THE ANTHOLOGY IS ON THE WAY!

THE HOOSIER GERMAN HERITAGE: AN ANTHOLOGY
OUR GOAL FOR 2005/2006

The IGHS Summer 2004 Newsletter (p.15) announced the renewed work on the Anthology with its comprehensive documentation of our forebears' life and contributions to the development of the Hoosier state. This memorial publication will bring together selections from widely scattered and often forgotten sources.

We have collected much more than can be reprinted, even in abbreviated form. It is our estimate that identifying additional written and pictorial material, organizing the chapters, writing the introductions, doing the index and type setting will take us into 2005/06. Most important, we need our members' help in raising the additional funds to publish the 700-page book.

Donors of $100 or more will have their names - or the name of a loved one - listed in the book. Your tax deductible donation will help us reach the $25,000 Fund Drive goal. Please note the form for donations in this Newsletter.

For this and the next issues we planned some previews hoping that they will inspire you to contribute to the fund drive. Here are two of the 16 chapter contents (without the many illustrations) and a few text samples. We trust you'll enjoy them.

Chapter They Chose Indiana.

With more than one third of Hoosiers reporting German ancestry in the 1990 U.S. Census it is not surprising to find over 140 place names of German origin ("Germany" = the German-speaking countries and regions of Europe) from Altona, Bremen, Darmstadt, Elberfeld, Ferdinand, Frankfort, Fulda, Hamburg, Oldenburg, to Swiss City, Tell City, Vienna and Westphalia. In addition there are numerous towns whose names do not reveal that they were either founded or heavily settled - 50% or more - by German-speaking immigrants. In the southern half of the state, examples include: Celestine, Evansville, Freelandville, Holland [yes, Holland], Huntingburg, Jasper, Mariah Hill [Maria Hilf], New Harmony, Santa Claus, St. Henry [St. Heinrich], Hope, Millhausen, New Alsace, St. Leon... Then there are some village towns like Bretzville, Schererville and Schnellville named after their founders - and more... Bernadette Stenger has this story of a place name confusion:

**HOW ST. LEON IN DEARBORN COUNTY GOT ITS NAME**

When they first applied for a post office they sent in the name of "St. Joseph." But since there was already a St. Joseph post office in Indiana, they had to present another name. The men met in Joseph Stenger's store right east of the church and the rectory to discuss another name. Some suggested "Wilhelm's Corner," others "Aschaffenburg" (a city in Bavaria), but these names were thought to be too long. One man suggested the name "St. Leo" - after Pope Leo XII, because he had visited their native country, Germany. The men liked it. But when the papers came back, the name was "St. Leon" with an extra "n". It seems whoever wrote "St. Leo" on the application had an extra curve on the end and it was mistaken for "St. Leon." Well, they decided to leave it.

**Chapter Customs and Traditions.**


Prior to World War I, belief in witchcraft, the devil and superstitions was still fairly strong in many rural areas. Here is one of the stories William Selm collected in Oldenburg, Franklin County:

HAIR
One day in 1905, grandma's cousin Catherine walked by the witch's house and the witch was there and startled her. She took Catherine's hand and went over her arm and shoulder and to her head and her hair. "Du hast schönes Haar," the witch said. The next morning when Catherine combed her hair, that whole side which the witch had stroked fell out. The poor girl's mother then combed her so that the bald side would be covered also. The following morning, when Catherine combed her hair again, the rest fell out, too. So she had to wear a wig all her life.
The Germania Kalender was a much liked almanac. Here are some of the "Bauern Regeln"/Weather Wisdoms from the old country, translated by Eb. Reichmann and the late Lou Keagan, a much missed IGHS member. Perhaps somebody will check out their validity for here and now.

September—Mariae Geburt (Mary's birthday)—jagt alle Schwalben furt. (drives all the swallows away.)

Oktober—
Je fester der Baum die Blätter hält, um desto härter der Winter fällt. (The longer the tree holds on to its leaves the harder the winter -the farmer believes.)

November—November trocken und klar ist übel für's nächste Jahr. (November dry and clear is no good for the coming year.)

Dezember—
Wenn es um Weihnachten ist feucht und nass, so giebt es leere Speicher und Fass. (When it is damp and wet around Christmas Day, empty barns and barrels will stay that way.)

Folk medicine is a fascinating part of cultural history and folklore. It has a long tradition of inherited natural and magic remedies passed on through generations, especially in remote areas far from trained medical doctors.

In the undated papers of Adam Fuchs of Hope, IN we find:

Erste Salbe in Hope Schafensschlitt und Bleiweiss zu gleichen Mengen fein zerrrieben auf Wunden auf Scharpie gelegt. (First Liniment in Hope Sheep tallow and ceruse in equal parts, well pounded, applied to wounds on lint.)

Please note: Should you have an item suited for any of the chapters, we would be happy to examine it for possible inclusion. Ours is going to be the most comprehensive documentation of a state's German-American background. Its projected 700 pages, so we need your support.

Remember: A $100 donation or more qualifies for the donor listing in the book. It is a great way to honor and remember those who came before us. In due time the prepublication discount price will be announced, and IGHS Members get an additional 20% off to boot. Thank you, Dankeschön!

Eberhard Reichmann
Editor-in-Chief
Word from the President

The Indiana German Heritage Society is in one of the most

dynamics time of its twenty

years. The newly formed State Council had its first meeting

and is getting ready for its second on November 20th. The

Council seems very enthusiastic about activities that will assist localities throughout the state work to understand, preserve and celebrate their German heritage.

The Wyneken Committee (Friends of Wyneken) in Adams County is working hard to preserve the Wyneken house as an interpretive and community center. They recently held a successful "Hog Roast" fundraiser in Hoagland, IN, and have received several larger grants and donations towards stabilizing and moving the house. It is the former home of circuit riding Lutheran pastor Friedrich Conrad Wyneken, one of the founders of the Missouri Synod and the Concordia Seminary in Fort Wayne. I urge all IGHS members to support the committee in its work.

This is the kind of activity that IGHS and its State Council can assist with. We can bring the attention of the state and beyond to focus on the heritage projects of our localities. The recently formed group in South Bend continues to meet and organize. I look forward to meeting with them again in the near future.

Several weeks ago several of us from the IUPUI Max Kade German-American Center had planned on presenting a workshop through the Indiana Consortium for International Affairs on German-Americans as part of American diversity. Unfortunately the workshop did not take place, but the idea is a good one. We need to understand the place of the German heritage of Indiana and the U.S. in the broader spectrum of American diversity. German-Americans present an excellent example of people successfully becoming part of the American whole, though it was not without some struggle. German-speaking immigrants and their families faced discrimination and persecution from "Know-Nothings" of the 1850's, through the anti-German hysteria of World War I, and even the internment camps of World War II. But they persevered in what is, after all, probably the most open society on earth.

The German connection remains very much alive. Heritage lives in the present. We Hoosiers maintain many connections, economic, political and certainly cultural with German-speaking countries. A recent meeting with secondary school students here from Indianapolis's sister city Cologne underscored this fact. Mayor Peterson welcomed Kristin Dawn, the host teacher, the Cologne group and their hosts at the City-County Building. This sort of event is repeated throughout the state with other exchange groups, delegations and individuals.

The Indiana German Heritage Society will continue to foster the understanding of our heritage, but also the realization of it in the present.

Giles R. Hoyt

Programs & Events

CALENDAR

Wed., January 12: 5 p.m.
Board Meeting Max Kade Room (no Stammtisch) (317-630-4569)

Sat., January 22, 6 p.m. to midnight
Karneval/Masked Ball at the Athenaeum (317-630-4569)

Sat., January 29: Fasching at the German American Klub, Indianapolis (317-888-6940 http://www/germanpark.org/gak)

Wed., February 2, Damenverein meets at the Athenaeum.
Judy Elder speaks about "Historic Hannah House." (317-846-8613)
Sun., February 6, 3-5 p.m.
Kinderkarneval (Children's Karneval) at the Athenaeum
(317-630-4569)

Wed., February 9: 5:00 p.m.
Board Meeting, 6:00 p.m.
Stammtisch and 7:15 p.m. Program (317-253-9509 or 317-464-9004)

Wed., March 9: 5:00 p.m.
Board Meeting, 6:00 p.m.
Stammtisch and 7:15 p.m. Program: "A German Immigrant Child's Story" with Louise Lamkin (317-253-9509 or 317-464-9004)

Fri., March 25: Good Friday Service at Zion's Church in Indianapolis (317 257-0493 or 639-5411)

Fri., April 1/Sat., April 2
IGHIS Annual Meeting & Conference at the Athenaeum with focus on Indiana Germans and Music (317-253-9509 or 317-464-9004)

Sat., April 2, 6 p.m. St.
Bennofest at the Athenaeum
(317-630-4569)

STAMMTISCH AND PROGRAMS
Programs are on the second Wednesday of the month at 7:15 p.m. in the Max Kade German-American Center Seminar Room, First Floor of the Athenaeum, 401 E. Michigan St., Indianapolis. Meet the presenter and members at the Stammtisch at 6 p.m., prior to the program, in the Athenaeum Rathskeller. Good food and good talk!

February 9: Vicki Anderson "Where American English Meets German: Pennsylvania's D(e)ut(s)chied English". Ms. Anderson is a native speaker and a Ph.D. candidate in Linguistics at Indiana University Bloomington.

March 9: "A German Immigrant Child's Story" with Louise Lamkin. Louise will share her mother's story who emigrated from Germany at age 15. Louise, retired teacher, researcher and writer, has collected everything connected with her mother's trip over, her life before she left, pictures on the boat coming over, her steamer trunk, passport, etc. It is hard to find a better documented story.

The programs—in English—are free of charge and open to the public. Information: Giles Hoyt at 317-253-9509, office 317-464-9004.

ATHENAEUM KARNEVAL
A Masked Ball
Saturday, January 22, 6 p.m. to midnight everyone is invited to a frolicking good time in the Athenaeum Kellersaal, 401 E. Michigan St., Indianapolis. Karneval - the celebration of the "foolish" late-winter days is dedicated to merry-making and fun. Fasching, Fastnacht, Fasnet, and Karneval are all German pre-lenten celebrations. The tradition of Karneval in Indianapolis goes back to the 1880's when German societies like the Maennerchor, Independent and Sozialer Turnverein held lavish masked balls. Karneval at the Athenaeum means masks and costumes, presentation of Karneval royalty and Prinzen- garde, Karneval Orders, Maennerballett and Maedchen- Tanzgruppe, traditional Grande March. And there will be prices and best mask & costume awards - come in costume, nightgown, maid of honor's dress, grandmother's ballgown or grandfather's best - anything goes! Bring your mask - or buy one at the door. Adult Admission $10.00 in advance, $12 at the door.

Food a la Carte by the Rathskeller Restaurant. For reservations call 317 630-4569 Ext. 1

KINDER KARNEVAL - CHILDREN'S KARNEVAL
SUNDAY, February 6, 3 - 5 p.m.
Children's Karneval is a chance for children to join in the fun. It is ruled by a Prinz and Prinzessin. They made their first appearance at the St. Martin's Day Parade in November. St. Martin's is the Day for kicking of Karneval. Children will be able to participate
in the following events: Balloon dance, Pretzel eating contest, pin the nose on the clown, dancing and music, costume parade and contest for best costume. Admission $5.00 per family. For reservations 317-630-4569 Ext. 1

GERMAN GOOD FRIDAY SERVICE AT ZION CHURCH
Friday, March 25 will be the Annual German Good Friday Worship Service at Zion Evangelical United Church of Christ. The church is located at 416 East North Street, at the corner of North and New Jersey Streets, in downtown Indianapolis. For info call 317-257-0493 or 639-5411

MASKED BALLS
by Suzanne G. Snyder
There was a wide range of social activities in pre-World War I singing societies. These included such diversions as picnics, parades, celebrations of religious and patriotic holidays, suppers, and masquerade balls. The latter, often called "carnivals," reached their height of popularity during the last three decades of the 19th century, and were held by Männerchor in cities throughout the United States during the pre-Lenten season. As Kenneth Duncan, past president and historian of the Indianapolis Männerchor relates, German-Americans viewed carnivals as "a time for witty story telling, foolishness, eating, drinking, and dancing; and to put on a costume and become the character which you secretly dream of being."

Guests at Männerchor masked balls wore colorful and fantastic costumes, rented from professional costumers, such as A. R. Van Horn of Philadelphia, whose services the Indianapolis Männerchor secured for its 1883 carnival at English Opera House. Costumes were typically displayed for a length of time while guests placed their orders. Several days before the event, the ordered costumes would arrive, be picked up by the guests and taken home.

These outfits portrayed figures of absurd, legendary, allegorical, historical, and satirical origin, ranging anywhere from Teutons in skins to George Washington, Harlequin, and Louis XIV. The prices of such rentals ranged from $5 to $100, depending on the amounts of velvet and brocade used.

Ticket buyers expected a high degree of spectacle, fantasy, and surprise from Männerchor masked balls. For many singing societies, these requirements were more than supplied by means of lavish decorations and entertainments, which often included singing or short plays. At an 1895 carnival of the Indianapolis Männerchor, a castle with towers was built on the Männerchor's stage, and part of the evening's program included the enactment of a German fairy tale.

Each Männerchor member received a complimentary ticket for himself and one lady. Tickets for additional ladies were made available at a nominal cost. All tickets were sold in advance, and none were available at the door in order to prevent gate-crashing--a very real possibility considering the popularity of the masked balls and the unknown identities of costumed guests. Nonmembers could only purchase tickets "upon application of a member of the society."

A set of strict regulations governed the masked balls. To avoid traffic congestion in the unloading of guests, carriages were required to approach the building from the west only. The ball began precisely at 9:00 p.m. with a formal Grand March, prior to which no one was allowed on the main dance floor. Although guests were permitted to attend the ball in evening dress rather than costume if they so chose, they were not allowed to enter the main dance floor between the hours of 9:00 and 11:00 p.m. unless they were attired in "fancy costume" or "domino"--a long cloak with wide sleeves, a hood, and a mask.

Invitations warned guests ahead of time that simple face masks would "not suffice" to
gain them admittance to the dance floor in lieu of full costume. Indianapolis Männerchor masked balls frequently lasted until dawn, with guests partaking of a generous supper after midnight.

From: "Hoosier German Customs, Beliefs and Traditions," an unpublished collection by Ruth Reichmann

The IGHS Annual Meeting and Symposium
The Indiana German Heritage Society's Symposium will be held on April 1 and 2, 2005 and should be particularly informative and delightful. It will focus on German-Americans in the Music Arts in Indiana. This is also a celebration; IGHS would like to honor the Indianapolis Männerchor on its 150th anniversary.

Plans are for a Friday night dinner and short songfest following the Society's Annual Business Meeting. Saturday morning will see several excellent presentations on German-American contributions to music, including popular music, singing societies in Indiana and the USA in general. There will also be a presentation on an update of an older history of the Männerchor by several joint authors.

The keynote address will be by a noted scholar of German music Philip V. Bohlman, Mary Werkman Professor of the Humanities and of Music, The University of Chicago.

A joyous concert (Sängerfest) on Saturday afternoon in the Athenaeum with other invited German singing societies from Indianapolis and around the state with no doubt some examples of the Hoosier song writer Paul Dresser leads to the evening festivities—the Sankt Benno Fest in the Rathskeller.

Please note the date on your calendars. This will be a great week-end.

NEW BOOKS

NEW BOOKS


Ozment teaches Early Modern European History at Harvard and his primary research interest is 15th century German social and cultural history. He has written a long list of books on Renaissance and Reformation Germany and European family history, including his well-known *The Burgermeister's Daughter: Scandal in a Sixteenth-Century German Town* (St. Martin's Press, 1996).

Hagen Schulze's *Germany: A New History* is a more concise summary. Of the 340 pp. more than 100 are taken up with pictures, most of which from the collection of the German Historical Museum in Berlin. These range from a panoramic painting of the 1683 siege of Vienna by the Ottoman Turks to 1940s propaganda art.

Schulze, currently Director of the German Historical Institute in London, teaches Modern European History at the Freie Universität in Berlin. One of his main research interests is German nationalism. Three of his books have been translated into English, including *The Course of German Nationalism: From Frederick the Great to Bismarck, 1763-1867* (Cambridge University Press, 1991).

Both of these general histories
of Germany are good reading, but where Hagen focuses on the 19th and 20th century, Ozment provides the "full treatment," beginning with the German tribes and a more detailed discussion of medieval Germany. The general theme that holds A Mighty Fortress together is its emphasis on Germany's cultural diversity and political disunity which prevented the emergence of a unified state until the late 19th century. Steven Ozment's A Mighty Fortress is probably the best written narrative history of Germany that is available in English. My only caveat is that it is somewhat short on illustrations and maps.

Heiko Muehr


Conrad Poppenhusen: The Life of a German-American Industrial Pioneer, by James E. Haas. "This is the story of a 19th Century German-American pioneer industrialist who made his fortune manufacturing hard rubber combs thanks to his friendship with Charles Goodyear and his invention, vulcanized rubber. Poppenhusen founded a town, College Point, N.Y., and became a much-loved philanthropist funding churches, libraries and an educational institution that is today both a National and New York City landmark, the Institute that bears his name. He was an innovator in education introducing the first free kindergarten for his workers and the people of the town, perhaps the first corporate day care facility ever established in the U.S. He made the catastrophic mistake of getting involved in the railroads in the late 1860's through the mid-1870's and used his vast fortune, today's equivalent of 125 million dollars, to bring about the consolidation of what has come down to us today as the Long Island Railroad. In truth his sons set the stage for his financial ruin and the New York Times along with other area newspapers provided running commentary."

The story of this long overlooked industrial giant and social activist is priced at 19.95+3.00 s/h. Info and availability: www.jimhaasbooks.com; Barnes & Noble; or through the author: P.O. Box 5759, Annapolis, MD 21403

**General News**

**DONATIONS**


Tina Baumeister and David N. Matthews, DDS, donated to the Wyneken House restoration fund.

Contributions to the Anthology were received from E. Burns Apfeld, Karl and Hermine Hausner, Gerhard and Evelin Klemm, Louise and
Jerry Lamkin, Charles and Nadine Most, Eberhard and Ruth Reichmann, Wm. R. Schertzing and "in memory of Paul Schesesse." They will have their names listed in the publication.

Book donations were received from Roger H. Francke and Wolfgang Greven.

As a not-for-profit organization we depend upon membership fees and donations as our main sources of income. Donations are vital for our publishing program in cooperation with the IUPUI Max Kade German-American Center. For the Archives and the Museum we gladly accept books, handwritten or pictorial materials and other items. Just bring them to the Siammtisch meetings or send a description. Attention: Eberhard Reichmann. Remember: All donations are tax deductible.

THANKS TO OUR VOLUNTEERES
A very special thank you (vielen Dank) to the volunteers who helped us at the Ethnic Expo in Columbus. It was a last minute concerted and frantic effort, but went off extremely well. We were located in the "host country" booth shared with Hauser High School of Hope, a great bunch of German students, who sold brats. We talked to several hundred people, handed out lots of info, sold some books, and hopefully brought in a few new members. It was a great opportunity to do something for Germany, German heritage, and German language instruction.

Thank you Emma Behrman, Linda and Jon Guckenberger, Charles and Nadine Most, Lore Harle, Willi Schwoebel, Betty and Mac Randall, Art Schwenk, Dr. Tom Bonsett, Dr. Philip Reid, Tony and Mitzi Reichmann for helping to make this a real success!

Ruth and Eberhard

THOUGHTS ON BEING GERMAN
by Eric Braecken*

When I accepted the invitation to speak at this Banquet, I began to ponder anew the question what is it like to be German, or German-American? How do I define German-ness? In personal terms, I have early memories of bombings and fires, of having to frantically be carried into the basement, of fear that gripped everyone at the sound of approaching allied bomber squadrons who would inevitably unleash their destructive fury on cities and villages like mine, only to leave burning farms and screaming animals in flames in their wake. I have memories of being hoisted onto the shoulders of my teenage brother so that I could see the city of Hamburg aflame after one of those devastating fire bombings that left the city an inferno in which tens of thousands of civilians perished in one night. I have memories of thousands of homeless and hungry people descending like desperate vultures, from devastated cities like Hamburg and Kiel, onto the countryside to frantically dig for any left over potatoes or kernels of wheat.

I have memories of Christmas Eve when my brothers and I had to recite poetry to the local Santa Claus and sing "O Tannenbaum" and "Stille Nacht, Heilige Nacht" and only then could we turn to our presents, a pair of shoes perhaps which would have to last to next Christmas. I have memories of make-shift ice-hockey games on frozen ponds and soccer games with pig bladders because we couldn't afford a real ball. Memories of a beloved father and hard school benches, of teachers who had come back from the Russian front with no legs or one arm, and great bitterness. Memories of long hiking excursions on hot summer days, singing "Mien Vater war ein Wandersmann und mir liegen auch im Blut", of secret rendezvous and adolescent kisses with my first love, Rosely, on country lanes. Of my mother saying "Das koennen wir uns nicht leisten" when my brothers and I were coveting a pair of soccer shoes in the store window.

Oh, when I think of my hard
working proud mother and father, who experienced the two most cataclysmic and devastating wars in the history of mankind, and who each time had to start with nothing. I remember Tanzschule, waltzing and doing the tango, and Elvis Presley, and Louis Satchmo Armstrong, and I remember leaving it all behind one day in May, when I was 18, while standing aboard the "Hanseatic" waving goodbye to my family while the orchestra was playing "Junge, komm bald wieder", I remember the first sighting of the Statue of Liberty, the sky-line of New York City, the sweltering heat, the frenetic hustle and bustle of white and black and brown skinned people, of taking the Greyhound Bus through southern cities, where they had separate toilets and drinking fountains for whites anti blacks, and where a genteel southern lady expressed her love for castles on the Rhine and Apfelstrudel, and asked me what I thought about Hitler, and I said, "I didn't-and hadn't" I remember fulfilling my childhood dreams of being a cowboy when I was in Montana and going to University there, and one day in a lecture on philosophy being asked, in front of the whole class, how it was possible that a country that had produced Goethe and Schiller and Beethoven and Schubert could produce Hitler and concentration camps. I was 18 then and couldn't answer. I remember the experience that left an indelible mark on my brain, and heretofore innocent German heart. It was in Los Angeles, in a movie theater, where I saw a documentary called "Mein Kampf". I went to see it because its title promised something about Germany and I was homesick. It showed scenes of concentration camps, goose-stepping soldiers, of Hitler kissing babies, corpses piled high in make-shift mass graves in concentration camps, of dead German soldiers standing frozen in the wind and the snow swept steppes of Russia. It showed American soldiers liberating walking skeletons from camps. It was then that I had lost my innocence and no one was there to explain or quiet my deeply felt sense of anger, betrayal and shame. Had my beloved mother and father been a part of that? They just couldn't have and yet I remember sending letters filled with anger and bitterness and inexplicable disappointment to my mother.

I remember later playing for a Jewish team called Maccabees. I fought hard for them, perhaps in the vain hope of atoning for the sins committed by some members of my parents' generation. I met Jews from Hamburg, a village in Hesse, from Cologne, Jews who had left in the 30's, and who seemed more German in their old-fashioned ways and attitudes than I did. I met Jews who accepted me because I was too young, and Jews who did not accept me because I was German, and Jews who talked nostalgically of their favorite prewar soccer teams: Eintracht Frankfurt, or Dresden, or Hamburg, or reminisced bitterly about the insidious ways of anti-Semitism. I met Germans who called me a traitor because I played for a Jewish team, and I remember an Israeli teammate who talked like a racist about blacks and was suspicious of me because I was German.

I remember my first agent in Hollywood, a Jew, who was kind-hearted and helpful, and gave me my first break in this tough business of acting. I recall Americans coming up to me when I played Captain Dietrich on the Rat Patrol, saying, "I wish you Germans had won the war, we wouldn't have to worry about the damn Russians." I remember fighting with producers on how to play my role in the Rat Patrol. They wanted an eye-patch and a limp so as to perpetuate the stereotypical image of a German soldier, I insisted on playing the Rommel-like figure as a human being, with dignity because the German soldier of the Wehrmacht, who came back from the Russian front was decent and brave and tough and fought for his country just like any other soldier. I remember a conversation with
Curt Juergens on the way to the theater in New York where I played his son in a Broadway play. He thought I should go back to Germany because in America I would play nothing but those damn Nazi roles, and I said it may take me a while, but I was determined to help destroy that caricature. I was determined to show that we were human beings with all the strengths and frailties, with all the feelings and thoughts of any human being.

I remember my son coming home from grade school one day and telling me that he had been called a Nazi, and asking me what that meant. I remember my trying to explain something I had taken years to study and understand to a little boy. I remember reading Shirer’s "The Third Reich", and Bullock’s "Study in Tyranny", and Speer’s "Inside the third Reich", and the best book about that fateful period by Sebastian Haffner called "Anmerkungen Zu Hitler", Anecdotes to Hitler. I remember Simon Wiesenthal, during an Interview, saying that the actual perpetrators of atrocities numbered about a hundred thousand, and Henry Kissinger say under no circumstances if the post-war German generation to be held responsible for Auschwitz. I remember admiration and respect of the German National Soccer Team, playing the World Cup in Italy. And then we became world champions. It was almost all too good to be true. Then came some editorials in the newspapers about the renaissance of German power and a caricature of Helmut Kohl as the new Hitler, and the many scathing remarks made by the cheap English press and character assassinations by Margaret Thatcher and her cabinet all warning of German power whilst bemoaning the loss of their own.

As a German I wanted to shout to the world "When will you ever stop talking about those damn 12 years? When will you ever give us credit for more than 40 peaceful democratic years during which Germany has been an exemplary Democracy, a loyal ally of the Western Alliance, an unwavering friend of both America and Israel, a patient initiator through its Ostpolitik with a Communist East, and a country that has opened its arms to more politically disenfranchised, the persecuted and hungry, than any other except perhaps America? When will you ever talk about and acknowledge the untold contributions made by German immigrants who toiled for you, America, as carpenters, farmers, mechanics, longshoremen, doctors and nurses, coal miners, machinists, lawyers, surgeons and generals, teachers and scientists, when I ask?"

Well, it will happen when we German immigrants and Americans of German descent start talking about it and when we start addressing the issues that concern us, when we have dialogue amongst ourselves and with those who mistrust us, when we open our hearts and extend our hands to each other and to those who were wronged by another generation, when we become aware of our profound contributions to the success in freedom and democracy that is America?" For that purpose, a few friends of mine, and I, have founded the German American Cultural Heritage Society of Los Angeles. We want to preserve the histories of German Americans and their immigrant ancestors—be they Catholic or Protestant or Jew.

Our formerly divided Germany will become one again! Let us not forget Reagan, Bush, Baker and Mitterand, Kohl and Genscher, Gorbachev and Shevardnadze who made the seemingly impossible a reality, and the thousands of brave East Germans who courageously cried out for freedom. Because of our historical legacy, we Germans have a profound responsibility to be tolerant of others and to cooperate as equal partners in this world of many peoples. Tonight, let us remember the many positive contributions the Germans have made to mankind. What does it mean to
be German? It means that we are part of the community of mankind with a specific and complex heritage, and I am proud of that heritage. Thank you.

From: The Ambassador/Der Botschafter, Publication of the United German American Committee of the USA, Inc., p.7 Vol. 6, Winter 2003/04
www.ugac.org

*Eric Braeden, TV star/Actor and Distinguished German-American of the year 1990 presented this keynote, Nov. 16, 2003 at the Council of 1000 Banquet in Anaheim, CA. Born in Kiel, Germany, as Hans Gudegast, he came to America after high school. After a brief stint as a translator, and then as a cowboy in Montana, he made a film with a friend documenting their river journey, and set off for Los Angeles to find a distributor for it. From there opportunities for a career as an actor opened up. He is remembered for his roles as Captain Dietrich in the "Rat Patrol", a prime time TV series, and then in "Colossus: The Forbin Project." When he was pressed to change his name, he chose "Eric" because it is a family name, and "Braeden" after his home village, Bredenbeck, near Hamburg. In the film "Titanic" he played John Jacob Astor, but he is best known for his role as Victor Newman in the daytime soap opera, "The Young and the Restless."

**GERMAN-AMERICAN DAY CELEBRATED IN JASPER**

Over 75 persons gathered October 6th at the Schnitzelbank Restaurant in Jasper to celebrate the occasion. Dan Gutgsell, president of the Jasper Deutscher Verein, gave a brief history of German-American Day. He introduced Mayor William J. Schmitt, who read the proclamation recognizing October 6th as German-American Day in Jasper. Jim Gutgsell, president of Sister Cities of Jasper, introduced the essay winners of the "Why is it important to preserve the German Heritage in Dubois County?" contest held in conjunction with German-American Day. This contest was open to all seniors in the four Dubois County high schools. Over 65 entries were received. Rhonda Hopf, Executive Assistant, and Jay Baker, Vice President-Sales Leader, representing German American Bank presented each essay winner with a $250 scholarship and certificate. The winner from Jasper High School was Whitney Gutgsell and daughter of John and Julie Gutgsell. Brittney Knies was the winner from Forest Park Junior-Senior High School and her parents are Tim and Yvonne Knies. The winner from Northeast Dubois High School was Michael Wessel, son of Fred and Therese Wess-}

**WHY IS IT IMPORTANT TO MAINTAIN GERMAN HERITAGE IN DUBOIS COUNTY?**

Two of the winning essays

**MILK AND BREAD AND EGGS**

by Brittney L. Knies

Forest Park Junior Senior High School

"Milch und Brot und Eier." It is amazing how one simple phrase can have such an array of meaning to so many different people. You see, most speakers of the German language would merely interpret this as 'milk and bread and eggs'. To me, however, this phrase means much more. It brings back the memories of my childhood, those times when curiosity got the best of us, and everything was new. I remember going to my grandma's house every week-
end and hearing her talk German to my older relatives and then coming back the next weekend, a pencil and paper in hand, wanting to know the meanings for words like horse and cat and monkey. I remember all the stories she told me about her family and the way they used to live whenever she was a little girl. I also remember when she died six years ago of cancer, and the feeling that, although she was gone, not all of the knowledge and tradition was lost. That is why I feel heritage, and the passing along of it, is important; it is the basis of who we are and give us a stronghold to our roots.

Heritage is a simple concept: it is who we are and from where we come. It represents our personality and gives us a foundation to grow upon. The German values and morals we have today are based upon those set by our ancestors - our work ethic and family values. It is important to know why we act and think certain ways, and our heritage gives us those answers; how else could you explain our stubbornness or our pride in everything we do? Our heritage plays a key role in our community and is the basis of our German society. Maintaining our heritage is another vital aspect to our future. Our German tradition represents a part of us and makes us unlike all other group. We need to respect that difference and take pride in it. We have qualities that no one else has, and keeping them alive should be a top priority. I know a number of people do not think our heritage is a major issue, but if we fail to maintain it, we could lose something that is a significant part of our past, our present, and ourselves. It is a part of our history and needs to continue to be part of our present and future.

Our German heritage gives us a background and an education. It explains why some of us get rosy cheeks when we are short of breath, why family is important in our everyday lives, and why we work so hard. The values that have been passed down instilled these concepts into our minds; granted, some of the traditions have changed (thank goodness our boys do not have to wear lederhosen anymore) but, all in all, our ancestors have maintained that German pride. Our heritage is something special, and I will never be ashamed to pass it down to my children and grandchildren. I, for one, am proud to be a German.

Although preserving the past is a good way to remember what life meant for our German ancestors, it is not the only reason for protecting Dubois County's rich heritage. It also contributes to the nation's cultural history of immigration and diversity. When people think of the United States, they just imagine it filled with "Americans". But what are Americans? They are Germans, Irish, Dutch, Chinese, African, and so many other cultures put together. Dubois County, by keeping the customs of the German culture, is actually helping to preserve what defines America - diversity.

Not only is it important to preserve our history of German culture, but it is useful to help us live today. When we learn about the lives and hardships of the people who first came to this region, our ancestors, we can more easily understand what immigrants are going through today. If we can't understand the culture of those who choose to make America their home, then we won't learn to accept them. If we can't accept the people different from us, how can we learn to live with them? After all, our ancestors were immi-
grants, too. Their customs were strange to others, their language was foreign to everyone else, and they, too, didn't know how to live so far from home. By witnessing other customs and traditions, we can appreciate our differences and expand our knowledge about culture.

The pride in Dubois County's history can be seen in the connections we have to our past. For years, Jasper has been pleased to be called the "Sister City" of Pfaffenweiler, Germany. The connections are not only a name, however. The Greater Jasper Schools and other neighboring towns have realized the importance of keeping the German language in the classroom. Some students who learn the German language even have the opportunity to go to Germany and see the Sister City of Pfaffenweiler. Those students find a deeper sense of why it is important to preserve the past.

For some, the Jasper-Pfaffenweiler exchange is a link to long-lost relatives. For the rest of Dubois County, it is a way to pass on our heritage to youth.

When people come to Dubois County to visit, they do not just see beautiful landscape and excellent sports records - they see a community full of tradition. One of the traditions in Dubois County is Jasper's Strassenfest. It provides the county with an opportunity to come together for the purpose of remembering our German heritage and customs, such as Polka dancing and eating bratwursts. Jasper is also home to "The Schnitzelbank", a German restaurant where authentic German food can be enjoyed in a cultural atmosphere. With all of this celebration of German heritage, it is easy to see why visitors enjoy coming to Dubois County. Few places are so enriched by heritage. It is the single most unique quality that an area can have. We can be proud of a church like St. Joseph's Catholic Church, which was built by ancestors of the people who are living in Jasper today. The impressive height and craftsmanship of the church, as well as other ancient buildings in Dubois County, give us a little insight to all that was valuable to those who came before us. Even their work ethic is evident in the grandchildren and great-grandchildren that are still living, and have passed on that ethic and values to their children.

Our European ancestors did not just show us their way of life. They inspired us to live life by the highest standard by overcoming great obstacles. Leaving behind family and friends and traveling across the ocean in search of a better life was the goal of those before us - but we now have a different mission: to preserve their legacy.

RENEWAL NOTICE!

Note that the membership year for the IGHS is the same as the calendar year. Check your newsletter for the expiration date. If we do not need to send a renewal notice it saves us money and time.

Benefits of belonging to IGHS include-
* the Society's quarterly newsletter * the Deutsche Haus-Athenaeum quarterly newsletter * member discounts of 10 to 20 per cent on our publications * discounts on other publications including German Life Magazine * access to the nationally known IUPUI Max Kade German-American Center and IUPUI Archives * access to informational websites * monthly meetings with members of the board and other members at the Athenaeum Stammtisch and program * help with programs in your area * links to others of like interests and heritage.

Your membership and tax-deductible gifts help the Society to achieve its mission of collecting, preserving, interpreting and sharing Indiana's German-American history and heritage * support the many activities of the organization * support our quarterly newsletter, which focuses specifically on Indiana German-American history and heritage * support our publications program.
AN EXCITING HISTORICAL ADVENTURE

REDISCOVERING THE GERMAN HERITAGE IN INDIANA

Ever since its founding in 1984 the Indiana German Heritage Society has been dedicated to researching, documenting, and celebrating the contributions of Hoosiers with roots in the German-speaking countries and regions of Europe.

During these years we have published a quarterly Newsletter and, in cooperation with the Max Kade German-American Center of IUPUI, seventeen books, two of them electronically on our Website.

One book, however, planned in the early years of IGHS, has long been postponed because we could not meet the publishing costs. Small wonder, it is to be the most comprehensive documentation of German-American contributions to the building of a state - our state of Indiana. It is...

THE HOOSIER GERMAN HERITAGE
An Anthology

Its Contents will include::

Emigration
They Chose Indiana
Religion, Ethnicity and Community Building
Education
Customs and Traditions
Vereins and Organizations
Music
Literature
Architecture and the Arts
The German-language Press
Business and Industry
Civil War
World War I
Politics and Public Service
Becoming American
Comprehensive Bibliography

The anthology is going to be a collection of previously published materials scattered in numerous, often hard-to-come-by and forgotten print media, but, brought together, including translated handwritten letters and notes, they form a colorful mosaic of the time and life of our forebears.

To bring this book into your hands and on the shelves of our public and college libraries by 2005/06, we have started our second fund drive. Won't you join those who have already made donations toward the $25,000 goal.

For a fully tax-deductible donation of $100.00 or more, your name will be listed in this beautiful edition. You and your family will be proud to have supported it.

Our publications program depends on the generosity of friends of the rich Hoosier German Heritage.

Please join us. Thank you! Danke schön!

Considering that more than one out of three Hoosiers (1990 U.S. Census) reported German or partial German ancestry, our envisioned 700/800 pages of documentation will be a major resource for supplementing Indiana history from an ethnic perspective.
Yes, I/we want to support the production of
THE HOOSIER GERMAN HERITAGE. An Anthology

* I/we enclose a check or Money Order for $ ________________
  payable to: IGHS/Anthology

* I/we pledge $ ________________ to be paid by ______________________

Please make the following entry in the List of Donors (note if "In Memory of")

Please print Name(s) ____________________________________________

Town __________________________________________________________

State __________________________________________________________

Your name(s) __________________________________________________

Telephone _____________________________________________________

E-mail _________________________________________________________

Address _______________________________________________________

City __________________________________________________________

State _________________________________________________________

ZIP ____________________________

Mail to:

Indiana German Heritage Society / Att.: Anthology
401 East Michigan St.
Indianapolis, IN 46204
THE INDIANA GERMAN HERITAGE SOCIETY

Please enter/renew my membership:

___ Individual $20.00    ___ Corporate $100.00
___ Family $25.00        ___ Sponsor $500.00
___ Organization $50.00  ___ Benefactor $1,000.00
___ Patron $50.00        ___ Library Rate $15.00
___ Full-time Student $5.00 (with teacher’s signature)

I wish to make an additional gift to IGHS of $ __________
I wish to donate books/materials. Please contact me. _____

Please, make checks payable to: Indiana German Heritage Society and send to the
Membership Chair, 411 East Michigan Street, Indianapolis, IN 46204

My specific interests in German-Americana are:

___ Family
___ Local Community/City
___ Genealogy
___ General
___ German Language Programs
___ Cultural Exchange and/or Sister Cities Programs
___ Other........

Knowledge of German: ______ none ______ some ______ fluent
Knowledge of German script: ______ none ______ some ______ good

____ Yes, I am willing to help with activities!

Name(s) ........................................................................................................
Address .................................................................................................
City .........................................................................................................
State _______________ Zip ___________
Tel. Home _______________ Work ________________________________
E-Mail ___________________________________________________________
Happy New Year!
Ein/gutes neues jahr!