AUTUMN BRINGS OUT THE GERMAN IN ALL OF US

OCTOBER 4—OKTOBERFEST AT THE ATHENAAEUM
The Annual Oktoberfest will be held from 6:00 to 11 p.m. in the Athenaeum Beer Garden. In case of rain it will be in the Kellersaal. The Athenaeum Pops Orchestra will play from 6 to 7 p.m. There will be music by "Polka Boy" (not 1 Polka Boy - 8 or 9 of them) folk dancers, sing-along and more. Tickets are $14.00 in advance or $17.00 at the door. Ticket prices include food and entertainment (excludes alcoholic beverages). To register in advance send check to: Athenaeum Foundation, Inc. 401 East Michigan Street, Indianapolis, IN 46204 or 317 630-4569. Reservations must be received by October 2.

GERMAN-AMERICAN DAY AT THE GERMAN-AMERICAN KLUB
Since October 6 falls on a Sunday, the German-American Klub, 8600 S. Meridian St., Indianapolis has invited the German-American community and friends for a "Celebration of German Community--Open House," 1 to 5 p.m. There will be beverages and a cash bar. Bring a finger food to go with coffee or beer.

The Restaurant will open at noon for lunch: Kaiser salad, red cabbage, luncheon meat, rye bread, sauerkraut, brats and knockwurst, salad and chips, strudel, and a beverage for $6.00, tax and gratuity included.

At 1 p.m. the Athenaeum German Band under the leadership of Joe Caffrell will kick off the event. Music continues with the choirs of the Maennerchor and Liederkranz, and a sing-along with Eberhard Reichmann. Folk dancing will be demonstrated by the Fiedermäuschen, the German Heritage Foldkdcancers and the Kinder Tanzgruppe. A group from Oldenburg, Germany with Prof. Antonius Holtmann will celebrate with us. And more!!!

Mark the "6th" on your calendar, bring some finger food and bring a friend. Help us publicize this celebration of our heritage and share it with others.

For further information call IGHS President Ernestine Dillon at 317 861-5831 or Gloria Webster at 317 846-8440.

GERMAN THANKSGIVING FESTIVALS
Since the Reformation the "Michaelistag" on September 29 has been considered the end of the harvest season, and Erntedankfest with a special church service is celebrated on the first Sunday of October. Beautiful displays, typically of colorful fruit and vegetables as well as grains and breads, are set up before the Afterwards all the produce may be donated to the needy. Especially in rural areas, the end of the harvest is cause for lively celebrations.

The U.S. Thanksgiving is celebrated on the fourth Thursday in November. It is a national holiday and coincides with the opening of the winter holiday season. It commemorates the Pilgrim's Thanksgiving to the Almighty for a plentiful harvest and is a celebration of brotherhood, where different kinds of people were breaking bread together.

Harvest celebrations were held in the Old World long before the days of our pilgrim forefathers. Erntefests are thanksgiving celebrations for the harvest of locally grown produce, ranging from grapes to grain. They are

(Continued on page 2)
traditions are a part of the local culture, and are as accepted as they are expected and enjoyed by the whole community. In keeping with this tradition, the German American Klub is holding a Harvest Ball on Friday, October 11, at the Klubhouse, 8600 S. Meridian St. For more information call 317-888-6940.

GERMAN-AMERICAN DAY ESSAY CONTEST
IGHS is sponsoring again a German-American Day essay contest with the theme: THE GERMAN IMMIGRATION TO AMERICA. First prize is $50.00, second price $25.00, third price $10.00; there are several book prices for runner-ups. The essay, in English, between 1-2,000 words should focus on the immigration from Germany or on German-Americans. Deadline for submission of the winning entry or entries is October 28, 1996. All Indiana high school students are eligible. For contest rules contact Ruth Reichmann at 317 464-9004 or 812 988-2866.

GERMAN-AMERICAN DAY
October 6 is German-American Day. Just as Irish-Americans celebrate St. Patrick's Day and invite everybody to participate in the celebration, on German-American Day Americans of German descent invite everyone to celebrate with them.

In the late 19th and early 20th century, communities with a sizable German-speaking element would celebrate in grand style the day of the German-Americans. In Indiana, it was a real Community-Fest with Indiana governors and Vice President Fairbanks (1899) as speakers. In Evansville, the grand German Day celebration in 1911 lasted for one week (September 24-30). Cartoonist Karl Kae Knecht presented his impression of the event in the Evansville Courier.

After the United States entered WW I against Germany in 1917, anti-German hysteria swept through the country. Many states passed legislation banning German in schools, religious services, newspapers and associations. Even in regions predominantly settled by German-speaking immigrants, cultural tolerance turned to Germanophobia, followed by abrupt abandonment of German-language programs in schools and colleges, churches, and associations.

Individual German settlers are documented already in Jamestown, Virginia (1608), the "birthplace" of America. However, it was on October 6, 1683, when a group of Mennonites from Krefeld disembarked from the "Concord" (the German Mayflower) in Philadelphia, constituting the first group immigration of Germans to America. Over 7 million would follow them over the next 300 years making German-Americans the largest ethnic group in the United States. In the 1990 Census 1 out of 4 Americans reported German ancestry.

In 1983, for the German-American Tricentennial of this first group immigration, President Reagan proclaimed October 6 as German-American Day, honoring the contributions of German immigrants to the life and culture of the United States. The tricentennial of the arrival of the first German immigrants was celebrated on that day in Washington and around the Nation.
In 1986, in an effort to reinstate this old tradition, a national campaign and petition drive was begun by German-Americans and others who thought it appropriate that the nation recognize and celebrate its German-American heritage every year. Subsequently, resolutions were introduced in the House by Reps. Thomas Luken of Cincinnati and Lee Hamilton of Indiana, and in the Senate by Senators Richard Lugar of Indiana and Don Riegle of Michigan. The resolutions received great support from around the nation in a concerted effort of national, regional, and local German-American organizations and countless individuals.

"AN OLD TRADITION RE-VIVED: GERMAN-AMERICAN DAY RESOLUTION PASSES CONGRESS and GERMAN-AMERICAN DAY OBSERVANCE WILL BE OCTOBER 6, 1987," read the headlines of German-American newspapers. On August 6, 1987, Congress had approved S.J. Resolution 108, designating October 6, 1987 as German-American Day. It became Public Law 100-104 when President Reagan signed it on August 18. A proclamation to this effect was issued October 2, 1987 by President Reagan in a formal ceremony in the White House Rose Garden at which time the President issued the proclamation and called on Americans to observe the Day with appropriate ceremonies and activities.

German-American Day is a time of celebration, of raising awareness, strengthening a sense of identity and pride in the contributions of German-speaking immigrants and their descendants to the building of this nation. The designation "German" is used in a cultural, not in a political sense, thus including the German-speaking Swiss, Alsatians, Austrians, Germans from Eastern Europe, and German Jews.

There are celebrations on or around German-American Day in Washington, D.C. particularly also at the German-American Friendship--followed by receptions and other events such as a German-American Day Festival. More recently an ecumenical church service has been held at the National City Christian Church. And there are celebrations in clubs and organizations around the Nation.

In the Hoosier state the Indiana German Heritage Society has been the catalyst for a public celebration, usually held October 6, from 11 a.m. to 1 p.m., at the Indianapolis City Market Plaza with proclamations by the Governor and the Mayor, and with music provided by "Die Doppel Adler Musikanten," and a folk dance demonstration by "Die Fledermuschen" of the German-American Klub. This public event is to remind others to celebrate this day in their club, their organization or church. Americans of German descent have contributed much to the growth, strength and vitality of the Hoosier state. With 37.5% of our population claiming some German ancestry, German-Americans are still the largest ethnic group in the state.

In 1995, following the example of other ethnic groups who celebrate a heritage month--such as the African-Americans, the Hispanic-Americans, Polish-Americans, Italian-Americans and American Indians--the United German-American Committee (UGAC-USA) passed a resolu-

tion "to declare the period from mid-September to about mid-October German-American Heritage Month. All of the activities in the German-American community that fall within this period (i.e. Steuben Parades, summer festivals, Oktoberfests, concerts, exhibits and other special events) should be identified as celebrations of our German-American heritage."

INDIANA GERMAN HERITAGE CALENDAR, 1997
"HOOSIER GERMAN BREWERIES"
By German-American Day, October 6, our third Indiana German Heritage Calendar will be available. Produced by board members Eb and Ruth Reichmann, and theme editor Jim Talley (who also did most of the excellent photo work), the calendar features Hoosier German breweries from Evansville and Vincennes to Lafayette and South Bend--all with historical data and notes.

All major events and Festivals of the state's German-American clubs, choirs, churches and communities are entered. A directory of their addresses and presidents, of restaurants and other businesses, provides a useful overview.

* Get copies for yourself and for nice little presents. *
Member discount price: $6.50 (includes s.t & s&h). For each additional copy simply add $4.50 (no additional s/h). Check/M.O. with order, please.-- Quantity discounts available for six or more copies.-- Orders: NCSA LITERATUR Distributor, 430 Kelp Grove Rd., Nashville, IN 47448 - or pick up at Athenaeum Foundation, 401 E. Michigan St., Indpls.

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CULTURAL AND EDUCATIONAL OPPORTUNITIES

INDIANAPOLIS GERMAN SCHOOL
The Indianapolis German School, affiliated with the Department of Foreign Languages at IUPUI, has been offering German language classes for children on the IUPUI campus since 1983. Classes meet Saturday mornings for a period of 10 weeks from 9:00-11:30 a.m.

DATES: September 21-December 7 (omitting October 26 and November 30)

PLACE: Mary Cable Building, IUPUI campus (corner of Michigan and Blackford)

COST: $100.00 for first child
     $ 80.00 for second child
     $ 60.00 for third child

CLASSES: Kindergarten (4 1/2 to 6 years); Beginners (7-8 years); Intermediate (8-10 years); Advanced (10-12 years)

FOR MORE INFORMATION AND REGISTRATION MATERIAL CONTACT:
Dr. Claudia Grossmann
IUPUI, Dept. of Foreign Languages
425 University Blvd.
Indianapolis, IN 46202
Phone: (317) 274-2081 or 274-0062

STAMMTISCH PROGRAMS
All programs will be held Wednesday evenings, 7:30 p.m., Max Kade seminar room, Athenaeum, 401 East Michigan Street, Indianapolis, Indiana. For further information, please call Sandra Henselmeier at 317-253-9796.

September 11, 1996 David A. Funk, Professor of Law Indiana University School of Law, Indianapolis

Highlights of German Legal History

October 9, 1996 Reverend Howard Whitecotton St. Mark’s Lutheran Church, Missouri Synod Anderson, Indiana

German Background of St. Mark’s Lutheran Church

November 13 Claudia Grossmann Professor of German, IUPUI German Department Director, Indianapolis German School

German for Youngsters

By Sandra Henselmeier

GERMAN HERITAGE CELEBRATED AT ZION
Zion Evangelical United Church of Christ, 416 E. North St., Indianapolis, will celebrate its German heritage in the worship service on October 6 (German-American Day).

The worship service for that day will accentuate Zion’s German “roots.” At least a portion of the liturgy will be spoken in German. Of course, the musical portions of the service will lift up German composers, and the congregation will sing at least some stanzas of hymns in the “native” tongue.

Zion would like to have representation from our Society. Possibly one or two of us could be invited to participate in the liturgy (perhaps as a reader of scripture...in German, of course!).

If you have any ideas that you would like to share with the worship committee, or have a desire to participate in the service, please call Larry Dalton, Chairman, Worship Committee in the evening at 317-596-0003 or Rev. Don Kaufman during the day at 317-639-5411.

Everyone is invited to attend the service at 10:40 a.m. That will give us plenty of time to make the 1:00 p.m. festivities at German Park.

By Charles McDonald

IUPUI Max Kade German-American Center Increases Collections and Expands WWW Page
The IUPUI Max Kade German-American Center has a long history of cooperation with the IGHS. In fact, the office of the

(Continued on page 5)
Center in the Athenaeum is also the location of IGHS and is presently also used by the Athenaeum Turners. The Center was founded through a large grant from the Max Kade Foundation to support research and activities related to the German heritage of Indiana and the Midwest. There are four other such research centers assisted by the Max Kade Foundations at various universities throughout the country, including University of Wisconsin Madison, University of Cincinnati, Penn State, and the University of Kansas at Lawrence.

The Center's operations continue to expand in cooperation with the IUPUI University Library. Dr. Dolores Hoyt, Associate Executive Director of the IUPUI Library, is also managing director of the Max Kade Center. Together with Dr. Ruth Reichmann, the Center's program director, she works to develop the research activities of the Center. Under the direction of Dr. Eberhard Reichmann, the Center publishes a series of books on German-Americana which have been critically very well received.

In cooperation with the Society for German American Studies and other Max Kade research centers, the IUPUI Center maintains a home page on the World Wide Web. The web page has three basic parts: bibliography, teaching materials, links to historic sites and interest points for German-Americana. For those who have WWW access, point your browser to http://www-lib.iupui.edu/kade/. All sections are currently being expanded with more material being included. Important will be a database with graphics of German-American historic sites which the Center is working on.

The Ruth Lilly Archives and Special Collections of the University Library where the German-American research collections for the Max Kade Center are held recently acquired a large collection of materials from the St. Meinrad Archabbey in St. Meinrad. Along with a large collection of monographs, a significant number of German and German-American periodicals were transferred to IUPUI. Most of these materials relate to the history of German Catholics in Indiana and the U.S. in general. The IUPUI Archives are also the depository for the records nationally of the American Turners. These collections are available by contacting the Archives and Special Collections at 317-274-0464.

**INTERNATIONAL FESTIVAL OCTOBER 17-20**
The Annual International Festival, sponsored by the Nationalities Council of Indiana, will be Oct. 17-20 (Thursday thru Sunday), at the Indiana State Fairgrounds in the West Pavilion, the long building on the right-hand side of the main entrance from 38th Street.

**Festival hours:** Thur. 10 a.m. - 2 p.m.; Fri. & Sat. 10 a.m. - 9 p.m.; Sun. noon - 6 p.m.

Thur. (17th), is set aside for primary and middle schools and is not open to the general public. Fri. a.m. will bring in high school students. For both days we need German speakers for "small talk" with the kids!

Like last year, the layout will be in the form of four different villages: Americas, Asia, Africa and Europe. Each village court has its own performances and interactive activities involving audiences. More than one performance will be taking place at various locations.

We will, once again, have a culture booth and a sales booth for our publications. The German-American Klub will be selling German desserts. The Liederkranz will have German food.

At the sales booth Eb Reichmann, Chair of the Society's Publication program, will also have suitable books from other publishers. Some low priced items specifically for children include "Struwwelpeter" (in English) and "Max and Moritz" (German and English). Our booths will have handouts and information on the German-speaking countries and the German-Americans.

**Tickets:** Advance ticket sales: Discount tickets will be available from the German-American Center and board members. Adult tickets are $3.50 ($5.00 at the door), Children (7-12) are $2.50 ($3.00 at the door); children under age 7 are free. We earn $1.00 commission for each adult ticket and $0.50 for each child ticket sold. Volunteers will be able to pick up passes to get in free.

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Together with the other German groups we have worked hard in the past few years to make the German presence felt at this Festival. Many hours are spent in the planning and it requires the involvement of many people.

We need volunteers to aid with staffing and advance ticket sales. If you can help, please contact Ruth Reichmann at the German-American Center, 401 E. Michigan St., Indpls., IN 46204. For further information call the Center at 317-464-9004, Ernestine Dillon at 317-861-5831 or Ruth Reichmann at 812-988-2866.

GERMAN CONVERSATION FOR BEGINNERS AT THE DEUTSCHES HAUS-ATHENAEUM
AUG. 27 - OCT. 22

By popular demand: Another eight weeks of "intensive German Conversation" with Dr. Eberhard Reichmann, IU Professor Emeritus, a nationally known expert in foreign language teaching. Limited to 15 adults each, classes are Tuesdays 1:00-3:00 and 7:00-9:00 p.m. There are no prerequisites other than a genuine interest in becoming a "fluent beginner" who will be able to converse with German speakers here and in Europe.

Latecomers may possibly be accommodated if they know a little German. Their course cost will be prorated from the standard $80.00 tuition. Call 317-630-4569 or stop at the Athenaeum Foundation Office, 401 E. Michigan St., Indpls. IN 46204.

CHILDREN LEARN GERMAN
The IUPUI Child Care Center has been proud to offer a half-day German immersion program for young children since February 1990. From 3:00 - 6:00 p.m. each day the children are involved with their normal learning routines with one exception - the primary language they hear is German. They enjoy songs and stories in German, have "Milch" and "Kekse" for snacks, and participate in activities such as making footprints in red paint as they give the commands "los" and "halt" (go and stop).

Children naturally learn their native language at an early age through an auditory method. As they hear their parents and the world around them use words, they begin to assimilate the words into their own vocabulary. They naturally learn by the immersion technique, learning first to communicate verbally, and then later to read and write the language. Learning a second language at this early age is easier because of the developmental stage and brain development of the child. When languages are learned at later stages, in adolescence or adulthood, it is more difficult because of the way the brain processes information. Preconceived ways of thinking and learning interfere with the ease of the second language acquisition.

As America moves into the next century many feel the need for its people to become more bilingual. Knowledge of more than one language will be necessary for Americans to compete in the political and economic arenas. Studies of children who know a second language show that these children often test higher in math and science, areas in which American children are known to be behind. In addition, bilingual students have a better understanding of their own language.

The IUPUI German Saturday School, an extension of the IUPUI German Department, provides further opportunity for these children to maintain the language once they leave the Child Care Center.

For more information on the Child Care Center call: 274-3508
For more information on the Saturday German School call: 274-2081

INDIANA ATG WORKSHOP AT IUPUI
The Indiana Chapter of the American Association of Teachers of German is offering a workshop on use of the Internet and International Television in the classroom. The workshop will be held Saturday, September 21, 1996 between 1 and 4 p.m. in the Multimedia Language Resource Center in Cavanaugh Hall 319 at IUPUI. The program will demonstrate techniques for the use of the Internet and live and recorded television from Germany. Participants will have opportunity to experience hands-on work at the Resource Center. The program is given in cooperation with the IUPUI German Program in the Department of Foreign Languages and Cultures. For more information contact Ernestine Dillon at 317-861-5831.

FOLKDOancing

FOLK DANCE AND FOLKLORE SEMINAR
Ginny Bullard, leader of the Germany Heritage Folklore Group, her husband and dance partner Norman Bullard and Anne Olson, attended the Third Annual German Folk Dance and

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Folklore Seminar of the North American Federation of German Folk Dance Groups, which was held in Denver in July. Ginnvor Bullard, who represented IGHS, was elected Assistant Secretary. They participated in sessions on the crafts of purse making, harvest wreath as a center piece, budget costing, pattern fitting, and folk dancing.

The dance instructor was Frau Haide Kriwitzki of Erfurt, who taught folk dances and shared some folklore from her home area in Thüringen. She was accompanied by her husband and dance partner, Hermann. Frau Kriwitzki is president of the Thüringer Dance Association and Vice President of the German section of the International Organization of Folklore.

Each year the seminar focuses on a different region to provide an appreciation for the diverse and rich German folk dance culture. In 1997 it was held in Houston, TX. In July 1998 it will be hosted by IGHS at the Athenaeum.

The German Heritage Folklore group conducts folk dancing classes at the Athenaeum every 3rd Monday of the month starting at 7 p.m. Everyone is welcome! If you have a partner fine, if you don't have one come anyway.

GERMAN HERITAGE FOLK DANCE GROUP

The folk dancers meet September 16, October 21, November 18 at 7 p.m. in the Auditorium on the first floor of the Athenaeum 401 East Michigan Street Indianapolis.

For information call Ginnvor Bullard at 812-597-4932

NATIVE DRESS, FASHION OR COSTUME?

When volunteering to work at a German-American event or an International fair, you may be told to "come in costume." Meant is usually the stereotypical Bavarian Dirndl for the girls and white shirt and Lederhosen for the guys. Dirndl dress and Lederhosen are folk-style clothes and as such are costumes; they are city folks' image of simple country life. It's something one puts on to be, for a little while, something one is not. Much to the amusement of visitors from German-speaking areas, our outfits vaguely resemble "Tracht" worn in the Alpine regions of Bavaria and Austria. Together with Oktoberfests, Germanfests, Strassenfests and wakes/war brides, they were brought over by the GI's, stationed in Southern Germany. About the many and rich variations of earlier garment brought from other German-speaking regions little is known today.

A "Tracht" is a traditional garment typical of a certain area. The word "Tracht" is related to the verb "tragen," to wear. Before the leveling effect of urbanization, native dress was always bound to a given place, a specific social unit, and a local culture. This explains the great regional diversity. In his article "About Dialects and High German" (Spring 1996, Vol. 12, Issue 2) Eberhard Reichmann showed vastly different dialect and cultural areas from which German-speaking people came and still come. Each region not only has its own dialect, it also has its own set of customs and traditions, including dress.

Since Northwest Germany provided a large number of German immigrants to Indiana, their language, foods, dances and dress were brought here by these early settlers. Amish and Mennonite dress, still worn in Indiana to this day, reflect clothing styles of the Alsatian-Southwest German-Swiss areas, at the time of these groups' emigration. The Harmonist style of clothing, depicted in prints or paintings, resembles the style of a region east of the Black Forest.

As with the Amish, dressing in traditional garb is an outward expression of belonging to a specific group or place called "Heimat." It can be the place where one lives or was born; it can be a place which, for one reason or other, one had to leave or chose to leave. Such dress requires a commitment to a value system shared by a specific community and conformity to that system. More than any other, this is the reason, why folk-style clothing is a fashion or a costume and not a native dress.

The late Günter Moltmann showed that adaptation was necessary for immigrants as far as the physical layout of real estate was concerned; they had to adhere to the grid patterns of the American land acts of 1785 and 1796. They would adapt to the lay of the land, to the climate, and the resources available. But they would not give up their customary ways. "Most people migrating from one country to another do not shake off their old clothes in a hurry and put on new ones suited to their future environment--at least not immediately upon arrival... Along with the things necessary for their physical existence, the immigrants' baggage includes their cultural heritage, their mother tongue, their ways of life, their
(Continued from page 7)

personal concepts, their value systems and preconceived plans for the future, their hopes and expectations." (Moltmann, p. xviii).

Until the 16th century, farmers and people of the lower classes usually wore gray or brown-colored garments. Wearing blue was allowed only on Sundays and holidays. Since the 16th century, traditional country dress began to develop as part of a system of order. Every trade had its distinctive work clothes and Sunday dress. Dresses, trousers, shirts, vests, and head pieces, worn for work differed from those worn for festive occasions and they differed from region to region. The Black Forest "Bollenhut," a black hat with red "Bollen," (balls) differed from the bonnet worn by the women in Münsterland. It was called "a cap," and differing styles were worn for work, on Sundays, holidays, and special occasions. Beside two everyday bonnets, there were mourning bonnets, worn by widows, and the most beautiful piece—the gold bonnet for the wedding and festive occasions.

"Tracht" is sewn and fitted by specialized tailors or seamstresses for the wearer. Folk-style clothes, on the other hand, are produced by the ready-to-wear fashion industry or made at home. Native dress uses only natural materials: wool, linen, silk, silver, mother-of-pearl, etc. Dirndls dresses use synthetic and plastic products. Native dress features handwork: embroidery, lace and hand woven materials. Dirndls dresses use machine embroidery and laces. Native dress distinguishes between work, visiting and festival dress; it indicates the marital status and the role of the wearer at a given function, and the family or clan the wearer belongs to. Dirndl dresses make no such distinction. Native dress uses ornamental trim very carefully, concentrating instead, on quality of workmanship. Dirndl dresses use showy ornamentation in profusion with quality of workmanship a secondary concern.

Native dress is always the same length; the hems of dirndl dresses go up and down with the current fashion. Native dress plays down the female torso; dirndl dresses deliberately accentuate the upper body. Native dress is generally limited in design to the traditional form for a given region; dirndl dress designs are limited only by the designer's taste and imagination. And, finally, dirndl fashions are proliferated by the ready-to-wear industry, while the authenticity of native dress has to be protected and nurtured in order to survive.

Like other clothing, "Tracht" was undergoing changes over the centuries and still does today, however at a much slower pace than regular fashion. The heyday of traditional dress was around the beginning of the 19th century. By the middle of the 19th century—the industrial revolution had created the garment industry—typical national/native dress had begun to disappear in many places. Instead peddlers hawked cheap, factory-made fabrics, which may not have looked as great, but were inexpensive.

Fashion influences altered the typical characteristics of native dress until they disappeared altogether. This was a gradual development, in some places and regions happening faster than in others. Where tradition remained important, especially in parts of Bavaria and Austria, the Black Forest, Lower Saxony, Friesland, Schleswig, the Harz Mountains, Hesse and Lusatia, people continued to wear their traditional dress for a long time. In only a few cases has a tradition continued unbroken up to now.

In the last decades of the 19th century, an upsurge of national consciousness all over Europe occurred. Young people, looking for an outward symbol of national and ethnic identity, turned to their native dress as a means of identifying with their region or country. Folk tradition movements began to advocate renewal of existing native dress and contributed to their revival in areas where they had disappeared. One of the oldest known groups is the "Trachtengilde Schwalenberg."

In order to halt the disappearance of traditional costumes in their region, a "Club to Preserve the Costumes of Lezachthal" was founded in 1883 in Bayrischzell. It is assumed that the idea of a "Volkstrachtenverein" devoted to the preservation of native dress, as we know them today, began in Bayrischzell and quickly spread. The sense of community, which began to disappear with ever increasing urbanization, was now regained in the community of a club.

Donning traditional dress is not the only mission for these organizations. Just as important are preserving old customs and the social aspects of coming together. Although exact numbers are not available, it is estimated that in Germany alone about 2,000 such clubs with approximately one and a half million members exist. This is not counting the many folk dancing groups, music groups, etc., dedicated to maintaining traditional customs and dress. As a

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result, thousands of different costumes have been preserved or rescued from oblivion.

In the Alpine areas popularity of folk-style clothes was further helped by the imperial house of Austria and the royal house of Bavaria who had made wearing native dress fashionable. The hunter's uniform-like green, gray or black suits were the "in" outfit to wear. After WWII, hunter-style clothing increased again. This time due to converting lots of left-over army uniforms into "Jägerkostüme" for both men and women. The sportswear manufacturers soon began to promote dirndl fashions. It became the "in" thing for a city dweller who was about to vacation in the country to dress "like the natives". The effect pseudo-Bavarians had on local residents is roughly equivalent to that of Germans visiting U.S. festivals with umpah bands, dirndl and lederhosen.

Having become a fashion, dirndl dresses became subject to the laws of fashion: styles began to change quickly. The current trend is toward "the more, the better". It is possible to find on one dress all of the following: lace, eyelet, embroidery, chains, buttons, ruffles and braids. A pattern book of "Folklore Fashions" once featured the following headline: NEU: DIRNRL IM JEANS-LOOK!!

Volkstrachtenverene (native dress societies) dismiss dirndl fashions as Kitsch and in poor taste. And yet many German and Austrian women wear them. There are several reasons for this. Unless involved in costume and folk dance matters, one often is not aware of the difference between native dress and dirndl fashions. Secondly, folk-style fashions are readily available and native dress is not. Thirdly, even those who do know the difference, still wear dirndl dresses simply because, while they are expensive (up to app. $500), they are less costly than a native dress (up to $3,000). However, one can pay just as much for coats and capes, and fancy folk-style clothes for festive occasions, at Loden-Frey in Munich.

The boundaries between traditional dress and fashionable dress have always been fuzzy. Even experts cannot agree. For many wearers traditional garb, native or fashion, remains alive, is worn and enjoyed. It is not something to be admired only in museum cases.

What does this mean for us? Most of us wear fashion dirndl, bought or made. If, as a club, we want to adopt our own "ethnic garb," that seems okay. If someone finds an old native dress in grandmother's chest, this is wonderful. It can be worn or, if very fragile, should be given to a German-American museum. If a dance group wants to go historic with their dances, a few stylized costumes, incorporating major features of area and period, are great. Our possibilities are endless. Most of all it is important to wear and enjoy!

Ruth M. Reichmann

Sources:

Moltmann, Keynote Address "When People Migrate, They Carry Their Selves Along," Emigration and Settlement Patterns of German Communities in North America, (Indianapolis, 1995), pp. xvii-xxxii

Karen Gottier, "To Dirndl or not to Dirndl?", in The German Folk Dancer, Published by the North American Federation of German Folk Dance Groups, May 1995, Vol. 1, No. 3.

"Traditional Costumes", in FOCUS, No. 3, 1995, p. 11

LOCAL AND REGIONAL ACTIVITIES

KARL MAY FESTIVAL HEADS TO BERLIN

It'll be round-up time in Berlin later this month for fans of Karl May's Old West adventure novels. The Karl May archive in Göttingen (Lower Saxony), keeper of the flame for the wildly successful and endlessly popular writer, announced on July 4 it will be holding its annual Karl May Festival in Berlin this year for the first time ever. The decision, archive officials say, comes in tribute to the fiftieth anniversary of the founding of the CCC (Central Cinema Corporation) studios in Berlin, the studios responsible for 17 film adaptations of May novels. The festival will feature studio tours as well as a gala celebration with CCC founder Artur Brauner, who sat in the director's chair for a number of the May films, and a host of German show-biz luminaries.

May (1842-1912) wrote dozens of adventure tales set in exotic locations around the globe, especially the western United States, that continue to win countless enthusiastic fans. For many Germans, May's cowboy hero Old Shatterhand and the noble Indian Winnetou are inseparable parts of
(Continued from page 9)

their vision of America. Last year May's "Villa Shatterhand" in Radebeul (Saxony) reopened as a museum, three and a half decades after the government of the German Democratic Republic shut the original May Museum there on grounds of May's putatively racist outlook.

The Week in Germany, July 19 1996

THE ASCHEBERG FAMILY
The descendants of the Ascheberg/Aschenberg Family held a reunion on August 24 at St. Ann's Memorial Hall in Lafayette, to meet distant relatives from Germany. This will be the Germans first visit.

The Ascheberg lineage can be traced back to 1164 when Burghardus de Ascheberge built a castle in Westphalia, Germany, near the village of Hollich. Burg Ascheberg was destroyed by fire in a feud dispute with a neighbor (Steinfurt). The family is said to have lived in the kennels for a time. The Ascheburg castle was never rebuilt, but the site of the ruins still belongs to Ascheberg descendants.

In the later Middle Ages the family developed into three branches, but remained united as indicated in their coat-of-arms bearing three crowned helmets on a single shield. There is still a place on the shores of Grosser Plönner See northeast of Hamburg called Ascheberg. Some descendants moved to Livonia and Courtland in the Baltics in the 1500 and 1600s. The family was inscribed in the Courtland chronicle of nobility in the highest rank among the 92 noble houses which in 1634 could prove their ancestry in the Duchy.

Hermann Ascheberg was born in 1834 in Burg Steinfurt, Prussia. According to family legend, he was attracted to Venedine Wilmer, a milkmaid, and began seeing her secretly. When he informed his parents that he wished to marry her, permission was refused. They came to the United States in the mid-1800s, and were married about 1855 in Dayton, Ohio.

When Hermann arrived in America he had no marketable skills or work experience. Relatives of Venedine lived in Indiana, so the young couple came to visit and then to stay in Lafayette. Herman (as he later spelled his name) sought work and after watching a cooper making barrels for a meat market, he was hired by a Mr. Dryfus in Lafayette. The Aschebergs lived at 12 North 24th Street, now part of Home Hospital property. They had two sons.

One of them, John Bernard was also a cooper. He married Anna D. Fitzgerald and later spelled his name Aschenberg. John and Anna had three daughters: Nellie Hanora (Mrs. Julius John Kahl), Mary Catherine (Mrs. George Spickerman) and Lillian (Mrs. William Duffy), and one son, Maurice, who married Helen Dinhart. After Anna's death, John Bernard married Anna R. Burton.

Submitted by Bloomington member Dolores Lahrmann who is a member of the Aschenberg family.

CONGRATULATIONS KENTUCKIANA!
Kentuckiana, the young sibling of IGHS, is doing well. Founded in April 1991, it is serving the Louisville area on both sides of the Ohio and therefore is called Kentuckiana (Kentucky-Indiana).

Bill Klapper, its dynamic president reports tremendous progress. On June 30 they opened the KGHS Library/Archives at St. John's Evangelical United Church of Christ, Parish House on 629 East Market Street. At last, KGHS is no longer an "orphan in the storm" says Klapper, now we have secure and comfortable quarters in a historical building. St. John's offered the space for rent and many members worked countless hours to clean, paint and paint walls, windows, doors and storage cabinets. "The result, after expenditure of over 100 man (& woman) hours, is a bright, clean, attractive area." Furniture and a computer have been donated and are moved in. Now the job begins of sorting through the many books, letters and other items donated to KGHS. Good job, good luck, Bill, Katie and everyone!

For further information contact Bill Klapper at 502-451-3792.

BLOODY MONDAY REMEMBRANCE
On August 6, the Kentuckiana German Heritage Society commemorated the 141st anniversary of "Bloody Monday" with a mass at St. Martin's Church at Shelby and Gray Sts. This is the location at which one of the most dramatic occurrences of this fateful day took place. The Mayor of Louisville, Mr. Barbee, stood before the church and defied the rioting mob. "If you intend to burn this church, you will have to kill me first", were his words as he stood, unarmored before them, and indeed, they backed down and left.
The tragic civil unrest directed at German, Irish and Catholic immigrants which culminated in, what became known as "Bloody Monday" on August 6, 1855 in Louisville began in the 1850s. Earlier settlers, who called themselves "natives," became increasingly alarmed at the influx of mostly German and Irish immigrants. In 1854 immigration from Europe had reached 300,000 in New York alone. Several nativist parties were formed. One Judson organized the "Know-nothings" which wanted newer immigrants kept out of public office and from voting; they supported Protestantism and were opposed to Catholics. Another party called itself the "Know-somthings."

April 1, 1855, in connection with the elections in Cincinnati, members of the Turnverein were attacked. Similar attacks took place in New Orleans, St. Louis and Chicago, and Columbus, OH. The bloodiest was that in Louisville in connection with the elections. Houses of German and Irish immigrants were burned down and there was loss of life.

GOLDHAGEN'S GERMANS

Daniel Goldhagen's book Hitler's Willing Executioners/Hitler's willige Vollstrecker, has attracted considerable attention from the mass media, and climbed to the best-seller list. The book was awarded the distinction of best dissertation of the year by the American Political Science Association, but failed to win accolades from its most important audience--professional historians and Holocaust scholars, most of whom regard the book as deeply flawed. Simon Wiesenthal, Director of the Jewish Documentation Center, recently refuted most of all Goldhagen's thesis of "eliminatory anti-Semitism," without which Hitler would have been unable to carry out the physical elimination of the Jews. Wiesenthal states that to extrapolate from single actors to the whole Nation, goes against the grain not only of Christian but also Jewish tradition. Furthermore, this thesis is an insult to all those Germans, who helped Jews and for this often had to pay with their lives.

(August 22, 1996 Deutsche Welle)

According to Alfred DeZayas--J.D. Harvard; Ph.D. Goettingen, Senior Human Rights Officer at the Center for Human Rights of the UN and visiting Professor of International Law at DePaul Univ.--one of the major problems of the book is its oversimplifications. Furthermore, Goldhagen raises wrong questions. DeZayas states: "Als Mitglied der Doktor-Kommission für Völkerrecht an der Universität Genf, muss ich Dissertationen bewerten. Wenn mir Goldhagens Arbeit als Dissertation vorgelegt worden wäre, hätte ich sie wegen vieler methodologischer Fehler nicht angenommen." (In translation: "As member of the Ph.D. commission for International Law at the Univ. of Geneva I must evaluate dissertations. If Goldhagen's manuscript had been submitted to me as a dissertation, I would not have accepted it due to its many methodological flaws.")

The following review by DeZayas of Goldhagen's HITLER'S WILLING EXECUTIONERS recently appeared in the FRANKFURTHER ALLGEMEINE ZEITUNG, "Kein Stoff fuer Streit; Goldhagens Unfug, Goldhagens Unwissenheit," FAZ, No. 134 (June 12, 1996), p. 11. A translation of the review follows:

Goldhagen asks how the Holocaust occurred and his simple answer is that the Germans in general, not the Nazis in particular, were responsible. The Germans had, over a period of centuries, developed a form of eliminatory anti-Semitism ("eliminatorischen Antisemitismus").

Goldhagen has taken much of his material from Rolf Christopher Browning's ORDINARY MEN, which examined the archival material concerning members of various German police units (Ordnungspolizeitruppen). G. has borrowed much from Browning--but not his objectivity. Where Browning shows the disquiet (Unbehagen) of various members of these police units and cites documents which prove that the murderers were to be kept *secret* Goldhagen goes on to assume that most Germans knew of the actions of the special units (Einsatztruppen) and approved of them. Goldhagen's argument: if the murderers of the Jews were ordinary men, then most ordinary Germans were potential murderers.

Goldhagen asserts that the disappearance of millions must have been noticed by millions. The Germans who saw the transports of the Jews must have known that death camps were their destination. Many of the questions Goldhagen now puts before us were raised as part of the Nuremberg Trials. They were

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answered in detail by the defendants. If, therefore, Goldhagen now expects his work to be considered a serious work of scholarship, then he must demonstrate that he has consulted the archival materials and the relevant literature.

Goldhagen does not cite Himmler's speech in Posen on October 4, 1943, in which Himmler speaks of the "Ausrottung" (extermination) of the Jews and adds that he and other members of the SS will never speak in these terms in public ("und trotzdem werden wir in der Oeffentlichkeit nie darauf drappen.") Evidently Himmler did not trust the German people. When 200 members of the SS asked to be transferred to front-line duty because they found the murders intolerable, Himmler declined their request on grounds of secrecy.

Goldhagen does not appear to know the fact. To ensure this secrecy Hitler issued his infamous Proclamation No. 1--which bound all members of the regime to a code of silence. Not a word about all that in Goldhagen. Hans Fritzche, chief of the Press Corps, who was accused at Nuremberg and yet acquitted, remarked on June 28, 1946, that he was a journalist who worked in those times, and he has the firm conviction that the German people knew nothing of the murders of the Jews. Further, had they known of these mass murders, Hitler would have lost his followers.

Goldhagen's accusation that the Germans are inveterate anti-Semites is disproved by numerous sources, among them the memoirs and reminiscences of American and British diplomats, who recorded that the majority of the German population did *not* approve of the anti-Jewish riots on the Kristallnacht--a fact Goebbels noted with disappointment in his diary. Yet Goldhagen presents the Kristallnacht as if it were a veritable people's fair (Volksfest). This sort of misreading not only betrays ignorance but it is pure nonsense. Goldhagen forgets how many Jews worked in Bismarck's circles. He forgets how many were raised to the rank of nobility. He forgets how many fought and died for the Reich. He forgets the high number of mixed marriages, and how many German Jews returned to Germany even after the Holocaust.

Does this book present us with new scholarly materials? Actually, no. New perceptions or realizations? Again, none. The opposing evidence is simply ignored. The only novel part of the work is its radical judgments—which can only be characterized as racist. Here is no cause for another conflict along the lines of the former Historikerstreit (historians quarrel).


Both books are available in paperback. They are indispensable reading for anyone interested in understanding the sense of outrage among the expellees and their descendants, which persists very strongly today. This history needs to be acknowledged, not simply swept under the rug or dismissed by callously stating that the ethnic German civilians "got what they deserved."

Eberhard and Ruth Reichmann

GERMAN YOUTH SEEK "RECONCILIATION"
Growing up in a small university city in southwestern Germany, Tilman Ganzhorn never met a Jew.

But over the past few months, circumstances have changed dramatically for the 20-year-old son of a feminist Protestant minister. One recent morning, Ganzhorn stood in the cafeteria of a large Jewish nursing home, gently pinning lacy head coverings onto elderly women as they prepared for Torah study. He then donned a yarmulke, the skull cap worn by men during Jewish worship.

"You don't have a chance in Germany to interact with Jewish people. They're just not there or you have to look very carefully to find someone," he said. Ganzhorn is among a small corps of young German volunteers working with elderly Jews and the poor in the United States, Israel and Europe as part of the Action Reconciliation-Service for Peace program. The volunteers, who also conduct Holocaust education in Germany and

(Continued on page 13)
Poland, work to atone for their elder's sins.

"I've never experienced any hostility in here. Sometimes I'm very surprised about that," the Tuebingen native said as he sat in the Philadelphia Geriatric Center, where he works three days a week. "I'm the German and I'm the gentile so I must be the bad guy."

The program based in Berlin, was founded in 1958 by a Protestant minister and former Nazi resister who wanted volunteers to perform peaceful services in countries that suffered during World War II.

The participants, whose work can substitute for German military service, have differing opinions on the "atonement" aspect of their service.

"I want to show these people that not every German is like a Nazi German," Ganzhorn said. "I don't feel guilty but I feel responsible for what Germany did to the Jews and non-Jews who got killed during World War II.

Some of the other 20 participants now working as social service agencies in the United States said they were pleasantly surprised about the friendly reception they received from elderly Jews, including Holocaust survivors.

Steinheim lives in a Jewish Brooklyn neighborhood with an Israeli roommate. He speaks Yiddish with elderly clients and German with an Orthodox rabbi from Poland, who tell him what a "great mitzvah"—good deed—he is doing. "This is an opportunity I would never have in Germany," he said.

Iris Landgraf, 21, of Hanover, is spending her 18 months with Action Reconciliation volunteering at the Holocaust Center of Greater Pittsburgh.

"I asked myself the question 'What would you have done?' and I always condemned my grandparents because they didn't do enough or they were anti-Semitic," she said. "Realizing that I probably would have been a bystander just made it very hard for me. I decided to get involved." Because of her grandparents' involvement—one grandfather joined the Nazi party—"I just wanted to chase away the ghosts that were always there," Landgraf said.

Some 7,000 Germany volunteers have participated in Action Reconciliation since Lothar Kreyssig, a member of the anti-Nazi "Confessing Church," founded the program roughly 700 have worked in the United States.

"I felt strongly that German Christians failed to do enough against the atrocities committed by the Germans," said Renate Woessner, Philadelphia-based director of the U.S. program and a former volunteer.

Among the volunteers' grandparents, some resisted the Nazis, some joined the army, some actively supported Adolf Hitler, some stood by silently. Some volunteers don't know what role their elders played and meet resistance from their families if they ask.

In Germany, the word Jew still carries a "very negative taste," according to Sven Pinczowski, 21 of Albstadt, who met a Jew for the first time while working with a Holocaust education program in Boston.

Some volunteers said their friends had mixed reactions to their decision to work with Jews abroad.

"I said I had to deal with the history of the Third Reich and make atonement. They said, "Again, this? We had to learn this in school," Ganzhorn said.

"I think the vast majority of Germans think that way, they don't want to be bothered with it anymore," he said. "I think it's a shame."

Associated Press,
Saturday, August 3, 1996

GERMAN TRADITION
DEEP-ROOTED

Wearing his bugger-tailed Tiroler hat covered in pins and his Ledhrhosen, Linus Lechner looks the quintessential German from Jasper.

"Everything I got on this hat comes from Germany—that tail cost me more than the hat did," he says, laughing. Lechner, a board member of Jasper's German club, the Deutscherverein, says Strassenfest is a way to preserve Jasper's cultural heritage and for people to socialize.

"It's more or less a community fair and it brings people back together again," says Lechner, 74.

Strassenfest is like many fairs and festivals Lechner has seen in Germany, especially the festivals in the beer country on the Bavarian side as opposed to those in wine country closer to France, he says.

"Everybody gets out there and has a good time," says Lechner, a

(Continued on page 14)
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floor and wall covering contractor. "Like the old saying--
get out there and eat and be
merry."

Lechner, who lives just outside Jasper with his wife, Sally, has
12 children and 31 grandchildren,
with the 32nd on the way. He
grew up speaking German but his
children did not. His great-
great-grandparents came from the
German town of Baden and
his father grew up in Dubois
County, where it was common
then for people of German
descent to pass down the
language and culture from
one generation to the next, even
at school. "When my dad went
to school—that was strictly
German," Lechner says. As
Linus was growing up, his family
spoke only German at home. He
himself spoke no English until he
began to learn it in the first grade.
However, during World War II,
when the United States was at
war with Germany, the German
language and culture were taboo.

"German was forbidden and they
more or less got away from it," Lechner says. "It was just that
they were scared to death (to
speak it.) "When my kids went
to school they weren't teaching it.
"It was just an ill feeling for a
long time—nobody wanted to
take any part of it."

Now, organizations like the
German Club try to preserve the
German language and culture in
Jasper. And while his kids weren't
raised with German spoken in the
home, Lechner's grandchildren
now study German in school.

The German Club raises money
through its Strassenfest booth
and supports its activities
throughout the year—including
German cookouts, and biennial
trips for high school students to
Germany.

"All the money that we spend is
for the German tradition," Lechner says. But the main
reason Strassenfest is important
to the community is it gets people
away from their homes and
television sets and out with
each other, Lechner says.

"There's a lot of people you see
here at the Fest that you don't
see all year long."

By Kristen Ostendorf, THE
HERALD, Dubois County,
August 2, 1996

GERMAN SESSION AT
HISTORICAL SOCIETY
ANNUAL MEETING

The IGHS will be on the program
at the Annual Meeting of the
Indiana Historical Society on
Saturday 2 November. Giles and
Dolores Hoyt will discuss
German American resources on
the internet.

The IGHS session will be from
2:30-4:00 p.m. For registration
information, contact the Indiana
Historical Society 317-232-1882
or 1-800-IHS-1830.

ROOT TO THE ROOTS

A tour group from Lower Saxony
(Germany) led by Prof. Dr.
Antonius Holtmann will be in
central Indiana from Oct. 5-6.
Most of those in the group had
ancestors who immigrated to the
United States and are interested
in learning more about the
immigrant/emigrant experience.

The group will follow the trail of
the immigrants as closely as
possible. They will arrive in
Indianapolis from Cincinnati on
Saturday, October 5, with stops
in Metamora and Oldenburg. On
Sunday, they will attend a special
German-American Day Church
service at St. John's Lutheran at
White Creek in Bartholomew
County, the area where Johann
Heinrich zur Oveste and many
other present day Lower Saxon
German immigrants settled. The
group will also attend the
German-American Day
celebration at the German-
American Klub later that day.

Rieste, the town where zur
Oveste and many other White
Creek Germans came from is
celebrating its 750th anniversary.

PALATINES FALL
MEETING

The Indiana chapter of Palatines
to America will hold its fall
conference in conjunction with
the Indiana Genealogical Society
on Saturday, October 12, from
8:30 a.m. until 5:30 p.m. in the
main auditorium of the Fort
Wayne-Allen County Public
Library. The program's theme is
"The German Experience in
Indiana: Past History and
Current Resources." For
registration information call Betty
Warren, 317-862-2426. Cost of
the program is $10 for members
and $15 for others.
ENJOY AN AFTERNOON VIENNESE DESSERT KONZERT

The Indianapolis Youth Wind Ensemble will perform at the Athenaeum on Sunday afternoon, October 27, 1996 at 2:00 p.m. Herr Stephen Rhodes, Kappelmeister, will conduct a program of German Volksmusik and other entertainment. A Viennese dessert buffet is included in the admission price, and reservations are required. Before the Konzert, the Athenaeum Rathskeller Restaurant will be open for lunch from 11:00 a.m. until 2:00 p.m.

The Indianapolis Youth Wind Ensemble consists of outstanding high school students selected by audition from school music programs throughout central Indiana. The ensemble is part of Butler University’s successful “Music for Youth” performing arts program.

For further information, please contact Sandra Henselmeier at 317.253.9796.

NEWEST IGHS MEMBER
Emma Brockman, born 13 August 1996. This is what can happen when your just a little proud father is the editor.

INDIANA GERMAN HERITAGE SOCIETY MEMBERSHIP APPLICATION
For joining or membership renewal, please use this statement. Make checks payable to Indiana German Heritage Society. To increase Society support, you may wish to designate a high category. All contributions are tax deductible.

ANNUAL DUES (check one):

Student $5 ______ (school) ______
Individual $12 ___ Family $20 ___ Organization $25 ___ Patron $50 ___
Corporate $100 ___ Sponsor $500 ___ Benefactor $1,000 ___

New Member ___ Renewal ___ Date _____________________________

NAME _____________________________ _____________________________

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CITY, STATE, ZIP ____________________________

BUSINESS PHONE: ______ HOME PHONE: ______

Send payment with statement to:
Membership Secretary IGHIS
401 E. Michigan Street
Indianapolis, IN 46204
CALENDAR OF EVENTS

Saturday, September 21 Program for German Teachers at IUPUI

Friday, October 4, 6 p.m. Oktoberfest in the Biergarten at the Athenaeum

Sunday, October 6, 8:30 a.m. and 10:40 a.m. German-American Day Services at Zion Evangelical United Church of Christ, Indianapolis

Sunday, October 6, 12 noon, lunch at the German-American Klub 8600 S. Meridian Street in Indianapolis

Sunday, October 6, 1-5 p.m. German-American Day Celebration at the German-American Klub

Wednesday, October 9, 1 p.m. IGHS Board Meeting, 6 p.m. Indianapolis Stammtisch and Program

October 11, Harvest Ball at GAK

Saturday October 12 Ethnic Expo in Columbus

October 17-20 International Festival at the Indiana Fairgrounds West Pavilion in Indianapolis

Monday, October 21, 7 p.m. German Folk Dancers, Athenaeum

Saturday, November 2, Indiana Historical Society Annual Meeting

November 13, 1 p.m. IGHS Board Meeting, 6 p.m. Indianapolis Stammtisch and Program

November 17-18 - "Place, Spirit, and the Creative Imagination" with novelists John Updike, Kurt Vonnegut and Dan Wakefield

Monday, November 18, 7 p.m. German Folk Dancers, Athenaeum

November 29-30, 6 p.m. St. Nikolaus Market at the Athenaeum

November 30 Thanksgiving Dance at the GAK

December 2, 2 p.m. St. Nikolaus-fest and Market at the Athenaeum

INDIANA GERMAN HERITAGE SOCIETY NEWSLETTER

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

The Newsletter is published quarterly by the Indiana German Heritage Society as a membership benefit
Paul Brockman, editor
Printed by Graphics Ltd., Indianapolis, IN