



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



Newsletter

Volume 28 Number 4

Autumn 2012

GERMAN-AMERICAN DAY AT GERMANFEST IN INDIANAPOLIS

Join us Saturday, October 13, noon-11 p.m., in downtown Indianapolis for the 25th German-American Day celebration and GermanFest at the Athenaeum, located at 401 E. Michigan Street, Indianapolis. There will be German-American Day proclamations by the Mayor's and Governor's Offices, and the announcement of the recipient of the Hoosier German-American of the Year award, the Hon. Senator Richard Lugar. All German-American Day events will be on the Main Stage.



A LOT IS HAPPENING IN OCTOBER!

In years past we celebrated German-American Day on October 6 at the City Market. For the third year now we are celebrating this special, nationwide event, together with GermanFest. The Original and Fabulous GermanFest is an indoor / outdoor family festival celebrating things German.

There will be Wiener dog races on the hour, every hour from 1:00pm to 5:00pm (sorry only Dachshunds are allowed). The Kids area will be open from noon to 6:00pm. Two stages will be offering non-stop entertainment: German music, German dancing, German food, a yodeling

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NATIONAL GERMAN-AMERICAN CELEBRATIONS

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

After the United States entered WW I against Germany in 1917, anti-German hysteria swept through the country. Many states passed legislation banning German in schools, religious services, newspapers and organizations. Even in regions,

predominantly settled by German-speaking immigrants, cultural tolerance turned to Germanophobia, followed by abrupt abandonment of German-language programs in schools and colleges, churches, and associations.

After a hiatus of many years, caused by the wars, Octoberfests and Germanfests and other special events, are flourishing. On the National level we celebrated in 1983 the Tricentennial of the first

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RENEWAL NOTICE

Once again it is time to renew your membership in the *Indiana German Heritage Society*. The membership year runs concurrent with the calendar year. Please use the renewal form located on page 19 in this newsletter. If we do not need to send you a notice, it saves IGHS time and money. Also be sure to report any change of address or e-mail so we can update our records.

If you already renewed for 2013, thank you.

SUPPORT THE MARIE SCHOCH ENDOWMENT SCHOLARSHIP FUND

The Marie Schoch Endowment Fund was established for the benefit of "qualified persons wishing to gain and distribute knowledge with respect to the cultural, historic and linguistic contributions of the German American community." German language study at secondary or university level may be included.

Tax-free contributions may be made directly to the Marie Schoch Endowment Fund. Checks may be sent to the Indiana German Heritage Society, 401 E. Michigan St., Indianapolis, IN 46204. Please include a note stating that the contribution is intended for the Marie Schoch Endowment Fund.

FROM OUR MEMBERS

The Indianapolis-Cologne Sister City Committee partnered with the Indianapolis Public Library on the first ever librarian exchange. Indianapolis librarian Nicole James spent three weeks working at the Stadtbibliothek Köln and visiting a wide variety of unusual libraries in the region. Read about her experiences and see pictures of some of the libraries at <http://indyplgermany.wordpress.com/>.

The Committee also joined with Indianapolis' other Sister Cities and the Mayor's Office of International & Cultural Affairs for the



first public Sister City Celebration event held at the Indianapolis City Market. Last year, this was a private event for the members of the committees, but this year it was decided to open the event to the public so that residents and visitors alike can celebrate Indy's international partnerships, global connections and cultural diversity.



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



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

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

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German American Day continued:
contest. The traditional German strongman stone lifting contest from 12:30pm to 5:00pm.

The 4th annual 5K Lederhosen Lauf Run/Walk starts at 12:30pm.

There will be cultural booths, a chance to buy German-themed T-shirts, hats, books and other mementos and much more!

All proceeds from this event benefit the maintenance and care of the Historic Athenaeum. Tickets at the Day of Event are \$10 all day, \$5 after 6:00pm. Tickets for all day access are just \$5 in advance; Kids 12 and under are FREE!

Get your Bavarian on!

Come dressed in Bavarian gear and get 5 free food/drink tickets.

G-A Celebration continued:
permanent settlement in the New World by immigrants from German-speaking lands.

October 6, 2012 will be the 329th anniversary when 13 families from Krefeld of Mennonite descent arrived on the Concord in Philadelphia. Under the leadership of Franz Daniel Pastorius they founded Germantown, PA. In 1987 German-American Day to be celebrated on October 6, became Public Law 100-104 passed by Congress. Each year on October 6th this special day is celebrated again across the Nation.

While Steuben Day is celebrated in many cities all across the United States, the largest crowds gather in New York City. Every year on the third

Saturday in September (von Steuben was born September 17), German-Americans celebrate the Annual Steuben Parade on Fifth Avenue and an Oktoberfest-style beer fest complete with food and live music in Central Park. The Parade was founded in 1957 and has grown into one of the largest celebrations of German and German-American culture in the United States. In 2007, at the 50th Anniversary of this affair former U.S. Secretary of State Henry Kissinger was welcomed as Grand Marshal and former German Chancellor Helmut Kohl as Guest of Honor.

Von Steuben Day is celebrating Baron Friedrich von Steuben, who arrived in the United States as a volunteer offering his services to General George Washington and in New York is generally considered the German-American event of the year.

The 55th German-American Steuben Parade of New York is scheduled for Saturday

September 15. The 42nd German-American Steuben Parade of Philadelphia is scheduled for September 22, and the 47th Von Steuben Parade in Chicago is scheduled for Saturday, September 8, 2012.

GERMANFEST EVENTS

Main Stage

- 12:30 - Alpine Express and the Fabulous Yodeling Contest
- 3:15 - Hoosier German-American of the Year
Presentation: Senator Lugar to be honored
- 3:30 - Jay Fox and the Bavarian Showtime Band
- 7:00 - Polkamolion

Biergarten Stage

- 12:30 - Indianapolis Männerchor
- 1:15 - Dans Norden
- 2:05 - 5K Lederhosen Lauf Run/Walk Awards
- 2:45 - Athenaeum Pops German Band
- 3:45 - Liederkranz and Liederkranz Damenchor
- 5:00 - R6 Kids' Band
- 7:00 - Dave & Rae

GENERAL VON STEUBEN

by Karl Werner



Friedrich Wilhelm Von Steuben was born in Magdeburg, Germany in 1730. He served with distinction in the army of Frederick the Great of Prussia, becoming expert in drilling and training

of troops. Because of this exceptional ability, and influenced by Benjamin Franklin and Count St. German, French Minister of War, Von Steuben sailed for America to aid the young nation in its fight for independence. He offered his services to General Washington without rank or pay, arriving at Valley Forge in the late winter of 1777-78. He found the soldiers in a deplorable condition, without uniform or weapons. Appointed by Congress to be Inspector General of the Army, Von Steuben set about training the unorganized band of ragged soldiers. He infused in them a sense of discipline and converted them into an excellent fighting force. He gave confidence to the officers and men, enabling them to continue on to victory at Yorktown.

As "Drill Instructor" of the Continental Army, Von Steuben wrote "Regulations for the Order and Discipline of the Troops of the United States". Although this Manual has been modified - it still remains the basic guide for the discipline and drill of the Army.

Steuben was remarkable for the generosity and fineness of his nature, spending his entire income beyond what was essential to his own simple needs in purchasing clothing and rations for his men. In recognition of his services, the Congress granted him an annuity and New York State presented him with a large tract of land. He

became an American citizen and lived in New York until his death in 1794. He was laid to rest in a hero's grave on his estate in Steuben County, where the inscription on a bronze plaque sums up the contribution that he made to the new nation:

*Indispensable to the Achievement
of American Independence.*

Steuben's military services in America are likewise very adequately indicated in General John McCauley Palmer's biography on Steuben by his most praiseworthy statement:

...In the course of my researches, I was soon convinced that the military services of two men, and two men only, can be regarded as indispensable to the achievement of American independence. These two men were Washington and Steuben. When I say that their military services were indispensable, I mean that each of them contributed something essential to final victory, that could not have been contributed by any other man in the American Army...

From: Steuben Day Observance Association of Philadelphia, [2000-2012 SteubenParade.com](http://2000-2012.SteubenParade.com).

HARVEST HOME HARVEST FESTIVALS

by Ruth Reichmann

Work hard - play hard! That is what Germans are known for. And at no time this holds more true than at the time of "Harvest Home" or Erntedankfest, as it is called in the old country.

In Germany Erntedanktag is an official holiday, observed on the first Sunday in October. It must not be confused with the Thanksgiving celebrated in this country in November. The

German Erntedanktag is primarily a rural and a religious celebration. When it is celebrated in larger cities, it is usually part of a church service. The altar will be decorated with fruit, vegetables, sheaves of grain and flowers. There may also be baked goods and breads, all of it celebrating and giving thanks for the abundant gifts of the earth.

Erntedankfest, the Harvest Festival, came to this country with the German immigrants. Harvest home - the bringing in of the harvest from the fields is not tied to Erntedanktag, its celebration depends on the type of fruit, vegetable or grain, and the time of its harvest in a particular area. Various locales may give thanks at different times during September and October. A "harvest crown" or Erntekrone is formed of ears of grain, flowers and fruit are taken to church in solemn procession. The celebration may include the blessing of the gifts of the earth, a parish celebration and/or morning drinking festivals also known as Frühschoppen. These harvest traditions are a part of the local culture and are enjoyed by the whole community.



Almabtrieb ("the drive from the mountain pasture") of the cows is an annual event in the alpine regions. During summer, cow herds are taken to alpine pastures in the mountains. The occasions, when these herds are led to their stables in the valley, have become tourist attractions in many areas. The cows, especially the lead cows will be decorated elaborately and the cow train is celebrated with music and dance events in towns and villages.

As it is in this country, there will be agricultural fairs going on at that time. The Oktoberfest in Munich evolved from such an agricultural fair. It is the festival of beer and beer brewers.

Festivities are officially opened when the Lord Mayor taps the first barrel of beer. A large parade of colorfully decorated brewers' wagons and magnificent floats open the festivities and bring them to an exciting climax on the first Sunday of October. Beer tents erected for the occasion provide an unending supply of drink and food and a carnival atmosphere permeates the entire festival.

Oktoberfest came to this country with GIs, who were stationed in Southern Germany after 1945. As it is the case with Harvest Home, Oktoberfests, over the years were no longer celebrations of bringing home the harvest. They became festivals where Germans celebrate their ethnic ways and became known as Germanfest, Strassenfest, etc. That many of these festivals are celebrated in the Fall betrays their "Harvest Home" origins and that Bavarian dress became synonymous with German dress, betrays their Munich Oktoberfest origins.

What and how would we be celebrating had our troops been stationed in Northern Germany or in the Rheinland?

200 YEARS OF BEER GARDENS

2012 saw the 200th anniversary of the edict by which King Max I granted permission to the brewers to sell retail quantities of their own beer in their beer cellars from June until September and to serve beer and bread to their guests.

In a time when there were no electric cooling systems, the brewers planted linden and chestnut trees above the cellars where the beer was stored, and covered the ground with a thick layer of gravel. Thus the storage rooms remained cool, and the beer kept its freshness in summer. After

buying their beer the locals enjoyed staying under the shady trees, and right away drank the beer that had actually been bought for consumption at home. Thus the beer garden was "born". The custom that guests are allowed to bring their own food to the beer garden and consume it there is based on this edict of 1812.

Up to the present day this tradition enjoys great popularity and is the hallmark of Bavarian Gemütlichkeit. On balmy summer nights Bavarians love to pack their picnic baskets and to enjoy the dimming of the day with a beer from the tap.

In the beer garden young and old, locals and foreigners, revelers from all social classes, mix in a casual get together. The beer garden season lasts as long as the sun permits from spring to autumn.

In a typical Bavarian beer garden, self-service is the rule. Typical beer garden drinks, such as beer or "Radler" (a mix of beer and lemonade or lemon soda), are generally only served in one liter steins. Alcohol-free drinks, such as "Spezi" (a mixture of cola and orange soda) or Apfelschorle (a mixture of apple juice and mineral water), are normally served in half-liter measures.

Far beyond the borders of Bavaria beer gardens are regarded as a typical expression of the Bavarian way of life. When you visit Munich, just sit down at one of the tables with locals - it is a custom in Bavaria, to join complete strangers and enjoy each other's company.

The 200-year beer garden anniversary is a joint project of the Munich Tourist Office and the Tourismusverband München Oberbayern e.v. (Upper Bavaria Tourist Board).

Information about beer gardens in Upper Bavaria can be found at: www.oberbayern.de, in Munich at www.muenchen.de

**THE HONORABLE
SENATOR RICHARD LUGAR
NOMINATED
HOOSIER GERMAN-AMERICAN
OF THE YEAR FOR 2012**

The IGHS nominated U.S. Senator Richard Lugar for the Hoosier German-American of the Year Award 2012. Since 2007 the IGHS has recognized Hoosiers who have made significant contributions to the cultural and historic heritage of the Hoosier German-American Community.

Past recipients of this award include: Kurt Vonnegut, Jr., 2007; Dr. Carl Sputh, 2008, Dr. Eberhard Reichmann, 2009, Rev. Arthur Schwenk, 2010 and Prof. Ron Warner, 2011.



During his many years of serving on the Senate Committee on Foreign Relations his interest and help to German

and German-American causes are well remembered and were often mentioned by the German Embassy. We appreciate Senator Lugar's long-time support of our efforts and his continued membership in the IGHS.

In 1983, for the German-American Tricentennial of the first group immigration, President Reagan proclaimed 1983 the "Tricentennial anniversary year of German settlement in America," honoring the contributions of German immigrants to the life and culture of the United States. The Tricentennial of the arrival of the Krefelders on October 6 in Pennsylvania and the founding of Germantown nearby was celebrated

on that day in Washington and around the Nation. Senator Lugar was our emissary to Germany at that event. In 1986, in an effort to reinstate German-American Day, an old German-American tradition, a national campaign and petition drive was begun. A Resolution was introduced by the Senator and in an effort to keep this nonpartisan Lugar asked Senator Don Riegle of Michigan to join him. Senator Lugar supported the efforts by Reps. Lee Hamilton and Thomas Luken of Cincinnati, who introduced a similar resolution into the House. On August 1987, Congress approved S.J. Resolution 108, designating October 1987 as German-American Day. It became Public Law 100-104 when President Reagan signed it. Senator Lugar aided in the establishment of the German-American Friendship Garden in Washington, D.C. Commissioned to commemorate the 300th Anniversary of German immigration to America, the garden was dedicated on November, 15, 1988 by President Reagan and German Chancellor Helmut Kohl.

In a letter to Dr. Ruth Reichmann the Senator mentioned remembering fondly the Deutsche Haus/Athenaeum as the Hoereth family, his maternal grandmother's family, lived near there. His support of IGHS efforts in saving this wonderful building was very much appreciated.

Richard (Dick) Lugar was born in Indianapolis and still manages the family's 604-acre corn, soybean and tree family farm in Marion County. His ancestors, the Adam Lugar, John Echols and Michael Braun families had come to this country from Germany. In an interview conducted in May 2011 by SAR (Sons of American Revolution) Senator Lugar related: "Back in about 1983, we were at a critical point in American foreign policy. Since 1979, NATO thought we had a deal with the Russians that there would be no missile movement closer to

our allies. The Russians began forward missile deployment. Many of our allies were unwilling to confront the Russians at this point and President Reagan sent me to Germany during that period to see if we could warm up our allies to the acceptance of Pershing missiles to oppose the Soviet missile deployments. Ambassador Arthur Burns advised me that I really ought to check out my German heritage since I was about to do this public relations effort in southern Germany. I did and found that Adam Lugar, on whom I base my membership in the SAR, came as a Hessian soldier. He and many others had the good sense to desert and become Americans. He fought as a patriot at Guilford Courthouse and was given farmland in Virginia after the war. His son came to Indiana in 1821-23 where the Lugars lived in Grant County. My father moved to Marion County near Indianapolis, where he established farm interests and where my family continues to live.

Source: <http://www.massar.org/interview-with-enator-richard-lugar/>

MATT HILGER OF JASPER RECEIVES GERMANY FRIENDSHIP AWARD



During the opening of the Jasper Strassenfest, Matthias Hilger received the German-American Friendship Award from Sven Schumacher, Honorary German Consul. The Award reads: To Matthias Hilger in recognition of your efforts to strengthen the friendship between the Federal Republic of Germany and the United States of America and to nourish and to keep it strong." The Award is signed by the German

Ambassador. It is the highest honor the Ambassador can bestow upon an individual. Mayor Terry Seitz acknowledged that the city of Jasper worked many years with Matthias to strengthen Jasper's German heritage and especially the connection with its Sister City Pfaffenweiler.

Matthias Hilger grew up in Pfaffenweiler, Germany and came to Jasper in April of 1987 through Sister Cities International as a young journeyman in cabinet making to gain language and professional work experience in his trade. With his education as a cabinet maker, he began his work at the Indiana Desk Company and was hosted by Claude and Martina Eckert. In 1989 he married Kathy Young of Jasper. Twenty-five years later he still resides in Dubois County, now with his wife of 23 years, daughter Amanda, and son Alexander. He has worked in sales since 1994.

As a German citizen he has been involved in the Jasper German Club and Sister Cities of Jasper since his arrival, helping to organize many activities as well as chairing them. He has been on the Board of Directors for both organizations for many years. Matthias has been influential in starting the Jasper Partnership Commission and has presided over it since its inception in 1997.

With the help and influence of others, he has maintained the annual German American Day celebrations as well as the annual German Heritage Award which began in 1999. Due to Matthias' direct link to Jasper's Sister City, Pfaffenweiler, he is the son of Franz and Bärbel Hilger of Pfaffenweiler, he has taken on the responsibility as the active link, communicator,

translator, organizer, etc. between the two towns, assuring a strong relationship, not just for the short term, but into the far future.

BELSNICKEL IN INDIANA

by Ruth Reichmann

Old-timers in Indiana still remember Belsnickel, the "Pelznickel" (literally "Fur Nikolaus") of the Palatinate. Belsnickel's name appears in many variations such as Bells Nickel, Belschnickle, Belsniggles and Belsh Nickle, etc. When he arrived at their door, he represented a nostalgic

reminder to the adults of their childhood days; however, the children viewed him with mixed feelings.

Known to 19th-century children as a servant of Saint Nicholas, "der Belsnickel" would carry a bunch of switches which were a threat to those who had been bad, and he carried goodies of peanuts, cookies or candy in a burlap bag or ample pockets, as he made his rounds to check on the behavior of boys and girls. He would have a large book in

which the names of the children and their good or bad deeds were kept. Only good children were to receive treats. If a child had been naughty he could also receive a lump of coal or a stick as a reminder to behave in the future.

Belsnickling or Klausentreiben, the "running" of groups of masked young men or youth, came to Indiana with the immigrants from German-speaking lands. It is chronicled in the Jasper Weekly Courier: December 9, 1881: "ST NICHOLAS DAY Last Tuesday being the birthday of this patron saint and giver of good



things to the young folks, a number of young boys on the evening before dressed in false faces and fantastic costumes and essayed the teaching of lessons of charity to still younger ones. They made a hideous looking appearance, and if St. Nicholas looked anything like them, children would shun him instead of clinging to his knees, and climbing to his shoulders with joy."

"Dec. 10, 1897: A lot of boys had great fun Monday night masquerading as observers of "Belschnickle" anniversary. It is said one of the "devils" caught a confectionery lady in his arms and kissed her, and about 20 of them visited Mr. Hunter's, where a number of young girls had met, and drove the neuralgia away from the host's head by compelling his laughter."

December 11, 1909: "Saturday night was 'Belschnickle' night and was observed by a large number of Jasper youngsters, who with their masks and odd makeup furnished amusement for those at home who did not venture out. This is an ancient custom of the " old country" but is still observed annually by the little folks in Jasper, who have great fun on this occasion. Jasper is probably one of a very few places in which this custom is still observed."

Christmas in American churches and homes reflects a multicultural origin of its observation. And individual families have been adding to the varieties of customs. The late Lillian Doane of Jasper remembered that "in fall there was the hunt for the finest red ear of corn to save and proudly layout for Saint Nick to feed his reindeer during the holiday season." Pam Service of Bloomington reports that her family took the old custom of St. Nicholas and Belsnickel, moved it to Dec. 31, and gave it a new twist: "I think they did that to keep us kids good while we were out of School." According to her father, "Belschnickle" was Santa Claus' skinny mean brother. He wore a green suit, lived at the South

Pole, and his sleigh was drawn by Penguins. On New Year's Eve, Service said, her family would put their hats on the hearth. And if they were good, Belschnickle would leave gifts in the hat. If they were bad, the visitor would deposit lumps of coal and switches.

While the custom disappeared in the U.S., in German-speaking areas, especially in the Alemannic region, it is observed and thriving. The celebrations are as varied as is the retinue of St. Nikolaus. In Bavaria the Saint may be followed by the Klaubauf, a shaggy monster with horns. In Lower Austria he is followed by a similar horned creature, called Krampus, covered with bells and dragging chains; in Styria this attendant is named Bartel. Sometimes a female figure appears with him, usually a boy dressed up as Budelfrau in Lower Austria, Berchtel in Swabia and Buzebergt in the neighborhood of Augsburg. Buzebergt wears black rags, has a blackened face and unkempt hair. Others are Rumpelklas, Belzebub, Pelznickel, Hans Muff, Klaubauf, Drapp or Zwarte Peter.

MÄRCHENWELTEN

200 YEARS OF GRIMM'S FAIRYTALES!



Es war einmal - the Brothers Grimm: inviting children of all ages to the Dank-Haus German Cultural Center in Chicago.

The DANK Haus took over the exhibition from the Goethe Institut to honor the 200 year anniversary of the Brother Grimm.

Whether or not you read any of the Brothers Grimm fairy tales as a child or adult, there is a part of us all that connects to stories Jacob and Wilhelm Grimm collected 200 years ago. The

Goethe-Institut celebrates this anniversary with a worldwide exhibition for fans of fairy tales, both young and old! Plan your visit to the DANK Haus for a Märchenwelten - 200 years of Grimm's Fairytales! The tour takes about 70 minutes and is free of charge, but donations are appreciated.

The DANK Haus is transformed into a pine forest holding many surprises. In the forest, visitors will discover seven treasure chests of interactive exercises on the following topics in both German and English: Heroines, Heroes, Villains, Animals, Fear and fright, Tasks of courage, and Magic.

Visitors then reach a clearing in the forest, where they will discover, among other things, the biography of the brothers Grimm, which brings up for discussion emergence of the fairy tales as well as the fairy tale language.

Visit the DANK Haus German American Cultural Center at 4740 N Western Ave in Chicago IL 60625.

Auf Deutsch!

ZUM 200. GEBURTSTAG VON GEBRÜDER GRIMMS MÄRCHEN

Von Nina Wachenfeld

Braucht der Mensch überhaupt Märchen? Dieser Frage widmen sich ganze Volkshochschulkurse und immer wieder auch elitäre Feuilletons. Der Online Almanach Wikipedia definiert den vom altdeutschen Wort "Märe" stammenden Begriff als Kunde, Bericht und Nachricht von Prosatexten, die von wundersamen Begebenheiten berichten. Im Mittelpunkt steht ein Held, der die Auseinandersetzung mit guten, bösen, natürlichen und übernatürlichen Kräften bestehen muss. Gut und Böse werden unter

Miteinbeziehung von Hexen, Zauberern oder Riesen strikt getrennt.

Die Grimmsche Hausmärchensammlung gehört noch zu den bekanntesten Geschichten deutscher Sprache in der Welt und die fünf erhaltenen persönlichen Handexemplare der aus Hanau stammenden Brüder Grimm wurden von der UNESCO gar zum Weltdokumentenerbe erklärt. Mittlerweile in über 100 Sprachen übersetzt, verhalfen die Geschichten von Schneewittchen, Dornröschen und Aschenputtel vor allem der Traumfabrik Walt Disneys zu anhaltendem Erfolg. Auch Filmregisseure nehmen den klassischen Grundstoff immer wieder mit Begeisterung auf. Jüngste Produkte wie der weniger erfolgreiche US-Streifen "Mirror Mirror" mit Jungstar Lily Collins als Dornröschen und Julia Roberts als böser Stiefmutter oder derzeit "Snow White and the Huntsman" mit der eiskalt-schönen Charlize Theron als böse Königin beweisen einmal mehr, wie wenig subtil die Mischung zu sein hat.

Auch die derzeit ausgestrahlte US TV-Serie "Grimm" gibt ihren Monstern deutsche Namen und lässt sie von einem Grimm oder Cop jagen. Aber damit hat sich auch der Bezug zum Original. Für 2013 steht bereits die nächste Märchenaufbereitung Marke Hollywood an: "Hänsel und Gretel: Hexenjäger" mit dem Oscar-nominierten Schauspieler Jeremy Renner.

BROTHERS GRIMM'S FAIRY TALES TURN 200

By Nina Wachenfeld

Do we need fairy tales at all? Entire adult education classes and arts sections in newspapers are devoting time and space to the subject. The online resource Wikipedia defines the Old German word of "Märe" (Märchen) as tidings, briefings and report of prose, giving account of mysterious on goings. At its center is the hero

who must sustain the fight with good and bad, natural and supernatural powers. Good and evil, represented by witches, magicians and giants, among others, are strictly separated. The Grimm's Fairy Tale Collection from 1812 still ranks worldwide among the most famous stories of German origin, and UNESCO has included five of the brothers' original annotated copies in the World Document Heritage List.

By now translated into more than 100 languages, the stories of Snow White, Sleeping Beauty, and Cinderella have contributed greatly to the success of Walt Disney's "Dream Factory." Countless movie directors have enthusiastically taken up the classic themes of the fairy tales. Recent productions include the box office flop "Mirror Mirror" with Lily Collins and Julia Roberts as the evil stepmom, and "Snow White and the Huntsman" with Charlize Theron as the scheming queen in a movie that is not strong on subtlety. The recently launched TV series "Grimm" features monsters with German names, and Grimms or the cops that chase them. So much for a reference to the original. A new Hollywood-infused brewing of *Hänsel and Gretel: Witch hunters*, starring Oscar-nominated actor Jeremy Renner, is set to hit theaters in 2013.

Abbreviated From:
German World, Summer 2012, pp.28/29
www.german-world.com

GERMAN AUSTERITY'S LUTHERAN CORE

By Steven Ozment



If there's one nationality the rest of the world thinks it readily and totally understands, it is the Germans. Combine their deep involvement with Nazism and anti-

Semitism and, voilà! -- 2,000 years of gripping, complex history vanishes.

Since the beginning of the euro crisis, this reductionism, which can be found inside Germany as much as outside it, has come in the form of sifting through the fatal legacy of the Weimar era, the years of promising democracy that began in the defeat and humiliation of World War I and ended with the Nazi takeover in 1933.

On the one hand, we're told, the 1920s legacy of destabilizing inflation explains Germany's staunch aversion to expansionary monetary and fiscal policies today; on the other hand, the Nazi taint on the interwar years seems to prove for some that, even in 2012, the intentions of democratic Germany can't be trusted when it comes to Europe's well-being.

But rather than scour tarnished Weimar, we should read much deeper into Germany's incomparably rich history, and in particular the indelible mark left by Martin Luther and the "mighty fortress" he built with his strain of Protestantism. Even today Germany, though religiously diverse and politically secular, defines itself and its mission through the writings and actions of the 16th century reformer, who left a succinct definition of Lutheran society in his treatise *The Freedom of a Christian*, which he summarized in two sentences:

A Christian is a perfectly free Lord of all, subject to none, and a Christian is a perfectly dutiful servant of all.

Consider Luther's view on charity and the poor. He made the care of the poor an organized, civic obligation by proposing that a common chest be put in every German town; rather than skimp along with the traditional practice of almsgiving

to the needy and deserving native poor, Luther proposed that they receive grants, or loans, from the chest. Each recipient would pledge to repay the borrowed amount after a timely recovery and return to self-sufficiency, thereby taking responsibility for both his neighbors and himself. This was love of one's neighbor through shared civic responsibility, what the Lutherans still call "faith begetting charity."

How little has changed in 500 years. The German chancellor, Angela Merkel, a born-and-baptized daughter of an East German Lutheran pastor, clearly believes the age-old moral virtues and remedies are the best medicine for the euro crisis. She has no desire to press a secular ideology, let alone an institutional religious faith, on her country, but her politics draws unmistakably from an austere and self-sacrificing, yet charitable and fair, Protestantism.

If Ms. Merkel refuses to support so-called euro bonds, it is not because it would be like giving free money to the undeserving poor but because it would not help the redeemed poor take responsibility for their own houses and grow strong for both themselves and their needy neighbors. He who receives, recovers and profits from society in a time of need has a moral responsibility to pay society back by acting in turn as a strong citizen who can help fill the common chests and sacrifice for his now needy neighbors, who had once helped him. Such is the sacrificial Lutheran society.

For this point of view Ms. Merkel has been derided as the "austerity queen," and worse. But she is undeterred. She admits that austerity is the toughest road home but hastens to add that it is also the surest and quickest way to recover the economy and gain full

emancipation from the crisis. Luther would agree.

According to polls, so do Ms. Merkel's fellow Germans. They hold tight to their belief, born of staunch Lutheran teachings, that human life cannot thrive in deadbeat towns and profligate lands. They know that money is a scarce commodity that has to be systematically processed, recorded and safeguarded before being put out to new borrowers and petitioners.

And they take comfort in the fact that, unlike what they consider the disenchanting, spend thrift countries of Greece and Italy, those living in model German lands have obeyed the chancellor's austerity laws and other survival programs designed for a fair, shared recovery.

But if their Lutheran heritage of sacrificing for their neighbors makes Germans choose austerity, it also leads them to social engagement. In classic Lutheran teaching, the salvation of the believer "by faith alone" does not curtail the need for constant charitable good works, as ill-informed critics allege. Faith, rather, empowers the believer to act in the world by taking the worry out of his present and future religious life.

It is true that Lutheranism, as a faith, has declined in Germany in recent decades, as the forces of multiculturalism and secularism have washed over the country. And yet witness the warmth with which Germans of all backgrounds embraced their new president, Joachim Gauck, a former Lutheran pastor

And it is true that Lutheranism is hardly the only social force alive in Germany today. Yet it is of a piece with the country's two millennia of history, filled as it is with redemptive self-sacrifice and bootstrapping. In the fourth century A.D., German warriors controlled virtually every

senior military post in the Roman army. Later, Germans turned the wilds of northern Central Europe into a bountiful bread basket and, most recently, an industrial machine.

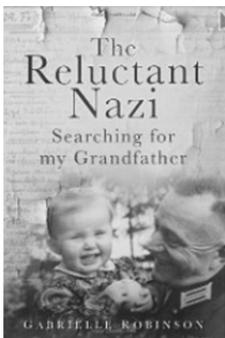
What's more, Lutheranism survived both right-wing Nazism and left-wing Communism, both of which tried to replace its values with their own. If anything, its resilience comes to the fore when challenged by change.

With the steady advance of Islam into Europe over the last two decades and in the face of unrelenting economic pressure from their neighbors, it is no surprise that Germans of all backgrounds have now again quietly found a mighty fortress for themselves in their own Judeo-Christian heritage.

Steven Ozment is a professor of history at Harvard and the author of *The Serpent and the Lamb: Cranach, Luther, and the Making of the Reformation* and *A Mighty Fortress: A New History of the German People*.

BOOKS OF INTEREST

Gabrielle Robinson. *The Reluctant Nazi: Searching for my Grandfather*. History Press, 2012. ISBN-13: 978-0752464473. \$35.00



When I was studying at Columbia University in New York, a fellow student started a conversation with me saying: “So, you’ve made soap out of my aunt.” He meant it as a joke, but I could only run away to hide my

tears. I was shocked and hurt without, however, at that time feeling implicated in the horrors of the Nazi regime. Growing up in post-war

Germany, the Third Reich hadn’t been part of my world. Then over 60 years later I made two discoveries which changed everything. The first brought the war back to me in terrifying detail. The second opened the floodgates to a torrent of questions about my family and the Nazi era.

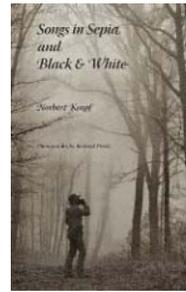
After my mother’s death, my husband and I were vacationing in her Vienna apartment when I discovered two green notebooks hidden at the back of a book shelf. Flipping through them, I immediately recognized my grandfather’s tiny precise lettering. I had spent the happiest years of my childhood with him. My father had been killed in the war, shot down over England in his single engine fighter plane and my mother had to work full time. I was moved around, sometimes in Kindertransports, ending up in a convent school in Vienna where I fell ill with scarlet fever. My grandparents, evacuees from Berlin, were squeezed into one and a half rooms of a farmer’s cottage without running water. The larger room also had to serve as my grandfather’s makeshift eye surgery. Nevertheless they gladly took me in and gave me a loving home. When my grandmother was hospitalized, my grandfather took me on calls to patients on the back of his bike, telling me stories along the way. Later he taught me Latin and built kites with me. As long as he lived, he was both father and grandfather to me.

The diaries cover the time in 1945 between the fall of Berlin and the beginning occupation when my grandfather worked in cellars and bunkers of central Berlin, a stone’s throw from the Reichstag. Without water, light, or even bandages there was so little he and the other doctors could do to lessen the pain of the wounded and dying. “Corpses lie in a chapel of the Ziegelstrasse Clinic, for the most part without clothes, men and women together in layers. Over all hangs the stench of decaying bodies and excrement.” Reading on into the

night I followed my grandfather as he scrambled over the ruins of fallen houses, through streets buried in rubble to reach a medical cellar. The acrid smoke that hung over the city made it hard to breathe. “Towards evening the sky to the east is a ghastly sea of smoke. I creep out at 10 o’clock at night to the clinic under whistling grenades and bombs, a wilderness of fire and dust, behind it, although already high in the sky, the blood red moon.”

But then the diaries delivered another punch to my stomach. My grandfather had been a member of the Nazi Party. I had not known this. Sixty years after the end of the Third Reich I was confronted in a most immediate way with the problem of German guilt. Now at last I had to reach some kind of a personal accounting. I had to try to understand why a gentle and humane and deeply religious man like my grandfather joined the Nazi Party in 1933 although after that he was not active in it. The words of that student at Columbia came back to me and I experienced that the Third Reich has after effects that span generations.

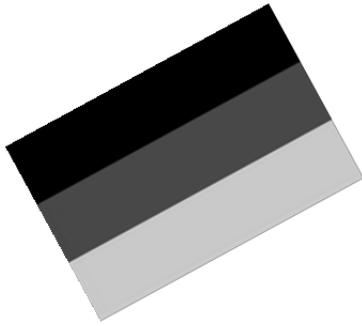
However, it took me many months to reach that point during which time I buried the diaries in the bottom of my desk and did not talk about them even to my husband Mike. After more than a year of silence, my secret finally burst out. Mike surprised me by urging me to write about this and show not only German guilt but German suffering and how ordinary people get caught in totalitarian regimes. So I began to tell my grandfather’s story and it became interwoven with my own.



Songs in Sepia and Black and White from Indiana University Press is Norbert Krapf’s twenty-fourth book and ninth full-length poetry collection. **ISBN-13:** 978-0253006325. \$24.00.

A collaboration born of a shared love of music, photography, poetry, and Indiana, this book celebrates the history, literature, and art that informs the present and shapes our identity. Richard Fields’s black and white and sepia photos are evocative imaginings of Norbert Krapf’s poems, visual metaphors that extend and deepen their vision. Krapf’s poems pay tribute to poets from Homer and Virgil to Walt Whitman, Emily Dickinson, and Wendell Berry, and to singer-songwriters such as Woody Guthrie and John Lennon. They also explore the poet’s Indiana German heritage, question ethnic prejudice and social conflict, and praise the natural world. The book includes a cycle of 15 poems about Bob Dylan; a public poem written in response to 9/11, “Prayer to Walt Whitman at Ground Zero; “Back Home” a poem reproduced in a stained glass panel at the Indianapolis airport; and ruminations on the 20th anniversary of the fall of the Berlin Wall, “Questions on a Wall.”

Musician David Amram, who collaborated with Jack Kerouac in New York City in the 1950s and has backed Norbert’s readings at the Indianapolis Museum of Art and the Woody Guthrie Festival in Oklahoma, has said: “*Songs in Sepia and Black and White* is a collection that you will want to take with you wherever you travel, even if only to the next room. Norbert Krapf’s poetry makes you want to celebrate your own family history, your own roots and the beauty that surrounds us all.” For more info, visit <http://www.krapfpoetry.com/sepia.htm>.



German-American Day Essay Contest

Sponsored by: Indiana German Heritage Society
Deadline: October 31, 2012

Prizes:

1st prize: \$ 300.00, 2nd prize: \$ 200.00, 3rd prize: \$ 100.00
Several prizes for runner-ups

“German-American and German Cars on American Roads”

On the occasion of **German-American Day (October 6)**, the Indiana German Heritage Society is sponsoring an essay contest for Indiana high school students. Participants do not have to be currently enrolled in a German class in order to be eligible. However, they should be able to write a brief biographical statement in German.

Description: Germany's influence and impact on the American automobile industry and market is both historical and contemporary. Immigrants from German-speaking countries in the early part of the 20th century brought their expertise with them, as engineers and entrepreneurs, founding several car companies, including here in Indiana. Today, German-made cars are among the most popular on American roads. In your essay, touch upon both the historical and current aspects of this impact. The essay should include an Indiana connection. **Factual evidence** and **personal analysis** will both be considered equally.

Contest Requirements:

- 1) Essay of 750-1000 words **(in English)**.
- 2) PowerPoint presentation including pictures and other images **(in English)**.
- 3) One page statement of student's background **(in German)**, highlighting any experiences with German language and culture which have influenced their personal life and educational career, or their own German-American heritage (if applicable).
- 4) Submit entries to **Dr. Claudia Grossmann**, IUPUI German Program, cgrossma@iupui.edu, Ph. (317) 274-3943, Fax (317) 278-7375

Students are also encouraged to participate in the national essay contest of the **German American Hall of Fame**, <http://www.gamhof.org> (deadline 12/31/12)

INDIANA GERMAN-AMERICAN HERITAGE CALENDAR

STAMMTISCH AND PROGRAMS

Wednesday, October 10: *Board Meeting, no Stammtisch, no program.* Members are encouraged to participate in the *German-American Day* events at the Athenaeum, October 13 at *GermanFest*.

Wednesday, November 14: Board Meeting, Stammtisch and Program: "*T.C. Steele, famed painter of the Hoosier group and his Cincinnati German wife, Selma Neubacher.*" Presentation by Tom Creveling. Theodore Clement Steele studied art at the Academy of Fine Arts in Munich, together with fellow Hoosier artists J. Otis Adams, Carrie Wolf, August Metzner and Samuel Richards and were later joined by William Forsyth. Steele enjoyed plein air, or outdoor painting, which is reflected in many of his landscapes. With his second wife, Selma Neubacher he moved to Brown County and they built the House of the Singing Winds, which is today the T.C. Steele Historic Site. Tom Creveling is the great-great grandson of T.C. Steele and an art history major.

Wednesday, December 12: Board Meeting, Stammtisch and Program: *Former Indiana Poet Laureate Norbert Krapf*, a Jasper native, will give a reading from his new collection from Indiana University Press, *Songs in Sepia and Black and White*, 101 poems with 58 photos by Richard Fields, formerly of the Indiana Dept. of Natural Resources. He will read poems dealing with Indiana German heritage, family history, and Christmas, with a holiday passage or two from his childhood memoir, *The Ripest Moments*. Included in his reading will be poems marking the 20th anniversary of the fall of the Berlin Wall, a tribute to Eberhard Reichmann, the title poem about the mandolin playing and singing of "Stille Nacht" by his maternal grandfather, his mother's memories of being warned not to speak German during WWI, and a reflection on the wild lupine of his ancestral Bavaria as seen from the train.

Bookmamas of Irvington will sell Norbert's books. Richard Fields may also be present to sign copies of *Sepia*.

January 2013: no Board, no Stammtisch or Program;

As always the programs are held at the Athenaeum, 401 E. Michigan Street, Indianapolis. They are in English--free of charge and open to the public. Optional supper with conversation at 6:30 p.m. with program at 7:30 p.m. for questions contact Claudia Grossmann at 317-274-3943 or cgrossma@iupui.edu

INDIANA GERMAN-AMERICAN HERITAGE CALENDAR

Saturday, October 13: *German-American Day* celebrated at *GermanFest* with Mayor's and Governor's resolutions, announcement of *Hoosier German-American of the Year*, fun, food, music. Join Us! Info Corey Behmer 317.655.2755 ext. 1, cbehmer@athenaeumfoundation.org

Saturday, October 13, 12:00-11 p.m.: *The Original and Fabulous GermanFest:* An indoor/outdoor family festival celebrating all things German at the Athenaeum, 401 E. Michigan Street, Indianapolis
* Wiener Dog Races * 5k Lederhosen Lauf * Bavarian Stone Lifting Contest * Food * Drink * Music
* Kids Activities. & More! For more information contact: Corey Behmer, 317.655.2755 ext. 1, or email: cbehmer@athenaeumfoundation.org

OTHER EVENTS

October 5: Marianne Wockeck will present: "*Mapping Ancestors Profiles: Tracing Migration in time and Across Space*," at the IUPUI Campus Center, 429 University Blvd. Visitor parking is available in the Vermont Street Garage. Map and directions <http://www.iupui.edu/map/>

Saturday, October 6, 6-8 p.m.: Celebrate *German-American Day at Falcone Motorsports*, 2416 West 16th St. Indianapolis with Beer & Brats \$5 each: "Enjoy German Brats, German Beer, and German Music and come see both the newest, as well as, Vintage BMW Motorcycles. Enter to win one of our fabulous door prizes!" Sponsored By: *Falcone Motorsports, Claus' German Sausage and Meats, Honorary Consul of the Federal Republic of Germany, Brian and Aaron Miller, and Raymond James Financial Services, Inc.*

October 9, 6 p.m.: *German-American Day at the Schnitzelbank in Jasper*. Cost is \$15/person for a German-Style buffet with a cash bar. Reservations are needed - call Patti Goepfrich at 812-482-4821.

October 12-13, Holy Name Oktoberfest, 89 N. 17th St., Beech Grove. "Great Food. Great Beer. Great Music" is the tagline for this inaugural festival. An authentic German dinner Friday night (tickets required) features beef and pork sauerbraten, mushroom and sage butter spätzel and red cabbage. There will be German bands, dancing, a folk choir and a beer garden. Info: <http://www.holyname.cc/oktoberfest>

October 13: Oktoberfest at the Indianapolis Liederkrantz Hall with the *Alpine Express*, 1417 East Washington Street, Indianapolis. For tickets or reservations 317-782-9216

October 27: Liederkrantz Damenchor Bunter Abend, Dance with the Freudemacher, at Liederkrantz Hall, 1417 E. Washington St., Indianapolis. Info: <http://indyliederkrantz.org>

November 10: Liederkrantz Men's Concert. Dance-Alpine Express, at Liederkrantz Hall, 1417 E. Washington St., Indianapolis. Info: <http://indyliederkrantz.org>

November 15-18, Indianapolis International Festival: This year's theme is Myths and Fairytales at the West Pavilion, Indiana State Fairgrounds. Info at <http://nationalitiescouncil.org>

Saturday, December 1, 9:30-noon: *St. Nikolaus Lauf/5K Run*, at the Athenaeum, 401 East Michigan Street, Indianapolis. To register <https://secure.getmeregistered.com> or Brian Griesemer 317-276-2775, GRIESEMER_BRIAN_PATRICK@LILLY.COM

Sunday, December 9: The 24th Annual St. Nikolaus Fest at the Athenaeum 1-5 p.m. This 24 year inter-generational Sankt Nikolaus Fest celebrates the arrival of Sankt Nikolaus with Gingerbread House Making, a Puppet Show, the Christmas Tree Candle Lighting Ceremony, and the arrival of Sankt Nikolaus and Ruprecht! Admission Adult \$7.00, Children \$5.00. Reservations a must! For information, contact: Corey Behmer, 317.655.2755 ext. 1, or email: cbehmer@athenaeumfoundation.org

Sunday, December 9, 3 p.m.: *German Advent Service* at Zion Evangelical United Church of Christ, Indianapolis, at North and New Jersey Streets. Info 317.257.0493 or 317.639.5411

December 16: *Liederkrantz Weihnachtskonzert*, features both the Ladies Damenchor and the Men's Liederkrantz Chor at Liederkrantz Hall, 1417 E. Washington St., Indianapolis. Info: <http://indyliederkrantz.org>

FESTIVALS AROUND THE STATE

Thursday, October 4 thru Saturday, October 6: *Seymour Oktoberfest*. info: <http://seymouroktoberfest.com>

Saturday, October 6-Sunday October 7: *Michigan City Oktoberfest*. Info: <http://michigancity.com>

Friday, November 16 - Saturday November 16: Town of *Ferdinand 15th Annual Christkindlmarkt* in six locations with live entertainment. Experience the magic of Christmas, Friday evening at 6:30 p.m. when at the opening ceremony, Christkindl, a Christmas angel, appears. Children will light the way as trumpeting heralds in the market and the Sisters of St. Benedikt Bell Choir will perform. For more information, see http://www.ferdinandindiana.org/egov/docs/1341316695_532775.pdf

November 9-11: *Huntingburg Christmas Stroll*. Info: <http://www.visitduboiscounty.com/events/>

November 30-December 2: *Jasper O' Tannenbaum Days*. For more information visit: <http://www.visitduboiscounty.com/events/>

The Indiana German Heritage Society



Please enter / renew my membership:

- | | |
|--|--|
| <input type="checkbox"/> Individual \$20.00 | <input type="checkbox"/> Corporate \$100.00 |
| <input type="checkbox"/> Family \$25.00 | <input type="checkbox"/> Sponsor \$500.00 |
| <input type="checkbox"/> Organization \$50.00 | <input type="checkbox"/> Benefactor \$1,000.00 |
| <input type="checkbox"/> Patron \$50.00 | <input type="checkbox"/> Library Rate \$15.00 |
| <input type="checkbox"/> 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**
Send your membership form and payment to:

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

My specific interests in German-Americana are:

- | | |
|--|---|
| <input type="checkbox"/> Architecture | <input type="checkbox"/> German Language Programs |
| <input type="checkbox"/> Arts | <input type="checkbox"/> Local Community/City |
| <input type="checkbox"/> Cultural Exchanges and/or Sister Cities | <input type="checkbox"/> Music |
| <input type="checkbox"/> Family | <input type="checkbox"/> Programs |
| <input type="checkbox"/> Genealogy | <input type="checkbox"/> Teaching Materials |
| <input type="checkbox"/> General | <input type="checkbox"/> Traditions & Folklore |

Other: _____

Knowledge of German:	<input type="checkbox"/> None	<input type="checkbox"/> Some	<input type="checkbox"/> Fluent
Knowledge of German Script:	<input type="checkbox"/> None	<input type="checkbox"/> Some	<input type="checkbox"/> Good

- Yes, I am willing to help with activities!

Name(s): _____

Address: _____

City: _____

State: _____ Zip code: _____

Telephone (Home): _____ (Work): _____

Email: _____

Indiana German Heritage Society
401 East Michigan Street
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The *3rd Annual Lederhosen 5k Lauf*
(Run/Walk) is a unique race in downtown
Indianapolis on Saturday, October 13th.

All participants get
Free Admission to GermanFest

*Come in a Bavarian Costume
& receive 5 free food/drink tickets*

INHALT

AUF DEUTSCH	10
BEER GARDENS	5
BELSNICKEL IN INDIANA	8
CALENDAR	16
FROM OUR MEMBERS	2
GENERAL VON STEUBEN	4
GERMAN AUSTERITY'S LUTHERAN CORE	11
HARVET HOME - HARVEST FESTIVALS	4
HILGER RECEIVES FRIENDSHIP AWARD	7
HOOSIER GERMAN-AMERICAN	6
MÄRCHENWELTEN	9