



Newsletter

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Summer 2008

PRESIDENT'S MESSAGE



I am honored to address all members of the Indiana German Heritage Society as your recently elected president. We are indebted to

outgoing president Bill Ziegele, who stepped in last year on short notice and led us through a year full of activities and programs sponsored by the IGHS. Bill will continue his service to the IGHS by remaining on the Board of Directors; indeed, it was only with assurances that there would be continuity of leadership on the Board that I felt comfortable serving as president for the coming year.

Our Annual Meeting and Symposium was held this past March in Jasper. Patti Goepfrich and her colleagues at the Jasper DeutscherVerein organized an entertaining and enlightening program that highlighted the enduring German heritage of Dubois County. Bob Steffe started things off with an informative (and humorous) tour of St. Joseph's Church. On Friday evening and Saturday morning we enjoyed presentations on the Sister City Partnership of Jasper and Pfaffenweiler, elements of German architecture in and around Jasper, and the patterns of migration from Germany into Dubois

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THE WYNEKEN CHAPTER REPORTS FROM THE TRENCHES Collected by Ruth Reichmann

The "Friends of Wyneken," or FOW, is by far the most active IGHS group around the state and works closely with Heiko Muehr and Giles Hoyt of the IGHS Historic Preservation Committee. Not a week passes without a report, especially from the group's chair, Ken Selking, about their many activities.



Window in the St. Laurence Church, Frankenmuth.

FOW was formed as a chapter of IGHS in August 2004, to preserve the home of pioneer missionary Friedrich Conrad Dietrich Wyneken (1810-1876). The forlorn looking clap board framed structure in Adams County, which had been vacant for half a century and was slowly deteriorating, was saved from destruction by this group of dedicated men and women.

Working with Historic Landmarks Foundation of Indiana, the Wyneken house was moved to a lot donated by FOW member Dona Schaefer. Now FOW is faced with the daunting task of not only restoring the building, but also to make sure that it will have a secure future. Plans call for the house to teach about Pastor Wyneken, as well as about German Lutheran Church history and how people lived in the mid 1800s. Believed to be the only surviving home of an early Indiana circuit riding pastor, Pastor and Sophie Buuck Wyneken lived there from November 1850 to February 1864.

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County. The Symposium concluded with a tour of the Dubois County Museum, led by Janet and Dave Kluemper. Thanks so much to Patti and her team for hosting a truly enjoyable Symposium! I encourage IGHS members who could not be there to plan an excursion to Jasper soon.

The IGHS was also well represented at the 32nd Annual Symposium of the Society for German-American Studies. Approximately ten IGHS members made their way to Colonial Williamsburg, Virginia, on April 17-20 to attend scholarly presentations on German-Americana. The highlight of the weekend was a special ceremony at nearby Historic Jamestown, where the German Ambassador unveiled a new historical marker celebrating 400 years of documented German migration to the Americas. The SGAS does at a national level what the IGHS does on a regional level. Any IGHS members who would like more information about the SGAS or would like to join can contact me.

Summer is upon us, which means a reduced schedule for the IGHS, but not reduced opportunities to explore Indiana's German heritage. This is the time for summer festivals, such as Ft. Wayne's Germanfest, Oldenburg's Freudenfest, Berne's Swiss Days, Tell City's Schweizer Fest, and of course Jasper's Strassenfest. No matter where you live in Indiana, there will be some kind of German-related festival within an easy drive this summer.

Finally, we are saddened by the passing of long-time IGHS member Marie Schoch this past March. She was a long-time supporter of the IGHS, and her support will continue in the form of a substantial bequest to the IGHS. Details will be forthcoming after the Board has had time to consider how to make best use of this gift to honor Marie's memory and support the ongoing work of our organization.

Mit freundlichen Grüßen,

Greg Redding

IGHS PRESIDENT

MEET OUR NEW IGHS BOARD MEMBER

Keith Osburn is a native Hoosier. After graduating from college in 1971 with a degree in Business Economics and Public Policy and marrying the German major he met in the German language dorm at IU, Keith and his wife Karen moved to Indianapolis. Keith earned a law degree at Indiana University School of Law-Indianapolis in 1975 and became an attorney. After working in the Indiana Attorney General's office in the areas of financial institutions and insurance while Karen earned her law degree, Keith pursued a course of study in international law in Austria and worked with Düsseldorf's 4th largest law firm in 1983-84.


Upon the Osburns' return to Indiana, Keith and Karen began practicing law together and started their family. The Osburns' law practice concentrates in the areas of business and real estate. The Osburns have a number of international contacts and have been involved in litigation in Germany.

In addition to working together, Keith and Karen have raised and home-schooled 3 sons and a daughter. Erik is a senior German major at IUPUI; Kristen, a pre-nursing major at IUPUI; Garth, a high school senior, and eighth-grader, Finn, who spends a lot of his time drawing and playing guitar.



Indiana German Heritage Society
&
IUPUI Max Kade German-American Center

Newsletter



The Indiana German Heritage Society was founded in 1984 as a statewide historical and educational membership organization aimed at preserving and celebrating Indiana's German Heritage. The Society is headed by a volunteer board of directors, it is a non-profit organization and qualifies for tax-deductible donations.

The IUPUI Max Kade German-American Center provides support to maintain an interdisciplinary research center for German-American Studies. Its mission is to support this field through research into German-American history and heritage with primary emphasis on Indianapolis and the Hoosier State, and through teaching and service.

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A CHANCE ENCOUNTER WITH FRIEDRICH WYNEKEN

by Roger Franke

Most Wyneken fans are familiar with the story about his trademark, his yellow pants, how he got them and how some of his devoted parishioners attempted to replace them with more suitable attire befitting a minister of the Gospel. Another observation about Wyneken is not so well known, and it is that story that I wish to relate here.

The German-American writer Hermann Zigel was a contemporary of Wyneken, but in the early 1870s Wyneken was nearing the end of his career and his life (he died in 1876) while Zigel was a young boy of about twelve years of age. Zigel's father Andrew was pastor of the Dreieinigkeitskirche (today Trinity Suburban Lutheran Church) on the Piqua Road (now Decatur Road), located at the south edge of Fort Wayne, close to where Highway 27 runs today. Zigel, born in 1859, grew up in the log parsonage at Trinity and was a Lutheran school teacher turned writer during his life. Most, if not all of his writings were in the German language.

In 1923 he self-published an attractive hard cover book entitled *Aus Frühlingstagen (From the days of Spring)* and subtitled "Recollections from a happy boyhood".

Among the adventures of his youth is an interesting observation of an encounter with the great FDC Wyneken, made one late afternoon as Zigel was driving the cows home from pasture along the Piqua road. Below are his words with translation to follow:

„... so watete ich wieder einmal im Staube hinter den Kühen her, die ich soeben aus irgend einer "clearing" heimtrieb, als plötzlich hinter mir, von der Stadt kommend, ein grosser "Springwagen" daherrollte, alle drei Sitze dicht besetzt mit einer sonntäglichen geschmückten Menschheit beiderlei Geschlechts. Das war etwas Seltenes. Was mochte das bedeuten?

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[Wyneken Chapter Reports– continued]

It served as a Civil War missionary base for the Lutheran pastor from 1859-1864 and doubled as headquarters of the Lutheran Church-Missouri Synod while Wyneken served as the fledgling synod's second president.

FOW is always looking for helping hands during their "Working Days for Volunteers" at the house. Volunteers are needed to continue work on replacing and nailing down the siding on the house; loading old bricks from the original site and unloading them at the present site, and preparing the siding for sealing and painting under the supervision of Ron Zmyslo of the Historic Landmarks Foundation. This spring some Amish craftsmen helped with the restoration.



FOW works closely with Cathy Wright of Historic Landmarks of Indiana, the Indiana Department of Natural Resources, other preservation and research organizations and Lutheran Church groups. They are continually searching for corporate, non-profit, and private partners.

Fundraising means sponsoring events ranging from a genealogy workshop with Jim Feit, presentations to the Seminary Guild, to a bus trip to Frankenmuth. Events usually serve the dual purpose of bringing in money, promoting the FOW cause, and identifying new partners and finding out more about the life and times of F.C.D. Wyneken. However, fundraising also means selling BBQ chicken, bratwurst, sauerkraut and potato salad at the Germanfest in Fort Wayne and "Kekionga Days" in Decatur.



A bus trip to Frankenmuth in September was one of their ongoing fund raising events. Two great-granddaughters of Pastor Wyneken who heard they were coming met them

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[Chance Encounter continued from previous page]

Ich trat zur Seite, um den Wagen vorüberrollen zu lassen, hielt die Hand schützend über die Augen, da mich die untergehende Sonne blendete, hob mein sonnenverbranntes Angesicht und schaute--direct in die lachenden Gesichter des ehrwürdigen greisen Synodalpräses und einstigen Piqua Road Missionars Wyneken und seiner Familie, die zum Besuch ihrer einstmaligen Heimat nach Adams County führen. Ich kannte ihn gut, den grossen Mann mit dem langen Vollbart, hing doch ein Bild von ihm über meinem Bett daheim. Wyneken hatten keine Ahnung, wer der kleine Kuhreiber da neben dem Wagen auf der Road war, werden sich auch nicht viel aus dem gemacht haben, aber sie haben--wahrscheinlich über mein hinterwäldlerisches Aussehen--glacht. Da schämte ich mich"

"... so I waded once again in the dust behind the cows, driving them at that moment out of some sort of clearing towards home when all of a sudden behind me, coming from the city, a large passenger carriage came rolling along with all three seats heavily occupied. The occupants consisted of both sexes dressed in their Sunday best. That was a rarity. What might that be? I stepped to the side in order to permit the carriage to roll on past and held my hand in a shielding fashion above my eyes to protect them against the blinding sun going down. I raised my sun-tanned face and looked--looked directly into the smiling faces of the venerable and respected (Missouri) Synod President Wyneken, former missionary on the Piqua Road and his family. They were travelling to Adams County to visit the area of their former home. I knew him well, the tall man with the long beard. After all, a picture of him hung above my bed at home. The Wyneken had no idea who the little cow chaser standing there next to the carriage on the road was and likely did not consider him of much importance. But they probably laughed at my back-woods appearance. I was ashamed of myself.



In April 2007 I came across Mathew Wyneken's website devoted to the genealogy of the Wyneken family. I e-mailed Mathew and asked if he was aware of the on-going efforts in Adams County, Indiana, to preserve and restore his ancestor's family home. I also sent him the anecdote from Hermann Zagel's book *Aus Frühlingstagen*

concerning the chance encounter with the Wyneken family on the Piqua Road in the early 1870s.

In his reply of April 25, 2007, he acknowledged his acquaintance with the Adams County group, but the Zagel anecdote was unfamiliar to him.

Following, in part, is his reply.

"What an intriguing picture for me. It's like peering through the window of a time machine. In the 1870s the other family members in the buggy would probably have consisted of the younger children and, of course, FCD's wife

Sophie. My great-great-grandfather, one of the older siblings, probably would not have been there since he had a congregation in Arkansas at that time. Still, from my research I'm quite familiar with the younger siblings and their fates so it's a special treat to run across them in this context. Thanks for sharing that."



HOW ARE WE DOING?

Give us your feedback.
Send comments with the word
"Feedback" on the subject line
to IGHS@ATT.net
or call Carol Schmitz
at 317-872-5245.

[Wyneken Chapter Reports— continued]
in the St. Laurence Church.

One of the reasons for going to Frankenmuth was to go to Bronner's unbelievably big Christmas store. While there, Ken Selking took the opportunity to speak with Wally Bronner, a German Lutheran who's become very wealthy and successful. "Wally," who has been all over the world, many times and speaks many languages, was very generous with his time, and spoke to them in his "Silent Night" replica chapel.

Ken had hoped to be able to solicit a contribution from him, but Wally explained that his children were running the business now and the Bronners are already contributing to over 450 charities! He did make a note of Ken's name on one of the FOW brochures. As Ken put it, "we can only plant a seed and wait to see what kind of fruit, if any, it bears."



FRANKENMUTH, THEN AND NOW by Ruth Reichmann

As the name implies Frankenmuth was settled 1845 from Franken (Franconia). While today it is



geographically a part of Bavaria, the Franken (Franks) have little in common with the lederhosen-wearing and shoe-plattling natives of Bavaria, which

Americans usually associate with being "German." The Frankenmuthers even today bear the features of the Franks, this Western Germanic tribe that shaped European history under Emperor Charlemagne (742-814 AD), who is called "the founding Father of both Germany and France." The following are names of their towns in Michigan: Frankenmuth (Franconian courage); Frankenhilfe (Franconian help); Frankenlust (Franconian pleasure); and Frankentrost (Franconian comfort).

The Pennsylvania Ministerium, founded by Henry Melchior Muhlenberg in 1748, and is the oldest Lutheran synod of the east, tried to meet the spiritual needs of its members and new arrivals by

sending traveling pastors into Ohio, Indiana and Michigan. In 1838, they sent the Rev. Friedrich Conrad Dietrich Wyneken to Indiana. Upon his arrival in Ft. Wayne, Wyneken was informed that Jesse Hoover, pastor of St. Paul's Lutheran Church, had died. He took over this pastorate, as well as that of Zion Church at Friedheim. Using Ft. Wayne as his base he organized congregations in the vicinity, and ministered to the Lutherans all over Indiana, Ohio and southern Michigan. Responding to the great need for pastors, Wyneken sent appeals for help to Germany. Best known among these is Wyneken's "Notruf (Appeal)."

Following the "Notruf" from Rev. Wyneken, Pastor Wilhelm Loehe of Neuendettelsau in Franconia provided the impetus for the settling of Frankenmuth. Rev. Loehe, a Lutheran village pastor born 1808 in Fürth, sent missionaries to set up model communities in the Michigan wilderness. Although Loehe never visited America, over the years he had great influence on the work carried out in Michigan and on the organization of the Lutheran Church Missouri Synod, of which he is considered a cofounder.

The first missionary group of fifteen settlers organized by Loehe, departed from Bremerhaven on April 20, 1845, under the leadership of Rev. August Friedrich Crämer and arrived in New York Harbor after 50 days of rough sailing aboard the *Caroline*. They established Frankenmuth in the midst of the Chippewa Indian territory, in order to Christianize the Indians. Many more colonists followed. Most came from the Franconian towns and villages in the vicinity of Nuremberg.

In 1858, only twelve years after its founding, Truman B. Fox wrote about Frankenmuth in his *History of Saginaw County*: "This is a German settlement located . . . beautifully situated upon both sides of the Cass River. The township contains about 1,000 inhabitants, all Germans, most of whom reside in this settlement.

The inhabitants are an industrious and thrifty race of people and a valuable acquisition to any community. This township was first settled in 1845 by a few Germans who, with their pastor, the Rev. August Craemer, commenced clearing the land and

erecting dwellings, a Lutheran church and a school house. They also made good roads and bridges, and many general improvements. This township is one of the best in the county, and its selection evinces at once the good taste and judgment of those who first purchased here. It now contains, aside from its private dwellings, two churches, two school houses; two well-supplied stores, a post office, one grist mill, two saw mills, several blacksmith, wagon, and other shops. The residents mostly own farms in connection with their places of business.

The soil here is a rich admixture of clay, gravel and dark loam, and is most admirably adapted to agriculture, in point of which, it probably cannot be excelled. We are happy to see the great improvements that are annually being made by our German neighbors. The Cass River is crossed here at Frankenmuth by means of a good substantial suspension bridge, the execution of which exhibits much skill and ingenuity. The excellent facilities which this township affords, together with its nearness to market, must one day make it second to none in the county in point of wealth and importance. We would heartily recommend this township to those Germans who are desirous of locating among their brethren."

In Nuremberg rarely more than 150 faithful sit in the Sankt-Lorenz-Kirche on an ordinary Sunday morning. On any given Sunday at 9:30 a.m. in Frankenmuth's huge red-brick St. Lorenz Church, about 1,000 men, women and children sing their hymns, accompanied by a roaring fifty rank pipe organ, their pronunciation betraying the Franconian inflection patterns. While the older generation still speaks the dialect and German still is a compulsory subject at the parochial school, only 30 to 50 worshipers attend the German-language services on every second Sunday of the month.

Located between streets named after Loehe and Neuendettelsau, St. Lawrence Church is a founding congregation of the Lutheran Church Missouri Synod that counts Loehe and Craemer as its fathers. St. Lorenz in Frankenmuth has 4,700 baptized members, five pastors and three organists (the population of the town is 4,800). The membership rolls read like a who's who from the Franconian villages around Neuendettelsau and Rosstal.

Frankenmuth is a favorite travel destination not only for German-Americans. It has evolved into a Christmas town with "Bronner's CHRISTmas Wonderland" most likely as the largest Christmas store in the nation, where the Bronners celebrate Christmas all year. The Bronner buildings encompass 32,000 square feet of floor space located on 45 acres of beautifully landscaped grounds. There are 600 different nativity scenes and 150 types of nutcrackers. Altogether the Bronner's have 60,000 Christmas items for sale. The Zehnder's own the Bavarian Inn and two of America's largest restaurants, which are German-style eateries, where all Zehnders, young and old work six days a week. Frankenmuth also has a very nice "Heimatmuseum" with lots of artifacts and displays.



**MARTIN HAUSER:
INDIANA PIONEER AND MISSIONARY**
by
William E. Petig, Stanford University

Martin Hauser was born on September 23, 1799, on a farm near Salem, North Carolina. The Hauser family originally immigrated to Pennsylvania from Switzerland in 1726, but eventually settled in North Carolina.

Hauser's first trip to Indiana was with his brother Jacob in the summer of 1820 to purchase land in the "New Purchase," the large territory of rich farmland in central Indiana, which had been ceded to the U.S. at St. Mary's, Ohio, on October 3, 1818, by the Delaware, Wea, Kickapoo, Miami, and Potawatomi Indian tribes. After scouting out the new territory, however, he returned home without purchasing any land. After a second trip in 1828, Hauser decided to sell the family farm and set out for Indiana in 1829 with his wife Susanna and their three children together with seven other adults with the express purpose of not only purchasing land, but also of ministering to the Moravians who had moved there from North Carolina in 1825.

The Moravians, or Brüdergemeinde or Unitas Fratrum as they are known in Germany, had acquired a large tract of land in North Carolina from

the English in 1753, which they named Wachovia and on which they founded Salem in 1763. Martin Hauser's parents were members of the Moravian Church in Salem, North Carolina, and as a young man Hauser lived in the church's single brethren's house. Although he had received only eighteen months of formal education in German and had spent most of his early years working either on the family farm or later as a brick layer, Hauser felt called to minister to the Moravians who had moved to Indiana. He received the approval of church authorities in Bethlehem to begin missionary work there. With \$200.00 from the church, Hauser was able to purchase 160 acres of church land in the New Purchase in 1830, and work began immediately on the construction of a church in Goshen, which was later renamed Hope. On June 17, 1830, the log church, still without a roof, was dedicated and Hauser began to conduct regular worship services there. In spite of his lack of education and being self-taught, Hauser was officially ordained as a Moravian pastor in Bethlehem, Pennsylvania, in 1833.

In addition to ministering to the spiritual needs of the Moravian congregation in Hope, Hauser also established a number of preaching stations in the surrounding area. His requests to church authorities for pastors and financial assistance for these fledgling missions could not be fulfilled and remained a constant source of disappointment to him. In 1843 church officials asked Hauser to visit Moravians from North Carolina who had settled in New Salem, Illinois. Over the next four years he made regular visits to preach and give them the sacraments. In 1847 Hauser left Hope when he was called to become the pastor of the Moravians who had settled in West Salem. Here he not only founded numerous preaching stations, but established a second church in West Salem in 1858 for English-speaking members. He retired from the ministry in 1863 and moved back to Hope, Indiana, in 1868 after his wife, Susanna, had died of a fever. Back in Hope, Hauser married his second wife, the widow Eliza Spaugh, and continued to carry on his unpaid ministry and an extensive correspondence. Four months after the new church building in Hope was dedicated on June 17, 1875, Martin Hauser died on October 25, and his body was taken to West Salem to be buried near his first wife Susanna.

The legacy of Martin Hauser, this hardy and resourceful pioneer-farmer, self-taught missionary and pastor, and father of eleven children, lives on in the two Moravian churches that he established: the Hope Moravian Church in Indiana with 487 members and the West Salem Moravian Church in Illinois with 303 members.

My sources for biographical information are Martin Hauser's unpublished diaries. They were transcribed and edited by the late Rev. Dr. Earl Shay, who discovered the diaries and letters in the attic of the parsonage of the Hope Moravian Church, Indiana, when he served as pastor there.



GIVE US THIS DAY OUR DAILY BREAD

by Ruth Reichmann



Our immigrant ancestors had to provide their own food for the journey across the ocean. This was quite a problem since no one knew at the outset how long the voyage would take.

Zehnder writes about the first group to emigrate to Frankenmuth: "The food supplies, packed in used brandy barrels to prevent molding, included a large supply of Zwieback (a dry bread), potatoes, beans, smoked fish, salt pork, ham, sausages, rice, coffee, tea, prunes, and other dried fruits." Immigrants usually brought with them also the first year's seeds to plant.

Today health advisors tell us to "Eat more fiber!" The recommended amount is 25 or 30 grams of fiber a day, which those who have tried it will tell you that it is not easy to get that much just from food. And yet our ancestors had no problem getting it - how did they do it?

Beans, split peas and lentils have been, and are to this day, favorite sources of fiber for the Germans.

THE MAGIC OF MAKING GERMAN BEER

They are an excellent source of protein and many other valuable essentials. Most are low in fat and high in soluble fiber, which can help lower cholesterol, and they are richer in protein compared to other plant foods.

Bread was, and is still, the staple of the world, but 19th century settlers would be very surprised if they had to buy bread in a supermarket today. Have you ever looked for whole grain rye bread in your supermarket? Forget it.

Grains are a staple food around the world and appear in one form or another at almost every meal. Nutritionally whole grains are an excellent source of protein, carbohydrates, fiber, B vitamins, iron, zinc and other essential minerals.

Soaking them overnight helps to reduce cooking time. The term "grits" refers to grain that has been hulled and chopped into pieces. Its use probably developed as a way to stretch available meat which was scarce in the old country. It was mixed with chopped meat scraps, and stuffed into sausage casings, maybe even smoked. It is known as Grützwurst, Grittwurst, goetta, or scrapple, to name just a few.

And we must not forget "beer," that grain beverage, called by Bavarians "liquid bread." It too is rich in grains and served as a most important beverage in earlier times, and especially in places where uncontaminated water was hard to come by.



For over a thousand years, German brew masters have perfected the craft and art of making beer. In

fact, the world's oldest brewery in Weihenstephan, Bavaria, has produced beer since the year 1044 and is still in business today. While there are many ways beer is made today, German breweries only use four basic ingredients: barley, hops, water and yeast. This is mandated by the "German Purity Law," which came in effect in Bavaria in 1516 and throughout Germany since the late 19th century.

During that time, almost every town had its own brewery, which amounted to over 14,000 breweries in the nation. Today roughly 1,300 remaining breweries turn barley, hops, water and yeast into an astonishing variety of beers with different tastes, textures, aromas and alcohol contents. The gamut runs from *Berliner Weisse* which is light, fruity, and contains only 2.4% alcohol to *Munich Starkbier* (served only in April), which is dark, malty sweet and contains 7.5% alcohol. In between are Lager, Export, Pilsner, Kölsch, Alt, Bock, Weissbier, and many other types. How is it possible to produce hundreds of different beers with only four ingredients? Well, each step in the brewing process determines the differences.

Let's start with barley. This is one of the world's oldest domesticated crops and is used primarily as animal feed and for beer making. Barley is the 4th most cultivated crop in the world, Germany being the 3rd largest producer. Barley is the most commonly malted

Grains Our Ancestors Ate

- **Oats (Hafer)**
Oats are a good source of soluble fiber. Hulled whole oats are known as oat groats. Add cooked groats to soups or stews. Steel cut oats make a delicious chewy hot cereal.
- **Corn (Mais)**
Corn is often eaten as a vegetable. It is a significant source of vitamin A, manganese and potassium.
- **Rye (Roggen)**
Rye is an especially good source of the mineral manganese. Rye berries are slow cooking but a nice chewy base for a winter vegetable stir fry.
- **Buckwheat (Buchweizen)**
Buckwheat isn't a form of wheat or even a grain, but a member of the rhubarb family. Buckwheat groats are high in protein, hardy and distinctively flavored. Buckwheat pancakes are a favorite especially in Northern Germany.
- **Barley (Gerste)**
Barley is an excellent source of soluble fiber, which helps lower blood cholesterol. It is found in soups, stews, pilafs, casseroles and salad.
- **Millet (Hirse)**
Millet is higher in iron and protein than most other grains. It is easily digestible and makes a tasty addition to casseroles, breads, stews or salads. It tastes great as a cooked breakfast cereal with maple syrup drizzled on top.
- **Spelt (Dinkel)**
Spelt is a non-hybridized wheat that is higher in protein and fiber than common wheat. Some people who are allergic to wheat may not react to spelt. Use an equal amount of spelt as a substitute for wheat in recipes.

grain because of its high content of enzymes which can break starch into simpler forms of sugar. Over 60% of the barley grains consist of starch and sugar, which turns easily into alcohol with the help of natural yeast. To unlock the power of enzymes, the barley grains are "malted." In other words, they are soaked in water, then dried and roasted in a kiln. The longer and hotter the roasting process, the darker and "maltier" the beer becomes.



Now, take the hops. This vine-like plant only grows in the Northern temperate hemisphere and was first cultivated in the early 8th century in the Hallertau region of Bavaria. Although today hops are grown around the world, Germany is still the global leader in hop production.

The hops plant, which grows up to 50 feet tall and is cultivated on large poles, produces scaly seed vessels, which are picked by hand once a year in summer and used primarily for beer making. These seeds have antibacterial properties which naturally stabilize beer and make the use of extra additives unnecessary. Depending on the type of hops and the time it is added during the beer making process, the final brew will taste more or less bitter.

Boil the malt and hops in water to make "Wort". This is the "broth" which forms before fermentation starts, containing the dissolved barley and hop seed particles (mainly sugar, proteins, minerals and other nutrients). The amount of particles in the Wort and the type of water used during the boiling process greatly influence the taste and aroma of the beer. Likewise, the earlier hops are put into the mix, the more bitter the beer. The addition of hops at a later stage yields a typical "hop note" (which can be "leafy," "fruity," "or "lemony") but makes the beer less bitter.

Let the fermentation begin. Adding live yeast cultures turns the sugars of the Wort into 1/3 alcohol, 1/3 carbonation and 1/3 extract, which is removed during the filtering process. The type of beer (taste, aroma and alcohol content) also depends on the strain of yeast cells.

Top-fermenting yeast is used to convert sugars at higher temperatures (around 65° F) to make ale-style beers (Kölsch, Alt, Weissbier). This type of yeast does not convert all sugars and as a result the beer is slightly more fruity and sweeter than beers made with bottom-fermenting yeast. Those strains withstand fermentation at colder temperatures (around 50 ° F). The colder the brewing process, the longer is the beer's shelf life. Lager, export and pilsner are bottom-fermented beers.

The last steps in the brewing process are to cool, filter, store and fill. Almost all beers are filtered to create different kinds of clarity and color, with the exception of Hefeweizen, which contains the unfiltered yeast and is made from at least 50% wheat. After a storage period of roughly three months the beer is bottled or kegged and shipped out for consumption.

That's it, four basic ingredients, yet a myriad of ways to combine, cook, ferment and filter them makes the variety of beers available in Germany today.

From GermanFoods.org

STIRRING THE POT OF GERMAN GRITS AKA. GOETTA by Roger Franke

Wikipedia categorizes "grits" as "peasant food." The online *Deutsche Enzyklopädie* defines a closely related German version of it as "Arme-Leute-Essen" (poor people's food). To some people, like myself, who have enjoyed eating it since childhood, grits are "comfort food." My grandfather called it in his Low German dialect "Grittwurst." The High German name for it would be "Grützwurst," but that product of today (common to Lower Saxony) appears to be more distantly related to the "Grittwurst" that I grew up with.

In my childhood days during the 1940s, we just called it grits. Later I picked up the term German grits from others, who like me, were attempting to

distinguish it from southern grits, another breakfast treat but made from corn. Much later in life I came across other names, such as “goetta” and “oatmeal sausage.” When our older son married a girl from Lancaster County, PA, her family introduced us to Pennsylvania Dutch scrapple, another similar dish. In Germany there are even more variations with names like Pinkelwurst, Bremer Knipp and Grützwurst, none of which I have ever actually tasted. It seems that the list of related recipes, both far and near never comes to an end.

In the past, German grits were very common to my home area near Fort Wayne. In a sense, it was the salvation of the family farm during the Depression in the 1930s. My father had purchased the 100 acre farm on which I grew up from his father's estate in 1927, but by the early 1930s he ran into financial difficulties. He struck on the idea of butchering a hog almost every week during the cold months and peddling the butcher products in the German neighborhoods in Fort Wayne. The venture prospered despite the general scarcity of cash, and it turned, into a two-family operation with our Busick relatives. Though other butcher products were sold, the popularity of German grits was a significant factor in his sales intake. Today in Fort Wayne the subject of German grits is rarely, if ever, broached among the general public, with most never having heard of it.

Around Cincinnati, German grits are still quite popular and can be ordered in many restaurants for breakfast and also purchased in grocery stores. Its popularity even seems to be on the increase. Glier's Meats, Inc., located just across the Ohio River in Covington, KY, advertises itself to be the world's largest producer of "goetta," the name it goes by in the Cincinnati area where it is pronounced "getta." They even sell it on the internet.

Goetta is supposedly a Low German dialect word, and I won't argue that, but my grandfather didn't use that name for it. As a matter of fact I never encountered this term until the 1990s when our younger son married a girl from near Napoleon, southeast of Greensburg. Her family too was a fan of German grits and they could purchase it locally

at the Napoleon Locker. It wasn't long after that we were ordering a few frozen packages each time that our son and daughter-in-law visited at Napoleon. Their version is spiced a bit differently than our homemade grits, but we like it very much.

I was a bit buffaloeed, though, by the first package that came our way. In large letters on the label was printed the word "GOETTA." Upon opening the package, however, we found a product that looked like grits and after heating it in a frying pan, tasted like grits. But why wasn't it called “grits?”

Several years ago, I interviewed Ralph Kuntz, whose wife's parents had started the Napoleon Locker in 1946. In order to add grits into their line of butcher products he researched various family recipes, including Glier's commercial product which was already on the market. With time he came up with his own version that he thought superior in taste to all the others. According to Ralph, even though most people around Napoleon, Oldenburg and Batesville call it “grits,” he is required by USDA standards to label it "goetta," the term that was established for it by the USDA.



Fried Goetta served with pancakes and eggs.

Goetta is not to the culinary world what Goethe is to literature. Nevertheless, for many German grits is a most enjoyable food, and it would be a shame to see it fall into oblivion with the passing of time. The main impediments to its preservation in a health-conscious life style would be the fatty ingredients and the somewhat suspicious inclusion of so-called scrap and organ meat. Some may even object to the 100% use of pork called for in some recipes.

In addition, the old fashioned procedure for making grits requires a number of hours of devotion to its preparation, a processing time that is hardly available any longer to the modern cook. Even some commercial producers of German grits have adapted to the times. Glier's now produces, in addition to its old stand-by "Original goetta," other variations such as 100% beef, low fat (made with turkey) and hot (for those who like it spicy). I have tried Glier's low fat goetta and to me, at least, their attempt here toward the health side has gone a bit

too far, resulting in a significant loss of flavor. However others may like it.

Grits recipes come in many variations. Some are all pork, others a combination of pork and beef, some all beef, and some of the newer improvisations all turkey. All use grain grits as a thickening agent, but most use oats grits, some recipes still call for barley grits. The term 'grits' refers to grain, that has been hulled and cut into pieces. While most recipes include chopped onion to one degree or another, others contain no onion. Beyond the basics of salt and pepper, such spices as allspice, garlic, bay leaves, summer savory, sage, thyme, marjoram, clove and nutmeg can be added according to taste.

Grits are usually eaten for breakfast and as an accompaniment to eggs and toast. Some even eat it along with pancakes and syrup. It also goes well with potatoes and apple sauce. Some like to spread it on toast. To prepare it for eating, slice it thick or thin and fry. Some like it thin and fried crispy. Others like it thick and heated to an oatmeal porridge-like consistency.

For the interested but uninitiated, it might be wise to first try goetta or German grits in a restaurant. Supposedly the Cincinnati/Covington area is good in that respect. Also, one can apparently order German grits in places like Oldenburg, Sunman and Rising Sun plus others.

In closing, I want to express the hope that no matter what the name, this food may continue to survive and with adaptations to a healthy life style, and continue to be enjoyed for years to come.

The reader may access a large number of goetta recipes and variations on the web by googling the key expression "goetta recipes."

From *STIRRING THE POT OF GERMAN GRITS*
AKA *GOETTA* by Roger Franke,
with help from wife Patricia.

Goetta

- 1 14/16 oz can of beef chunks
- 1 14/16 oz can of pork chunks
- 7 cups water
- 1 cup finely chopped onion
- 3 cups steel cut oats
- 2 tsp salt
- 1/2 tsp coarse ground pepper
- 2 large bay leaves (optional)
- 2 tsp-garlic powder (optional)
- 2 tsp Spike All Purpose seasoning (optional)

Heat water in a large pot, together with the chopped onion until it boils. While the water is heating, open the cans of meat chunks and pour the liquid from the cans into the water. (You may first want to remove as much congealed fat as possible from the meat). Mash the meat chunks with a fork in a container.

When the liquid mixture starts to boil, add cut oats, salt, pepper and any additional spices you wish to use. Bring to a boil and simmer, stirring for 15 - 20 minutes, stirring frequently.

When the oats are just a bit grainy yet (almost, but not quite done), add the mashed up meat and continue to stir for a few more minutes. The stirring by now should be giving your arm a good workout as the mixture will be quite thick.

Turn off the heat on the stove and prepare a couple of deep loaf pans with cooking spray. Pour the hot thick mixture into the pans and permit it to cool. Then refrigerate.

What you don't wish to use immediately, you may remove from the pans when cold, wrap and freeze. Before freezing, you may wish to cut the grits into smaller portions for easier use later on.

WHAT THE AMISH ARE TEACHING AMERICA

by Sally Kohn

On October 2, 2006 Charles Carl Roberts entered a one-room schoolhouse in the Amish community of Nickel Mines, Pennsylvania. He lined up eleven young girls from the class and shot them each at point blank range. The gruesome depths of this crime are hard for any community to grasp, but certainly for the Amish - who live such a secluded and peaceful life, removed even from the everyday depictions of violence on TV. When the Amish were suddenly pierced by violence, how did they respond?

The evening of the shooting, Amish neighbors from the Nickel Mines community gathered to process their grief with each other and mental health counselors. As of that evening, three little girls were dead. Eight more were hospitalized in critical condition. (One more girl has died since.)

According to reports by counselors who attended the grief session, the Amish family members grappled with a number of questions: Do we send our kids

to school tomorrow? What if they want to sleep in our beds tonight, is that okay? But one question they asked might surprise us outsiders. What, they wondered, can we do to help the family of the shooter?

Plans were already underway for a horse-and-buggy caravan to visit Charles Carl Roberts' family with offers of food and condolences. The Amish, it seems, don't automatically translate their grieving into revenge. Rather, they believe in redemption. Meanwhile, the United States culture from which the Amish are isolated is moving in the other direction - increasingly exacting revenge for crimes and punishing violence with more violence.



Amish school house in Nickel Mines, PA.
Photo courtesy of www.readingeagle.com

But, the Amish in Nickel Mines seem to have been able to see past Roberts' actions and recognize his humanity, sympathize with his family for their loss, move forward with compassion and not vengeful hate.

We've come to think that "an eye for an eye" is a natural, human reaction to violence. The Amish, who live a truly natural life apart from the influences of our violence-infused culture, are proving otherwise. If, as Gandhi said, "an eye for an eye makes the whole world blind," then the Amish are providing the rest of us with an eye-opening lesson.

Sally Kohn is Director of the Movement Vision Project at the Center for Community Change
<http://www.communitychange.org/>



MIDWESTERN ROOTS 2008:
Family History and Genealogy Conference
August 15 and 16
at the Indianapolis Marriott East

Midwestern Roots conference will feature more than thirty presentations by national and regional experts

and cover a range of topics from sources, methodology and technology to DNA, storytelling, photo preservation, Internet linking and much more. Speakers include Richard Eastman, Roberta J. Estes, Alan January, Susan Kaufman, Charles F. Kerchner, David Lifferth, James Madison, Nancy Massey, Stephen Morse, Christine Rose, Bob Sander, Beau Sharbough, Megan Smolenyak of Ancestry.com, Betty Warren and Curt Witcher. The conference center is conveniently located just off of I-465 with lots of free parking. Multiple registration options are available so that you can plan on attending all three days or just the one day that fits your schedule.

Pre-conference activities start on Thursday, Aug. 14, with the Indiana State Archives, the Indiana State Library Genealogy Division and the Indiana Historical Society's William Henry Smith Memorial Library conducting tours throughout the day. All three libraries will be open Thursday evening for extended research hours. At the Indiana History Center you can attend workshops to learn how to prepare your family history for publication or to learn about hot Internet genealogy sites. You can also visit the new History Lab for a session on conservation. Library staff and volunteers who answer questions from genealogy patrons will enjoy a workshop designed especially for them.



A picnic dinner at the History Center will be served on Thursday evening, followed by a presentation by three pioneers in genetic genealogy who will explore the evolution of DNA testing for genealogy research, potential, and present-day uses for genealogists in the panel discussion, "The Evolution of Genetic Genealogy." Panelists include Megan Smolenyak, chief family historian and North American spokesperson for Ancestry.com; Roberta J. Estes, founder of DNAeXplain; Charles F. Kerchner, founder of one of the first Y-DNA surname projects; and moderator Curt Witcher.

James Madison will open the conference on Friday morning with a presentation on the importance and use of wartime letters for family history. Megan Smolenyak will entertain conference goers at Friday evening's reception and dinner with a mini-film festival. On Saturday, Smolenyak will share "Cases That Make My Brain Hurt," showing how brothers could be uncle and nephew and how the 1853 death of a toddler in Scotland could help solve a Civil War mystery. The Indiana Palatines will have a vendor table at the conference.

For information call 800-447-1830 or visit www.indianahistory.org. The early registration deadline is July 25.

GLASSHOUSE DEDICATION AT HISTORIC JAMESTOWN

Ten plus IGHS members joined others in Williamsburg, Virginia, in April for the festive commemoration and conference celebrating the arrival of the first Germans at Jamestown. A high point of the three-day event was the dedication of a Wayside at "The Glasshouse of 1608" located on the mainland just one mile from James Fort. Two Hessian glassmakers had built their three furnaces and a kiln out of river cobbles, collected along the James River. The ruins are exhibited in an enclosure built by the National Park Service. In a nearby exhibition glasshouse, glassblowers are demonstrating the techniques the Germans would have used.

On April 19, with the ruins of the German-built glasshouse as a backdrop, German Ambassador Klaus Scharioth addressed the crowd and unveiled, together with David N. Smith, Deputy Secretary of Commerce and Trade of Virginia, the Wayside.



German Ambassador Klaus Scharioth and David N. Smith, Deputy Secretary of Commerce and Trade of Virginia unveil the Wayside plaque.

The Wayside Text reads:

Skillful Workmen from Forraine Parts Robert Johnson, Deputy Treasurer of the Virginian Company of London, 1606

Glass was in high demand in 17th-century England, and its manufacture required highly skilled craftsmen. In 1608, German glassmakers (referred to as Dutchmen by John Smith) arrived in the second Supply and successfully completed a "tryle of glass" at James Fort. This success led to the construction of a glasshouse, "neare a myle from James Towne," where there was plenty of sand for making glass and timber for fueling the furnaces. The glasshouse measured approximately 37 x 50 feet and sheltered the stone furnaces and the kiln.

The German artisans produced common green glass or Waldglas (forest glass). They most likely produced window glass, bottles, vials or simple drinking glasses. The first industrial experiment lasted only one year, when the "starving time" and strained relations with the Powhatan Indians led to the abandonment of the glasshouse.

In 1948-1949, the National Park Service excavated the site. In addition to the furnaces and kiln, a refuse pit was uncovered that yielded fragments of old melting pots, a "glory hole" or working hole, cullet (old glass used to make the new glass) and glass drippings.

The dedication was followed by a birthday bash, and was attended by over 270 persons from all over the U.S. and overseas.

In an update presented during the conference, by Beverly Straube (Senior Curator APVA) stated that new research has shown that Dr. Johannes Fleischer, Jr. from Breslau, Germany, had actually arrived on May 14, 1607, with the first English colonists. The university-trained physician and

botanist, who had come for a botanical search of new plants and herbs, died at Fort James after fifteen months. Fewer than forty of the original 105 settlers survived to the spring of 1608. The main causes of death were typhoid, dysentery and salt poisoning from drinking James River water.

For more information on the First Germans at Jamestown see the Fall 2007 and Spring 2008 *IGHS newsletters*.



NEWS FROM OUR MEMBERS

SCHUMACHER NAMED HONORARY GERMAN CONSUL



Sven Schumacher, Chief Executive Officer of The Foundation for Lutheran Child & Family Services, was recently named to serve as the Honorary Consul for Germany in the State of Indiana.

Honorary consuls have offices where there is no diplomatic mission or consular post. Schumacher, who is a native of Germany, reports to the Consulate General in Chicago. As honorary consul he can provide information and emergency assistance, notarize signatures on official German documents and facilitate educational, economic and cultural exchanges.

Sven Schumacher is best known to IGHS members for his role as chair of the Cologne-Indianapolis Sister Cities Program and for his involvement in the Christmas and Good Friday German Church services at Zion Evangelical United Church of Christ in Indianapolis. He helps in the planning of the services and usually presents the German language sermon.

COUNSEL GENERAL HONORS HOYT

“On the occasion of your forthcoming retirement from the Indiana University Purdue University Indianapolis I would like to send you some lines of recognition. I cannot express our gratitude in a short letter for all you have done over the years, but as Consul General of Germany I would like to thank you very much and wish you all the best for the years to come.



Let me recapitulate a few of your accomplishments: You have served the Indiana University Purdue University Indianapolis (IUPUI) German Program, the university and the community in many significant ways. Your teaching career spans 32 years. Among the special

courses you developed are courses in Business German and German American Studies. In addition to teaching, you also served as the first Dean of International Affairs at IUPUI and established important relationships with several universities in Germany. Furthermore, you helped secure scholarship funds for undergraduate and graduate students to study German and to participate in overseas study programs. You also established and developed the Max Kade German American Center at IUPUI to enhance the study, preservation, and recovery of documents and other materials reflecting Indiana's rich German American heritage, an interdisciplinary effort which brings together scholars from various disciplines at IUPUI, several community groups, as well as national and international scholars.

Together with your wife, Dr. Dolores Hoyt, and Drs. Eberhard and Ruth Reichmann, you established the endowed Hoyt/Reichmann Chair in German American Studies with a large gift to the I.U. School of Liberal Arts at IUPUI.

Your contributions to IUPUI and the German Program in teaching, research and service, your accomplishments in internationalizing the campus, as well as your philanthropic support are truly outstanding. In addition, your long-standing civic and community engagement is an inspiration to

many. Among others, you have been serving on the board of the Athenaeum Foundation in Indianapolis, the Society for German American Studies, and the Indiana German Heritage Society of which you are a co-founder and past president. You have also worked with Sister Cities International to found the local chapter and create the Cologne-Indianapolis Sister City relationship.

In many ways, dear Dr. Hoyt, you have contributed to foster German-American relations, to deepen knowledge and understanding on both sides of the Atlantic and to build bridges between our two countries and their citizens. In recognition of your past service to IUPUI, the German American community of Indiana, German-American relations, your accomplishments in teaching, research and service, as well as your sincere concern for the long-term success of the study of German and German Americana in Indiana I would like to congratulate you on your retirement and express my sincere gratitude."

Yours sincerely,

Wolfgang Drautz
Consul General of the
Federal Republic of Germany

COMSTOCK NOMINATED FOR LIFETIME AWARD



Indy can be proud to claim several top chefs. One such chef is Ralph Comstock, who teaches at Ivy Tech's Culinary Institute. He recently received the Central Regional nomination for the American Culinary Federation's Hermann G. Rusch Lifetime Achievement Award.

The accolade follows Comstock's 2005 induction as a fellow in the American Academy of Chefs, the foundation's honor society. The award recognizes chefs who, according to the foundation, have "advanced the culinary profession and ensured the enrichment of students, our members." The winner will be identified in July at the group's national convention in Las Vegas. When asked about it

Comstock replied, "I never dreamed in a million years, I'd be recognized at the top of the chef's association."

Comstock, a longtime IGHS member, is known to IGHS members and to International Festival-goers for the Bratwurst booth he is supplying and staffing with his students. His food booth has been several times the winner of the 1st prize for IGHS in the foods category at the festival. Ralph, we are proud of you and we wish you luck in July!

SISTER CITIES NEWS

INDIANAPOLIS-COLOGNE

A group from Cologne, headed by Volkmar Schultz, Chair of the Cologne Freundeskreis, and Former Cologne Lord-Mayor Burger, will be in Indianapolis to celebrate the 10th Anniversary of the Indianapolis-Cologne Sister Cities Relationship. They will be here during German-American Week and will participate in the German-American Day event at the City Market on October 6 and in a number of other events, like the "Taste of Germany" on October 4. The Indianapolis-Cologne Sister Cities relationship was started by several IGHS members. Sven Schumacher is the chair of the Indianapolis committee. (See letter by Volkmar Schultz in the *IGHS newsletter*, Winter 2007)

The Indianapolis-based International Interfaith Initiative (III), founded by Klaus Martin Finzel of Cologne is planning another Symposium with Prof. Johan Galtung from Transcend. He will speak on "Conflict Transformation by Peaceful Means" on Oct. 7 and conduct informative workshops throughout the day. For info contact Charlie McDonald of the IGHS Board.

After a successful Symposium (see IGHS Newsletter Spring 2008) in March, the III is hosting a humanitarian and cultural exchange journey to the Middle East. The 15-member caravan making the unlikely pilgrimage to Jordan, Syria and Israel includes a rabbi, an imam and two Christian ministers. The two-week trip, which starts June 15, begins with five days in Jordan's capital of Amman, where the group will meet with local humanitarian groups and build a modest, 600-square-foot

concrete house. In both Jordan and Damascus, Syria -- the second stop -- the group will bring a small supply of relief items to Iraqi refugees. In Israel, the group will visit local religious leaders, community groups and, they hope, plant the seeds for a future Habitat build.

Throughout the trip, the group will make short visits to some of the most important shrines of their respective faiths: the Umayyad Mosque in Damascus; the Western Wall in Jerusalem; and the Church of the Nativity in Bethlehem. Charlie Wiles, who organized the trip, said the home-building in Jordan promises to be one of the first Habitat-style projects in the Middle East conducted jointly by American Muslims, Christians and Jews. For further information contact Charlie Wiles at 317 466-0144 or cwile@peacelearningcenter.org.

NEW HARMONY-WIERNESHEIM

Dorothea Rapp of Iptingen informed us that in March 2008 a group from New Harmony/Posey County came to Iptingen. On March 30, there was a festival church service, followed by a walk through Iptingen and at noon a meal at the Gasthaus Roessle. Iptingen was the home town of Fr. George Rapp, the founder of New Harmony.

TERRE HAUTE OBERLANDLER CLUB PRESENTS SCHOLARSHIPS

At the occasion of the Strassenfest in Terre Haute in April two \$750.00 Frances Sanders Memorial Scholarships were awarded by the Oberlander Club. The scholarship for Rose Hulman Institute went to Thomas Kelly from Kokomo, IN. He hopes to combine his German language skills with the electrical engineering field. The Indiana State University Scholarship was awarded to Tammy Bays. She was born in England and hopes to use her German language skills in a business setting. Great job, Oberlander!



WE GET LETTERS



You asked about Wyneken. Yes, I am interested in the Wyneken project and have attended a couple of the Wyneken group's fundraisers and made several contributions to them. But, I am a bit too far away to be involved on a daily basis.

I was born in Adams County Hospital (in Decatur) and grew up about 10 miles from Decatur in Allen County. My immigrant great grandparents were at first members of St. Johannes Kirche zu Bingen (where today the Wyneken School is located) before a daughter congregation was established nearer the homestead in the late 1840s. The daughter congregation was called at first St. Johannes Kirche zu Bielefeld and now bears the name St. John Lutheran Church (Flatrock). I attended a four-week workshop for secondary foreign language teachers at IU in 1964 at which Eberhard Reichmann had responsibility for the German section. Shortly afterwards I married a Mennonite girl that I had met in my school system in Elkhart County and switched horses from Lutheran to Mennonite. Now all three of our children, their spouses, and eight grandchildren are Mennonites.

Most of my information about Frankenmuth comes from a book in my collection entitled *Teach My People the Truth* by Frankenmuth native Herman F. Zehnder, a Lutheran pastor during his life (he died in 1979). His book tells the story of the founding of Frankenmuth starting with the initial planning in the village of Neuendettelsau (Mittelfranken). The book is well documented, has a bibliography with many sources in German and is written in an interesting easy to read style. There are some references in the book about Friedrich Wyneken. Also, a detailed account from the diary of the group leader August Craemer of the crossing is included. They departed from Bremerhaven on April 20, 1845, with the goal of settling in Michigan and Christianizing the Indians there.

To me personally it is interesting to note that about six weeks later on June 4, 1845, my great grandparents with their two young boys in tow (one

of them my 3 1/2-year-old grandfather) boarded the Copernicus at Bremerhaven and sailed to America.

Roger Franke rpf Franke@locl.net
Wolcottville, IN



Thanks so much for your reply. My ancestors came from the White Creek Area. In fact, there is an excerpt from a plat map in Dr. Holtmann's book, that shows Frederick Kruse as a nearby farmer to zur Oeveste.

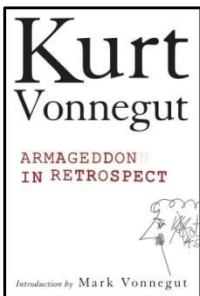
Frederick Kruse was the father of Louis who was father to Daniel, who was father to Glenn, and Glenn Kruse is my father. I have quite a bit of info on Frederick and his wife Mina (Wilhemina), who left Bad Rothenfelde area (near Osnabrück) in 1851 with their nine month old daughter on a sailing ship to New Orleans and then up the Mississippi and Ohio to Indiana. They went on to have eight more children in the White Creek area, so there are plenty of Kruse's and other family names such Meyer, Bolte, Kiel, Mellenbruch, etc that we are related to.

Dennis R. Kruse, Leesburg, VA



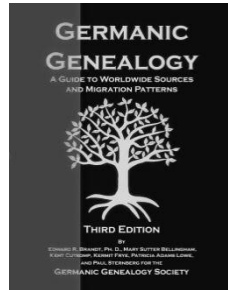
NEW BOOKS

KURT Vonnegut is gone, but he left behind a final book that's sure to cause a stir. In *Armageddon in Retrospect*, out this April, the former Army man gives a jolting account of the relentless bombing of Dresden during World War II and how US forces passed out pamphlets to survivors justifying it as the "unintentional, unavoidable fortunes of war." He writes: "The leaflet should have read: We hit every blessed church, hospital, school, museum, theater, your university, the zoo and every apartment building in town, but we honestly weren't trying hard to do it . . . So sorry. Saturation bombing is all the rage these days."



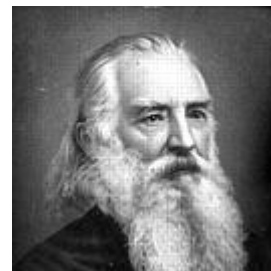
Armageddon in Retrospect (\$24.95) by Kurt Vonnegut, with an introduction by Mark Vonnegut, was published by Jonathan Cape. It is based on papers discovered after his death last year by his son Mark. It provides a searing eyewitness account of the 'obscene brutality' that inspired his novel *Slaughterhouse-Five*.

The 658-page 3rd edition of *Germanic Genealogy: A Guide to Worldwide Sources and Migration Patterns* (\$49.00) by Edward R. Brandt is now available. It covers more than 90 countries, exclusive of the jurisdictions which existed between 1815 and 1971 within what became the German Empire, all of which are at least mentioned. There is substantial information on those principalities which became part of Prussia in 1850 or 1866 and all of those which joined the German Empire. It also covers interwar jurisdictions within what had been part of the German Empire. The table of contents and ordering information can be found on the author's website www.umn.tc.edu/~brand050



Kekionga Days in Decatur

August 23 & 24, 2008.



The 'Wynekens'
will be there!

INDIANA GERMAN-AMERICAN HERITAGE CALENDAR

STAMMTISCH AND PROGRAMS

Wednesday, August 13, Board Meeting, Stammtisch and Program: "*A one-way ticket, one suitcase, and one guitar - the tale of two Swabian jazz musicians,*" presentation by Dr. Monika Herzig. Herzig, a jazz pianist/composer and IU faculty member, will talk about her journey from Albstadt, Germany to becoming an internationally acclaimed recording artist and an adopted Hoosier. "It Don't Mean A Thing If It Ain't Got that Swing - can a white AND European AND girl get close to this requirement for a successful jazz performer?" The program is at 7:30 p.m. It is in English--free of charge and open to the public. Optional supper with conversation begins at 6:30 p.m. Info: 1.317.655-2755 ext. 149 or jimgould@athenaeumfoundation.com

Wednesday, September 10, Board Meeting, Stammtisch and Program: "*Cologne in Indianapolis!*" In a guided tour of St. Marienkirche/St. Mary's Church, Prof. James J. Divita will speak about the characteristics of a 19th century German Catholic parish and feature the art and architecture of its church home. Designed by Cologne-born architect Hermann Gaul, the church was "to bear the stamp of the great cathedral of Cologne." Prof. Divita, retired historian at Marian College and longtime IGHS member, has written the history of Sacred Heart, the city's other German parish and several other parish histories. He has just completed *Serving the Immigrant, the 150th anniversary history of St. Mary's*. The church is located on the southeastern corner of Vermont and New Jersey Streets, one block from the Athenaeum. Optional supper with conversation begins at 6:30 p.m. We will walk there together after the meal or you can meet us there. The tour will begin at 7:30 p.m. on the front steps of the church. Info: 1.317.655-2755 ext. 149 or jimgould@athenaeumfoundation.com

Free Childcare

We like to make the Stammtisch dinner and programs accessible to families with children!

Free childcare will be provided from 6:30-9 p.m. starting with the September program.

To help us plan for an appropriate child to sitter ratio please contact Jim Gould at jimgould@athenaeumfoundation.com one week in advance and inform us how many children will be coming with you.

Please send a snack and drink for your child.

OTHER PROGRAMS

Sunday, July 20: Athenaeum Family Friendly Fundraising Concert: Music 5-7:00 p.m. rain or shine! Gates open at 4 p.m. St. Pat's in July. AN IRISH SUMMER CEILIDH! Brian Cunningham, The Irish Aires, with Shannon Forsell and the Indy Irish Dancers! \$7.00 Individual, \$20 Family Info: 1.317.655-2755 ext. 149 or jimgould@athenaeumfoundation.com. All Family Concert proceeds benefit the historic Athenaeum!

August 15/16 *Midwestern Roots 2008*: Family History and Genealogy Conference at the Indianapolis Marriott East. Info: Indiana Historical Society 800-447-1830 (see article elsewhere)

Saturday, September 27: *The Athenaeum Turner/Indy G Walker Volksmarch* will originate and end at the Athenaeum. 9 a.m. to noon starting times - finish by 3 p.m. No entrance fee. Walkers must register inside the YMCA entrance. Medals will be available for purchase. Info: Cliff Terry 317-776-1848

Sunday September 28, 2-7 p.m: Family Oktoberfest at the Athenaeum-Das Deutsche Haus! Inter-generational German Heritage Celebration! German Community Sangerfest, Dancing, Fun, Food, Children games and activities! Jay Fox and the Bavarian Showtime Band! Individual \$7.00, Family \$20.00 Info: 1.317.655-2755 ext. 149 or jimgould@athenaeumfoundation.com

FESTIVALS AROUND THE STATE

July 18/19: Oldenburg Freudenfest. Info: Freudenfest.com

July 24-26: Berne Swiss Days. Info: www.berneswissdays.com

July 31-August 3: Strassenfest in Jasper. Info: jasperstrassenfest.org

August 2: Liederkranz Summerfest with Jay Fox at the German Park in Indianapolis, 8602 South Meridian St. Info: 317-266-9816

August 8/9: Germanfest in Vincennes at Highland Woods Park. Info 812-882-6543

August 29-31: German American Klub Oktoberfest at the Indianapolis Fairgrounds

Sept. 5/6: German American Klub Oktoberfest at the Indianapolis Fairgrounds

Newsletter
Indiana German Heritage Society
401 East Michigan Street
Indianapolis, IN 46204

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**Amish Craftsmen work to restore the home of FCD
Wyneken in Adams County.**

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