ANNUAL MEETING FOCUSES ON THE GERMAN-JEWISH EXPERIENCE IN INDIANA

Our annual meeting this year promises to be one of the most intriguing and engaging the Society has held. It is co-sponsored by the Indiana Religious History Association and the Goldmann Center 4 Jewish Learning. The main theme is the German-Jewish Immigration and Settlement in Indiana. The presentations will explore the many facets of the Jewish immigration to Indiana, the variety of groups subsumed under the designation "Jewish," the relationship of these groups to each other and the broader community, and the question of ethnicity in American society. And it will be augmented by a hearty lunch that explores the delights of Jewish cuisine. As usual and even more so, this year's meeting and conference will delight and enlighten.

Our presenters:

Carolyn Blackwell teaches history at IUPUI and is author of the essay on the Jewish population of Indiana in the new book Peopling Indiana, published by the Indiana Historical Society.


Beverly Newman is Director of the Goldmann Center 4 Jewish Learning in Indianapolis.

Irit Erez-Boukai recently published the article "On the Banks of the Wabash: Jewish Life in Greater Lafayette, Indiana 1840-1960," which appeared in Indiana Jewish History (August 1996). Ms. Erez-Boukai is a native of Israel and teaches Hebrew in Indianapolis.

The following is an excerpt from: "GERMAN JEWS" by Carolyn S. Blackwell, in Peopling Indiana: The Ethnic Experience, Indiana Historical Society, 1996

German Jews (Ashkenazim) did not blend (or unite) with American Jews any more than did German Catholics with American-born Catholics. Old American Jews were descendants of many nationalities, but they stressed their Sephardic (Spanish) origins. After 1820, Americans perceived Jews as a nationality group, not a religious group, and identified them according to language. Thus, German Jews were considered German. Immigrant German Jews came to consider themselves to be German Americans of the Jewish faith. However, Jews moving to Indiana faced a major difficulty in maintaining their religious identity because the Jewish population was scattered and unorganized. Therefore, Jewish life was slow to develop. Many of the earlier German-Jewish immigrants were assimilated when they married Christians, no longer practiced Judaism, and raised their children as Christians. German language and culture were preserved only within the family.

Assimilation of German Jews decreased as Jewish marriages became more feasible and the practice of Judaism resumed. By the 1840s, German Jews dominated Jewish life in Indiana. Their allegiance to religious liberalism provided the basis for the success of the Reform Judaism movement in the United States. (In 1824 the Reform Movement had started independently in South Carolina.) The Reform movement allowed Judaism to adjust to American cultural patterns and modified its service to reflect the standards of the Protestant middle class. (p. 316/317) For program and registration form, see page 5 in the Newsletter.

IMPROTANT NOTICE
All 1997 membership dues are to be paid by April 1. So that no one's membership will unknowingly elapse, our membership will now run from January to December with dues payment required by April 1. Membership renewal form can be found on page 13 of this Newsletter.
WHAT MAKES FOOD KOSHER?
By Beverly Newman

I grew up kosher. This meant that every food or beverage ever passing through the doors of our home had to be special. Jews are strictly and repeatedly commanded in the Bible to ingest only certain foods. It is commanded for all times. It means that we are forever forbidden to eat shellfish, carrion-eaters, reptiles, many mammals like swine and camels, and numerous other varieties of foods. There are foods which can never be kosher, and we must never ever sample. There are other foods which are made kosher or non-kosher by the ways in which they are prepared. Some of the rules are elementary, some are post-graduate in complexity. The basic concept is that meat can only be kosher if it is permitted to be eaten by the word of G-d in the Bible and if it meets all of the following criteria as well:

1. The animal must be slaughtered without pain to the living creature.
2. Certain parts of the animal, such as the sinew of the thigh-vein, cannot be eaten, per the command of G-d (Exodus 32:33).
3. The meat cannot contain any blood when eaten, and must be completely drained of its blood and thoroughly soaked and salted to remove any remnants of blood prior to cooking.
4. The processing of meat must be supervised by a "mashgiah," a man specially trained in kosher rituals.
5. Meat can never be served or prepared with any dairy products, by the command of G-d (Thou shalt not seethe a kid in its mother's milk." - Deuteronomy 14:21).

Why do we Jews go to so much trouble about the foods we eat? We are commanded by G-d to do everything we do a holy act. What is more common, ordinary, and basic than eating? It is the essence of life, to eat. If the most common, ordinary, basic, and essential part of life is made holy, then the other parts of life are more easily and logically made holy--the way we speak and dress and conduct ourselves at our jobs. Everything must be holy day in and day out.

The Kalendermacher were board members Eb and Ruth Reichmann, and theme editor Jim Talley, who also did most of the excellent photo work.

Calendar Clearance Special
$3.00 shipped!!
Orders: CALENDAR IGHS-NCSA, 430 Kelp Grove Rd., Nashville, IN 47448 -- or pick up for $2.00 at the Annual Meeting or at Athenaem Foundation, 401 E. Michigan St., Indpls.

PROGRAMS
A variety of programs are planned for the second Wednesday evenings. They are held at 7:30 p.m. in the Max Kade Seminar Room on the first floor of the Athenaem, 401 East Michigan Street. For further information call Sandra Henselmeier at 317-251-8658 or President Ernestine Dillon at 317-861-5831.

BRUSH UP YOUR GERMAN
You are invited to the "Stammtisch" (or round table) every second Wednesday evening of the month at 6 p.m. Join us for good German food at the Athenaem's Rathskeller Restaurant. "Stammtisch" means having a great time, "Gemütlichkeit," talk (auf deutsch!), good food and drink. Eberhard Reichmann leads the conversation and you do not have to be fluent.

For information on the Brown County Chapter, comprising the Nashville, Bloomington, Columbus area, contact Ruth Reichmann at at 812-988-2866.
JOIN THE GERMAN HERITAGE DANCERS

We meet every third Monday of the month at 7 p.m. in the Small Auditorium.
First Floor of the Athenaeum
401 East Michigan Street
Indianapolis

For information contact Ginni Bullard at 812-597-4932

ROOTS TOUR

A 13 days ROUTES TO THE ROOTS field trip beginning September 16: Oldenburg, Osnabrück and surroundings; Westphalia, Münsterland, Artland; Bremen/Bremerhaven, Berlin, Lutherstadt Wittenberg, Meissen, Dresden.

Your itinerary follows research findings of the German Research Center for US Emigration at the University of Oldenburg. An introductory seminar and guiding services by multilingual university experts, together with access to research facilities and passenger lists, a service package and individual family research opportunities, will make this entertaining and instructive trip a very unique experience. Local programs will be tailored to your wishes and, although organized as a group travel, will nevertheless provide individualized activities.

For information contact Jennifer Caskey at 317-573-3600.

1997 ELDENHOSTELS

Eberhard and Ruth Reichmann will again be offering two Elderhostels in the beautiful setting of the Benedictine Monastery at Ferdinand in Southern Indiana.

April 6-11: "German-American Genealogy, Family, and Community History." Nationally known genealogist Ernest Thode joins the Reichmanns team.

Participants learn to use family sources, and public, church and other records; study both the emigration from German-speaking areas and the settlement and integration in the "New World;" learn to decipher old German script and "Fraktur;" experience the continued presence of German-Americans in Southern Indiana; taste their cuisine, and visit the German-American-founded communities of the Benedictines and Historic New Harmony.

June 1-6: "German-American Cultures and Ethnic Experiences"

This Elderhostel is a survey of German immigration and the German-American heritage. Included are tours to an Amish community and Benedictine monasteries.

Cost $310.00 per person/double occupancy.

Information: Elderhostel Coordinator, Kordes Enrichment Center, 841 E. 14th St., Ferdinand, IN 47532; 800-880-2777, Ext. 2907.

The presenters: Drs. Ruth and Eberhard Reichmann are natives of Germany. Ruth is the director of the Max Kade German-American Center at Indiana University-Purdue University in Indianapolis and President Emerita of IGHS. She organizes programs, conferences, workshops and heritage tours. Eberhard is Editor-in-chief of the publications program for the German-American Center/IGHS, and 2nd vice president of IGHS. He is a professor emeritus at Indiana University’s German Studies Institute. Ernest Thode is a leader in German-American genealogy, author and workshop leader in "roots" research in the German-speaking areas of Europe.

SOCIETY FOR GERMAN-AMERICAN STUDIES TO MEET IN ST. LOUIS

The Society for German-American Studies (SGAS) will hold their Annual Symposium April 17-20 in St. Louis, MO. It will be sponsored by the University of Missouri-St. Louis and the German-American Heritage Society of St. Louis. SGAS is an international professional association of individuals and institutions interested and involved in the field of German-American Studies. For further information contact Ruth Reichmann: 812-988-2866 or Giles Hoyt: 317-274-2081.

50th DISTRICT SAENGERFEST * APRIL 4-6

The German-American community and other music lovers will have a special treat when district singing societies will gather in Indianapolis for their Sängerfest—a tradition going back to the 19th century.

The 50th District Saengerfest kick-off is on Friday, April 4, with a dinner dance at the Liederkranz Bldg., 1417 E. Washington St., Indpls. The Saengerfest days are Sat & Sun at the Indpls. Convention Center. Although two World Wars and Prohibition hurt many a Männerchor across the nation, a number of Indiana singing societies are still going strong and afford their members and audiences much musical and social pleasure.

For information call Klaus Selbert: 317-266-9816 or stop by Klemm's Sausage & Meat Market on 315 E. South St., Indpls.
Finding the Grain: Pioneer German Journals and Letters from Dubois County, Indiana by Norbert Kraep, ed. This 300 pp. collection of letters, journals, memoirs, passport papers and farewell poems documents the immigrant origins of Indiana's most German and most Catholic region in the southern part of the state. Divided into 7 chapters, with illustrations, annotations and a bibliography, the work includes 66 letters of the dynamic missionary-colonizer, the Rev. Joseph Kundek, detailing his vision and development of a "German-Catholic colony" in the wilderness. Letters and journals of his followers tell their story of becoming a part of his religious, social, and economic community. The attractive book is a completely revised and much expanded edition. A joint production of the Max Kade German-American Center, IGHS, and Dubois County Historical Society, the book was published Dec. 1996. Orders: IGHS-NCSA LITERATUR, 430 Kelp Grove Rd., Nashville, IN 47448. $18.00 + $3.00 s/h.

German Immigrant Artists in America. A Biographical Dictionary by Peter C. Merrill. The book lists "painters, graphic artists, engravers, lithographers, sculptors, and some stained glass designers," with entries from 2-15 lines, plus references for each. Of equal, if not greater, value for most readers is the in-depth "list of sources"--some 400 titles. The editor's inclusion of German-language sources unearthed information not found in standard works of this nature, like Peter Hastings Falk's Who Was Who in American Art Minneapolis, 1972) and Mantle Fielding's Mantle Fielding's Dictionary of American Painters (New York, 1986). Prof. Merrill also corrected a number of errors found in these and other works. (Univ. Press of America, Inc., 1997), 352 pp., $52.00 / IGHS-NCSA LITERATUR Special $40.00.

A Medical Miscellany for Genealogists by Dr. J.L. Jerger may be just one of the reference works missing on your bookshelf. Even though it doesn't include the German folk labels for medical conditions—that's a story by itself and to be tackled before long—it provides lots of English-language and Latin terms and concepts. These include "terms related to myth and magic, and European, Asian, African, and Native American folk wisdom." (Heritage Books, Inc., 1997), 185 pp., $22.50 / IGHS-NCSA LITERATUR Special $18.50.

The German Element in the War of American Independence (1876) by George Washington Greene. This 1997 reprint should be welcomed esp. by those interested in the Revolutionary War. The book's three chapters are on "Baron von Steuben" (80pp.), "General John DeKalb" (80pp.), and "German Mercenaries" (40pp.). A welcome addition to the story of German involvement in building America. (Heritage Books, Inc., 1997), 211 pp. $20.00 / IGHS-NCSA LITERATUR Special $15.00.

"culture shock." But not with this enjoyable guide studied before the trip (or on the plane). So, "don't leave home without it." (Atlantik-Brücke, 1994), 127 pp. IGHS-NCSA LITERATUR Special $7.00.


In Preparation for Spring 1997: Strasser's 1892 History of New Ulm, Minnesota, translated from the German and edited by IGHS member and president of the Society for German-American Studies, Don Heinrich Tolzmann. Circa 80pp., with historical illustrations, this is an interesting account of the one and only town founded by the German Turners. It will be "Volume 10" of our publication series in conjunction with the Max Kade German-American Center. $9.00 + 1.50 s/h. IGHS-NCSA LITERATUR, Member Special: $9.00.

Share your interest in your German-American heritage. Consider our publications for gift giving occasions.

Yes, we still have copies of everything we have published. Your dollar keeps our publishing program going. Thank you/Dankseschön.
13TH ANNUAL MEETING PROGRAM
INDIANA GERMAN HERITAGE SOCIETY

Sunday, March 16, 1997
Willkie Room, Athenaeum, 401 E. Michigan St., Indianapolis

THE GERMAN-JEWISH EXPERIENCE IN INDIANA

8:30 AM  Coffee, bagels and registration
9:00  Business Meeting of the Indiana German Heritage Society
10:00  Carolyn Blackwell, "German-Jewish Settlement in Indiana: Background and Patterns"
11:00  Ernest Heppner, "Complicated Migration: Germany-China-Indiana. Patterns of Migration"
12:00 PM  Lunch: "Jewish Food in its Variety." A Hands-On Experience, provided by Beverly Newman
1:00  Irit Erez-Boukai, "The Jewish Settlement in Lafayette, Indiana: 1840-Present"
2:00  Beverly Newman, "Growing Up Jewish in Indiana"
3:00  Panel Discussion: "Whither our Ethnic Traditions?" Open discussion with speakers on ethnic traditions and their meaning for present-day Hoosier life.
3:30  Adjournment

REGISTRATION FORM
(Detach here and mail to address below)

Cost per Person is $17.00 (includes Lunch)

Number Attending  Total $

Name(s):  Organization

Street

City, State, Zip:  Tel.

Make checks payable to Indiana German Heritage Society and mail to IGHS c/o Ernestine Dillon at the above address.

Registration deadline is Monday, March 10!
We express our appreciation to the teachers who made this Essay Contest possible and hope that they will have their students participate again. The theme for the 1997 essay contest is: "German Names and Words in the Hoosier Mainstream Culture."

For further information contact Ruth Reichmann at 812-988-2866.

**LOU GEHRIG: "The Iron Horse"**
by Shelley McDonald

The promises of gold-lined streets and a better way of life lured many Europeans away from the poverty and persecution in the Old World during the late 1800s. The quota of immigrants from Germany at that time was almost as large as that of all Eastern and Mediterranean Europe combined. Among that favored group were Christina Flack and Heinrich Gehrig, who were to become the parents of Lou Gehrig, one of America's most famous professional baseball players.

Christina was born in 1881 in Wilsen, Schleswig-Holstein, a province of pre-World War I Germany, near the German-Danish border. She emigrated to the United States in 1899. Heinrich Ludwig Gehrig was born in 1867 in Adelsheim, Baden, and came to America in October of 1888. He originally spent some time in Chicago, but later settled in New York, where he met Christina who was fourteen years younger than he and stout as a keg. Like Heinrich, she was a Lutheran. They married in 1900.

In Boston and Pittsburgh in 1903, young men picked up their bats in the first modern World Series while Heinrich Gehrig was hoisting a stein of beer at his favorite German saloon in the Yorkville section of New York City where he and Christina had settled. Yorkville was a predominantly German neighborhood, but also contained Hungarian and Jewish families.

The Gehrigs had four children, but only the second-born survived past infancy. This baby was born on the sticky evening of June 19, 1903, inside the family's cramped and airless apartment on Manhattan's upper east side. The chunky, blue-eyed boy, who weighed almost fourteen pounds at birth, was named Heinrich Ludwig after his father. Americanized, his name was Henry Louis, or simply "Lou," as the husky boy came to be called.

Although life in the new land hadn't quite worked out as advertised for the Gehrigs, they clung stubbornly to the American dream. The Gehrigs got by on probably no more than three or four hundred dollars a year, and Lou was raised in a dirt-poor household close to the poverty level. Part of the problem was that Heinrich was either unable or unwilling to hold a steady job, preferring the camaraderie's of the neighborhood saloon. To make ends meet, Christina had to work steadily, as a maid, taking in the laundry of rich folks, and developing a reputation as a cook who specialized in authentic German dishes like whole roast pig, sauerbraten, roast goose and duck, and pickled eels. Lou helped out by delivering the laundry his mother cleaned.

When Lou was five years old the Gehrigs moved from Yorkville to Washington Heights. Lou's playmates there were mostly of

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Irish, Hungarian, and German heritage. There he was subjected to some teasing about his German roots and was known as "Heinie," "dumb Dutchman," or "Krauthead." However, as he grew older, his size and muscles made other kids realize that he was not one to be teased.

Because Lou's father spent so much time in saloons and turnvereins (German gymnastic organizations), he spent little time with his son. However, as Lou started developing a powerful physique, his father became determined to make him the strongest kid in the neighborhood. Heinrich even bought Lou a catcher's mitt one Christmas, the mitt was designed for a right hander, and Lou was destined to become a left-handed first baseman.

The Gehrigs were eager to be known as Americans, but when alone or among their German friends, the family spoke mostly German. After World War I broke out in the summer of 1914, there was a rising tide of anti-German sentiment in the United States. Even former president Teddy Roosevelt added to the prejudice by declaring those "hyphenated Americans" who attempted to be "both German and American" were "not Americans at all, but traitors to America and tools and servants of Germany against America."

This anti-German hysteria became so widespread that German immigrants and their families suffered indiscriminate beatings and job dismissals. Universities even canceled courses in German language, literature, and history. Sauerkraut became known as "liberty cabbage," and German measles were called "liberty measles." The Germania Life Insurance Company became the Guardian Life Insurance Company, and the citizens of Berlin, Michigan, changed the town's name. Less than ten percent of New York's population would admit to having German blood. The Gehrigs experienced much anguish during the war years because of their emotional attachment to Germany. When Lou's mom took a job as a cook at Columbia University's Sigma Nu fraternity house, the students called Lou "Little Heinie." Since Lou was normally a shy boy, this type of treatment made him retreat further into his shell.

Lou graduated from grade school and turned fourteen just a few months after the United States entered the war it had been trying for so long to ignore. Boys of Lou's economic and social background did not usually go to high school, but Lou's mom insisted that he become more than a mere muscle worker and continue his education. In the fall of 1917, Lou started at Commerce High School where he was an average student who earned better-than-average grades because of his hard work. He never missed a day of school, and between studying and working at odd jobs, Lou still found time to play high school sports which were more organized than the sandlot games to which he was accustomed. However, because of his shyness, he needed a push.

Because some of the kids told Lou's bookkeeping teacher that he could hit a baseball a mile, she ordered him to show up for a school game. He recalled, "I went up to the stadium on a streetcar. When I got there and saw so many people going into the field and hear all the cheering noise, I was so scared I couldn't see straight. I turned right around and got back on the streetcar and went home. The next day the teacher threatened to flunk me if I didn't show up for the next game. So I went."

By his junior year in 1919, Lou's physique was developing impressively. He grew three inches in four months and was close to his adult size of six feet and 200 pounds. He played football, baseball, and soccer and helped lead Commerce High to three straight soccer championships. In the spring of 1920, the baseball team was selected to represent the city of New York in a special "national championship" game with Chicago's top high school team, Lane Tech. The game was to be played on June 26 at Wrigley Field in Chicago. However, Coach Harry Kane told all his players that each of them had to get their parents' approval to go to Chicago. Lou's parents were hesitant to allow him to make the trip. His mother argued, "This baseball is a waste of time. It will never get you anywhere." The family discussion became heated at times and went on for several hours. Lou's dad agreed that baseball was a waste and a "peculiar game" for a young man to spend so much time at. Finally, Lou was able to get his mother to consent, but only under the agreement that the school had to be responsible for Lou while he was in Chicago.

Lou and eight other players did make the trip to Chicago on a train. Most of the boys were unsophisticated and had never been more than fifty miles from home. However, they were treated like kings. Even former president Howard Taft stopped

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by to wish the team luck. On
game day, ten thousand
spectators were on hand. At the
end of the eighth inning,
Commeres had an 8-6 lead over
Lane Tech. In the top of the
ninth, the bases were full when
Lou came up to bat. He got a
hold of the pitcher's second
throw and sent it sailing over the
right field fence onto the front
porch of a house across the
street. The huge grand slam
sealed the 12-6 victory for the
boys from New York and set the
sportswriters afire.

In the previous major-league
season, only 18 home runs were
hit at Wrigley's Field. the
Chicago Tribune reported,
"Gehrig's blow would have made
any big leaguer proud, yet it was
wallopped by a boy who hasn't yet
started to shave."

The next day Lou and his
teammates returned to New York
and were greeted by five
thousand people and a band at
Grand Central Station. Lou, who
had just turned seventeen, was
singled out for special attention.
The New York papers declared
that this Gehrig boy was "the
Babe Ruth of the schoolyards."

When Lou Gehrig graduated
from Commerce High in 1921,
potential athletic stars were not
pursued like they are today. In
the twenties, college baseball
was not a major sports activity. The
major leagues depended mostly
on a network of high and low
minor leagues to train talent.
However, because his home run
at Wrigley Field had been
headlined in both Chicago and
New York, Gehrig's reputation
had reached many athletic
departments. However, Christina
Gehrig was convinced that her
son's greatest achievements
would come in a true profession
such as engineering where
German-Americans were making
a name for themselves.

While Mrs. Gehrig had worked as
a cook on a fraternity row at
Columbia University, the family
had become acquainted with
Bobby Watt, Columbia's graduate
manager of athletics. Watt visited
with Lou and his parents about
obtaining a football scholarship to
Columbia. His mom was ecstatic.
To meet the high standards at
Columbia, Lou had to complete
several months of extensive study
and pass the college board
examinations. He then was
awarded a football scholarship.

Lou did play football at Columbia
in the spring of 1923, and played
his first and only season of
baseball for Columbia. He starred
on the mound and at the plate and
was being watched closely by
Paul Krichell, the chief scout of
the New York Yankees. After
that season, Lou signed with the
Yankees saying, "Mom and Pop
have made enough sacrifices for
me. Mom's been slaving to put a
young ox like me through
college. It's about time that I
carry the load and take care of
them."

Mom Gehrig wept. To many
foreign-born parents a career in
professional athletics seemed to be
a poor substitute for a real
profession. Mrs. Gehrig never
fully accepted the idea that
education was secondary to
games. Even after her son became famous, she would
proudly remind reporters that
Lou Gehrig had once been a
college man.

From 1923 until 1939, Lou
Gehrig played first base for the
New York Yankees. Even though
he was many times overshadowed
by Babe Ruth, his popular
teammate, Gehrig was one of the
most important players of the
Yankees. He led the American
League in runs batted in five
times and broke the league
record in 1931 by batting in 184
runs. Gehrig was voted the
league's most valuable player in
1927 and 1936. During his
career, he also hit 23 grand
slams, a major league record.
Gehrig was known as the Iron
Horse because he established a
record for the number of
consecutive games played by a
professional baseball player,
appearing in 2130 consecutive
games from 1925 to 1939. His
record was broken in 1995 by Cal
Ripkin, Jr., of the Baltimore
Orioles.

Lou Gehrig was stricken with the
spinal disease amyotrophic lateral
sclerosis (ALS) and was forced
to retire from baseball early in the
1939 season. ALS has come to
be known as Lou Gehrig's dis-
ease. Gehrig was elected into the
Baseball Hall of Fame in 1939
and died from ALS in 1941.

Lou Gehrig's life, from the poor
German boy in Yorkville to the
famous star playing America's
favorite pastime, illustrates the
dream pursued by so many
immigrants searching for a better
life in the New World.

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Shelley McDonald won first
place in the 1996 German-
American Day Essay Contest
with the theme: "The German
Immigration to America." It is

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sponsored every year by the Indiana German Heritage Society. She is an 11th grade student at Hamilton Southeastern H.S., Fishers, IN and her German teacher is Frau Asons

THE KREFELDERS PLUS ONE
by Jackie Boone
My name is Gretel Strassmeier, and I'm a German immigrant. This is the story of my immigration to America.

It was the year 1683, my family lived in the small town of Krefeld, Germany. My father, Markus, was a tailor, and my mother, Petra, was a housewife. I had four siblings, my older brother's name was Frank, my older sister was Nadja, my younger brother Peter, and my baby brother Alexander. At that time in Germany one couldn't practice the religion of one's choice. One had to belong to the church of one's ruler. My family did not wish to practice the Catholic faith as we were Protestant. My father had a man come into his shop one day needing a pair of pants hemmed. This man's name was William Penn. Herr Penn told my father of some land he owned in America and that he was selling portions to any Germans who wished to practice their religion freely. He also told my father of the great opportunities in America. He told my father he was leaving the next day, but there would be a ship leaving in a month on which we could cross the ocean. He said the name of the ship was the Concord. My father thanked him for the offer and said he would consider this proposition, but that he must first discuss it with his family. That evening at dinner my family discussed whether or not we should immigrate to America in order to escape all the religious persecution, and in hopes of getting away from the high taxes and famine. We decided to go and began to make plans. My mother began to pack all of our personal belongings as my father began to close things up in his store. A month later we were standing at the docks waiting to board the ship, Concord, and begin our journey to America. We had no idea of the hardships, which we were about to encounter, but the hope of freedom in the new land spurred us on.

The journey on the boat as a hardship itself. We left on a bright, warm, sunny morning in early July. The boat had almost 200 people on board, but only 33 of us were from Krefeld. The food was terrible on our trip and it came in small portions. We also encountered many storms along the way. Our ship was tossed around and a couple of times we were thrown off course. We finally arrived in the port at Philadelphia on October 6. We were hungry, and ready to get fresh air, stable land, and new friends. Herr Penn was waiting to greet us on the docks when we arrived, along with a friend by the name of Francis Daniel Pastorius.

My father went and talked with Herr Penn about the purchase of the land he had offered. Herr Penn sold us a piece of land on which to begin our new lives in America. This is when father was introduced to Herr Pastorius. He would be the leader of our colony. So, along with the thirteen other families from Krefeld who had traversed with us, and a group called the Kriegsheimers, we began the first German settlement in America. We called it Germantown.

In the first few months in America our town acquired the nickname "Armentown," meaning town of the poor. The land which we had purchased from William Penn was too rocky, and we were unable to grow and prosper from it. Luckily, we had a great leader, who won us a small section of land six miles north of Philadelphia. We found this land much to our liking. Our first winter was tough as well. We built caves in the ground and covered their floors, to serve as shelters through the rough winter. My family survived that first winter, and in the spring we began our new life.

Once spring came and the weather was nice we started getting our life in order. My father built us a sod shanty. Our town was so poor in the beginning that my father couldn't be a tailor. He went to a farmer and got a job helping out. In a couple of years my father had saved enough money to start a

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(Continued from page 9)

ourselves Dutch. This is an example of how we slowly began to melt into the many cultures and nationalities coming to America.

After having been in America for ten years, I was now seventeen. I had met a local boy whose father was also a farmer. His family was from Krefeld as well. We were to be married in June of 1694. His name was Florian Wegner. Before we were married, Florian's father gave us a small section of his farm to start out on. My father gave us some cattle to get the farm going. We had a beautiful traditional German wedding with food, dance, and laughter.

Florian and I had a wonderful life together. We had six children of our own. Four of our children grew up to have families of their own. Unfortunately two of them died as infants, which was not unusual for a family living in my time. My parents died in the early 1700's. By 1740 there were many Germans that had come to America. We continued to pass on our traditions from generation to generation in hopes of keeping our great German heritage alive.


Jackie Boone won second place in the 1996 German-American Day Essay Contest with the theme: "The German Immigration to America." It is sponsored every year by the Indiana German Heritage Society. She is an 11th grade student in Hamilton Southeastern H.S., Fishers, IN and her German teacher is Frau Schnabel.

**HYPE, HYSTERIA, AND HATE THE HUN**

By Jacob Neusner

A revised doctoral dissertation accepted for the Ph. D. at Harvard University in the field of Political Science, this hysterical book, full of pseudo-scholarship and bad arguments, calls into question the scholarly integrity of Harvard's doctorate. For the three named Doktorvater, Stanley Hoffmann, Peter Hall, and Sidney Verba, have accepted as a contribution to learning what in fact adds up to little more than a rehearse of familiar anti-German prejudices, dressed up with a year of archival research on some special cases and problems. The work makes a classic error, by treating examples as proof of something beyond themselves. Goldhagen has once more documented the well-known fact that Nazism was wildly popular in National Socialist Germany. Who has doubted it for the last five decades? But then he has asked the world to conclude that Germany as a nation, through the whole of its history, practiced crypto-Nazism; Germany is singled out as uniquely anti-Semitic and possessed of an "eliminationist," "exterminationist" culture through all eternity. So

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Goldhagen's cases now are represented as probative of the character of German culture, as though conduct in the National Socialist period flowed naturally and inexorably out of a long history, to which Nazism wrote a mere footnote.

Less readers suppose I exaggerate the intellectual vulgarity, the sheer bigotry, of the matter, let me turn to specifics. Goldhagen's thesis is: "In the middle ages and the early modern period, without question until the Enlightenment, German society was thoroughly anti-Semitic," and, consequently, the Holocaust testifies not to the work of a single generation but to the worth of an entire country. Goldhagen never asks whether or not the same statement applies, too, to Russia, Poland, Ukraine, Rumania, Hungary, Austria, and numerous other territories in Europe. But everyone knows that it does.

That is why, formulated in terms of a particular country as sinful beyond all others, such a statement about a particular "race" on the face of it is racist: the condemnation of an entire culture, people, and nation must be treated no differently. Let us not mince words: this is a book nourished by, and meant to provoke, hatred of Germany. Were its topic the Jewish people, its method--give a few cases, in a special situation, to characterize the whole in all times and places--would qualify for out-of-hand rejection as naked anti-Semitism of a gross and repellent, intellectually contemptible, order. In my view, anti-Germanism differs in no important way.

Right after the war the German message came through loud and clear: "We knew nothing, we saw nothing, we heard nothing, it was all done in secret." Nobody today entertains that proposition, which was self-serving and deceitful. No one claims that Germany before Hitler knew no anti-Semitism but that Hitler invented it. Everybody has long recognized that, along with the rest of Europe, important elements in German society--the clergy, the army, the universities for example, among many--maintained bitterly-anti-Semitic attitudes and adopted anti-Semitism as a philosophy and a program. But the same attitudes flourished everywhere else, and Goldhagen does not even pretend to undertake the work of comparison and contrast that would have rendered his thesis plausible. I have heard survivors of concentration camps debate with greater rationality and reason on whether Auschwitz was "worse" than Treblinka, or Buchenwald than Dachau.

What Goldhagen asks us to believe is that Germany was uniquely anti-Semitic. Then, to prove his point, he simply ignores that anti-Semitism was an international political phenomenon, on the one side, and insists that what happened in the National Socialist period can be explained only in continuity with pre-Hitler Germany. That is a considerable claim, and one that, in my view, Goldhagen not only does not, but cannot, substantiate. For the work of comparison and contrast--German anti-Semitism in the National Socialist period compared with that prevalent it prior periods in German history, and, more important, German anti-Semitism contrasted with the anti-Semitism of other countries--simply is not done. But without comparison and contrast, all of Goldhagen's fulminations against German culture--a distinctively-German mode of Jew-hatred--lose all purchase on reality.

That is why I find astonishing that so shoddy and poorly-argued a dissertation should have won for its writer the doctoral degree at Harvard University, a reputable center of learning, where, we surely have reason to expect, rigorous and critical learning, objective argument, above all the recognition that a case or an example on its own proves nothing, supposedly prevail. Essentially what we have is a set of allegations, with episodic evidence to illustrate them. But to allege is not to demonstrate. Only rigorous argument, resting on the formulation also of a counter-argument in a null-hypothesis, can serve.

These are the introductory paragraphs of a larger article written by Rabbi Dr. Jacob Neusner. A specialist in the history of Judaism, he is Distinguished Research Professor of Religious Studies at the University of South Florida, Tampa, and Professor of Religious Studies at Bard College, Annandale-on-Hudson, New York. Among research institutes, he is also Member of the Institute for Advanced Study, Princeton, and Life Member of Clare Hall, Cambridge University. He holds six honorary doctorates, from the Universities of Cologne and Bologna in Europe, Chicago, Rochester, Tulane, and St. Louis in the USA, and a dozen academic medals, including those of Columbia University, Ebo Akademi in Finland, and College de France. He was
Buber Professor at the University of Frankfurt in 1991 and Von Humboldt Research Professor at the University of Goettingen in 1995. In 1977 he delivered lectures in honor of Tuebingen University's 500th anniversary and received the medal commemorating that occasion.

This article can be found on the Jewish Communication Network http://www.jcn18.com/newstand/Neusner/hatehun.htm
We will have copies of the full article at our Annual Meeting.

MERGENTHALER ON U.S. POSTAGE STAMP
Ottmar Mergenthaler, from Hachtel in Baden Wurttemberg's Tauber valley, has been called a second Gutenberg. Like Gutenberg, Mergenthaler revolutionized the art of printing. Prior to Mergenthaler's invention of the linotype, no newspaper in the world had more than eight pages.

Born May 11, 1854, Mergenthaler was the son of a poor village school teacher who moved soon after Ottmar's birth to Ensingen, on the Enz river. There the clock in the church's bell tower had stood still for years, and no clockmaker had been able to repair it. One evening, however, the bells suddenly rang at evensong. "The schoolmaster's boy has done it!" was the surprised reaction.

Mergenthaler's ambition at that time was to become a watchmaker. Although his father was initially opposed to the idea, after some hesitation he apprenticed him to a relative named Hahl in Bietigheim, where he soon earned a journeyman's wage.

"Here," he later recalled, "I learned precision and recognized that one has to look at the mechanism as a whole if a watch is to function."

One day he admitted to his master that he wanted to go to America. Again there were problems with his family and also with Hahl. In the end, Hahl's son in Washington paid for his passage. On October 26, 1872, the "Berlin" docked in Baltimore, bringing 500 passengers in steerage. Among them was a slender, handsome young man of medium height with blue eyes and red-blond hair, carrying only a wooden suitcase carved by peasants from his neighborhood.

At first, Mergenthaler worked on knives and tools in August Hahl's shop, and obtained his first patent at the age of 20. As business was rather poor, Hahl moved to Baltimore, where Mergenthaler became a member of the Liederkrantz Society and of the German Turnverein. He always had more ideas than time to execute them. Word of his talents soon spread.

On August 17, 1876, a stranger, Charles Moore, entered the shop, of which Mergenthaler had become co-owner. Moore told him he held a patent on a typewriter for newspapers which was designed to eliminate typesetting by hand, but that it just did not work. He asked Mergenthaler: whether he could construct a better model.

Mergenthaler promptly recognized that Moore's design was faulty, but set about improving it. Two years later, he had assembled a machine that stamped letters and words on cardboard. But that was not what he had envisioned.

He then worked like a man possessed to construct what was to capture the attention of the world under the name of "Linotype." In doing so, he had to overcome many difficulties. One night, fire destroyed the shop, including all his designs and models. He knew, however, that if he succeeded, his invention would mean "more books--more education for all. At home we had no money for school books."

He found a supporter in Whitelaw Reid of the New York Tribune. Finally, while riding on a train, the idea came him: why a separate machine for casting and another for stamping? Why not stamp the letters and immediately cast them in metal in the same machine?

Much effort and another fifty patents were required before he could show a more or less usable model to the New York Tribune on July 3, 1886. There followed fights with shareholders and unions. And the press even in Germany attacked him vehemently. Finally success came with many honors, including a trip to his old home town.

Soon afterwards, Mergenthaler contracted tuberculosis. He nonetheless continued to work unceasingly until his death at the early age of 44 in Baltimore on October 28, 1899.

From: Gerard Wilk, Americans from Germany, Max Kade German-American Center, Indiana University-Purdue University, 1995, p. 26-27.
HISTORIC MARKER FOR FIRST GERMANS IN AMERICA APPROVED
The Commonwealth of Virginia has approved application by the German Heritage Society of Greater Washington, D.C. to erect an historic marker commemorating the arrival of the first Germans in America in Jamestown in 1608. Erection and dedication of the marker are planned for the spring of 1997. The text of the marker reads:

FIRST GERMANS AT JAMESTOWN
The first Germans to land in Jamestown, the first permanent English settlement in Virginia, arrived aboard the vessel Mary and Margaret about October 1, 1608. These Germans were glass makers and carpenters. In 1620, German mineral specialist and saw millwrights followed to work and settle in the Virginia colony. These pioneers and skilled craftsmen were the forerunners of the many millions of Germans who settled in America and became the single largest national group to populate the United States.

Millions of Americans claim German ancestry and German-Americans can be proud of their role in the foundation of the New Land. The Jamestown marker confirms the history of the arrival of the first Germans in America and is an important step toward celebration of the German-American quadricentennial in the year 2008.

The German Heritage Society of Greater Washington, D.C. is seeking the support of interested organizations and individuals to help defray the expenses of fabrication and erection of this marker. Concerning the history of the first Germans in Jamestown and how you can support the project, contact Bradford Miller, President, The German Heritage Society of Greater Washington, D.C., 3413 Canberra Street, Silver Spring, MD 20904, Tel (301) 572-6803.

Don Heinrich Tolzmann, the president of the Society for German-American Studies, has submitted a proposal to the Citizens Stamp Advisory Committee of the U.S. Postal Service. His proposal requests that a U.S. Postage stamp be issued in honor of the 400th anniversary of the arrival of the first Germans in American at Jamestown. As sixty million Americans claim German ancestry and constitute the largest ethnic element in the U.S., the proposed stamp would be of great interest nationally.

INDIANA GERMAN HERITAGE SOCIETY MEMBERSHIP APPLICATION

For joining or membership renewal, please use this statement and make checks payable to Indiana German Heritage Society. To increase Society support, you may wish to designate a higher category. All contributions are tax deductible.

ANNUAL DUES

Student $5 __ (school) ____________ * Individual $12 __ *

Family $20 __ * Organization $25 __ * Patron $50 __ *

Corporate $100 __ * Sponsor $500 __ * Benefactor $1,000 __ *

NEW MEMBER __ * RENEWAL __ * DATE _________ *

NAME ____________________________

ADDRESS _________________________ CITY/STATE/ZIP ____________

Business Phone _______ _______ Home Phone _______ _______

Send Payment with Statement to: Membership Secretary IGHS *
401 E. Michigan St., Indianapolis, IN 46204
Calendar of Events

March 1 - Jägerfest Dinner
GA Klub, Indpls. 317-888-6940

March 1 - Anniversary Party
Athenaeum, Indpls. 317-630-4569

March 7-8 - Indpls. Maennerchor, Triad Concert, Murat Audit.
317-630-4569 317-848-6051

March 15 - Bock Beer Fest & Dance
Liederkranz, Indpls. 317-266-9816

March 16 - IGHS Annual Meeting - Athenaeum, Indpls. 317-464-9004 or 861-5831

March 22 - St. Bennofest - Athenaeum, Indpls. 317-630-4569

March 28 - Good Friday German Service 10:00 a.m. Zion Church, Indpls.

March 30 - Brunch & Egg Hunt
GA Klub, Indpls. 317-888-6940

April 4 - Dinner Dance 50th
Saengerfest Liederkranz, Indpls. 317-266-9816

April 4-6 - 50th District Saengerfest Convention Center, Indpls.
317-266-9816

April 6-11 - German Genealogy
Elderhostel Kordes Center in Ferdinand

April 10 Athenaeum Turners Annual Meeting, Indpls., 7:00

April 20 Founder's Day Mass
St. Ferdinand Church Ferdinand

April 26 - Indiana Chapter PalAm,
Spring Conf. Christian Congregational Church, Bethel Pike near Muncie

April 21-26 - Heritage Week - New Harmony

May 1-3 - Strassenfest Downtown 4th & Wabash, Terre Haute

May 3 - Maifest Athenaeum Turners Indpls. 317-630-4569

May 3 - Spring Concert Saengerchor, Indpls.

May 3 - Indpls. Maennerchor Spring Concert

May 9 - Mai Tanz - GA Klub, Indpls. 317-888-6940

June 1-6: German-American Culture
Elderhostel - Kordes Enrichment Center, Ferdinand

June 7 & 8 - Heinrichsdorf Fest St. Henry

June 8-14 - Fort Wayne Germanfest - Downtown