. You were "unclean" and you had to restrict yourself to your equals.

The stunning thing is that the "clean" community co-operated frictionlessly with those "unclean" professionals as far as they provided their services. No one would have hesitated only for a split second to buy a broom from an "unclean" broom maker or to have a tailor make some new shirts. But immediately behind that there was a demarcation line and beyond of it nothing but blank discrimination. And this discrimination really was meant to be discrimination and humiliation.

The idea was that "uncleanness" could be transmitted like influenza, diarrhea and the plague by simple touch. But not only physical touch inevitably caused an infection with "uncleanness", even touching somebody in a figurative meaning had devastating consequences. For no money on earth somebody was willing to let an "unclean" individual take a seat at his table or to have a little chat. No shake-hands, nor beer together, no nothing. "Unclean" people were filthy scum and you were called upon to treat them accordingly in order to clearly dissociate yourself from them. If you didn't do so you easily could get into suspicion of being "unclean" yourself - with the exception of taking advantage of their professional skills.

One of the central criteria of "uncleanness" was what was thought to be the Lord's will. In the eyes of those days God's intentions had to be the exclusive measure of human acting and conduct. Therefore everything not matching the image of divine targeting – in the understanding of that time! - was regarded "unclean". Prostitution of course was "unclean". Criminality was "unclean". Burying a fallen cow or a deceased hen would inevitably pollute you with uncleanness. Why? Because in the understanding of that time the Lord had meant cows to serve as working animals or for human food and hens to lay eggs and not to turn into stinking, rotting carcasses. By their natural (!!)

but UNTIMELY death these animals were imaged as contradicting the Lord's intentions thus turning into utmost "unclean" objects. Woe on everybody daring to touch them!

Untimely death – our keyword now that we come nearer to suicide. "The days of our life are threescore years and ten..." Without any question suicide was a severe insult to God's will and consequently the dead body abounded with "uncleanness" to the utmost possible degree. And exactly here the big problem arose: What to do with that dangerous dead UNCLEAR body? Nobody was ever allowed to touch it without getting infected with "uncleanness" in the very moment on the very spot with all the lifelong consequences for himself and his descendants. But one single solution seemed practicable – the knacker.

Knackers in the 18th century not only cared for fallen animals. They used to be kind of a task force for many jobs bearing the danger of getting infected with "uncleanness". Executing sentences in the penal system was one of their main occupations besides dealing with fallen animals. Criminals were "unclean" – so who could be expected to touch them when pillorying them or bringing them into jail, when flogging a person, cutting his tongue out or branding him? The knacker was the one to do all that "dirty" work including actual hanging people while the executioner watched from a safe distance to ensure the work being done properly. As a consequence knackers represented kind of "hardcore uncleanness".

There was but one job a knacker was not doing in the penal system. Beheading an offender was done by the executioner and he ----- he was regarded CLEAN. Executioners were ranking quite high on the social ladder and normally were wealthy men. And their daughters were regarded good catches when it came to taking over their father's jobs. Executioners' children therefore intermarried and maintained real executioners' dynasties and networks some of them lasting for more than 200 years.

Back to the "uncleanness" problem, its connection with suicide and to knackers as part of the solution. The normal proceeding was about this: The local knacker and one or two of his knacker yard hands used to dig out the grave on the church yard as far away from the "Christian" graves as possible. Not always could they do so without being subject to nasty swearing or even physical attacks by town people who feared that perhaps their entire cemetery

could get infected. Now and then they even started a riot or barricaded the access to avoid a suicider being buried there at all. In such cases sometimes police or even the army had to intervene and force the burial. The actual burial then took place in darkness without the church bells ringing, without a pastor administering, without any relatives taking part, without a word and without anybody praying. The casket – and don't you touch even the casket because it is infected with uncleanness by the body in it and it will inevitably infect you too! The casket or quite often just the body wrapped in old rugs was thrown into the grave, the earth was shoveled back onto it and then the main work was done. Afterwards shovels and cart were smashed and set on fire to avoid any infection danger for anybody accidentally getting into (physical) touch with them.

The idea of "uncleanness" being so omnipresent in daily life, there was no way around more and more individuals becoming "unclean" by their occupation, by marrying an "unclean" partner, by acting carelessly, by pure accident – or by slandering (think of witch hunts!). Escaping uncleanness until 1732 was impossible. If your father was unclean, you were too. You are the father of your children and so on ... It nearly took two centuries until government realized that the numbers of unclean people kept rising thus holding what we call "social explosives". All these unclean people didn't have any perspective of climbing up the "social ladder", they were more or less excluded from "decent people's" life and so had to look after themselves. What happened was exactly what is happening today with people excluded from normal life: criminality was increasing, robber bands came into being out of thin air (mostly recruiting their staff from knackers' helpers! Did you hear about a gang leader named "Schinderhannes"? "Schinder" is another word for "Abdecker = knacker" and "hannes" is the abbreviation of Johannes.).

So in the course of time it was dawning even to the political leaders that they had to do something about it. And how they did...! What they delivered was one of the giant "masterpieces" of occidental logic. This is what they decided: The children of unclean parents were to be regarded clean if their (unclean!!) parents had worked in a clean (!!!) profession for 30 years. You really have to get the taste of it: "Unclean" persons were forbidden in "clean" professions. How could a

"clean" person jeopardize his "cleanness" by working together with somebody of that "unclean" scum? It's something like "Every foreigner is allowed to run for US president if he was born in the US." Holy grace...!

The good news: Thank goodness our German leaders were able people and after thorough thinking realized themselves that there was something wrong with the 1732 law.

The bad news: It took them 44 more years of thorough thinking to realize ...

From 1776 on children of unclean people were regarded clean by law if they didn't work in an unclean profession themselves. In the subsequent 4 decades uncleanness was abandoned step by step, though it took quite a bit longer until the modified idea of there being no uncleanness at all any more really arrived in people's brains.

It's stunning that humans seem to not learn from this kind of events. Whenever a group is excluded from normal life it takes far more than one generation until this can be made undone. Look at Black and White conflicts, people with low education level and anti-Semitism - it's always the same pattern. Go to Bavaria into a pub in a small village, stand up and tell them: "I'm a Prussian." I'm not sure if they will let you finish your beer. This conflict dates back to the 2nd half of the 18th century...

How did my ancestors escape uncleanness?

My oldest ancestor I know of, Heinrich LOHDI, was a knacker and executioner and died in 1733.

His son, Casper Heinrich LOHDI, was born 1742 and took over his father's knacker business.

Casper Heinrich's son, Jobst David LAUDY, born 1742, managed to escape from uncleanness by joining the army. He was a professional soldier and all he had to do was to be a good marksman and to keep his uniform clean.

Jobst David's son, Johann Heinrich LAUDY, born 1775, was a professional soldier too. He first served in the Hannoverian army and then helped to sack Napoleon by joining the King's German Legion on the British side.

After him the belligerent days of the Laudi family were over.

Only I myself will have to accept responsibility for our relapse into the executioners' society by having become a teacher...

A WONDERFUL GIFT FOR OUR GERMAN ARCHIVES! "A 1648 BIBLE!"

by Everett Fey, SS Peter & Paul Archives,
New Braunfels

In the late 1990s, we formed the Archives of SS Peter and Paul Church in New Braunfels. Although the German Catholic community was present in town since its founding in 1845, we received our first resident pastor only in 1849. In the past 10 years, we have collected hundreds of photos, documents, bulletins, programs and other items to help tell the story of our parish.

It is always a joyful event to receive an article that is over a hundred years old. Whether it is a photograph, a school program, a "holy-card obituary" or any other item, we usually attempt to learn more about it in the German Zeitung newspaper or any other such primary source.

Two months ago, our pastor, Father Tony Pesek, gave us a rather old Bible which seemed to be in fairly good condition. As we leafed through the pages, the book seemed to be from, perhaps, the mid-1800s. That time-period seemed to be confirmed by family dates found inside the covers. The earliest birth date was Oct. 17th, 1758, and the latest death date was Feb. 16th, 1873. The entries were made by a family in England.

However, the much earlier date of 1648 was found in two places in the book itself. The last page showed the year of printing as MDCXLVIII and the title page of the New Testament shows the year in Arabic numerals "1648". The publisher is shown as "Stationers' of London". Although this Bible does not have German origin, our Archives deeply treasures it!

Further research on the internet showed that the Bible is a King James Translation. The Stationers' of London printed many editions of the Holy Bible starting in 1525. Several different editions were printed by them in 1648 but we have not yet been able to determine our exact 1648 edition.

Historical articles are precious, not only to our families, but also to our human institutions. These items solidify our heritage and our cultures and give us another physical tie to our forefathers. While this Bible was used in England, it still affords us a connection to our German religious background. Any further questions, contact me at feyeverett@aol.com.

NELLIE CONNALLY: A TEXAS ICON AND HER TEXAS ROOTS

by Flora von Roeder Houston, Texas

Mrs. Nellie Connally's death on Friday, September 1, 2006, brought front-page reminders of the dark day in Dallas when John F. Kennedy, 35th president of the United States, was assassinated on November 23, 1963. Her description of the horrible scene the day the president died and her late husband, John B. Connally, 38th governor of the State of Texas, was seriously wounded, appears in a book, *From Love Field: Our Final Hours with President John F. Kennedy*, she authored with Houston writer, Mickey Herskowitz.¹ The event was repeated many times in the news during the days following the announcement of her death at her home in Austin. She was the last living of the foursome who rode in the same car in the presidential motorcade on that day. Her quiet death at age 87 while sitting at her desk writing "Thank You" notes was a far cry from the shock the world experienced almost 43 years earlier.²

She was thrust into the forefront of history that day whether she liked it or not, but her formidable strength and courage sustained her as it had during earlier personal tragedies and would come to her rescue over and over again.

Her life with John Connally whose political ambition brought her in contact with the Washington scene, made her first lady of Texas, gave her international recognition via the Kennedy tragedy, and offered her a shot at becoming the first lady of the United States at one point are well known parts of her life. What is little known is the part of her not connected with Connally. So this article begins with her earliest roots in Texas and moves forward.

Historians specializing in German-Texana have written much about two of Nellie Connally's great great great grandparents, Friedrich Ernst and his wife, born Louise Weber. Another descendant of the Ernsts, Mariam Korff York, published a well documented history in 1989 entitled *Friedrich Ernst of Industry*. The book contains much of the translation of an interview with Mrs. Ernst in 1884 by the *Texas Post* in Galveston in which she recalled many details of the Ernsts' immigration and settling first in New York and then in Industry, Austin County, Texas.

Archival documents show that Ernst was born on a ducal estate at Neustadt Gödens in Östfriesland near the North Sea Coast to the duke's gardener and his wife. Ernst moved to the Duchy of Oldenburg as an adult and later was conscripted for military service and served at Varel. Upon his discharge, he was employed as a gardener on the country estate of the Duke of Oldenburg. Later, he took a position in the post office in the royal city of Oldenburg where he was employed before he left for America.³ There he married Louise Gesine Weber. Seven children were born to the couple, five of whom grew to adulthood.

According to archival documents, Louise Weber was the daughter of Jacob Ludwig August Weber and his wife born Friederike Catharina Sophie Meyer of Ovelgonne, Oldenburg. Weber left to study law at Helmstedt from 1801-1803. After passing an examination, he returned to Ovelgonne as advocate at the district court.

Arriving in New York in 1829, Ernst and his family are on the 1830 census there where they ran a boarding house.⁴ Whether or not this stop was planned to be temporary is unknown. However, many years later, his wife recalled in the *Texas Post* interview that one of their guests, the American fur merchant and capitalist, John Jacob Astor, offered her husband a dairy farm near where the United Nations complex is now located. Described as an adventurer by some historians, Ernst declined, preferring instead to go somewhere not so crowded and which offered more land.⁵

In New York, Ernst met a bachelor, Charles Fordtran, and the two of them made plans to move to Missouri, but upon arriving in New Orleans, they learned about Texas, changed their plans, and arrived in Texas in 1831. They both received land grants from the Mexican government at the site where the town of Industry is located and proceeded to become citizens of the area. Ernst brought his family with him. A few German adventurers

came to Texas as early as the 1820's; however, none of these brought families.⁶

The first German woman to live in Texas, Mrs. Ernst described the hardships she and her family suffered in their first years in the wilderness and the total isolation and loneliness they experienced. It makes one wonder how anyone could have survived these conditions. In the Post interview, she said, "We lived alone two years; it seemed that even the Indians felt lonesome here."⁷ Many years later, The Ernsts' older daughter, Caroline Ernst von Roeder Hinueber, gave a detailed description of their hardships which appeared in the Southwestern Historical Quarterly.⁸

Following the Texas Revolution and the formation of the Republic of Texas in 1835-36, Ernst became known as a leader in helping newly arriving immigrants. In 1838, he laid out the town of Industry on his land grant, sold lots to those immigrants, and was glad to share his experience with them. He is often referred to as "the Father of German Immigration to Texas." In 2007, the town was officially proclaimed the earliest German settlement in Texas by the Texas Legislature.

In addition to laying out the town of Industry, Ernst opened the first post office west of Galveston. Mrs Ernst opened and operated a hotel for the many travelers coming through on their way from Galveston to the interior of Texas to which some referred as "an oasis in the desert." Guests staying there included the likes of Count Boos-Waldeck, Prince Victor Leiningen, and Prince Karl of Solms-Braunfels, all of whom were officials of the Society for the Protection of German Immigrants to Texas.⁹

However, Ernst did not live long and died in about 1848; his will was probated the following year. The place of his burial is unknown, but it is assumed to be somewhere on his property at Industry.

The widowed Louise Ernst married Constantin Stoehr the next year. A former ministerial student, Stoehr served as a justice of the peace and ran a saloon in Industry. He died around 1858.

Born in 1800, the widow Stoehr lived to be 88 years old. In the 1884 interview she was asked about her family; whereby she answered "Five children, three sons and two daughters. My son, Hermann lives one mile from here. The other two sons soon followed their father to the grave when he died. Both of my daughters are still alive." When asked about her health, she replied that she felt as good as she had 30 years earlier. But she also stated that although her memory was not as good as it had once been, her early years in Texas were deeply rooted in her memory. She recalled how the Indians killed and ate their only ox and how the Mexican soldiers fleeing from the Battle of San Jacinto killed their only milk cow and ate it while she and her family watched helplessly.¹⁰

Louise Weber Ernst Stoehr lived long enough to have heard of many of the inventions and developments that eventually would make her adopted country grow into a modern nation. She is buried in Pilgrim's Rest Cemetery in Industry.

Friedrich and Wilhelmine Ernst's younger daughter, Wilhelmine, born on December 15, 1824, at Oldenburg, was six years old when she came to Texas. As a child, she was a witness to the Texas Revolution and the forming of the Republic of Texas.



Louise Gesine Weber Ernst Stoehr

(Mrs Friedrich Ernst) 1800-1888

Wilhelmine married Johann Gottfried Sieper on January 23, 1841; her father, who was a justice of the peace, performed the ceremony. Sieper, who was born in Dusseldorf, Prussia, was a farmer, ran the Ernst store, and served as the Industry postmaster after the post office was established in 1838. He jointly operated a cotton gin. John and Wilhelmine Ernst Sieper were integral in the formation and growth of Industry.¹¹

Sieper built a 1-1/2-story house for his family near the present Methodist Church site in Industry. Known as the Raeke House, because of the people who later owned it, this house is owned by Milton Huebner who moved it to its present location on Mill Creek¹² about midway between the Ernst Park and the old Welcome Männerchor Halle at Industry.

Upon the death of his father-in-law in 1848, Sieper continued to run the store until his own death on September 22, 1855. His widow, Wilhelmine, who was left with six children, remarried a year later. Her second husband was Fritz Schroeder by whom she had four more children. Schroeder, a farmer, died in 1871 leaving Wilhelmine widowed a second time.

Wilhelmine Ernst Sieper Schroeder lived all but the first six years of her life at Industry. She died October 13, 1906, and is buried in Pilgrim's Rest Cemetery at Industry. According to the 1900 census, Wilhelmine never learned to speak English. Sieper and Schroeder are assumed to be buried somewhere near Industry.¹³

Wilhelmine and John Sieper's fourth child, Louise, grew up in Industry. Louise Sieper married Henry Brill on July 7, 1869. Brill, born in Celle, Hannover, Prussia, and Louise are shown on the 1870 census in Austin County when he was 26 and she was 20. Listed as a saddler, he held \$600 worth of real estate and \$150 worth of personal assets.

The 1880 census listed the couple in the Welcome Precinct, north of Industry, as farmers. Their son, August, was then eight years old. The record of daily life of Louise and Henry Brill is very sketchy. As recorded in the account book of his wife's uncle, Hermann Ernst, Henry Brill did business in 1880 with Ernst's store. In 1885, he purchased a wagon from Ernst for \$60 and paid for it in cotton.¹⁴

Louise Brill died June 3, 1896, and is buried in Pilgrim's Rest Cemetery in Industry as is her older son, Edward, who died at age four and one-half. Her younger son, August, had married a year earlier.

Henry Brill left Industry and moved to Wallis in southern Austin County. He died in 1914 at his residence and was buried in the City Cemetery at Sealy. His son, August W. Brill of Austin, was the informant who listed his father as a retired farmer and saddle maker. According to the death certificate, the cause of death was heart failure.

August W. Brill was the younger son of Louise Sieper and Henry Brill. As stated earlier, according to the 1880 and 1900 Federal Census, August's father, Henry Brill, was a farmer and saddle maker, thus working with leather in the saddle-making business was well known to August, who made it his life's work. On December 11, 1895, he was married in Industry to Ida Knolle, older daughter of the Rev. William and Dorothee Kothmann Knolle. Her father performed the ceremony. Born in 1875, Ida Knolle Brill had attended a private school at Industry, and later took art lessons in Houston.¹⁵

Again Industry was the setting for more of Nellie Connally's early Texas roots. William A. Knolle was born in Krebshagen, Hannover, Prussia, the second son born to Anton Frederick and Sophia Dorothea Flentke Knolle.

The Knolles immigrated to Texas in 1847 and settled at Industry. According to the census, in addition to William's parents and brother, his grandfather and an aunt and uncle and their family also immigrated to Industry. According to the 1860 Austin County census, they all lived in the Industry precinct. There were and are many Knolle names in many professions still associated with Austin and surrounding counties

William Knolle chose to become a minister and attended a theological college at Chappell Hill in neighboring Washington County where he was ordained at age 18.

When the Civil War broke out, he served as an Army chaplain. His older brother, Fritz, also a soldier, was

taken prisoner and held at a camp in Indianapolis, Indiana. Fritz died of pneumonia while in prison having refused to recant and join the Union Army.¹⁶

In 1847, an independent congregation had formed at Industry under the leadership of a Rev. Bauer. The Rev. Mr. Bauer was called to Nicaragua as a spiritual leader, and he sought a Lutheran replacement. However, none was available, so he contacted the Methodist Episcopal Church South which supplied a minister. The Knolle name is listed in the membership of the congregation which eventually became the denomination William Knolle followed all his life.¹⁷

Following his return from the war, young Rev. Knolle was assigned to a small charge at Willow Creek in Mason County, another early German area of Texas containing Mrs. Connally's roots. While William Knolle was serving this community, he met the love of his life in the person of Marie Dorothee Kothmann.¹⁸

She is described as having a sparkling personality. Three years old when her family came to the Republic of Texas in 1845, she grew up to become a vivacious and attractive girl. Always the life of the party, she, like her father, was a great lover of music; she was also an expert swimmer and a great horsewoman.

Dorothee was the youngest of Heinrich Conrad Kothmann's children. The family came to Texas from Wedelheine, Hannover, Prussia. Landing at Indianola, they came by way of New Braunfels, on to Fredericksburg, and eventually to Mason County.

Young Knolle's predecessor at Willow Creek warned him not to fall in love with the charming Dorothee as had several others whose hearts she broke. But he fell head over heels, and to their astonishment, she also fell for him. They were married April 24, 1866, with the Rev. C. Pluenneke performing the ceremony at the home of her parents.¹⁹

According to the Kothmann family history, "The wedding dress was of white mull with two flounces and long flowing sleeves. The house was decorated with wild flowers, and a great feast was prepared to which friends and neighbors were invited. After the wedding reception, which lasted throughout the night, the newlyweds left for their new home in Industry, Texas, where young Knolle was called to serve the Methodist Congregation." The people there prepared a great reception for them when they arrived.²⁰

Dorothee Kothmann Knolle was the ideal minister's wife, cheerfully living at different places as her husband's calling required. She bore him nine children; her greatest ambition was for them to be educated. That ambition was realized over and over, three of them becoming physicians. She did not live to see all of this take place, but by the time her grandson, I.J. Knolle entered the medical profession, there were 15 Knolles sporting the prefix, "Dr." (twelve practicing physicians and three dental surgeons).²¹

In addition to the years Pastor Knolle served the church in Industry, he served the Methodist Episcopal congregation in New Braunfels from 1870-1871 and in Fredericksburg from 1878-1881. In 1881, Pastor Knolle answered a call to Houston²² where from 1881-1883 he served the historical German Congregation of the Methodist Episcopal Church South, the first German Methodist congregation in Texas.

Founded in 1848, this congregation was renamed Bering Memorial Methodist Church in 1910 in honor of August and Conrad Bering, two of its early founders. In 1918, the church became part of the Texas Methodist Conference.²³

Sometime after his congregational call in Houston, Pastor Knolle was promoted to District Superintendent of the Methodist Churches in the area with his office at the Houston headquarters. He lived to be 87 years old, outliving Dorothee by more than seven years. Both died in Houston and are buried in the Magnolia Cemetery on Dallas Avenue.²⁴

August W. and Ida Knolle Brill first made their home at Industry where two of their sons, Arno and Lionel, were born. Shortly after 1900, the Brills moved to Austin where August opened the Brill Leather Company. He operated this enterprise for almost 50 years, two of his three sons joining him in the business when they were old enough. The company was noted for not only saddle and boot making; August and son, Arno, eventually

developed and built the Brill holster which was worn by many Texas peace officers including the Texas Rangers.²⁵

When August W. and Ida Knolle Brill moved to Austin, they became members of the First Methodist Church. She was active in civic, social, and church work and was also a member of the Boston Women's Club. She and her husband often entertained their children and grandchildren at home, a favorite pastime being the game of bridge.²⁶

Ida Knolle Brill passed away in 1941, only a year after Idanell, her namesake, was married. Her husband spent many lonely years after her death but kept busy up until his own death in 1954 at his retirement home at Pipe Creek in Bandera County. Both August and Ida Knolle Brill are buried in Oakwood Cemetery in Austin.

Arno Brill was the oldest of three sons born to August William and Ida Knolle Brill. He was born in Industry, Texas, and moved to Austin, Texas, when he was about five years old. Thus ended the close connections in Austin County which were replaced by those in Travis County.

From the 1900 and 1910 census and Burnet County cemetery records, one can deduce that Kathleen Inks was about the seventh of nine children born to James Murray and Elnora (Nellie) Moore Inks in Burnet County. She was about six years old when the family moved to Austin. She married Arno Brill on Christmas Day, 1917.

Kathleen Inks Brill's parents were immigrants to Texas from other U.S. states. According to the 1900 census, her father, James Murray (J.M.) Inks was born in California and came to Texas in the late 1870's. He tried farming in Burnet County where he married Elnora (Nellie) Moore in 1880. In 1906, he moved his family to Austin to pursue real estate. His real estate interests lead him to develop with his son-in-law, A.W. Brill, a settlement called Brillville on Lake Travis.

According to his death certificate, he died at age 80 of hemiplegia and cerebral hemorrhage. At the time of his death, he lived at 4007 Avenue G where he had resided for 32 years.²⁷

Nellie Moore Inks was born in Missouri and moved with her parents to Texas. Both of her parents, Elizabeth and James T. Moore; a sister, Ella F. Moore; and two children, Annie West Inks and Sammie Tate Inks, are buried in the Hoover Valley Cemetery in Burnet County.

Mrs. Nellie Inks, at 87, died at the Craven Rest Home in Austin. A member of the University Presbyterian Church, she was also the mother of Roy Inks after whom Inks Dam on the Colorado River was named. She was survived by six children, including her daughter, Kathleen Inks Brill.²⁸ Mrs. Inks and her late husband, J.M. Inks, were buried in Oakwood Cemetery with the affectionate "Mama Inks" and "Papa Inks" being the names on their tombstones.

Idanell (Nellie) Brill grew up in a big home-loving, family atmosphere of parents, siblings, and grandparents that had fun together as well as behaved normally. And that family background was what probably prepared her for the hurdles she would face and overcome for 67 years after she left home. She was the oldest of five children born to Arno and Kathleen Inks Brill of Austin on February 24, 1919. She had two sets of grandparents who lived fairly close.

However, they gave the five Brill children plenty of freedom to explore their own talents or whims that sometimes could be even dangerous. The kids were known for their childhood pranks. Once the younger daughter, Kathleen, known as Sheba, and two of her brothers tried burning some ants out of an ant bed near their house. They kept lighting paper and poking it into the ant bed. The house caught on fire; fortunately, their father and neighbor were able to put out the fire in time.

Often if their parents escaped to the home of one set of grandparents to get some quiet time, the kids would place potatoes over the door or place yard furniture in the driveway to hassle them when they returned. The Brill parents often played dominoes with the Brill grandparents. One time, Nellie and Sheba thought it would be cute to sneak the 6/4 domino out of the set and hide it. Parents and grandparents were supposed to be

sharp players, but they played three rounds before missing this important piece of the game.²⁹

As the mother of five active children, Kathleen Brill was described as "a lively, strong-willed person who never let disappointment slow her down and imparted that lesson to her children."³⁰ One particular tragedy she suffered surely tested that philosophy. On September 9, 1945, her 17-year-old youngest son, Arno Brill, Jr., and some of his Austin High School team mates attended a football game in San Antonio and were on their way home when they suffered an automobile accident. One of the players died instantly; Arno was severely injured. Austin High School students kept a close vigil at the hospital and at a nearby church as the star quarterback fought for his life. However, he died 48 hours later. His brothers, William and Robert Brill, were both still away in the service and had to be located and called home for the funeral.³¹

The Brills were obviously solid family people. The couple seldom argued. Their children reported that if Arno began to fuss about anything, Kathleen (Katie) refused to answer him. The only real argument they remembered their parents as having was over boots. Arno always wore them as might be expected considering his business. When he thought he would wear boots with his tuxedo to Nellie's and John Connally's formal wedding, Katie interfered and won the argument.

Arno was in business with his father, who established the A.W. Brill Leather Company in Austin shortly after 1900. The company handled leather for shoe, boot, and saddle makers. Arno sold leather goods and often took suppliers hunting. A hunter and fisherman, he loved the outdoors. He also loved to make home brew. This latter activity seems surprising inasmuch as Arno and Katie joined the Bee Cave Baptist Church where Arno served as a deacon and as treasurer.

He took his family camping on the Colorado River every summer. There he caught and fried catfish; Katie made German potato salad to go with it. The kids learned to swim.

Many week ends were spent at Dripping Springs, Hamilton's Pool, North Boll Creek, or Harold's Hole. The kids would swing on a rope from a Cypress tree and swim while Arno cooked steaks and cranked homemade ice cream.

They eventually bought a place on Lake Travis where Arno built a boat dock. He also built 14 cabins on the place. He also did a lot of rock work. In partnership with his father-in-law, they developed the community of Brillville.

As stated earlier, he loved to hunt and fish; he especially loved hunting bear in Mexico and had all the heads stuffed and hung around the general store.

During John Connally's gubernatorial campaign, Katie and Arno Brill went to Fort Worth to babysit the Connally grandchildren. They celebrated their 50th wedding anniversary at the Governor's mansion on Christmas Day, 1967.

Twenty years before his death, Arno Brill developed cancer of the larynx. The larynx was removed, but he learned to talk without it. Although he was difficult to understand at times, he continued his story telling for which he had a reputation. He was always funny, and people loved being around him.³²

Arno W. Brill died on August 2, 1968. In a summary of an article his family compiled on him for a family history book, they wrote: "If you measure a man by how many people loved him and enjoyed being around him, Arno William Brill was a great man. Honest, fun, hardworking and loving life are things he brings to mind. We, his family, are very grateful we were blessed to be influenced by his example, attitude, and love."³³

Katie Brill was widowed for the next 29 years of her remaining life. When Nellie and John Connally moved to Houston, she made her home in the city. She joined the River Oaks Baptist Church and delighted in praying for and helping others and continuing her optimistic outlook on life. For many years, she worked in the volunteer program at Houston's Hermann Hospital.

In her declining years, she made her residence in Floresville where

she passed away on August 1, 1996, at age 96. She was survived by her daughters, Mrs. Nellie Connally of Houston, Mrs. Kathleen (Sheba) Stephens of Sherman, and son, Bob Brill, of Floresville.³⁴ She was preceded in death by her husband and sons Bill and Arno, Jr. She and her husband are both buried in the Oakwood Cemetery Annex in Austin.

Nellie Brill Connally's romance and marriage to the tall, dark, and handsome future politician, John Connally, were described, as were many other highlights of their life together, in a November 2003 Texas Monthly article. However, the meeting on the University of Texas campus between the vivacious, petite sorority girl and the politically ambitious president of the student body reads like a "scene from a movie." As she described it in Texas Monthly, "I was walking to the student union building and this young man was coming my way. God, I never saw anything so good lookin' as that in my life. Tall, slim, black hair. We were separated by about twenty-five feet. When we got opposite each other, we just looked at each other and that was it. Poor guy, he didn't know his bachelor days were over."³⁵ They were married in 1940.

By that time, Connally had caught the eye and became the protégé of Texas Congressman, Lyndon Johnson, who became the 36th president after John F. Kennedy's death. Connally began working in Washington, answering constituent mail and plotting political strategy for Johnson. So Idanell (Nellie) Brill, the fun-loving girl, who aspired to be an actress at one point, found herself a political wife, a role into which she really had to grow.

World War II was upon them and Connally served in the U.S. Navy. When the war ended, the couple moved to Fort Worth. While Connally frequently traveled to Austin and Washington as a lobbyist for Texas oilman and philanthropist, Sid Richardson, who also served as a political advisor to presidents, Nellie was the proper political wife and mother of four children. Their lives were on an upward trend. Then they took a bitter plunge when their 16-year-old daughter, Kathleen, eloped and then committed suicide shortly thereafter in 1957. This tragedy was so painful for both of them that they rarely spoke of it. She said she never really recovered from it.³⁶

When John F. Kennedy took office in 1961, he appointed Connally Secretary of the Navy. But Connally did not remain in the position long because he saw his opportunity to hold office by running for governor of his home state. He won the 1962 election, becoming the 38th person to hold the state's highest office, and Nellie was thrust into the role of first lady of Texas. It was during those years that she developed a reputation for her grace and wit³⁷ and found herself in this role through 1968. The death of John F. Kennedy and near death of Connally in 1963 sent her reeling, but she was able to hold on to her balance through her indomitable will.

After leaving the Governor's office, the Connallys moved to Houston where he joined the law firm of Vinson and Elkins as a partner. In 1971, Richard Nixon, 37th president, brought them back to Washington appointing Connally to be his Secretary of the Treasury. This was a rather unusual move, but Connally already recognized the conservative trend in the country. He changed political parties and sought the 1976 Republican nomination for president of the United States but lost his bid. He returned to Vinson and Elkins but left again in 1982.³⁸

There was an oil and real estate boom on in Texas, and Connally joined his old friend, Ben Barnes, who



Idanell (Nellie) Brill Connally
(Mrs. John B. Connally) 1919-2006

served as Texas' lieutenant governor from 1969-73, in real estate speculation. But six years later in 1988, the boom went bust. He was forced to declare bankruptcy. The Connallys' auction of their holdings and expensive personal belongings to apply on their debt made news around the world. Her life was sent into another tailspin.³⁹

A year later, Nellie was diagnosed with breast cancer. She underwent treatment and recovered. This experience, however, was her first opportunity to come into her own; she began making speeches on the subject of cancer research. With the help of friends, she raised millions of dollars and established the Nellie B. Connally Center for Cancer Research at the University of Texas M.D. Anderson Cancer Center in Houston.⁴⁰

John Connally died at Houston's Methodist Hospital on June 15, 1993, of pulmonary fibrosis. He had written his memoirs before his death including his view of the Kennedy assassination. It was suggested at the time that Nellie might do the same, but nothing came of it.

She had made meticulous notes of the event when it occurred but then had thrown them into the back of a drawer and forgotten about them. She never showed or mentioned them to her husband. It was not until 1996 that Nellie was looking for something else in that drawer and found them. She read through them and realized their potential. "This is good," she told herself. She began speaking on the subject which eventually evolved into the book she did with Herskowitz. Her female perspective on it was quite different than that of her late husband. "We would have fought over paragraph," she remarked in the Texas Monthly article.⁴¹

She was 84 years old when she gave a series of interviews which became the subject of the Texas Monthly article in 2003. She recalled so many events with great clarity and detail. Her reputation for being a survivor really stands out, especially when she was asked about the lows in her life, especially the bankruptcy. She replied that she did not count that as one of her "three bad days—those being Kathleen's death, the assassination, and her husband's death."⁴²

Some of her statements are almost like an echo of those made by her great great great grandmother, Louise Weber Stoehr when she was interviewed in 1884 for the Texas Post more than a century earlier. If it had been possible to introduce Louise Weber Ernst Stoehr to her great great great granddaughter, Idanell Brill Connally, one wonders what they would have thought of each other.

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PHOTO CREDITS

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Photo of Nellie Brill Connally edited from photo by Dan Winters and published on p. 121 of *Texas Monthly*, Vol. 31, Issue 11, Nov. 2003.

Friedrich Ernst b. June 18, 1796 Neustadt Gddens, Ostfriesland d. 1848, Industry, Tx. Bur. Unknown	m. Oct. 25, 1818 Oldenburg	Louise Gesine Weber b. July 30, 1800 Ovelgonne, Oldenburg d. 1888 Industry, Texas Bur. Pilgrim's Rest Cem. Industry, Texas			
Wilhelmine Ernst b. Dec. 15, 1824 Oldenburg, Oldenburg d. Oct. 13, 1906 Industry, Texas Bur. Pilgrims Rest, Industry		John Slepser b. 1805 Dusseldorf, Prussia d. Sept. 12, 1855 Industry, Texas Bur. Unknown			
Louise Slepser b. Dec. 21, 1848 Industry, Texas d. June 3, 1896 Industry, Texas Bur. Pilgrim's Rest Cem. Industry, Texas		Henry Brill b. Feb. 20, 1844 Celle, Hannover d. May 22, 1914 Wallis, Texas Bur. City Cemetery Sealy, Texas	Rev. William Kndlie b. Aug. 10, 1844 Krebsshagen, Hannover d. May 6, 1910 Houston, Texas Bur. Magnolia Cem. Houston, Texas	m. Apr. 24, 1866 Mason, Texas	Dorothee Kothmann b. Dec. 6, 1842 Wedelhelne, Hannover d. Dec. 19, 1902 Houston, Texas Bur. Magnolia Cem. Houston, Texas
August W. Brill b. May 1, 1872, Industry, Texas d. Dec. 10, 1945 Bandera, Texas Bur. Oakwood Cem. Austin, Texas		m. Dec. 11, 1895 Industry, Texas	Ida Kndlie b. Feb. 4, 1875 Industry, Texas d. Sept. 8, 1941 Austin, Texas Bur., Oakwood Cem. Austin, Texas		James Inks b. Jan. 17, 1857 California d. Jan 5, 1938 Austin, Texas Bur. Oakwood Cem. Austin, Texas
Amo W. Brill b. Nov 13, 1896 Industry, Texas d. Aug. 2, 1968 Houston, Texas Bur. Oakwood Cem. Annex Austin, Texas		m. Dec. 25, 1917, Austin, Texas			Kathleen Inks b. Dec. 22, 1900, Burnet County, Texas d. Aug. 1, 1996 Floresville, Texas Bur. Oakwood Cem. Annex Austin, Texas
Idanell (Nellie) Brill b. Feb. 24, 1919 Austin, Texas d. Sept. 1, 2006 Austin, Texas Bur. State Cemetery Austin, Texas		m. Dec. 21, 1940 Austin, Texas			John B. Connally b. Feb. 27, 1917 Floresville, Texas d. June 15, 1993: Houston, Texas Bur. State Cemetery Austin, Texas
					Nellie Moore b. Jan. 11, 1861 Missouri d. May 12, 1949 Austin, Texas Bur. Oakwood Cem. Austin, Texas

CRUZANDO LA FRONTERA: A BORDER – CROSSING THEOLOGY OF COMPASSION AND JUSTICE

Text: Luke 10: 25-37 “Parable of the Good Samaritan”; Micah 6: 6-8 “Do justice!”

By Dr. Jay Alaniz of the Lutheran Seminary Program of the Southwest, Austin

THIS ARTICLE ORIGINATED AS A SERMON. THE FEATURED PERSON IN THE ARTICLE IS RELATED TO JULIA MELLEBRUCH OF AUSTIN. KENT BOHLS OF AUSTIN, WHO SUBMITTED THE ARTICLE, STATED IN RELATION TO THE SUBMISSION: “IT IS SO IMPORTANT IN THE CULTURAL MIX WE FIND IN THE WORLD TODAY, AND I FELT IT WOULD BE RELEVANT FOR THE SOCIETY, AND JULIA GAVE HER OK TO PASSING IT ON TO YOU.”

Immigration is a hot topic these days. Perhaps a theological perspective on the experience of border crossing may serve to shed some light on this issue. This topic is of particular interest to me as I am a first generation American and a cradle Lutheran from south Texas. My father and grandparents crossed the border from Mexico and became undocumented immigrants many years ago. When my family crossed the border into Texas they became a people of the exile much like the experience of the ancient Hebrew community. For my family this experience of exile and diaspora occurred during the time of the Mexican Revolution almost one hundred years ago.

The Gospel text of the Good Samaritan can help us to examine the nature of border-crossing as a mission of the church. It is a story of compassion and justice. It is also a parable of border-crossing. I believe the experience of my family with the Lutheran church at the border can serve as a heuristic lens or signpost for her mission in the world.

I am a first generation American who was born in the Valley and baptized at St. John’s Lutheran Church in San Juan, the oldest Hispanic Lutheran Church in the ELCA which was founded in 1924. My sister Sylvia is the current pastor of the church. My mother is the last surviving founding member of the church, and at 94 she will confess to you why she will always be a Lutheran. She’s a Lutheran not in order to confess what she is not, but rather to confess what she stands for as a Protestant. In Spanish we like to call my mother “a Luterana de pata rajada”; which literally means that when you scrape the bottom of her foot you will find a confessional Lutheran to the core!

My mother walks and talks the faith and reared her children in that confessing tradition because she is grateful to the early missionaries and the many pastors who have served the church faithfully over the many years of her life. She can still recount stories from her pastors who left an indelible mark on her faith. One of them in particular was Armin Steege who introduced the Hispanic Lutherans of the border to the guitar in worship! Now that was a cross-cultural border-crossing experience and a reversal of expectations! In this case, an Anglo pastor gave the

Hispanic Lutheran community the permission to reclaim their musical cultural heritage with the use of the guitar in worship. Worship has never been the same since at St. John’s!

My mother is also grateful because of the hospitality that she experienced in the mission as the young daughter of an immigrant from Mexico who became a confessing Lutheran soon after crossing the border from Mexico. My grandfather crossed the border with his family in 1913 also due to the political and economic unrest in Mexico. So for my mother to say, “Soy Luterana” means “I am grateful for a church that crosses borders! That’s what it means to be Lutheran in the Valley. Even today, St. John’s continues to cross the border to serve folks on both sides of the border including the many winter Texans who migrate south every year. These German and Scandinavian folks refer to St. John’s as “the friendly church of the Valley” and with good reason! Hospitality for the stranger is a grace in that community.

The reason my mother proudly confesses that she is a Luterana is also due in large part to a German family by the name of Mellenbruch. This was a family of farmers who had migrated south to the Valley from Kansas during the same time that my folks migrated north to Texas, formerly Tejas –Coahuila, or the northern part of Mexico. The Hispanic/Latino community often reminds us that we did not cross the border, the border crossed us! That’s a historical reality dating back to the war with Mexico of 1846-1848 and the Treaty of Guadalupe Hidalgo of 1848 whereby Mexico ceded half of her territory to the United States.¹

As such, my family and the Mellenbruch family met at a crossroads in history.² They shared the experience of migration due to economic and political reasons. But this German family was distinctive in our community because of their hospitality and service to the Mexican community. This German family shared the Gospel by reaching out to us, to my family, at a time of great need and crisis. They had what we call in Spanish, “compasión,” or what Bishop Pedro Casaldáliga of Brazil calls “the tenderness of the heart of the people.”³ Compasión for the Latino or Hispanic people means “to suffer with” and includes the notion of justice in the

sense of a re-ordering of relationships with the neighbor. Not only was there political, economic and social unrest in Mexico, but the flu pandemic of 1917 caused great illness and death in the large Mexican immigrant and native Hispanic population of the Rio Grande Valley. The Mellenbruch family was, in some respects, the strangers from the north who became the neighbors of the Mexicans and local Hispanic community when they reached out to them with nursing help to alleviate the great suffering of many caused by the flu pandemic. A mother and daughter in particular, Laura and Irene Mellenbruch, respectively, visited the sick in their homes and nursed them with home remedies to alleviate the high fevers of men, women and children. My mother recounts how Laura would carry an oil lamp with her when she visited the homes of the suffering.⁴ Irene would teach Bible stories to the children who gathered in their front porch on Sunday mornings. As a result of her efforts a mission developer was called from Iowa to go to San Juan to start the mission church. The first pastor of the mission confirmed my mother in the Lutheran tradition.

While serving as a pastor in San Antonio over 10 years ago, I had the profound blessing of meeting Irene. She was in her 90's, but she still had her wits and her humor about her. She was able to share with me some wonderful stories and insights of those early years in the mission field. Irene became the primary missionary to my community in south Texas. She introduced the Lutheran tradition to many folks who became confessing Lutherans because of her witness. She also learned to speak Spanish fluently and became a teacher of the language. Speaking for myself, as someone who studied German to fulfill my PhD requirements, I know that learning a language is not always easy, but it is possible and carries with it the blessing of "open doors" to another culture.

In South Texas we like to say that when Germans and Mexicans come together we do so to dance the Mexican polka! The nature of border-crossing is that the one who crosses the border ends up being transformed by the experience. All who cross the border end up becoming a new creation. Such was the case with Irene. She was so transformed by her border-crossing experience that she became bold and gifted in proclaiming the Gospel in Spanish to the delight of the community. She also played the organ and introduced the Lutheran hymnody that I grew up with. She would play the hymns on a portable organ that she would carry with her to all of the mission sites along the south Texas border with Mexico.

Needless to say, the Lutheran church of south Texas owes Irene and her mother Laura a great debt of gratitude for their tireless efforts in serving the community. At St. John's in San Juan an oil painting of Laura hangs in the fellowship hall of the church with the nameplate: "Laura Mellenbruch, mother of Mexican missions." So when I see that painting every time I go to the Valley, I remember

both mother and daughter and give thanks to God for them as does all of my community. I would like to offer some theological insights that I've gleaned from this faith story of folks who entered into a relationship of mutual care, affection, compassion and justice in human relations in the name of the border crossing Gospel of the Good Samaritan. I might add that both of my parents and extended church family became very good friends with the Mellenbruch family; in fact, they became "familia en Cristo." That's what happens when folks engage each other at a heart level. Through the ministry of the Mellenbruch family we witnessed a border crossing Gospel of compassion and justice as they learned to cross their own cultural and linguistic borders while serving my community.

So what can we glean from this true story of our immigrant history? I believe we all share an immigrant past and as an immigrant church we are a church that crossed borders in order to get here. Former ELCA Bishop Herb Chilstrom often reminded us of this reality.⁵ In fact, the pastor who baptized this writer at St. John in San Juan was born in Denmark and came to this country with his parents when still a child. I learned this while doing my research for my doctoral dissertation. Both the Mellenbruch and the Alanis families were immigrant families. One emigrated from Mexico, the other from Europe to various parts of the country and eventually settling in Texas. Both families shared this similar experience of migration due to economic reasons, something that anthropologists and sociologists remind us has been true of human history from its very inception. They remind us that what is relatively new in modern history is the national and political borders that arose from nation-building, but the movement and migration of the human family has never ceased and is a not a new phenomenon. It's part of the cultural landscape or "text" that we inherit as a people.

The key, I believe, to understanding the story of the Mellenbruch and Alanis migration story is how they entered into a mutual relationship of care and service, of compassion and solidarity as faithful neighbors. The Parable of the Good Samaritan comes to mind here. (Luke 10: 25-37). We all know the story. The neighbor turns out to be the Samaritan, the border crosser who crossed all kinds of cultural and theological borders and worldviews. He reveals the depths, lo profundo, we say in Spanish, of human relating or "the tenderness of the heart" that is compassion. He feels for the nameless and injured person. But he is moved beyond that initial sentiment. He is moved to act, to bring healing to someone he doesn't know. We hear it in the story when he reaches out to the semi-conscious man lying by the side of the road, the one who was ignored by the ritually correct priest and the Levite. In a sense, the injured person was invisible, seen but ignored.

The Samaritan was a border crosser because he belonged to another caste. He was a mestizo, a person of ambiguous blood-lines and of questionable culture, character and theology. What is distinctive about him is that he sees the injured person and feels compassion for him. He responds not only with an act of care, but also with a sense of justice because he acts with a sense of correcting an injustice. "What does the Lord required of you?" asked the Prophet Micah, "but to do justice, love kindness and walk humbly with your God." (Micah 6:8, NRSV). The Samaritan acted with kindness and justice. He was able to cross over the misperceptions of human relating perhaps because he knew first-hand the experience of cultural and theological rejection. He, too, may have been invisible in his community.

The Samaritan would be a person that indigenous cultures today would say lived in "nepantla," that is, "a place in the middle of two or more cultures," an ambiguous place that often renders folks invisible and insignificant, even as they perform many of the menial tasks that keep the economy going. What distinguished him, according to the Parable of Jesus, was his compassion for someone he didn't know. *Comasión* we say in Spanish, which means "to suffer with," or "to enter into another's experience of suffering." The Mexican biblical scholar Elsa Támez reminds us that "compassion is to feel what the other feels."⁶

In the story the injured man's status was immaterial. That wasn't even the question. Responding or relating to another with compassion was the moral of the story. Compassion in this instance meant identifying with his situation of suffering and responding in a very personal and caring way. This was an act of justice, an act of righting a wrong, and in particular because the Levite and the priest had acted so unjustly. "Eso no tiene justicia!" we say in Spanish; which is a way of saying, "this situation does not reflect justice!" The care provided by the compassionate Samaritan was an act of justice because it allowed the injured and invisible man to experience the promise of shalom or "wholeness of being" that is nurtured in the care of the community. It was an act of healing of both his body and his human dignity.⁷

So let me suggest this insight from this text. I believe that relationships in the mission of the church are nurtured when one serves the other as a neighbor regardless of their national origin or status. Luther had a term for this kind of service: he referred to us as "little Christs" in the world or as Christ to the neighbor.⁸ Whereas Luther may not have reflected on the topic of immigration, perhaps because national borders weren't as fixed or fixated upon as they are today, he did have much to say about the neighbor. And here is where I believe that we get trumped on the issue of serving our neighbors who come from Mexico and other countries. These are the invisible people all around us who serve us in so many ways in our communities.

To focus on the status of the person, I believe, is to miss the point of the parable. In showing compassion to those in need, regardless of status or culture, is an invitation to see fellow human beings in need with compassion and even to discover the Christ of faith in their human story. And in doing so, the church reaps the rewards of discovering *lo profundo* (the depths) of our own shared humanity. We discover the tenderness of our hearts. We become human and humanized in the act of serving the other who now has a name, whether José, María or Jesús, just like the family who emigrated to Egypt two thousand years ago in order to escape the political persecution of Herod. One can only wonder what kind of hospitality the Egyptians offered the Holy Family when they were refugees in Egypt.

So now that I've given you some theological perspectives to reflect upon, I will confess to you that I am also a lawyer by training so now I'm preaching to myself. I believe there is precedent in the Lutheran tradition for this particular status. We call it the practice of of law and gospel! These days when I'm asked how I feel about those folks around me who serve me, but whose status is questionable, as someone who once practiced law, I like to tell folks that my theological perspectives always trump the legal and political arguments. Instead I choose to learn their names and the names of their family members. In so doing, I choose to cross over my own borders and misperceptions in human relating and try to see others as Christ would invite me to see them, as Christ himself. Here I reference the identity of the crucified in the stranger: "I was a stranger and you welcomed me" (Matthew 25:35, NRSV). That was the ministry of Laura and Irene Mellenbruch. They were the Samaritan women in our community of faith. They invited us into their sacred spaces and brought healing to the community with the tenderness of their hearts. I am here today on their behalf to tell you the rest of their story.

Irene sowed the seeds that would give rise to the oldest Hispanic Lutheran Church in the ELCA, and in the process sowed the border-crossing seeds of the Gospel that are still bearing fruit almost 100 years later. Perhaps her greatest lesson to us today is that the border is not just a geopolitical line across the sand or a river or even a wall that separates two peoples and countries. A border is sometimes located within us. It's a human construct. A border is anything that divides us from each other and prevents us from seeing each other as a people created in the image and likeness of God. A border divides and separates, and often causes injustice, but it is also a place of encounter with another that offers us the possibility of new creation and mutual transformation.⁹

Irene taught us that the border that often divides and

keeps peoples apart also contains within it a hidden opportunity for sharing a Gospel of reconciliation and understanding that calls people into unity and the blessing of a family of faith. She accompanied a community of faith and entered into solidarity with them. She had compassion for the injured and invisible ones of her day and together with her mother Laura she reached out to them with a Gospel of care and healing. She reminded me of the theology of the early church that confessed that "Christ was in the world reconciling the world to God" and sending the church on a mission of reconciliation. As a friends and sisters in Christ who shared the Gospel with their neighbors, Irene and Laura and their family became the neighbors of reconciliation and healing. Irene in particular crossed over her own Church-imposed boundaries as an un-ordained woman because her confession and witness of faith compelled her to be a bridge-builder among peoples of diverse cultures and nations. She became the visible presence of Christ in the community.

Yet another priceless gift that she left us was the awareness that to become Lutheran didn't mean that we had to become German, but that we could celebrate our faith and tradition in our own language and culture as a gift of God. There was no shaming involved for who we were, for she saw us with the eyes of faith, as valued human beings created in the image and likeness of God.¹⁰ So if she were here today, I would suspect that she might be asking us these questions:

1. What are the borders that divide us and hold us captive to ourselves or to our past, as human beings, as a culture, and as a church? Here I notice a Reformation theme emerge as appropriate for the church's reflection.
2. Irene might ask us: What is the cause of the fear and anxiety that is keeping the church from reaching out to those whose status, as defined by some, is different from our own?
3. What are the borders or the human constructs that prevent us from seeing the one who is different from us as someone created in the image and likeness of God?
4. How can we be the neighbors who serve others with compassion so as to serve God as agents of reconciliation?

She might ask us to name those things in order for the church to have the opportunity to be a blessing of being a border crosser for the sake of the border-crossing Gospel. And in crossing over those differences, the Church may discover her humanity in yet a new and more profound way. It is my prayer that together with our brothers and sisters, our neighbors of all nations and tongues, we the church will give thanks to God for the richness of the creation whom God from the very beginning called "very good" (Genesis 1:29). And the proof of this goodness we can observe in the life and praxis of Jesus of Nazareth, a

mestizo Galilean Jew of questionable repute, who crossed the border, the chasm if you will, that separated us from God and from each other.¹¹ So church, let's cross the border together and discover the amazing grace of God in the tenderness of our hearts.

¹For an excellent review of this history see Justo González, *The Story of Christianity*, vol. 2, *The Reformation to the Present Day* (San Francisco: Harper Collins, 1985), 246-50.

²A detailed history of the missionary movement of the Lutheran church in Texas is documented in T. Michael Mackey, ed., *The Roots and Dynamics of Lutheran Hispanic Ministry in Texas* (Austin: Lutheran Seminary Program of the Southwest, 1989).

³Lecture presented by Bishop Samuel Ruiz of Chiapas, Mexico at "2008 Hearts4Justice conference", Tijuana, Mexico, January 24, 2008

⁴Conversation of December 28, 2007 in San Juan, Texas.

⁵Bishop Mike Rinehart of the Texas – Louisiana Gulf Coast Synod recently stated that the Lutheran Church is a pro-immigrant church that welcomes foreigners and strangers (sermon delivered at the Tri-Synodical clergy conference, Galveston, Texas, January 30, 2008).

⁶Lecture presented at "Hearts4Justice Conference," Tijuana, Mexico, January 23, 2008.

⁷Human dignity is a notion affirmed by both biblical scholars and Hispanic ethicists and theologians such as this writer. We contend that the image of God is intrinsic to our humanity and that human dignity is a derivative of the creation of the human. For a more detailed exposition of this view, see Javier Alanís, "Dignity for the Foreigner, A Study of the Doctrine of the Imago Dei from a Lutheran Hispanic/Latino Perspective," (PhD Diss., LSTC, 2002), chapter 1; see also, Ismael García, *Dignidad, Ethics Through Hispanic Eyes* (Nashville: Abingdon Press, 1997).

⁸Martin Luther, "The Freedom of the Christian," 619-20; LW 31:333-77.

⁹For an excellent review of the borderland psyche and the potential for new creation and identity, see Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza* (San Francisco: Aunt Lute Books, 1999).

¹⁰For an in-depth analysis of this missionary history and its theological implications, see Javier Alanís, "Dignity for the Foreigner: A Study of the Doctrine of the Imago Dei from a Lutheran Hispanic/Latino Perspective," esp. chapter 1.

¹¹For a theological exposition of Jesus as a mestizo Galilean Jew, See Virgil Elizondo, *Galilean Journey, The Mexican-American Promise* (Maryknoll: Orbis, 2002).

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