MORAVIANS, GINGEBRED & ST. NIKOLAUSS MARK THE HOLIDAYS

VISIT TO THE MORAVIAN CHURCH IN HOPE
Saturday, December 11 at 1 p.m., we will visit the Moravian Church in Hope with members of the Church, to see the Moravian Star and puiz and learn about Moravian Christmas customs. (See related articles elsewhere.) Hope is located on St. Rd. 9 between Shelbyville and Columbus. Meet at 1 p.m. at the Moravian Church, 202 Main Street, or 12 noon for lunch at "the Filling Station," located off the Square right across from Norman Funeral Home. For information call Betty Randall 812-546-5328

THE MORAVIAN CHURCH, HOPE, INDANA
Believing it was God's will to start a Moravian Church in Indiana, Martin Hauser set out from Salem, North Carolina on September 28, 1829. Martin, his wife Susanne Chitty, their three children, Susanna's brother and sister, Samuel Rominger, and several others made the arduous trip in 4 weeks. Susanna walked, carrying eight month old Mary Ann most of the way. Martin, who had inherited a small farm near Salem, NC, opposed slave labor and migrated to Indiana where his brother Jacob had purchased a farm. They called their new home Goshen.

Traveling up the Hawcreek, Martin built his first cabin on a site called the "Big Spring."

On June 17, 1830, a small log church was dedicated. The structure had no roof and beech boughs provided temporary shade. Thirty-five gathered for worship; lovefeast was celebrated, each one bringing his own cup. This service was 103 years after the renewal of the Moravian Church in Herrnhut, Germany. In September 1832, Martin Hauser received an appointment to serve the church; he was ordained a deacon in 1833. In 1834 Martin became the first postmaster of Hope (a Goshen already existed).

The Moravian Church is a small denomination with only three churches in Indiana. Originally, Moravians come from Moravia (Mähr), a former small German province in the present Czech Republic.

Moravians organized as the Unitas Fratrum (Unity of Brethren, Mährsche Brüder Gemeine) in 1557, only about thirty years after Martin Luther had established the Protestant State Church of Saxony.

Moravians are spiritual descendants of the Bohemian reformer Jan Hus, the rector of Prague University, who was burned at the stake in 1415 as a heretic, for criticizing deplorable church practices and his belief that the Bible was the sole foundation of Christian faith and life.

In 1722, after years of hiding and persecution, Moravian refugees from Bohemia (Böhmen) and Moravia were offered sanctuary on the Saxony estate of Count
Nicholas Ludwig von Zinzendorf. The Brethren started the settlement of Herrnhut ("Watch of the Lord"). From there, the Moravians sent missionaries to the New World, sailing the West Indies in 1732 to minister to the slaves. Hoping to bring Christ to the American Indians, the first Moravian colonists set sail in February of 1735 on the ship "Two Brothers." On board was John Wesley, a young Church of England clergyman. During a severe storm, Wesley got terribly scared but watched in astonishment how calm his Moravian shipmates were. When he wondered about it, their leader, the theologian August Gottlieb Spangenberg, replied: "Have you no faith?" This made a lasting impact on Wesley - who began learning German so he would better understand the strength of the Moravians' faith. The ship made it to Georgia. General James Oglethorpe welcomed the Moravians. When in the following months in Savannah it looked like Wesley might lose his position, Spangenberg wrote, "If they cast him out, we must take Wesley into our house." Later, John Wesley founded the Methodist Church.

Both missions and education are important to Moravians. The first girls' boarding school in America was founded by them in 1742. It is now the Moravian Seminary & College for Women in Bethlehem, PA. George Washington's niece was one of the school's students.

Worldwide, the Moravian Church has 600,000 members; 80% of them are people of color. There are more Moravians in Tanzania than in the U.S. and Canada combined. Jesus Christ is the church's chief elder, and Moravians seek a personal relationship with Him.

Jean Flora Glick, Hope

For more information visit Old Salem Online http://mesda.org

MORAVIAN CHRISTMAS TRADITIONS

Over the little town of Hope, Bartolomew County, every Christmas a star appears. But unlike the ancient star, the one in Hope is plastic. Actually, there is more than one—hanging from Moravian porches or in windows. They are hung on the first Sunday of Advent, and remain through the twelve days of Christmas until Epiphany (January 6). Although Puritans in the northern colonies had outlawed Christmas celebrations, settlers in the Bethlehem, PA area, in the mid-1700s celebrated the birth of Christ with the Christmas customs they had brought from the old country. The Moravians are said to have been the first in this country to use a Christmas tree.

The illuminated Moravian star with its 26 points symbolizes the birth of Christ, pointing to the wise men who followed the star to Bethlehem. It is to remind of the Old Testament prophecy: "There shall come a star out of Jacob," (Numbers 24:17) and of the fulfillment of that prophecy in the coming of Christ who said, "I am the bright star of dawn" (Revelations 22:16).

The first Moravian stars were made about 1850 by a teacher in the Moravian school at Nieszky, Germany. It soon spread beyond the classroom and in 1880 Peter Verbeck began making stars for sale in the Moravian bookstore in Herrnhut. Before long he was exporting to England and America. In Hope they used to get the stars, then made from parchment, from Germany. When the war made it impossible to order stars, they began manufacturing them and soon they were shipped to Moravian communities around the U.S. Other church groups in the U.S. and Canada also began making stars, and recently commercial firms have entered the field. Parchment paper was replaced by plastic and the original tiny whale oil lamps where replaced first by candles and then by electric bulbs.

Moravian "putz" (German for decoration) is more than a nativity scene with adoring
shepherds. For decorations are highly personal and not confined by time or geography. It tells the story of Jesus’ birth with a manger scene as the focal point; it is the gospel in miniature from Isaiah’s prophecy and Mary’s annunciation to the visit of the wise men and the flight into Egypt. The essence of the putz tradition is found in the way in which each putz is built to tell the Christmas story. The joy comes in collecting and creating the story. Figures and many other items, pine cones, pieces of drift wood, stones, houses and animals, are collected over the years by the whole family and may include a replica of their home. Moravian parents will use the putz as a visual aid to review the Christmas story with the children, to see and hear the age-old story.

A high point is the Christmas vigil of the Moravian Church. In that service, burning candles are distributed to the worshippers as they sing praise to their Savior who came to be the Light of the World. The origin dates back to 1747 in Germany when Bishop John deWatterville introduced it during a service for children. He gave each child a burning candle wrapped with a colored band to help them remember Christ’s birth, passion and wounds. This custom is still practiced today in all Moravian churches. The candles are made of bees’ wax as it represents the sinless purity of Christ’s flesh. The paper frill has been added to catch the drippings.

**GINGERBREAD**

Lebkuchen (gingerbread) is first mentioned in old German documents approx. 600 years ago, and Gingerbread on wafers appears in a 1395 Zinsbuch (rent-roll) of Franconia. The name "Lebkuchen," in the Middle Ages called "Lebekouche", possibly stems from the middle high German "læbe" = sweet or the name "leb" may have been derived from the Latin word "librum which means "Fladen" or cake. As do the wafers, used for the host during services, honey cakes and wafer gingerbread most likely originated in the monasteries. The wafer, consisting of flour and starch is edible, and has a natural taste. It holds together the Lebkuchen mass, which contains very little flour to bind it (E. Otto Schmidt).

To make the many candles they needed in the monasteries, the brothers cultivated fruit trees and kept bees for the wax. By spreading the dough, made with honey, on wafers, they produced a nourishing and healthy food. It served well on journeys and was brought to the infirm and the sick. The most famous among the monasteries at that time were Einsiedeln and St. Gallen in Switzerland. It is from Einsiedeln that Indiana’s St. Meinrad Archabbey was founded and the brothers may have been among those who brought the Gingerbread recipe with them to southern Indiana.

Gingerbread soon became a favorite outside the monasteries. Toward the end of the Middle Ages, Nuremberg was an important international trade center; so there was no shortage of the required raw materials needed for the ever more popular gingerbread, e.g. candied fruits, hazelnuts and spices. Honey, also indispensable, was obtained from the "Reichswald," a huge forest, circling the town. The "Lebküchler," producers of spiced honey cookies, began to organize their own guild of "Wachszieher und Lebzelter" (candlemaker and gingerbread baker). They made beautiful decorated candles and many varieties of gingerbread known as "Honigkuchen, Pfefferkuchen, Lebkuchen, Pfefferzelten, Lebzelter," and "Pfeffernüsse." Thus Nuremberg became the famous "Lebkuchen" (gingerbread) town as their gingerbread found fanciers all over Europe.

There are many regional variations. In Austria and Bavaria they are called "Zelten," a Germanic word that means "flat cake." Achener specialties are Mandel-Lebkuchen (smaller than those from Nuremberg, and then there are Nuss-Saftprinten, Mandel-Printen, Honig-Saftprinten, Saftprinten, Dominosteine, Nuss-Spitzkuchen, Dessert-Spitzkuchen, called Spitzkuchen because they have three corners (Spitzen).

Gingerbread hearts are offered year round at German fairs and festivals. Hung with a string around one’s neck they declare "I
Love You" or something such. To this day "Lebkuchen" are exported from Nuremberg to the U.S. especially for the Christmas Season. The taste for them has spread beyond persons of German origin. This is also true for many other baked German goods.

*Ruth Reichmann

**GINGERBREAD RECIPES**

Gingerbread and Ginger cookies arrived in Indiana as early as 1814 with George Rapp and his followers, who settled on the Wabash River and built the town of Neu Harmonie, now known as New Harmony. Here is their Gingerbread recipe from the Rappite Cookbook:

- 1/2 cup brown sugar
- 3/4 teaspoons soda
- 1/2 cup shortening
- 1 and 1/2 teaspoon ginger
- 3/4 cup molasses
- 1/8 teaspoon salt
- 1 and 1/2 cup flour

Cream shortening, add sugar and mix well. Add eggs and beat well. Sift dry ingredients together and add alternately with sorghum and hot water. Bake at 375 for about 25 minutes.

The following Lebkuchen/ Gingerbread recipe is by Betty Kuebler-McGlothlin of Brown County:

**Ingredients:**

- 4 eggs
- 2 cups sugar
- 2/3 cup honey
- 1 1/2 cups almonds cut in strips
- 4 1/2 cups flour
- 1/2 teaspoon soda
- 1/2 " salt
- 1 " cinnamon
- 1 " cloves
- 1/2 " allspice
- 1 cup diced mixed candied fruit.

Frosting: powdered sugar and evaporated milk

Beat eggs. Add sugar, honey, almonds, and mixed candied fruit. Add flour mixed with soda, salt, cinnamon, cloves and allspice. Spread on greased cookie sheets, on large and one small. Spread by dipping your hand into flour and pressing towards the edges of the cookie sheet. Bake at 350 degrees for 15 minutes. When almost cold, ice with powdered sugar icing and sprinkle with colored sugar. When cold, cut in small pieces about 2 - 1 1/2 inches. Store in air-tight container in cool place.

*Ruth Reichmann

**A GINGERBREAD CHRISTMAS AT CONNER PRAIRIE**

The gingerbread house, immortalized in the Grimm's fairy tale of Hansel and Gretel and popularized in Engelbert Humperdink's Christmas Opera of the same name, has become a favorite of Indiana children and adults alike. They are a part of the holiday season and competitions abound. At the St. Nikolaus Party on December 5, in Indianapolis at the Athenaeum, children build Gingerbread Houses. On a much grander scale, each year a "Festival of Gingerbread Houses" is held at Conner Prairie where the best receive a prize. The entry fee for the competition is $20. To register, call (317) 776-6000 and ask for Laura.

The visitor to Conner Prairie during the two weekends before Christmas, Dec. 11-12 and Dec. 18-19, can enjoy Indianapolis' finest competition and display of up to 100 hand-constructed and edible gingerbread houses made by individuals, culinary professionals, families, schoolgroups, scouts, companies, groups and celebrities. You will find the home of the witch transformed into castles and abodes as the Hoosier imagination has free play and takes its liberties with the old world tradition.

A wide array of other holiday festivities is offered at Conner Prairie during the two special weekends. The Featherston Barn features a "Gingerbread Marionette Show" lasting approximately 25 minutes each day, at 11 a.m. and 1 p.m.

In the Pioneer Adventure Area you can meet Belznickel, pop popcorn over a fire, dip candles and make gifts for the holidays while the aroma of freshly baked courtesy of Marsh.

With the assistance of Indy Runners, Conner Prairie sponsors on Dec. 18 at 8:30 a.m. "The Gingerbread 5K," a 5K run/walk
through the grounds. Participants receive a long-sleeved tee shirt or sweatshirt, discounted admission to "A Gingerbread Christmas" and other give-aways. Participation fee is $15. To request an application, call 317-776-6000.

After the holiday bustle is over, recycle your Christmas tree at Conner Prairie. Between Dec. 26 and Jan. 9, bring your tree to Conner Prairie and they'll make mulch out of it for use on their grounds.

In addition to its popular holiday evening program, Conner Prairie by Candlelight, Conner Prairie offers the two full weekends of family holiday fun, Dec. 11-12 and Dec. 18-19, Saturdays 9:30 a.m. - 5 p.m., Sundays 11 a.m. - 5 p.m., at a lower cost than regular admission during "A Gingerbread Christmas."

For information call 317-776-6000. gingerbread surrounds you. Enjoy gingerbread, hot cocoa and coffee in Clowes Common.

ANNUAL SANKT NIKOLAUS FEST AND CHRISTKINDL MARKET
Sunday, December 5, 1:00-5:00 p.m.
1:00-2:45 Children's Games and Activities
3:00 Nostalgic Christmas Tree Candle Lighting
3:30 Arrival of Sankt Nikolaus
Admission $5.00 Adults, $3.00 Children
Reservations Required
Old World Christkindl Market Sunday 1:50 p.m.
Friday & Saturday, Dec. 4-5th 5:30-9:00 p.m.

For more information and reservations call 630-4569 ext. 1

This Old World tradition will take place once again at the Deutsche Haus-Athenaeum in Indianapolis, 401 E. Michigan St. It begins at 1:00 p.m. in the first floor auditorium with a reception, traditional German refreshments and music, and ends at 5:00 p.m. after the tree lighting ceremony and singing of Christmas songs. There will be children's games, videos and numerous activities for the young and the young-at-heart. As he always does, the Saint will make a stop with Ruprecht at his side. There will be little gifts from St. Nikolaus for the good children and switches from Ruprecht for naughty ones.

GERMAN CHRISTMAS SERVICE AT ZION, INDPLS.
On Sunday, December 12, at 3:00 p.m., the Annual German Christmas Service will be held at Zion Evangelical United Church of Christ, 416 E. North St., Indpls. Although conducted in German, the service is easy to follow. The hymns are familiar to most churchgoers and the sermon is printed in English for participants to follow. -- The congregations first church was built in 1845. We appreciate the opportunity to attend a German service in this beautiful house of worship, and our thanks go to those who make it possible.

News and Events from around the State

STAMMTISCH AND PROGRAMS
No Stammtisch and program in December and January. The program on Wednesday, February 9, 7:30 p.m. is "Fasching, Faschnacht, Karneval." Eberhard and Ruth Reichmann will discuss the regional differences of Karneval celebrations and show a video on the Alemannic Fasnacht (Fasnet)
in the Max Kade Seminar Room on the first floor of the Athenaeum, 401 E. Michigan Street, Indianapolis.

Join them and other IGHS members at 6 p.m. prior to the program at the Athenaeum Rathskeller Restaurant for good food and good talk! For information call Ernestine Dillon at 317 861-5831.

FASCHING-FASNACHT-KARNEVAL
The Carnival season is known by many names throughout Europe. In Germany alone we find four shades of spelling: "Fasching," "Fasnacht," "Fasnet"--plus "Karneval." It begins on New Year's Day or immediately following "Twelfth Night," the Festival of the Three Kings (or Magi) on Epiphany, January 6, and ends as the clock strikes 12 and ushers in Ash Wednesday, the first day of Lent. On the day preceding Ash Wednesday, commonly referred to as Shrove Tuesday (Mardi Gras), there are parades at which various 'Fools Guilds' visit each other to share in the fun after much feasting, drinking and merrymaking. Shrove Tuesday is so called because it was the day on which "shrift" or confession was made in preparation for the great fast.

Traditions vary, but two things are always present: Noise and masks. Especially grandiose and intensive are the celebrations along the Rhine, from the Basler Fastnacht down to Mainz, Cologne and Duesseldorf. But also in many other places sometimes very old Karneval traditions have remained alive.

For many, masked balls in costumes are an individual decision. However, in many towns there are one or more Fool's Guilds (Narrenzunft), and each guild has its own history and traditions, expressed in costumes and rituals. All members wear the same costume and abide by the ritual prescribed by the mask. Children's celebrations are usually Tuesday afternoon and evening, but they participate at all stages of the event.

FASNACHT: the Swabian-Alemannic Fasnet. In the towns and villages of the Alpine areas of Austria, Southern Germany, of the Black Forest, the area around Lake Constance, and in German-speaking France and Switzerland, wherever groups of the Alemannic tribe had settled, "Fasnacht" (Fasnet) is celebrated. The commonly accepted explanation for the word is that it is a contraction of the word "Fastnacht," referring to the period immediately before the great fast.

Typical of the Alemannic Fasnet is the use of elaborate, beautifully carved wooden masks. Recurring over and over are representations of the "Wise Fool" with smooth, serene, pale faces, scary witches with grotesque features and animal masks of all kinds--all as mythological characters that figure in local lore and history.

For those who would like to know more about Fasnacht/ Fasnet, Treffpunkt, a German Television Series of SDR/SWF that broadcasts half hour programs on folklore subjects, made videos of several of these celebrations. All videos are in color, and in German, app. 30 minutes. There are also a number of videos of Karneval in Cologne. All of these are available from the German Language Video Center, 7625 Pendleton Pike, Indianapolis, IN 46226; 317-547-1257; FAX 1+3175471263

FOLK DANCERS LOOK FOR NEW MEMBERS
If you like (to learn) folk dancing, join the GERMAN HERITAGE DANCERS. They meet every third Monday of the month at 7 p.m. in the Small Auditorium, First Floor of the Athenaeum, 401 E. Michigan St., Indianapolis. Information Ginni Bullard 812 597-4932.

CALENDAR OF EVENTS
November 20-21 Ferdinand Christkindlmartk, traditional German heritage market, food, music and more (1-800-968-4578; 812 367-2908 or http://www.duboiscounty.org/calendar.htm)

November 20, 26, 28 Hansel and Gretel, Opera by Engelbert Humperdink, at Clowes Hall, Indianapolis (317 940-6444)
Saturday, November 27  
Thanksgiving Dance at the  
German-American Klub in  
Indianapolis, 8602 South  
Meridian Street (317 888-6940)

December 3-4 6:30-9:30 p.m.,  
Old World Christkindl Market at  
the Athenaeum, Indianapolis (317 630-4569)

December 3-4 Candlelight Tours  
in New Harmony

Saturday, December 4, 1 p.m.  
How many days until  
Weihnachten? Public Library/  
Western Branch, South Bend

Saturday, December 4 Christmas  
in New Harmony

Saturday, December 4, 3-50 p.m.  
Christkindlmarkt at the German-  
American Club, 1840 Lincoln  
Avenue, Louisville (502 456- 
4760)

Sunday, December 5, 12 p.m. -  
6:00 p.m. Christkindlmark,  
followed by Christmas Concert  
and Dinner 5 p.m.-9 p.m.,  
German-American Club, 1840  
Lincoln Avenue, Louisville (502  
456-4760)

Sunday, December 5, 1-5:30  
p.m., Old World Christkindl  
Market at the Athenaeum,  
Indianapolis (317 630-4569)

Sunday, December 5 St. Nikolaus  
Fest, Athenaeum, Indianapolis  
(317 630-4569)

Sunday, December 5 Christmas  
Party and Dance, Liederkranz,

Indianapolis (317 889-6913 or  
352-4240)

Tuesday, December 7, 4 p.m.  
Holidays Around the World:  
Germany. Public Library/River  
Park Branch, South Bend

Wednesday, December 8, 10 a.m.  
German Holiday Traditions.  
Public Library/ Francisc Branch,  
South Bend

Wednesday, December 8  
Heavenly Lights on Grotto Hill -  
Sisters of St. Benedict at  
Ferdinand (1-800-968-4578; 812  
367-1411 or  
http://wwwдобоисоконунт.орг/ 
calendar.htm)

Thursday, December 9, 6 p.m.  
Recognition Dinner and Program  
for Dr. Carl Sputh, Athenaeum,  
401 East Michigan Street (317  
846-8613)

Saturday, December 11 Visit to  
the Moravian Church in Hope,  
meet 1 p.m. at the church or 12  
noon at "The Filling Station"  
Restaurant for lunch. Hope is  
located on St. R. 9. (Betty Ran- 
dall, 812-546-5328)

December 11 and 12 A  
Gingerbread Christmas at Conner  
Prairie, Saturday 9:30 a.m. to 5  
p.m., Sunday 11 a.m. to 5 p.m.  
For information call 317-776- 
6000  
http://www.connerprairie.org/ 
hdays99.html

December 18 and 19 A  
Gingerbread Christmas at Conner  
Prairie, Saturday 9:30 a.m. to 5  
p.m., Sunday 11 a.m. to 5 p.m.  
For information call 317-776- 
6000  
http://www.connerprairie.org/ 
hdays99.html

Sunday, December 12, 3 p.m.  
German Christmas Service at  
Zion Church in Indianapolis

(Louise Lamkin, 317 257-0493)

Sunday, December 12, Christmas  
Party at at the German-American  
Klub, Indianapolis (Gloria  
Webster, 317 846-8440)

Tuesday, December 14, 7-9 p.m.  
German-style dinner with the  
Butler University Madrigal  
singers at the Rathskeller,  
Athenaeum  
For information call 630-4569  
press #1.

Thursday, December 16, 3:30-5  
pm German Gingerbread  
Housecraft. Public Library/  
Western Branch, South Bend

December 17 & 18, 8 p.m.  
Wolfgang Holzmair, Classical  
Christmas Concert at Christel  
DeHaan Fine Arts Center,  
University of Indianapolis,  
reserved seating, for tickets 317- 
639-4300 or 800-366-8457

December 18 and 19 A  
Gingerbread Christmas at Conner  
Prairie, Saturday 9:30 a.m. to 5  
p.m., Sunday 11 a.m. to 5 p.m.  
For information call 317-776- 
6000  
http://www.connerprairie.org/ 
hdays99.html

Friday, December 31 New Years  
Eve Party at the German-  
American Klub, Indianapolis  
(Gloria Webster, 317 846-8440)

Friday, December 31 New Years  
Eve Party at the Liederkranz,  
Indianapolis (317 889-6913 or  
352-4240)
Wednesday, January 12, 4:30 p.m. IGHS Board at the Athenaeum

No Stammtisch and Program

Saturday, January 15 Viennese Ball at the German-American Klub, Indianapolis (Gloria Webster, 317 846-8440)

Saturday, January 29 Social Studies Teacher Trainers Workshop, Nentwich/Fortney, Max Kade Room, Athenaeum

Saturday, February 5 Science Alive at the St. Joseph County Public Library, South Bend. A very popular program that attracts between 7000 and 8000 students. Focus will be on German scientists and their experiments.

Wednesday, February 9, 4:30 p.m. IGHS Board meeting at the Athenaeum, 6 p.m. Stammtisch, Program 7:30 p.m. "Fasching, Fasnacht, Karneval," Eberhard and Ruth Reichmann, Athenaeum, Indianapolis (317 861-5831)

February 11 & 12, 8 p.m. Wolfgang Holzmaier, Barion, Ute Selbig, Soprano, Conductor Christof Perick, Indianapolis Symphonic Choir and Indianapolis Symphony Orchestra, Richard Strauss, Metamorphosen, Brahms, Ein deutsches Requiem, Hilbert Circle Theater, Indianapolis (800-366-8457)

Saturday, February 12 Indiana Association of Students of German (IASG) at Ball State University, Muncie. The theme is "Bach to the Future" in honor of Johann Sebastian Bach who died 250 years ago. (M. Ben Jaquess 812-579-6975 mjaquess@hsonline.net) http://members.xoom.com/iasg

Saturday, February 19 Karneval at the Athenaeum with the Freudemacher (630-4569 press #1)

Saturday, February 26 Fasching/ Karneval at the German-American Klub in Indianapolis, 8602 South Meridian Street (317 888-6940)

Saturday, March 18 IGHS Annual Meeting with Palatines, Athenaeum - Focus "Germans in the War of Independence and the Civil War."

ESSAY CONTEST WINNERS ANNOUNCED

The IGHS Education Committee announced the winners of the 1999 German-American Day Essay contest:

1st Prize of $50.00 to Megan Kron, 7th Grade, Thompkins Middle School, Evansville, for her paper "Springerles Anyone?" German Teacher: Carolyn Yeager.

The 2nd Prize of $25.00 to Rebecca Spann, 10th Grade, Marian Heights Academy, Ferdinand, for "German Immigration to America." German Teacher: Marilyn Nathan.

The 3rd Prize of $10.00 to Amartya De, 12th Grade, Harrison High School, Evansville, for "The German Immigration to America." German Teacher: Mrs. Blice.

In addition to the cash prize, each student will receive a one-year membership to IGHS and a copy of Willi Paul Adams, "The German-Americans: An Ethnic Experience."

We express our appreciation to the teachers who made this Essay Contest possible.

INTERNATIONAL FESTIVAL

The winner of the International Festival Puzzle Contest was the Overton Family of Beech Grove. They will receive a one-year membership to IGHS.

The booths of IGHS at the International Festival received the "runner up" red ribbon for "educational value." Thanks to the hardworking and well-informed volunteers!

Ruth Reichmann

SPRINGERLES ANYONE?

by Megan Kron

Prize Winner in the 1999 German-American Day Contest, Megan is in the 7th Grade at Thompkins Middle School, Evansville. Her teacher is Carolyn Yeager.
When I think of my German heritage, the Springerles cookie is probably the first thing I think of because that is the cookie that my father always wants baked at Christmas time. It is a little white square cookie with a design imprinted on it. Springerles take a long time to make because they must be mixed and rolled out with a rolling pin and left to harden overnight. One of the special parts of this cookie is that it is imprinted with a design from a very special rolling pin. What is also neat is that the rolling pin that we use to make the Springerles in my family came from my father's great-great aunt Elizabeth Knerr. She knew how much my dad liked this cookie so she gave her rolling pin to him when she became very old and could not longer make the cookie. The ingredients are also special because they contain anise oil and something called Hartzhorn which we have to get from the pharmacy. Hartzhorn is also called ammonium carbonate. I do not know why this is used in the cookie because it takes one's breath away when sniffing closely, but we have this old recipe and we never leave anything out. Most people either like this cookie or they do not. It is very different tasting, but I think I must have some German heritage in me because I like this cookie, too.

I wanted to find out more about my German Heritage, so I talked to several older people whose parents came from Germany. It seems to me that the things that stayed with them a long time are the types of food that their ancestors made, but then I began to find out why German people came over to the United States a long time ago. My ancestors and many in their area came about 150 to 160 years ago because their government would not let them practice their own religion. I was told that is why a lot of people came over so they could have freedom to worship the way that they wished; that is why so many of my ancestors still are so strongly rooted to their church. It was so very important to the German people then and it is important to the descendants today.

The Mennonites, I am told came over especially for that reason because in Germany there were lots of wars a long time ago and the Mennonite people are a peace-loving people and they did not believe in sending their sons to war. They came over a little before or around the same time as the Evangelical Reformed and Catholic German people. The Mennonites felt really strong about living peacefully. The other Germans probably felt it was their duty to serve their country in times of war but they were also getting tired of being told what to do all the time so a lot of them came over to the United States because they had heard about the freedom to do and say what one wanted to in the United States.

Some of the Germans settled in Pennsylvania and along the Eastern Coast, but my ancestors came farther west and a lot of them settled in Cincinnati and in the Evansville area, because I am told with the river and valleys that this area reminded them of their homeland. I have heard that this area is sort of like the Rhine River and surrounding area. A lot of the Germans coming over were very skilled craftsmen when it came to woodworking. They carved and made beautiful furniture and woodworking in houses. The cuckoo clock is probably one of the most carved and interesting pieces of household items that the Germans made in Germany. The clock has a lot of intricate carvings on it and it also has a little cuckoo bird which comes whenever the clock strikes the hour.

Many Germans were also farmers and the land around Evansville was very fertile so they settled here. That is why my ancestors came and that is probably why I live on a farm. My grandfather and great grandfather were dairy farmers. Some of my ancestors from Germany were carpenters, and they built the house I live in today. My great-great grandfather, Weigand Knerr, built my house. Germans are known for good quality construction and my house is sturdy and strong and still has the slate roof that was put on it in 1903. They built things to last and they were very proud of their work.

When my ancestors came over here about 150 years ago many, many more Germans came. My
ancestors settled at and around the town of Darmstadt. There is also Haubstadt, St. Meinrad, Elberfeld, St. Wendel, and many more towns that carry German sounding names. The name of the town helped to keep part of their heritage.

The German people also spoke German in the United States settlements for a long time. But World War I changed a lot of that because America was at war with Germany and many Germans thought they better not speak German over here then. Also right before World War II, there were many Germans coming over because they were not happy with how their country was being run. I talked with someone who came in 1939 and she said times were really bad and the government was telling everyone what to do. Her name is Alice Hollaender. When they came here to America, there was an umlaut above the A in Hollander, to make their name have that same sound, but the people immigrating put an E in their name. A lot of Germans had to actually change the spelling of their names when they came.

This lady also saw Hitler, and a lot of her family did not like what he was doing, so her brother, her husband, and many of their friends came to the United States with hardly any money and without being able to speak English, but since there were already a lot of German-Americans in the Evansville area they could come here. They learned English quickly. Germans were taught to work hard, and that is what they did, which caused them to have a very successful life here.

Since there were a lot of Germans in this area, they formed an organization called Germania Maennerchor in 1900. Even though many of them had to speak English during the day with their businesses or on the job, they could go to this place and speak German and eat German food. They formed a choir so they could keep singing the beautiful songs that they loved in their homeland. Mrs. Hollaender and her husband were members of this choir and they wore German-style clothes when they sang in the choir. One of the most famous German songs that we sing today is "Stille Nacht" which is "Silent Night." It was written on Christmas Eve a long time ago when the organ broke down and the choir director wrote a song to sing with his guitar so they could still have music on Christmas. Another song that we sing often in this area is "Schnizelbank." It is a silly song and people laugh and sing it but it doesn't make much sense to me. We sing this at a lot at wedding receptions after people have been having fun and drinking beer.

Beer seems to have been a favorite drink of the German people. That is probably why there were several brewers in Evansville and many beer companies have German sounding names. Anheuser-Busch is a very well-known beer company with a German sounding name.

I also talked to a man who came over from Germany two years ago, because he studied to be a pastor, but there are more pastors than churches in Germany now. His name is Markus Auffermann. He is now the pastor at St. Paul's United Church of Christ on Michigan Street. I go to St. Paul's in German Township. I am proud of the three men that donated land to St. Paul's in German Township and that one of them was Jakob Kron, who was distantly related to my family.

Pastor Auffermann said that in Germany today, many that have studied to become ministers have to work in factories until they can find a church to employ them. He said that they study a long time to become a pastor and he didn't want to have to wait so he came over here. His wife's name is Isabel and his daughter's name is Esther. He says even today, there are more freedoms here in the United States than what he experiences in Germany today. Of course, there is also more land and more wide open spaces for him here. He said that this area has a lot of German heritage. He also said that since the Germans came here so long ago, that what the German-Americans do today here in America is from yesteryear. He says the Germans in Germany have progressed with songs, foods, lifestyles, etc., but of course the descendants here
are holding on to what they learned from the older German people.

He believes the German food has become somewhat Americanized. The kuchen or coffee cakes are the same, as well as bratwurst, sauerkraut, burgoo, pretzel, wiener, frankfurter, and schwartz-waelderkirschtorte taste like traditional German food. But many foods, such as German potato salad have been changed little by little over the years. He said the Gerst Haus in Evansville is trying to have German dishes but they have a lot of American influence in them.

Markus Auffermann thinks the German descendants here are very conservative, they really want to hold onto many older ways especially in the church, which is what he is familiar with since he is a pastor. I believe he really likes the United States but he has family back in Germany. It is hard to change so many ways but this area makes him feel closer to home because of the strong German heritage in this area.

He said that last year he had a Christmas tree or as he called it a Tannenbaum with real candles on it. The Christmas tree seems to be a big part of our German heritage too. Pastor Auffermann said that the American people seemed to have gotten more artificial things, such as getting artificial Christmas trees. In Germany today they still like to put up the real live Christmas trees. He said that in Germany they do use lights on strings, but he still remembers his family using real candles. Gingerbread houses, the nutcracker, hanging up stockings, sending Christmas cards, and pickles on the Christmas tree are just a few of the holiday traditions my family does that are from Germany.

The churches and the food seems to be the biggest part of the German heritage that is still with us today. My church is having a "Burgoo fest" in October. This is a soup that is made with many, many vegetables and many different meats. It is finely chopped up, and it is cooked for a long time while stirring for a long time. The poorer people made this soup in Germany, which used all the products they grew. These were probably the smaller vegetables and the smaller cuts of meat. I do not really like it, but many older people think this is the best soup. Our church is also selling kuchens, which are also called coffee cakes sometimes. These have yeast in them and they have to them rise before they are baked. They have a cinnamon-sugar topping. I really like them.

I am happy that I have a German heritage, because the Germans seem to be proud of their church, their work, and their food. That is why my church, my farm, and even springerles are so special to me. No matter where people go, their heritage will always influence them just like my German heritage still influences me today.

Sources:
Markus Auffermann, Pastor at St. Paul's Church and from Germany Alice Hollaender, from Germany Linda and Melvin Kron, my mom and dad who have a German heritage Amanda Mohr, grandfather born on boat coming to America Alan Becker, grandfather came over here from Germany

GERMANY IN US NOW ONLINE
GERMANY IN US can now be accessed at the Indiana Humanities Council Website http://www.ihc4u.org/international

GERMANY IN US is a statewide initiative of the Indiana Humanities Council, made possible through participation of Lilly Endowment, Inc. and more than 80 partner organizations across Indiana. One of three Hoosiers is of German descent, and GERMANY IN US reflects this broad and deep heritage. The program explores the interest in contemporary German language, culture, and significant commercial ties between Indiana and Germany.

GERMANY IN US offers a traveling centerpiece, exhibitions, performances, film series, readings, and discussion groups integrated with public programs and projects in each participating community.

For more information about
GERMANY IN US initiatives and IHC international grants and programs, contact Ann Whitlock Swedeen, director of International Programs, Indiana Humanities Council, at 800/674-8897.

TURNERS TO HONOR DR. CARL SPUTH
Thursday, December 9, at 6 p.m., Dr. Carl B. Sputh, Jr. of the Athenaeum Turners, will be honored at a reception, dinner and program at the Athenaeum, 401 E. Michigan Street. Mark Royer, the Turner President of the Central States District will make the presentation of the Honor Award and Nick Kellum, Dean of the School of Physical Education at IUPUI will be the principal speaker. The meal is $19.00. Reservations and further information: Buddy McCart, at 317-846-8613.

BUTLER UNIVERSITY MADRIGAL SINGERS AT RATHSKELLER RESTAURANT
December 14, 7-9 p.m. Take a journey back in time to a Madrigal Feast. The singers will be in period costume and combine dialog and action, interspersed with music and opportunities for audience participation. A German-style buffet will be served. By reservation only. Tickets are in advance $20.00 for adults and $10.00 for children. For information call 630-4569 press #1.

STORY INN AND VILLAGE
The Story Inn and village in Brown County is now owned and operated by Frank Mueller and Rick Hofstetter. It is the perfect place for a get-away, great nature and wonderful meals. Frank and Rick are known to many. Rick Hofstetter was very much involved in the transformation of the Athenaeum, and Frank Mueller used to run the Rathskeller Restaurant. For information call 1-800-881-1183 or www.storyinn.com

GERMANIA MAENNERCHOR OF EVANSVILLE NEARS CENTURY MARK
The Germania Maennerchor of Evansville held its 99th Annual Fall Concert, Dinner, and Dance on October 16, at the Germania Maennerchor Hall, 916 N. Fulton Avenue. Proceeds benefited the German Language Award which the organization bestows annually on area high school students who excel in the study of the German language.

A delicious traditional German meal was followed with performances of both the Maennerchor and the Damenchor. The Rhine Valley Brass Band played in the ballroom till midnight.

The Maennerchor is currently recruiting members to both the male and female choirs. Next year is their 100th anniversary. Various activities will take place in celebration of the century mark.

For more information call Paul Bockstege at 812 471-8363.

INDIANAPOLIS SYMPHONY ORCHESTRA
WOLFGANG HOLZMAIR MAKES ISO DEBUT IN CLASSICAL CHRISTMAS: Grammy Award-winning lyric baritone Wolfgang Holzmair will join members of the Indianapolis Symphony Orchestra, Music Director Raymond Leppard, and the vocal forces of the Apollo's Voice Chamber Choir for the ISO's second annual Classical Christmas concert Friday and Saturday, December 17 and 18, at 8 p.m. in the Ruth Lilly Performance Hall at the Christel DeHaan Fine Arts Center, located on the University of Indianapolis campus.

This special concert weekend, with classical orchestral and vocal repertoire befitting the holiday season, includes two Baroque era orchestral works: Francesco Manfredini's Christmas Concerto Op. 3, No. 12, and Johann Sebastian Bach's "Air" from Orchestral Suite No. 3 in D Major, to complement numerous vocal works by composers from the 17th to 20th centuries.

Wolfgang Holzmair makes his ISO debut in these concerts, but will rejoin the Orchestra when he returns for Roche Diagnostics Classical Series concerts, February 11 and 12 with guest
conductor Christof Perick, soprano Ute Selbig and the Indianapolis Symphonic Choir in performances of Johannes Brahms "A German Requiem." The award-winning Austrian lyric baritone, one of the fast-rising stars in classical music, has performed with many of the world's prestigious conductors, orchestras and opera companies.

For information contact Tim Northcutt at 317-262-4904

**New Books**

*Trade in Strangers: The Beginnings of Mass Migration to North America*

Years of research by IUPUI history professor Marianne S. Wokeck have now culminated in this 319pp. publication (Pennsylvania State University Press, 1999). The author describes the enormous problems faced by the immigrants, how they solved them, who helped (and sometimes fleeced) them, amid shifting regulations of the Germans, Dutch, English, and the colonial merchants. Strassburger & Hinke's "Pennsylvania German Pioneers" is listed as a prime source of the German immigrant voyages. The reader will find data of ships, merchants, ports of call, and the numbers of Germans (and separately for comparison, Irish) immigrants. The "Appendix: German Immigrant Voyages, 1683-1775" lists all ships she could identify. Type, tonnage, captain, port and date of embarkation, merchants in both old and new worlds, stopover and disembarkation ports, and best estimates of total passengers or "freights" are given.

Significant is Table 2 with abundant discussion of "Estimated numbers of German immigrants to North America", from pre-1700 to 1775, how and why it peaked in mid-century (9,435 to Philadelphia, and 10,361 to all colonies in 1749: 7,677 to Philadelphia and 16,675 to colonies in 1752). And there is discussion of the changing pattern of passage payment over the century. The author also emphasizes that the somewhat clumsy designation "German-speaking" would be more correct than "German," when addressing the massive emigration from central Europe and other areas where speakers of German came from. There is much to be learned from this book!

**GERMAN NOVEL TOP BESTSELLER**

With his *The Reader* (orig. *Der Vorleser*), the 54-year old Berlin law professor Bernhard Schlink became the first foreign novelist to capture the number one slot in the paperback fiction category of the "New York Times" Book Review bestseller list. After Oprah Winfrey in her 26 February show had chosen *The Reader* as the "Book of the Month," the Vintage International edition of Random House Publishers jumped to hundreds of thousands of copies. (218pp., $11.00)

Reviewers are unanimous in praising this unusual love story with an Auschwitz background: "Moving, suggestive and ultimately hopeful... leaps national boundaries and speaks straight to the heart." "A masterly work... The reviewer's sole and privileged function is to say as loudly as he is able, 'Read this' and 'Read it again.'" "This mesmerizing novel is a story of love and secrets, horror and compassion, unfolding against the haunted landscape of postwar Germany."

**KRAPF DONATES RESEARCH MATERIALS TO IUPUI**

Jasper native and IGHs member Norbert Krapf, a Prof. of English at Long Island University, has donated his research materials for *Finding the Grain: Pioneer German Journals and Letters from Dubois County, Indiana* to the Ruth Lilly Special Collections and Archives of Indiana University-Purdue University Indianapolis. Co-published in 1996 by the Max Kade German-American Center at IUPUI and the Dubois County Historical Society, the book includes, among others, the letters of Austrian-Croatian missionary Joseph Kundek, who colonized Dubois County with German Catholics.

The materials include the editor's correspondence with scholars, translators, and archives over a 25-year period; research notes;
photocopies of original documents; and transcriptions and translations of the German originals.

Included with the materials is a preliminary inventory of each archive box and file. The IUPUI Archives, with its German Americana Collection, will have a final catalog by the end of 2000 to be listed in Indiana University Library's online catalog, IN-DY-CAT: http://www.indycat.iupui.edu/. Scholars may also consult: http://www-lib.iupui.edu/special; e-mail: spec-coll@iupui.edu; tel. (317) 274-0464.

Norbert Krapf has a Web site, which includes a biography, list of publications, poems, recordings of him reading poems and a Franconian legend (English and German), essays, reviews, and interviews, with links to German-American sites: http://www.krapfpoetry.com/

**DOCUMENTARY VIDEO ON THE GERMANS FROM RUSSIA**

"An extraordinary documentary film about the Germans from Russia should be required viewing in every classroom in North Dakota."

It is a product of scholarship, dedication and love. Produced by Prairie Public Broadcasting and the North Dakota State University Libraries, "The Germans from Russia: Children of the Steppe, Children of the Prairie" traces the astonishing saga of a unique people from the 16th century to 20th century North America.

The story follows the Germans from Russia, from ancestral villages in the Old World to northern prairie farmsteads in the New World. With humor, intelligence and sensitivity it depicts the hardships and seemingly unendurable heartache the immigrants experienced through the generations. The film honors the tenacity, faith and work ethic of the Germans from Russia.

Producer Bob Dambach and his Prairie Public crew can be proud of a documentary that surely will stand as the best film depiction of North Dakota's most important ethnic groups.

Significant credit for the success of the effort to fund and produce the documentary goes to Michael Miller, bibliographer of the Germans from Russia Heritage Collection at NDSU.

For a video copy contact Prairie Public Broadcasting at 1-800-359-6900 or the GRHC website http://www.lib.ndsu.nodak.edu/grrus/grvideo.html. For the Teachers Guide to the Germans from Russia documentary see the website of Prairie Public Broadcasting at http://www.prairiepublic.org - and click at the Germans from Russia documentary.

**BEER, GLORIOUS BEER!**

*by Paula Weber*

Part 2: Beer in America

When the New World was discovered, beer came along with the European settlers. Its potability during the ocean voyage made it the shipboard beverage of choice. Once here, the Europeans discovered that native Americans were brewing beer with corn. Although Europeans preferred the taste of their own barley-based beverage, they soon learned that incorporating corn as part of the brew mash was convenient, cost-effective, and necessary when barley crops were not as abundant as expected. People in the southern colonies soon discovered rice was also an ideal brewing adjunct. Homebrewing still flourished, particularly in rural areas, but large cities quickly acquired commercial brewing ventures.

Most beer brewed in the thirteen American British Colonies was ale (a beer made with yeast that rises to the top during fermentation). Ale dominated the American brewing scene until the mid-nineteenth century, when the arrival of large numbers of German immigrants, coupled with advances in microbiology (yeast management and pasteurization) and technology (railroads, refrigeration, and steam-powered breweries) transformed America into a nation of lager beer drinkers. Lager brewing had its start in Bavaria, but was further refined in Bohemia, where the Pilsener style of beer became an overnight sensation in all of Central Europe.

Lagers (beers made with yeast that sinks to the bottom during
fermentation) were revolutionary. Because the yeast sank, the beer was clear, not cloudy like ale. Lager beer produced fewer esters, so it tasted more like beer and less like wine, cider, or fruit. It did not sour as quickly. Pilsener beers were light in color, too, and presented great visual and esthetic appeal. For the first time, beer could be served in a clear glass, not an opaque tankard.

Lager beers required ice and cold conditions for maturation, so at first they were available only in Northern and Midwestern cities with a reliable ice supply. Eventually, with the coming of the railroad and reliable refrigeration, lager could be shipped by rail to thirsty populations as far away as the frontier and Deep South. Eberhard Anheuser and his son-in-law, Adolphus Busch, of St. Louis made a fortune using technology to quench the thirst of a growing nation. They were hardly alone. Throughout the United States, many a German immigrant became a wealthy beer baron.

Sizeable cities were often home to dozens of prospering lager breweries. Only in the Northeast United States did ale continue to be produced, though less and less over time.

In California, where the railroad and refrigeration did not appear until considerably later in the nineteenth century, German settlers made do with frontier conditions and brewed any way they could. Using locally-grown hops, barley, and whatever water they had, they brewed with lager yeasts, but fermented the brew at ambient air temperatures with brewing techniques suited for ale-making. In so doing, the California-German brewers created the only indigenous American beer style, steam (or California common) beer.

The Quick and Dirty Crash Course on Beer Types

Not since Prohibition have Americans had so many beer styles from which to choose.

If you ask for a lager beer today, you will most likely be served a Pilsener (Pls). Golden yellow in color, dry, bitter, highly carbonated and clear, this is what everyone thinks of when beer is mentioned. But other lager beer styles are Dortmunder (less dry, but stronger than a Pils), Bock (strong, pale or dark, sweet; includes Maibock, a traditional spring beer in Germany), Doppelbock (stronger still, pale or dark, sweet), Eissbock (incredibly strong and sweet), Münchner helles Bier (light in color, malty), Münchner dunkles Bier (dark in color, malty), and Mdrzen-Bier (malty, amber brew common at Oktoberfest). The low-alcohol, slightly bitter Schwarzbier (black beer) is particularly tasty. Or try something truly American and enjoy a California common (steam beer).

And what will you get if you ask for an ale? Order a white beer/Witbier, and you'll get a Belgian-style wheat ale, flavored with orange peel or even coriander. You can get a Berliner Weisse, a low-alcohol German ale flavored with sugar syrup. Try a Weizen or Dunkelweizen (the dark version), a Bavarian wheat beer that tastes like vanilla, banana, and cloves because of the special ale yeast strain used in its production. Don't like wheat beer? Then stick with the British favorites of mild (lightly hopped), pale (what is says, although color can get into the amber range), bitter (well hopped), old (medium-strong dark ale), porter (dark and robust), or stout (robust, bitter, and nearly black, Guinness makes a classic), or even imperial stout (a sweet stout with a formidable alcohol content). Try an Albier (German ales that come in all colors and strengths), or a barley wine (highly hopped, extremely malty, and very high in alcohol, this beer requires a designated driver). Adventuresome types can sample the many different Belgian abbey (Trappist) ales. In all colors and varying levels of strong, these ales will have you giving praise to heaven. And you'll be going to heaven in no time flat, unless you find someone to drive you home. Many of these beers contain so much alcohol, they must be fermented with champagne yeasts.

Freshness Counts

Beer, like bread, is perishable, and is best consumed while fresh. It should be stored in a cool, dark place not subject to sudden temperature fluctuations. The only exception to the "drink while fresh" rule is a very strong, bottle-conditioned brew. In this
case, it pays to wait at least a year before savoring its delights. Enjoy!
Continued from the Fall Newsletter. Paula Weber is writing from Ireland (E-mail: pwemer@ireland.com), where she is currently Senior Brewer at Guinness, St. James, Dublin.

**GERMAN-AMERICAN DAY PROCLAMATION**
By The President of the United States of America A Proclamation

Throughout America's history, we have drawn strength from the diversity of our people. Men and women from many different countries and cultures have arrived here, determined to forge a new life in a new land, and their talents have contributed to our national life.

Germans were among the earliest ethnic groups to emigrate to America, arriving at William Penn's invitation more than 300 years ago. Whether motivated by the pursuit of religious liberty, intellectual freedom, or economic opportunity, the millions of Germans who have made their home in America have played an important part in advancing the peace and prosperity that our country enjoys today.

The achievements of notable German Americans have enriched every aspect of our society. The leadership of statesmen such as President Eisenhower and Henry Kissinger helped guide our Nation securely through the difficult Cold War years. The military acumen of German Americans has benefited us—from the Revolutionary War, when Baron Friedrich von Steuben's training programs brought discipline and organization to the Continental Army, to the Gulf War, when General Norman Schwarzkopf helped lead our troops to victory over Saddam Hussein. Prominent authors H. L. Mencken and Theodore Dreiser have enlightened our literary tradition, while inventors George Westinghouse and Charles Steinmetz have fueled our technological advancement. The world of American sports has been energized by outstanding athletes of German descent, providing a showcase for the talents of such greats as Babe Ruth and Lou Gehrig.

But by focusing on the achievements of prominent individuals, we risk understating the overall importance of the German heritage to our Nation's strength and development. Today, nearly one-quarter of all Americans can trace their ancestry to Germany, just as our English language finds its roots in the Germanic tongues of centuries past. German Americans honor the traditions of their lineage in the way they live, reflecting the sense of personal honor and strong work ethic passed down to them by their forebears. As Americans seek to become a more united people, we must not forget our roots, for they remind us of who we are and of what we have to share with others.

German-American Day offers us an invaluable opportunity not only to honor the contributions of German Americans, but also to celebrate the close relationship that we enjoy today with our German friends across the Atlantic. Next month, we will join them in commemorating the 10th anniversary of the fall of the Berlin Wall—a symbolic triumph of democracy and self-determination. As we look back on half a century of joint accomplishments with Germany that reflect our shared respect for the rule of law, human rights, and social justice, we can look ahead to a new era of cooperation, whether working together to restore peace to the war-torn Balkans or assisting the former Eastern Bloc nations on their own road to democratization and economic recovery.

NOW, THEREFORE, I, WILLIAM J. CLINTON, President of the United States of America, by virtue of the authority vested in me by the Constitution and the laws of the United States, do hereby proclaim Wednesday, October 6, 1999, as German-American Day. I encourage all Americans to applaud the important contributions made to our country by our millions of citizens of German descent and to celebrate our close ties to the people of Germany. IN WITNESS WHEREOF, I have hereunto set my hand this fifth day of October, in the year of our Lord nineteen hundred and ninety-nine, and of the Independence of the United States of America the two hundred and twenty-fourth.

WILLIAM J. CLINTON
Meuser Wins Award
JASPER - A retired teacher of German was presented a German Heritage Award Wednesday night in a short ceremony during observance of German-American Day. Mary Jo Meuser received the award for her contributions as a teacher at Jasper High School and her involvement in student exchange programs. She retired from teaching at the end of last school year. About 50 local citizens celebrated German-American Day at a banquet and awards ceremony at the Schnitzelbank. Jasper Mayor Bill Schmitt read a proclamation hailing contributions to the community by German-Americans, and Father John Boeglin presented a brief history of Catholicism in the area. The event was jointly sponsored by the German Club, the Jasper Partnership Commission and Sister Cities of Jasper, Inc.

The Herald, Jasper, IN
October 7, 1999

15TH ANNIVERSARY TRIP PLANNED TO PFAFFENWEILER
The Jasper Partnership Commission, the Jasper Sister City Group under the leadership of Mayor Bill Schmitt and Bob Dilger, with support of the Deutschverein, have finalized plans for an exciting visit in the year 2000 to Jasper's Sister City Pfaffenweiler. The last trip with a large group from Jasper was in 1995 to celebrate the 10th anniversary of their unique partnership. Now it is time again to get ready for an official group visit to Pfaffenweiler. Over the years many individuals have been visiting both ways. A small group from the Snail Valley was here in 1997, and a group of over 50 people from Pfaffenweiler, including the Stone Carver Group and the Alpine Horn Blowers, celebrated the 20th Jasper Strassenfest with us in 1998.

Mayor Bill Schmitt will lead the group next year to celebrate 15 years of refreshing our German roots, finding distant relatives and new friends, and to enjoy a different culture. Pfaffenweiler's Buergermeister Fritz Gutsell is closely involved in the planning process, to assure it will fit the schedules of both communities.

We will leave Jasper on Tuesday, June 13. On June 16, the official Anniversary celebration will take place in the Batzenberghalle (Paffenweiler's Civic Auditorium), and on the 18th the Stone Carvers will have their annual Historic Quarry festival scheduled ('Schteilbickfest'). Various other events in Pfaffenweiler or a bus tour through Switzerland, Italy to Nice, France are planned.

The community of Pfaffenweiler is eager to host as many friends from Jasper as possible. For more information call Matt Hilger at 812-634-9812.

RAPP GRANARY—DAVID DALE OWEN LABORATORY DEDICATED
Borrowing from Martin Luther, "A mighty Fortress" - "Ein' feste Burg" was the theme of the dedication of New Harmony's Old Granary on October 9. A massive restoration of the Harmonie Society's 1818 building has been completed under the watchful eye of Dr. David Rice, President Emeritus of the University of Southern Indiana. Restored to its 1818 outer appearance, the Granary is once again five stories high, 40 feet wide and 70 feet long, with a tile-covered German-style hip roof. The original structure had become a necessity for grain storage after the Harmonists had tamed several thousand acres of Indiana wilderness between 1814/18.

Among the invitational standing-room crowd were dignitaries from all over the country and Europe, among them Karlheinz Oehler, Mayor of New Harmony's sister city, Wiernsheim-Iptingen, the birthplace of Father Rapp. Also present was historical architect Prof. Dietrich Oertel with his family; he had guided preservation work in Iptingen and served as a consultant to the Granary restoration project. Frau Christiane Markert represented the German Embassy, and the German Consul General Dr.
Michael Vorwerk came from Detroit. On the British side there were representatives from New Lanark, the original Owen site, and the British Consul of Houston, TX. IGHS was represented by Professors Giles Hoyt, Ruth Reichmann and Eb. Reichmann, one of the Fest speakers.

In 1997/99 the Granary received historic preservation attention through the initiative of Kenneth Dale Owen, a descendant of David Dale Owen's brother Richard, Jane Blaffer Owen, and numerous donors.

The massive sandstone, brick and wood structure is a rare rural architectural structure from the early 1800s and the largest of its type built by German craftsmen in the U.S. It is located within the National Historic Landmark district in the Rapp-Maclure-Owen Block of New Harmony. The facility will operate as a multipurpose conference center and will also be open for tours.

While this building in its enormous size and design does not resemble the Iptingen granary, many details are reminiscent of it and other buildings in that area. New Harmony's reborn Granary would certainly fit beautifully into historic southern German townscapes.

**COLOGNE SISTER CITIES CHAIR VISITS INDIANAPOLIS**

Volkmar Schultz and Juergen Schuhmann from Cologne visited Indianapolis, October 9 to 13. Schultz, member of Germany's Federal Parliament (the Bundestag) came, in his capacity as chairman of the Cologne-Indianapolis Sister Cities Committee to produce a documentary on Indianapolis for showing in Cologne.

While in town, Schultz attended several functions. On October 11 he spoke about "Germany, Ten Years After the Fall of the Berlin Wall," at the Christel DeHaan Fine Arts Center, University of Indianapolis. His talk was followed by a reception and a performance in the Ruth Lilly Performance Hall, by Professor Richard Ratliff of the U. of I. Music Department with works by Beethoven, Schubert and others, on the university's Graf fortepiano.

On October 13, Schultz presented "Reflections on German-Jewish Relations in the New Germany" in the Cook Board Room of the Jewish Community Center, 6701 Hoover Road, Indianapolis.

Volkmar Schultz is a member of the Social Democratic Party of Germany and the representative of Cologne, North Rhine-Westphalia in the Bundestag. He serves on the Foreign Relations Committee and concentrates on North American Affairs. He is chairman of the German-American Parliamentary Group and an active supporter of close transatlantic relations.

For information on the Cologne-Indianapolis Sister Cities Committee contact Sven Schuhmacher, 317 353-8211, pager no. 380-3568

**THE HOT JAZZ QUARTET IN EVANSVILLE**

As part of an exchange between Evansville and their partner city Osnabruck, Germany, the Evansville/Osnabruck Society sponsored Hot Jazz Quartet performances, October 22-24 at the Firkin Brew Pub in Evansville and at the Edgewater Grill in Newburgh.

This musical group was formed as part of the Peace Horse celebration, which is held each year in Osnabruck, Germany, and was co-celebrated in Evansville for the first time in 1998. Members of this German jazz group regularly perform throughout Europe. Their blend of jazz standards and swing with a modern guitar flair entertained Evansville jazz patrons.

For more information, contact David Rodenberg, president of the Evansville/Osnabruck Society, at 812/422-2952.
A MEMBERSHIP TO IGHS MAKES A WONDERFUL CHRISTMAS GIFT!
our year runs from Jan. to Dec. !

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

ANNUAL DUES

Student $5 ________ (School) _______________________

Individual $12 ______
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German Holiday Traditions!

The Moravian Star traces its origins from Niesky Germany around 1850. See article on page 2.

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