

CHAPTER VII

CUSTOMS AND TRADITIONS

Eberhard and Ruth Reichmann

*Was du ererbt von deinen Vätern hast,
erwirb es, um es zu besitzen.*

*What you inherited from your forebears,
earn it anew to truly own it.*

Johann Wolfgang von Goethe (1749-1832)

Contents

INTRODUCTION

1. VOWS OF THE FAITHFUL

- 1.1 Koehler's Shrine in Oldenburg, Franklin County
Robert F. Wilken, O.F.M.
- 1.2 St. Joseph's Day in St. Leon
Bernadette Stenger
- 1.3 The Stone Cross in Jasper
George R. Wilson

2. FROM CRADLE TO GRAVE

- 2.1 Religious Customs in Dubois County
Elfrieda Lang
- 2.2 Corpus Christi Procession at Oldenburg, Franklin County
Theresa Bedel
- 2.3 Sending Wedding Invitations in Dubois County
Elfrieda Lang
- 2.4 Wedding Customs at Bethel Church in Freelandville, Knox County
Emil Rinsch
- 2.5 A Birthday Custom: The "Piggy Bank" at Bethel Church in Freelandville
Emil Rinsch
- 2.6 Funerals and Cemeteries in Freelandville, Knox County
Emil Rinsch
- 2.7 God's Acre and the Moravian Cemetery at Hope, Bartholomew County
Candace Taft
- 2.8 What the Church Bells Told in Harrison County
Frederick P. Griffin and St. John's of Lanesville 140th Anniversary Booklet
Eberhard Reichmann, ed.
- 2.9 St. Joseph's Graveyard, Jasper (translation)

3. FROM CHRISTMAS TO KARNEVAL

- 3.1 The First Christmas Tree in Ft. Wayne
Reichmann, Hoosier German Tales
- 3.2 Christmas at Mount Vernon, Posey County
Reichmann, Hoosier German Tales

- 3.3 Christmas at Bethel Church in Freelandville, Knox County
Ray Hall
- 3.4 Remembering Christmas Time at Old Santa Claus, Indiana
The Bockstahler Christmas Special, Oscar Bockstahler
- 3.5 How Santa Claus in Perry County Got Its Name
Reichmann, Hoosier German Tales
- 3.6 Moravian Stars and “putz” in Hope Bartholomew County
IGHS newsletter (Winter 1999/2000)
- 3.7 A Very Special Christmas Card
Associated Press (1986)
- 3.8 Shooting in the New Year
Ruth Reichmann, ed.

ST. NIKOLAUSFEST AND KARNEVAL REVIVED

- 3.9 Carmel Christkindlmarkt Honored
- 3.10 Sankt Nikolaus 5K Lauf Moves to Carmel Christkindlmarkt
- 3.11 Friday, February 5, *Karneval, German Mardi Gras*

4. DOWN ON THE FARM

- 4.1 American Agriculture: the Contributions of German-Americans
Douglas E. Bowers
- 4.2 The Hauswald Farms in Harrison County: Family Tradition Blends Modern
Farming and Historic Structures
Tom Wyman
- 4.3 Farm Pilgrimage Brings Visitors Closer to the Land
Tom Wyman
- 4.4 Automobiles vs. Horses
Agnes Elizabeth Schafer Bufka (1979)
- 4.5 Geese on the Farm-Not Just Chickens
Agnes Elizabeth Schafer Bufka (1979)
- 4.6 The Good Old “Federbett”
Prairie Farmer (1931)

5. FOOD - FOOD PREPARATION AND CELEBRATION

- 5.1 A Traditional German Holiday Meal
Ruth Reichmann
- 5.2 Das Kochbuch vom Lande
- 5.3 “Schlachttag”-Butchering Day
Ruth Reichmann, ed
- 5.4 Pfefferkuchenhaus
Anna Rippe Dorn

- 5.5 The Turnip Kraut Lady-Eileen Z. Schaber (1924-1999)
Eberhard Reichmann
- 5.6 Casper Gloor and the Tell City Pretzel
Joy S. Zook
- 5.7 Simply Divine Bakery
Sisters of St. Benedict
- 5.8 Stirring the Pot of German Grits, AKA Goetta
Roger Franke

6. CELEBRATIONS/FESTS

I. Hoosier Germans Celebrating the Fourth-of-July

- 6.1 The First Fourth of July Celebration in Indianapolis (1822)
George W. Geib, ed.
- 6.2 Fort Wayne's Fourth of July in the 1830s and 1840s
Charles R. Poinsett
- 6.3 An Immigrant's Appreciation of the Fourth of July
Johann Wolfgang Schreyer Writes to Germany in 1846
Donald F. Carmony (ed.)
- 6.4 The Indianapolis Fourth of July 1866
Indianapolis Daily Herald
- 6.5 The Hoosier Fourth-of-July Champion 1876
Huntingburgh Signal

II. Centennial Celebrations

- 6.6 Centennial Celebrations 1776-1876 in Dubois County
Announcements in Huntingburgh Signal, June 1876
- 6.7 The Nation's Centennial 1876 in Indianapolis
Theodore Stempfel

III. Other Celebrations

- 6.8 Pole Raising in St. Leon
Bernadette Stenger (1986)
- 6.9 George Washington's Birthday at Das Deutsche Haus, Indianapolis

IV. German and German-American Day

- 6.10 Reflecting on German Day (1911)
Joseph Keller, Praes. State Alliance of German Vereins
- 6.11 German Day Celebration Indianapolis, September 3, 1899
An Address by Charles W. Fairbanks (1852_1918)
Vice President of the United States

- 6.12 The Tricentennial of German Immigration, the Athenaeum and the Indiana German Heritage Society
by Ruth Reichmann
- 6.13 Joint Resolution Approved by President Reagan on August 18, 1987
- 6.14 How I Met Halbert Kunz and Things Got Better - Reminiscing about 30 Years of Indiana German Heritage Society
by William L. Selm
- 6.15 Presidential Proclamation for German American Day, 2015
by President Obama

7. WISDOM FROM THE OLD COUNTRY

- 7.1 A Dwelling House Inscription
Albert Kleber, O.S.B.
- 7.2 The "Haus-Spruch" Puzzle in Oldenburg, Franklin County
William S. Selm
- 7.3 Bauernregeln/Weather Wisdom
Germania Kalender 1892
- 7.4 From the Old Folk Remedy Chest
 - 1. Erste Salbe in Hope, IN
Papers of Adam Fuchs
 - 2. Effective Wood for Wounds to Prevent Bee Stings
Norbert Krapf, Finding the Grain
- 7.5 A Prayer and Rhymes Remembered
 - Saying Grace / Recalled by Elfrieda Lang
 - A Child Welcomes Christkind / Recalled by Elfrieda Lang
 - A Holiday Toast / Recalled by Edna L. Henlein
 - Harrison County Humor / Recalled by Vic Baumgart

8. SONGS

- 8.1 Der fröhliche Wanderer/The Happy Wanderer
- 8.2 Ein Prosit/A Toast
- 8.3 German Lullaby, Brahms: Guten Abend, gute Nacht/Good Evening, Good Night
- 8.4 German Lullaby: Weißt du wieviel Sternlein stehen?/Do You Know How Many Stars There Are?
- 8.5 Du, du liegst mir im Herzen/You, you are in my heart
- 8.6 Schnitzelbanksong

INTRODUCTION

Customs and traditions are recurring markers, reminders and ways that put meaning, reverence and joy into our lives, be it within the family or in various religious, civic, professional and social groups, or as members of communities and citizens of the nation. By offering model rituals, accepted verbal and behavioral patterns and festive highlights, customs and traditions strengthen community and identity for those who observe and share them.

Many of them had their origins long before the industrial age when Nature's elemental powers and her seasonal changes with growth and harvest and decay had an awesome existential impact. Observing the recurring changes of the year of the sun with the solstices and equinoxes, gave us the richness of yearly observations such as Christmas, Easter and the many harvest festivals. At the intersect of the celebrations of the human year(s) with baptism, birthdays, graduation, wedding, funerals, is the wisdom of elders passed to the next generation. Observing nature over generations had brought forth Bauernregeln (weather wisdoms), planting advice, and a broad field of prescientific Volksmedizin (folk medicine). The beneficial, observed, or assumed quality of certain herbs and minerals, formed a war chest against diseases.

Customs and traditions also came about by interaction with a given topography, the living space--valleys, rivers, forests, mountains, and coasts—even the weather, that, to a large degree, determined the world of work and the celebratory activities complete with specialty food preparation and regional forms of Volkstanz (folk dancing) and Volksmusik. Christianization during the middle ages had reinterpreted pagan customs from a totally new perspective, e.g., the winter solstice became Christmas, and the spring equinox became Easter. Days of the year were adorned with the names of sacred figures, saints and events of the church. Life's milestones--birth, baptism, communion, confirmation, wedding, and death--were ritualized in accordance with the practices of one's faith. In Catholic areas, processions demonstrated the faith and its splendor to the community.

German immigrants brought the Christmas tree to America and the song that celebrates Christ's birth, Stille Nacht, heilige Nacht (Silent night, holy night). The Advent wreath and Advent calendar did not achieve equal acceptance, nor did St. Nikolaus day, a mainstay of the Central European Christmas season. But the custom of the American Christmas card had its beginning with lithographer Louis Prang (b.1824 in Breslau).

Anniversaries of significant historical character added to the number of traditionally practiced customs. Notably Independence Day, but also George Washington's Birthday and Memorial Day had considerable and formative input by

the Fest-minded German-Americans--all signs of a strong identification with the new homeland.

In their heads, hearts and luggage, the newcomers brought with them, not only the most necessary, but also their accustomed German values: punctuality, reliability, frugality, the skills of their trades and the work ethic passed on from generation to generation.

The immigrants would try to continue ways they grew up with but many of these, being tied to specific regional heritages, proved to be non-transferable. The culture of the new homeland offered its own to be embraced. This brought about the blend of retention of old customs and widespread acceptance of new ones, resulting in what became the specific German-American spectrum of traditional highlights of the year.

It begins with the big bangs of shooting in the "Neujahr," followed by the end of the Christmas season on Epiphany (Jan.6), Karneval/Fasching (German forms of Mardi Gras), Groundhog Day (of Pennsylvania-German origin), Presidents' Day, Valentine, Easter (with the colored Ostereier, the Easter eggs, and the Osterhase, the Easter bunny, Memorial Day, the Fourth of July, institutional Homecoming events, town and church anniversaries, Oktoberfest, German-American Day (Oct.6), Thanksgiving, Advent, St. Nikolaus and Christkindl Market, ending with Christmas and New Year's Eve.

When the predominantly rural-agricultural way of life yielded more and more toward urban-industrial ways, many customs didn't seem to fit anymore because they had lost their context and original meaning. In this transition toward a predominantly secular modernity, even the principal holy days of western tradition, Christmas and Easter, were affected and have largely become commercialized events. And who has not yet noticed that yesteryear's "Merry Christmas" (Frohe Weihnachten) has widely turned into--the politically correct--"Happy Holidays" (Frohe Feiertage). The historical figure of St. Nikolaus has been replaced by the jolly, pouch-bellied, "Night before Christmas"-Santa--so masterfully portrayed in the poem by Clement Clarke Moore and the pictures of Palatine immigrant Thomas Nast (1840-1902).

While among the older generation there is an understandable tendency toward preservation, the younger set tends to have difficulties finding true meaning in their secular and religious heritage. This happens precisely because of the association with the term tradition and the tendency of customs and traditions over time to turn into rigid prescriptions devoid of their real meaning. This is not necessarily all bad... There must also be room for renewal and the rise of new customs and traditions that capture and pass on the hopes and joys of today's world.

"One thing, however, is certain: Without this treasure-trove of customs and traditions our life would be more prosaic and, indeed, impoverished" (IGHS Newsletter, 14 (1998), 3:7).

IGHS and other organizations with a reverence for German-American heritage have successfully reintroduced some nearly forgotten customs: German-American Day, St. Nikolaus Day, Christkindl Market, and Karneval. German Fests, all over the State, have likewise made a comeback--not as purely ethnic but, indeed, as community events with a German accent.

1. VOWS OF THE FAITHFUL

1.1 Koehler's Shrine in Oldenburg, Franklin County Robert F. Wilken, O.F.M.

Untold was the joy that the year 1871 brought to old Siegfried Koehler, for to that good soul it was the coming true of a dream he had long and lovingly lingered over. When Siegfried had come over from Alsace 35 years before, he had with him a statue the Koehler family had salvaged from a church that had been threatened with pillage during the French Revolution--so at least the story has come down.

Aboard ship for America a tumbling sea had almost overwhelmed the vessel, and Siegfried had the statue brought from the hold, he himself leading in the litany of the Blessed Virgin which crew and passengers recited. So pointed are the details--the Jew, for example, who instead of "Bitte für uns" [pray for us] said, "Mich auch" [me, too]-that one cannot disbelieve this romantic phase of the tale.

Anyhow, Mr. Koehler added to the prayers of crew and passengers a vow in which he bound himself to build a shrine in America to hold his statue of the Sorrowful Mother if he should land safely.

He did, the Blessed Mother saw to that. But poverty held him down to a tiny log hut which he raised shortly after his coming to Oldenburg in the 1840s.

Ah, but he must do better by the Blessed Mother! If he could get together enough for a little brick shrine! That would be so much more seemly. Age was coming on when he at last gave in to his neighbors' advice to collect for his shrine. Throughout Oldenburg and even around St. Mary's he made his pilgrimage for Mary.

In 1871 the brick work was up and the good people wended their way over the hills in Maytime for the dedication. What a brave display the girls and children made with their beloved Father Jacob Menchen, all of them loaded down with dogwood blossoms! Father Bonaventure Hammer (later famous writer and translator of "Ben Hur") blessed the building and spoke a few beautiful words on Mary.

Hoping that Holy Mass would someday be offered in the Shrine that meant everything to him, Siegfried fetched a little stand from his bedroom in the log house that still waits there mellow and vine-clad. Many times over, his stand has held the wine and water for Mass, but this was not for Siegfried to witness. While kneeling aside the woodpile saying the evening Angelus, Siegfried was called home; they found

him there facing Oldenburg, his cap on his bended knee. Mary had taken her faithful old servitor while he paid her homage.

When Siegfried came no more to ring the church bells it was like losing a part of the church. To him had always fallen the task of ringing, reciting the Rosary, lighting the tapers, serving Mass. He had always walked to Cincinnati at Eastertide for the holy oils. But no more.

For a time, the Shrine was becoming a place of regular pilgrimage. During the World War, pilgrimages were annually conducted to implore Mary's protection for Oldenburg boys "over there." Of late years the Sunday closest to the feast of the Seven Sorrows has been set aside for the annual pilgrimage Mass.

Source: Father Robert F. Wilken, O.F.M.

Now, for safety reasons, the Pieta sculpture in dark walnut has been placed inside Oldenburg's Holy Family Church.

1.2 St. Joseph's Day in St. Leon Bernadette Stenger

In the dark days, when the dreaded cholera claimed its heavy toll of human lives in Southeastern Indiana, the men of the congregation voluntarily gathered within the humble walls of their log church and, in a body, solemnly promised to keep St. Joseph's Day--March 19--the Patron Feast of the church as a Holy Day ever afterward, if they and their families would be spared the ravages of this fatal disease.

This must have been in 1849. It is recorded that not a single death from cholera happened in this congregation, although numerous cases existed in the vicinity. This promise has been kept faithfully to this day.

Source: Letter from Bernadette Stenger, West Harrison, Dearborn Co. (1989).

1.3 The Stone Cross in Jasper George R. Wilson

The early Catholics that came to Dubois county were very sincere and devout Christians. Their passage to America from their Fatherland was an epoch in their lives, and all incidents of the voyage were long remembered.

On the 25th of March, 1847, eleven families emigrated from the town of Pfaffenweiler, Gross Herzogthum Baden, to the United States (via Rotterdam, Havre and New Orleans). Among the families were the Eckerts, Becks, Kieffers, Schmidts, Erbs, Schubles, and George Baumann, a sculptor. During the first week of their voyage on the Atlantic a most dangerous storm reminded all on board the ship that perhaps they were nearer death than they were to the cherished shores of America. In

this time of peril, the pious George Baumann vowed to erect a cross near the church of that congregation wherein he would make his future home.

Arriving at Jasper, Mr. Baumann, in union with a Mr. Heim of Tell City, Indiana, and Frank Beck, fulfilled his vow. Joseph Gramelspacher, father of ex-county auditor John Gramelspacher, aided these men materially in carrying out their design. Up to this day the cross stands south of St. Joseph's church, and bespeaks the faith of these Catholic pioneers of St. Joseph's congregation.

Source: History of Dubois County, (19--), 220

The cross was destroyed in a severe storm of 192,[?] But it was reconstructed. Georg[e] Bauman[n] (1814-1867) entered the Order of St. Benedict at St.

2. FROM CRADLE TO GRAVE

2.1 Religious Customs in Dubois County Elfrieda Lang (1946)

In Jasper, the ringing of the Angelus is not only a welcome invitation to meals, but it carries the sacred message of the Annunciation to the town folks and over the hills to the farmers. In some rural churches in German settlements, it was not unusual to hear the bells each weekday morning and evening. Fr. Fidelis [Maute] in Jasper was very exacting and insisted upon the custom of the Christian greeting, "Praised be Jesus Christ" [Gelobt sei Jesus Christus], with the answer "Forever, Amen!" [In Ewigkeit, Amen!]. This greeting can still be heard in some of the homes and occasionally in the streets of Ferdinand.

If Fr. Kundek [1809-1857] made a sick call and had the Blessed Sacrament with him, he would take a little hand bell along. Whenever he passed a farm or people at work in the fields, he would ring the bell and the people would come out of the houses or stop work in the fields in order to kneel and adore the Blessed Sacrament. Fr. Kundek would bless them and then continue his journey. He also organized a Hundred Guards which added pomp and color to church and civic celebrations. At times he himself led the Guards and hence was sometimes referred to as the Duke of Jasper.

There are still homes in Dubois Co. where the family gathers for a short devotional period each day, and where a prayer precedes and follows each meal, where the crucifix occupies its place of honor, and pictures of saints adorn the walls. Even the calendars distributed by the businessmen contain religious pictures and indicate the church holidays.

On one of the Rogation days the parish still goes in a procession to the chapel on Mount Calvary. The most picturesque procession, however, was on the feast of Corpus Christi. Days before the celebration the boys and girls made wreaths and garlands for the church and for the four altars erected throughout the town. The men built triumphal

arches, and every house along the route was decorated with holy pictures and statues. In each quarter of the town there was an altar in a shrine constructed of wood and adorned with muslin. A procession of appr. 1000 started at the church and followed the glittering canopy underneath which the priest carried the Blessed Sacrament. Most of the people marched in groups representing the societies to which they belonged and displayed their banners and regalia. The bands and the choir alternated in the psalms and hymns. The church bells also made their contribution.

Another impressive procession taking place on the afternoon of Good Friday [Karfreitag] was opened by a large number of children dressed in white and carrying the symbols of the Passion on cushions. The pictures of the Stations of the Cross were carried on poles by 14 men. On Holy Saturday at 5 p.m., the devotion of the Way of the Cross [Kreuzweg] was conducted in the church.

When the shades of night had fallen, a great procession went through the streets to celebrate the Resurrection of the Lord. The bells rang again after a silence of three days, the band played, and the children sang. A figure of the risen Lord was carried. The processions on Corpus Christi, Good Friday, and Holy Saturday no longer take place, but the procession to Mount Calvary on one of the Rogation days is still continued.

The German custom of coloring Easter eggs is still popular and rather unique in Ferdinand. After the services on Good Friday morning, the Mass servers are generally divided into four groups and tour the town and countryside to solicit eggs. With their Holy Week rattlers, they go from house to house and in unison recite:

Christ died for us,
Lies peaceful in the grave;
Risen from the dead on Easter morning,
Triumphant over death and hell,
Eggs or Money! [Eier oder Geld!]

The boys gather appr. 100 dozen eggs and 18 dollars in cash. The Sisters then color enough eggs to present 1 dz. to each of the 28 servers. The boys then sell the rest of the eggs to the stores and bring the money to the Sister in charge of the Mass servers, and, as a rule, she gives each one of the boys a dollar.

Salem Evangelical and Reformed Church in Huntingburg still observe the custom of tolling the bell to announce to the community that a death has occurred within its membership. Each peal of the bell represents a year in the life of the deceased.

Another custom still observed is the commemoration of the Dead which falls on the last Sunday of the church year.

Harvest Home Festival [Erntedankfest] is observed in the fall when the church is elaborately decorated with fruit, vegetables, and flowers.

The holiday which is more important than any other in the German home is Christmas [Weihnachten]. For weeks before Christmas the hearts of the little tots beat with hope or fear since they have heard that the Christ child will reward the good and correct the bad. The German Hausfrau has been kept busy baking many varieties of cookies such as Lebkuchen, Pfeffernüsse und Springerle. Christmas Eve [Heiliger Abend] is a great family festival. Without the Christmas tree [Tannenbaum; Weihnachtsbaum] it would have little meaning to the Germans. In making the preparations the happiness of the children is considered, and they are the principals for that evening. There is no time in the entire year which brings more joy to the heart of a German child than the Heiliger Abend. The joy of that evening has made such an impression on the German mind from childhood up that poets and composers have given vent to their feelings in beautiful verses and melodies...
Stille Nacht, heilige Nacht... [Silent Night...].

Source: Selections from Elfrieda Lang, "German Influences in the Churches and Schools of Dubois County, Indiana,"

2.2 Corpus Christi Procession at Oldenburg, Franklin County

Theresa Bedel

The small German village of Oldenburg in Southeastern Indiana is home to what possibly is the longest consecutively held Corpus Christi procession in the U.S. "The Eucharist stands at the center of the Church's life. In it Christ offers himself to the Father for us in this living sacrifice, and gives himself to us as the bread of life for our journey along the paths of the world" (John Paul II, Feast of Corpus Christi, June 2004, Rome).

Starting 15 years before the outbreak of the Civil War, the year 2006 marked the 160th procession through the streets and trails of this quaint "Village of Spires". Led by local Parish Administrator Fr. Frank Jasper, O.F.M., the procession began and ended inside Holy Family Catholic Church immediately following Mass on Sunday, June 11, 2006.

The procession of the faith-filled participants winds its way from one altar to another throughout the local area, each a bit different from the next as individual families "adopt" these altars as their own. The chant of the rosary being prayed aloud, hymns being sung while on the march and the beautiful sight of young children dropping flower petals before the canopy covered monstrance are sights to behold. Listening for the drummer and then the shotgun shooters firing their volleys to "scare the devil out of town" is also part of the tradition.

Local merchant Eddie Obermeyer, recalling the parades of his youth, said he remembers being scared of the shooters as a small boy, and also was "amazed at the tremendous amount of people that used to be involved" in the procession. His favorite

parts of the current procession are "the amount of time the entire group spends praying during the benediction, and also seeing the number of young people involved."

Source: Theresa Bedel, Holy Family Church Parish, Oldenburg, IN. IMH, XLII (1946), 151-172 [abr.].

2.3 Sending Wedding I invitations in Dubois County **Elfrieda Lang**

An unusual custom occurred in connection with weddings. A brother or friend of the bride extended the invitation to the wedding. He carried a staff as a badge of honor and symbol of authority, and on his horse he would ride from house to house as he had been instructed.

When he delivered the invitations, the invited party would acknowledge the acceptance of the invitation by tying a silk ribbon, a yard long, to the staff. Since each invited guest chose his favorite color of ribbon, by the time the staff was returned to the prospective bride, it bore all the colors of the rainbow. If the invited guest had no ribbon, money was given to the bearer of the invitation to purchase a ribbon at the village store.

Source: Elfrieda Lang, "German Influences in the Churches and Schools of Dubois County, Indiana," IMH, XLII (1946), 151-172

2.4 Wedding Customs at Bethel Church in Freelandville, Knox County **Emil Rinsch**

In surveying the church marriage records one can readily see that many early marriages culminated from neighborhood, church, parochial school and confirmation acquaintances and friendships.

The Bethel Church members have a remarkable record as to their stability in marriages and the solidarity of their homes. The sacredness of the marriage vows is held in high regard. In the early period, the two questions to be answered by the romancing persons were, "Would you be willing, in case of emergency, to give your life so that your lover could live?" and "Would you be happy to have this person to be the mother or father of your children?" Both demanded the positive answer.

The marriage ceremony was carried out according to the wishes of the individuals concerned. It could be simple or elaborate. The courtship periods were the same as now, some long, some short.

The man whose wife died and who was left with small children was in a sad predicament, and a wife whose husband died and who was left with small children was also in a sad situation. Often the widow had no money and the widower had no one to do the household chores. The church records show that several widowers and widows

were married, some of them a short time after their spouses passed away. These persons were usually married in the parsonage.

For a long time, the parents of both the bride and the groom were very happy if both were of German descent and were from the Bethel Church. Marriages were not to occur during Lent and they were to be performed by the minister. A marriage by a justice of the peace was out and frowned upon. Invitations to weddings were oral and the prospective couple went to the county seat and obtained their license (no three day waiting period).

If there were Sunday evening services, the young man generally walked his girl home. Many marriages were the result of friendships formed in the Young People's League. It was always the custom for the young men to ask for dates but this did not keep the young women from casting side-long glances and longing eyes from the women's side of the church to the men's side and vice-versa.

The young man was expected to be on his way home by 11:00 p.m. or else the girl might start looking at his hat and at the door.

Prior to the wedding the groom had his wedding suit tailor-made, and the bride had her wedding gown made or made it herself; all depended on the circumstances. Clothing that was factory made did not exist in the community. Sometimes the bride wore a bustle or a hoop skirt. A bridal veil, which she wore, was held in place by artificial orange blossoms.

The parents of the bride were busy preparing for the bridal dinner. Finally, the long-anticipated day for the happy couple arrived. Most of the time the bride dressed at home and the groom managed to get her to the church in some conveyance. In a few cases the bride dressed at the minister's home. The parents of the bride and groom sat in the front pews of the church.

It was customary to have one or two couples, usually two, stand with them. After the organ music began, the first couple that stood up with them came in slowly and stood on one side of the altar. Then the second couple walked slowly down the aisle and stood on the other side of the altar. Finally, the bride leaning on the groom's arm walked down the aisle and stood before the altar. There the minister stood waiting for them. Then the service began. There were chairs for the happy couple and the two couples who stood with them. The wedding ceremony consisted of prayer, a lengthy sermon, several songs by the audience and then the marriage vows. The groom gave a gold band ring to the bride and the minister usually mentioned that the ring had no end, so there could be no end to their love for each other.

After the service the newlyweds walked out slowly. The audience watched very carefully whether the groom or the bride turned around first, for superstition was that the one who turned around first, would be the first one to die.

The bridal dinner was given at the bride's home. At the first table were seated the newlyweds, the newlywed's parents, the minister, the witnesses, and the nearest

relatives. Table after table was served and an immense amount of food was consumed. After all were served, the cigars and beer were passed around.

But hark! someone was calling to see the newlyweds if the ceremony was held in the evening. If no attention was paid to the call the next thing which was heard was a gun shot. The charivari crowd was outside. Sometimes this group came to the wedding, sometimes to the newly established home. This crowd rang cow bells, blew horns, shot guns, anything to make a noise and the groom gave them money for a private party.

This practice did not always occur but by 1930, the groom who usually belonged to a Sunday School Class, tipped off the members of his class and the first comers to the charivari received the money. The Sunday School members and their escorts came some evening and arranged an enjoyable social evening with the newlyweds.

In the early period, there were no flashy diamond rings, no betrothal announcements and no telephones. The Rev. Frohne gave the couples that he married a book that was to contain their rules and guides through life, a Bible, and the groom paid the minister for performing the ceremony.

The 20th century brought rapid changes. Transportation changed from the horse and buggy to the automobile. The high school and college life, the gradual phasing out of the German language, changes in industry, and the use of the telephone enlarged the circle of friends and the scope of marriageable partners. Patterns of courtship changed, and diamonds were the rule. The bright lights of the city had an impact on the rural district. World War I brought social changes. Then in 1918, a change in marriage customs came in, namely, the father gave the bride away.

The reception after the ceremony is nearly always held in the church basement. The receiving line is determined, the cutting of the wedding cake, the congratulations were given to the groom, and good wishes for the bride leave many pleasant memories. Instead of the old time charivari, the couple may find a big sign "Just Married" on their car and the hub caps may rattle from pebbles.

Source: Emil Rinsch, The History of Bethel United Church of Christ, Freelandville, Indiana, 1847-1972, 101-105 [abr.].

2.5 A Birthday Custom: The "Piggy Bank" at Bethel Church in Freelandville Emil Rinsch (1972)

For years the birthday "piggy" bank stood on a small stand in front of the sanctuary. All persons who had a birth anniversary during the past week and who did not mind revealing their ages, upon the invitation of the minister, came to the front and deposited one cent for each year that they had lived. Then the minister congratulated and shook hands with the celebrants and the assembled audience sang:

"Happy birthday to you,
Happy birthday to you,
And may the dear Lord
Prepare you on earth
For a beautiful birthday
In Heaven."

Source: Emil Rinsch, The History of Bethel United Church of Christ, Freelandville, Indiana, 1847-1972. A Bethel Church Publication (1972). Selections: p....[abr.]... [abr.],, p.62

2.6 Funerals and Cemeteries in Freelandville, Knox County Emil Rinsch

The clock of life is wound but once
And no man has the power
Just when the hand will stop
At late or early hour.
Now is the only time you own.
Live, love, toil with a will.
Place no faith in tomorrow,
The clock may then be still.

The German immigrants, like all frontier pioneers, were confronted with many births and deaths. A few died on the ship as they were coming over the Atlantic. The hard frontier life took away many of the children. There were no embalmers, no undertakers, no coffins, no flowers, only kind and sympathetic neighbors. In the middle of the 19th century if a person passed away, the members of the family and the neighbors selected a smooth tree, cut it and split puncheons, and fashioned a coffin. The neighbors dug the grave usually on the farm, and the family cemetery plot was established. The minister conducted the services. In the 1840s if the minister was in another parish, a layman conducted the services and memorial services were conducted later when the minister came. Several of the farms have small cemeteries known as final resting places.

Some forefathers believed that the deceased should be buried together, thus arrangements were made for a burial place in Heinrich Silger's woods and later with Carl Kloke, Sr., who bought the Silger Farm; it is now [1972] owned by Ernest and Dorothy Krueger Webster. Three rows of 25 persons in each row are buried there. According to an eye witness, ox carts and ox wagons were used as hearses on most occasions. Each grave was labeled with a wooden marker which in time decayed so that the identity of the grave is lost; however, it is known that some of the Sanders and

Viehe Families, H. Casper Meyer's daughter, and the forefather of the Bubenzers sleep there in hallowed glory and await the reveille sound of the eternal morning. And as the poet quotes: "...Their resting place, although their souls have fled / Should sacred be in memory of the dead."

Some members wanted a cemetery close to the church. There were some who wanted to continue burying in the cemetery started in the woods; others wanted to continue to bury on the family plot on the farm, while still others wished the congregation to exchange some of its land with the Volle Family for a more desirable site on the present site of the cemetery. The exchange was made in 1854 and the present cemetery was dedicated. Still some members continued to bury on their farms and on the former woods site.

At first the deceased were buried row by row, the children in one row, adults in another row. The first row consisted of children. It is entirely obliterated so that it appears that the first row consists of adults, and for practical purposes row number one consists of adults. At times there were a few arguments; for if one spouse died, the survivor wanted a grave site left next to his spouse and some of the persons in charge objected. Most of the time a space for the surviving spouse was left.

The oldest legible stone in the adult row has the date of 1855. The burial records from 1857 on are well kept and the date of deaths and the date of burials are listed. The records show that in many cases the deceased was buried the day after passing away. This can easily be understood--many of the residences were one-room cabins. The wake (a vigil to sit up by neighbors) was customary. Generally, short services were held at the home and the body (depending on its condition) was taken by ox or horse drawn wagon directly to the cemetery. Short services were held at the Bethel Cemetery. The audience sang while the grave was filled. The relatives stood by and then all went to the church for the memorial services. This custom was the general procedure of the early burials in Bethel Cemetery. The people faced death stoically as in Job 1:21, "The Lord gave and the Lord has taken away; blessed be the name of the Lord"--it was accepted as a way of life. Although the congregational members were faced with hardships such as deprivations, disease and death, their trust in the infinite God was never questioned or destroyed. This is confirmed by the inscriptions on the tombstones. They were very particular that the body was buried with the feet to the east and the head to the west so that on Resurrection Day upon arising they would face the beauty, the solemnity and the awe of the eternal morning.

During the Civil War period, the home-made coffins gave way to those made by persons who were in the business of manufacturing them. Black cloth was drawn and fastened over the outside. The high wheeled wagons gave way to a more refined high wheeled carriage. Most of the deceased were buried row by row.

From 1865 to 1880 many of the founding fathers passed away. The average life span was a great deal shorter than today. Prior to embalming, it was difficult to keep

the body any length of time. Sometimes relatives lived distances away and travel was slow; however, the relatives wanted to attend the funeral. Some of the farms had ice houses which were filled with ice in winter. The ice was stored for summer use. In a few cases the body was prepared for burial and then packed in the ice until the relatives arrived.

Adolph Osterhage had a shop in which he made caskets for several years. As industry took over, coffin factories and jobbers were established. During this same period the undertaker began to place the coffins into boxes in the grave.

In Freelandville, H. L. Begeman, who had a furniture and hardware store, had undertaking as a sideline. A burial receipt verifies the fact that \$35.00 was paid in 1893 for conducting a funeral. By 1920, it cost about \$250.00; by 1948 -\$600.00; and at present costs are considerable. The wishes of the family determine this to some degree. H.S. Pielemeier was the first local embalmer. Paul Strate, his partner, was a very competent embalmer. He devoted his entire time to the funeral parlor which he established in 1938. Now embalmers were required to be licensed and soon after that embalming in homes was outlawed. The term "undertaker" has been changed to funeral director.

At the beginning of the 20th century the German Evangelical Church bought 1 1/4 acre north for family lots. The service for the first burial in the newly acquired addition required considerable time at the cemetery. The ground had to be hallowed and dedicated.

Across the front of the original cemetery stood a heavy iron fence and a heavy double iron gate. Southwest of this gate was a small tract of timber. This was the place which had hitch racks for the horses of the mourners and for persons who visited the cemetery.

The individual graves and the lots were kept by each family. Some of the families died out, some moved away and a few were somewhat dilatory, thus certain deplorable conditions arose. To remedy the situation, it was decided to haul gravel into the walkways and smother the weeds. At that time all sand and gravel in the Freelandville area was hauled from White River at Edwardsport. It was a laborious task as the teams could only pull one-half load out of the gravel bar at one time and all loading was done by hand with shovels. This was all voluntary hauling. After all the pathways and spaces between the graves were covered with gravel the men were proud of their labor; however, within a year or two the sandburs were so thick that at times the school boys, who were all barefooted and wanted to visit some of their relatives' graves during the noon hour, climbed from one tomb stone to the next one or looked for a rare bare spot to get to the desired grave. Later the graves were all leveled and the lots were mowed either by the families or hired persons with hand mowers. This did not work out very well, for some did not keep the grass cut. Later the church custodian cut it all with power mowers.

Many years ago trees were planted in the old part, but the acid from the leaves stained the tomb stones, so the trees were cut. Time and again, additional ground has been added, either by purchase or by adding to the cemetery land acquired by earlier purchase.

Many of the customs of the 19th century were continued into the 20th. If the member was deathly sick, communion was requested sometimes and given privately by the pastor. If death occurred the neighbors, women for women and children, men for deceased men, helped the undertaker, who came to the house where the body was prepared for burial. A wreath was placed on the front door of the deceased's home. The body was placed on a cooling board and moved from the bedroom to the parlor. The family selected the casket, a black one for adults, white for children. Upon its delivery, the deceased was dressed in Sunday-best clothes and placed therein. The friends sat up all night--the wake.

The day preceding the services, the church custodian rang the bell beginning at 12 o'clock for at least one-half hour and then tolled the bell as many times as the deceased was old in years. Arrangements for the funeral were made with the minister, with the neighbors who dug the grave, the pallbearers who wore black crepe bands around their arms, and the custodian who rang the bell and prepared the church. If the funeral was held during the week the teacher played the organ and all the children went to the funeral; sometimes they sang a special number.

At the appointed hour the minister held a short service at the home of the deceased and then the pallbearers carried out the coffin. They stopped as the coffin was half way through the doorway and the minister extended his hand and quoted: "Blessed be thy coming and thy going, hence and forevermore."

Outside, arrangements for the funeral procession were ready. The word funeral is derived from the Latin, meaning "torch light procession." It is the most ancient of all processions. The word hearse, a French term, comes from *hirpex*, a Latin word, designating "rake." The wooden prongs stuck up around the bier. The lights and decorations were attached to the prongs. The word deceased comes from the Latin *decessus*, meaning "departure" which, for most persons, brings about mixed emotional feelings for both the one who crosses the chasm of this world to the next, and those who are left in this world.

The scrubbed, polished, black hearse drawn by two well-matched horses stood waiting. The hearse had fancy scroll work; its sides were made of heavy plate glass and were draped. The black drapes tied with gold cords and gold-colored tassels were used for adult burials; black horses were used to pull the hearse. For children the white drapes, white cords, white tassels and white horses were used. The horses and driver were obtained from the local hack and dray owner. The driver's seat was as high as the old-time stage coach and he was exposed to all kinds of weather. The horses' harness was decorated with celluloid.

In the tower of the church the custodian was waiting to see the approach of the procession. As soon as it was within one-half mile of the church, the bell tolled probably for a few minutes, then it rang slowly until the hearse was at the church. The procession was preceded by the undertaker, pastor and pallbearers.

Generally, some men waited outside of the assembled church to take charge of the horses and buggies of the mourners who followed the coffin in their birth order. The widow or widower with the oldest child succeeded by the others. If the deceased was married more than once, first marriage, then second marriage, etc., the same order for sisters and brothers. As the body was carried through the vestibule the bell tolled. This was the signal for the assembled congregation to rise. The front pews on the north side of the aisle were reserved for the relatives, the front pew on the south side for the pallbearers. The minister read a Psalm, a prayer was offered, a song by the congregation or the choir and the obituary were followed by a sermon. Then the body was viewed while the organ played softly. For sometime the body was left in the front part of the church. Persons who sat in the rear pews on both sides of the aisle viewed the body first; later a change was made and the body was viewed in the vestibule. The relatives took the farewell publicly and the emotions were heartbreaking. As the body was carried out of the vestibule the bell was tolled. This was the signal for the men at the cemetery to get ready. Upon arrival at the cemetery the pallbearers placed the casket on three heavy pieces of timber that were laid across the open grave. Three long pieces of webbing were beside each piece of timber and as the pallbearers lifted up the coffin with the webbing, the pieces of timber were removed and the casket was lowered and the lid was placed on the outer box.

Now began the graveside services, the reading from Psalms, a prayer, and during the quotation, "Earth to earth, ashes to ashes, dust to dust," three small shovel-full's of earth were filled into the grave with each quotation; later a flower was used instead of earth. This was followed by a song (several verses) during which the men were handed shovels to help fill the grave. The church bell rang as the grave was filled. Often there was a resounding thud as the first shovel full of earth was thrown into the grave. Later the lid was padded. It was usually filled and mounded as the song ended and then the minister extended his hand over the grave and quoted:

Sleep softly in your little hill
Until God's will shall be fulfilled.
You will arise from your sunken grave
On the Resurrection Day.

Then the dismissal as follows: "May the Lord bless you and keep you; may the Lord make His face shine upon you and be gracious unto you; may the Lord lift His countenance upon you and give you peace." Whereupon the minister offered

condolences and the relatives left with heavy hearts. There were no seats, no tent and no artificial grass, and during inclement weather, extreme cold, extreme heat, and thunderstorms, the services at the cemetery were trying. All services were conducted in the German language. The preceding practice was followed generally until about 1910. The exception was made when the deceased was placed in a cement vault, for the early concrete vaults had a narrow strip to be sealed with fast setting cement. For some time (3 to 6 months) after the funeral the widow wore a black mourning veil, a widower a crepe black band on his hat. This custom is no longer adhered to.

Prior to 1900 none of the bodies were embalmed. As this practice came about, the bodies were embalmed in the home until the funeral parlor was established. As the automobile became generally accepted, the horse-drawn hearse was replaced by the automobile hearse. The custom whereby the neighbors dug the grave was replaced by hired persons, and by 1918 part of the service was conducted in the English language if the relatives requested it.

The metal-frame lowering device was used at the grave; however, the coffin was placed on the device and was lowered later after brief services and the departure of relatives and friends.

The bodies were taken to the funeral parlor after it was established. There they were embalmed and prepared for burial. The funeral director makes the arrangements in consultation with the relatives regarding the minister, the music, selection of the casket, the pallbearers, publicity, open and closing of the grave, order of the procession, etc. Since 1938 most of the funeral services are held at the funeral home. A protection tent is erected at the grave site, artificial grass is placed over the mounded soil, the grave is lined and chairs are provided for the nearest relatives. Some persons, who desire church funerals, have the body moved into the church to lie in state an hour or two before the services. The relatives arrive and file into church at the appointed hour of the service.

The local papers state the time that the body may be seen at the funeral home. The relatives view the body a short time before the general public is admitted. The services are shortened in comparison to those of the remote past. Small folders that give the name of the deceased, date of birth and death, hour of funeral, and the 23rd Psalm are handed out, prior to the services. These may be later obtained in more permanent form, if desired. This is a follow-up of the custom of the 1890s when black remembrance cards were given to friends and relatives of the deceased some weeks after the funeral. On the black cards imprinted in gold was the name, age, funeral text, and an appropriate short poem in the German language. Some of these are still in the community.

Years ago, the cards were taken from the floral wreaths by the funeral director at the cemetery. At present, he removes them at the funeral home. Some request that in

lieu of flowers a donation be given to a worthy cause. In each case the names of the donors and appreciative cards are given to the next of kin later.

There is considerable expense involved in keeping the cemetery, such as the cost of the mowers and their up-keep, maintaining the road, the side walk, etc. To meet some of the expenses, the congregation established a permanent Cemetery Endowment Fund of which only the interest may be used--a very progressive move.

Nobody takes any of his earthly goods along when departing. Some of the deceased's money can work for him by contributing to the Bethel Cemetery Endowment Fund so that his final resting place may be kept neat and respectable.

Every attempt is made to make the services beautiful and dignified. The last days of life should be like a beautiful sunset.

The Bethel congregation can be proud of the final resting place of its departed. Here rest the great-grandparents, the grandparents, the parents, brothers and sisters of many of the members. It is a quiet place, a wonderful place to contemplate in the evening at sunset, and it is one of the best-kept cemeteries in southwestern Indiana.

Source: Emil Rinsch, The History of Bethel United Church of Christ, Freelandville, Indiana, 1847-1972, 91-100 [abr.].

2.7 God's Acre and the Moravian Cemetery at Hope, Bartholomew County **Candace Taft**

God's Acre [from German Gottesacker] is the oldest part of the Moravian Cemetery and is located on the east bank along Haw Creek. It is unusual for two reasons- -the flat tombstones and the arrangement of burials in "choirs." The flat tombstones symbolize equality. Moravians believe, in death, all people are equal in God's eye. The choir system was a social grouping used by the Moravians to conduct their daily lives- -both at work and worship, and people were buried not in family plots, but in their peer group. Church leaders believed that people of the same sex, age, and marital status had many things in common, and they should study the parts of the Bible that related to their own lives. People spent most of their daily routine with people in their own "choir." In God's Acre there is a section for children, single women, married women, married men, and a section for the poor who could not afford to pay for a funeral.

The first burial in God's Acre was in July of 1833, when a child named William Reich died. There are now 1,070 graves. God's Acre covers half an acre.

Today this Cemetery is still used for the Easter Sunrise Service. Before dawn, a brass choir assembles and rides through town, awakening the residents for church. The service begins in the sanctuary and concludes in God's Acre as the sun rises. The brass choir leads the congregation outside, through the Avenue of Spruce. The worshipers stand around Rev. Senseman's grave and sing, concluding the service.

The grave of Red. Edward Senseman is in the middle of the four sections because there was disagreement as to where he should be buried.

The Norway Weeping Spruce trees were planted over 100 years ago by a committee of the congregation chaired by Francis Holland, the principal of the Hope Moravian Female Seminary.

Martin Hauser- -the founder of Hope- -is not buried in Hope, but in West Salem, Ill, where he started another Moravian Community on the "frontier." Today, the Moravian Cemetery includes 18 partially wooded acres and has over 4,000 burials. It serves the entire Hope community and allows family burials.

Source: Candace Taff's article, "God's Acre and the Moravian Cemetery, Hope, Indiana" (rev. 1987); from church bulletin, n.d.

2.8 What the Church Bells Told in Harrison County Eberhard Reichmann, (ed.)

For over 1500 years church bells have been ringing in Christianity, calling the faithful to prayer and service, and sounding at the end of a parishioner's journey through life. In the German-speaking lands the bell customs that evolved for deaths and funerals show a whole spectrum of regionally, socially, denominationally, and functionally determined practices. Deleting the "socially," this also holds for old Hoosier Germandom. What we would not expect, though, are marked differences within the same denomination and only 5 miles down the road.

From St. Peter's Ev. Lutheran Church in Harrison Co. we have this report from the late County Historian Frederick P. Griffin:

"Before means of rapid communication, one of the customs followed to notify the area of the death of a parishioner was to ring the church bell. The method used at St. Peter's was to ring the bell for a short period and then to toll the bell for each year the person was old. If a person died during the night, the bell was rung at seven in the morning and if the death occurred during the day, the bell was rung at six in the evening."

In 1890 a bell, cast in St. Louis, was installed at St. John's Ev. Lutheran Church in Lanesville, St. Peter's closest neighbor. "...it was tolled, firstly, the proper number of times to indicate in how many days the funeral would be held, and, secondly, the number of times to announce the hour of the funeral. It was also decided to toll the bell at the praying of the Lord's Prayer during the services; this custom is still practiced today."

Source: Based on notes from Frederick P. Griffin, and St. John's Ev. Lutheran Church at Lanesville, Ind. 1846-1986. 140th Anniversary (1986), 3.

2.9 St. Joseph's Graveyard, Jasper (translation)

Here rest
Andreas Hochgesang
born May 30, 1784
died April 8, 1836
and his wife
Marlina Hochgesang
died August 11, 1848
53 years old

Victorious our Savior rose.
Peace rests on our grave
Our morning too will come
When we'll have done
With our sleep.
Death does not frighten
us anymore,
Hail to us! Jesus grave
is empty.

Here rests
Johann Hochgesang
died August 23,
1851
57 years old

The world will vanish with its
joys, but he who acts according
to God's will, he will endure
in Eternity
John II, Corinthians 17:31

3. FROM CHRISTMAS TO KARNEVAL

3.1 The First Christmas Tree in Fort Wayne (1840)

The first home in Fort Wayne to be graced by the presence of a Christmas tree was that of Dr. Charles A. Schmitz, in 1840.... In June of 1840 Dr. Schmitz arranged for the shipment of the tree from Cincinnati to Fort Wayne via the canal. On

Christmas Eve, this tree, glittering with candles and brilliant ornaments and decorations, was viewed by a company of invited guests. An infant daughter of Dr. and Mrs. Schmitz was placed in a basket beneath the tree, and the guests, including a number of Indians, were admitted. The beautiful tree brought exclamations of delight from the red men, but it is recorded that they found the baby a more lasting object of admiration.

Source: Eberhard Reichmann, Hoosier German Tales, p. 202

3.2 "Merry Christmas, Mt. Vernon!" (1879)

Due to the extremely cold temperatures the holidays have been very quiet thus far. If the rickety bridge across Fourth Street doesn't cause a calamity, Christmas celebrations will continue with a joyful spirit in most households. There is no snow on the ground, only an occasional flake can be seen driven about by a very strong northwest wind which is blowing frozen into town across Mill Creek. All streets and roads are frozen hard. The clanking of the horses' hoofs and the rattling of wagon wheels can be heard along with the happy voices of the neighborhood children who are out playing with their new toys.

On Christmas Eve, after the stores and businesses finally closed, a quiet hush settled over our town. There were no fights or quarrels on the streets; the few drunks were safely locked away in jail.

The German traditions of Christmas were observed by many of our town's families. For days the smell of cookies and candies spread from many kitchens. Even the newspaper office became a sampling place for all kinds of Christmas treats, from lebkuchen to pfeffernuts and gingerdrops.

Several area churches conducted special Christmas services. The traditional tree decoration service was held at the Evangelical Trinity Church on the night of Christmas Day. Each member brought and lit his own candle and hung a star on the beautiful tree. A manger scene was erected in front of the tree by a group of the young people. Late comers kept filing in and soon all seats were taken; many stood along the walls and in the aisles of the church. A strong wind kept blowing the door open and caused the lamps and candles to flicker. Two elderly sisters, both nearly deaf, whispered loudly into each other's ears. They were disturbed by the leaves and brush which blew into the church each time the door opened, and in turn their whispers agitated those near them. Pastor Schneider delivered his sermon and left the spellbound crowd of worshipers with no doubt as to the origin of the biblical Holy Night. A Christmas duet, people dropped to their knees one by one. A check into all pans of town showed that, clue to the careful attention of our churches and ladies organizations; there was not one hungry person in Mt. Vernon.

Source: Eberhard Reichmann, Hoosier German Tales, p. 202

3.3 Christmas at Bethel Church in Freelandville, Knox County Ray Hall

The December 1926 Bethel Bulletin announced that on Saturday, 25 December, the early Christmas church service would be held in the English language and would commence at 6 a.m. A German service was to be held at 10 a.m., and at 6:30 in the evening the children's Sunday school program would be held. On the following day, Sunday, 26 December, Sunday school would start at 9:30, and at 10:30 a.m. the divine service, in English, was scheduled.

Early Christmas morning, the church bell rang at 5 a.m., and the outside air temperature was reported 15°F. Had you been watching from Bethel's bell tower, you would have seen people coming to the church from every direction. By 1926, many persons arrived in automobiles, some in horse-drawn buggies and wagons, and others walked across the fields and roadside carrying "coal-oil" lanterns to light their way. As they gathered together, they greeted one another with "Froehliche Weihnachten" and "Merry Christmas" and "Heilige Weihnachten".

Even as today, large decorated cedar trees stood on either side of the altar. By 1926, the trees would have been lighted by electric bulbs. Prior to 1923, the trees were lighted by candles with a man stationed at each tree who was assigned to snuff out any candles that could have become a fire hazard. Each man had a bucket of water and a long pole to which a wet cloth was attached.

On Christmas night, the Sunday school children's program was presented. Standing room only! Members of the children's families jammed the pews as the children entered the church singing joyous Christmas songs. They proudly recited their pieces and sang. At the completion of the program, they were presented with a brown paper sack in which was found an orange, nuts, and some candy.

Christmas day was a very long day of activities! Not only for the children but also for various family members--esp. those mothers, who got everyone up for early morning church, dressed the children, served breakfast and Christmas dinner, etc. It was also a trying time for the church staff members, esp. for the Sunday school workers who "tended" the kids. However, for the children Christmas was the most exciting time of the year, never to be forgotten.

Source: Ray Hall, "Christmas Traditions 80 Years ago," Bethel Historical Committee (2006), [abr.].

3.4 Remembering Christmas Time at Old Santa Claus, Indiana. The Bockstahler Christmas Special Oscar Bockstahler (1961)

Howdy Folks: Howdy, A very Merry Christmas to all of you! I hope that you are all well and have received your share of the 1961 blessings. It was a pleasure to hear from all of 100! Your cards brought such lovely memories. It is marvelous that the Spirit of Christmas past can dispel fear and discouragement with faith and hope and confidence.

I have just returned from a visit with my Dad and sister. He has passed the century mark now. I grew up within sight of Santa Claus Land and the Spirit of Santa Claus urged me to go out and say hello. As I stood at the entrance of the now famous land, memories came pouring in upon me. It all started with a small village with a big general store, with the post office and a small bank in the rear. A big mill provided cereals. The sound of the smith's anvil was never quiet (the smith, a mighty man was he). These were the horse and buggy days (with the fringe on the top). The shoemaker provided all of us with shoes. There was lots of mud, a few homes, and one church. I took my turn getting the mail for us and Reinke's and Schierbaum. On my way to the Post Office in the rear of the store I had to pass the strangest array of pots and pans. There usually was no mail but I could lean on the cracker barrel and listen to the tellers--of tall tales who had reserved seats behind the big round stove. One of them usually was an "authority" on how things were in Cincinnati, Louisville and Evansville. The thoughts of youth were long-long thoughts. Occasionally a new family arrived and they told the strangest stories. How could a big boat sail on the top of a long stretch of water. There were also rumors that a railroad was to come about five miles from us and another was to start at Tell City and meet the main line at Lincoln City. If one of those critters ever broke loose---

Just now the Spirit of Christmas was in the air. The jury behind the stove decided who was to butcher the hog this year and who was to have the ham and who got the shoulder and the sausage --My, 0 my! why didn't they grind the whole hog into sausage. Don't they raise sausage hogs anywhere? At home leaves were put around the henhouse to keep the hens from freezing. We also had to cover the outdoor cellar, filled with cabbages, turnips, apples and pears, potatoes and sweet potatoes and carrots. Then we had to pick up the walnuts and the hickory nuts (big shell-barks) down in Ahrings bottom. Because of a late frost, there would be hazel nuts, and butter nuts, and pecans, and there were big pumpkins and crooked squash. The corn had to be hauled into the barn so we would shuck it while snow fell outside. About ten days before Christmas Grandpa would usually make a trip to Tell City for flour and sugar. We were never hungry in those days and no one lost sleep because of surpluses.

Nearly all of our activities centered in the church. Two burley woodsmen were dispatched to find just the right cedar trees to serve as center of the decorative scheme in the church. They knew just where to find the right trees. We had no electricity in those days and no brightly colored tinsels. We strung popcorn and cranberries and wrapped them about the tree. These activities served to keep the young people busy for several weeks before the big day. Someone always found an ear of red corn or a big clump of mistletoe from Kokomoor's Hill.

About this time word came that Santa had decided to pay his hometown a visit before the Eve. This news started a whole raft of comments. One of the boys behind the stove noted that the roads were very bad this year. Another allowed that he could probably talk his dad into using the horses to pull the Old Stick-in-the-Mud out. Someone also suggested that the Bumble Bee Hill Road was not so long. It was finally decided that the Rabbitville Road had better drainage and he should come by that road. No one suggested how the jolly man was to get this information.

Word now came in by the grapevine that the Jolly Ol Elve had made it and he would be along about midafternoon. Everyone had chores to do at home and the meeting broke up. I took for the field and stumbled over a possum eating persimmons. (Drat that old fool, we'll settle with him later.) At home, the girls had already finished their work and were just waiting for the boys--to come along. They don't do much anyway but talk and they always know things first. I got back to town just in time to see Santa come up over yonder hill.

Santa was riding a gray mare. He wore a red hat and a faded coat and a long white beard. He had some toys on his back and there seemed to be something quite familiar about his manner and smile. Did all gray horses have long gray forelocks that had to be stuffed under her bridle to keep it out of their eyes?

Next came the big event at the church. I hurried home to get the sled ready, the "dead" possum was gone. We put in hot bricks wrapped in paper to keep our feet warm. When I went to get the mare and hitch her to the sled, she was gone! Just then Dad came riding up the lane. He wore a red hat, a faded coat and, of course, his white beard. I had forgotten that this was a favorite stunt of his and that his name had appeared in some of the big newspapers. He still smiles as he wheels his roller chair out into the living room and smiles as he tells the neighbors' kids --and mine--how Santa came home many years ago. He can't go to the church this year, but I suspect that a carload of kids will come to him and say their pieces in return for some peppermint candy--and a smile.

Well, Mom and Pop and we kids got into the sled and headed for the church. Mom had a basket of cookies, COOKIES! When those country cooks put their bakin' clothes on, they would have given Betty Crocker a run for her money. But the road to the church had never been so long and there seemed to be many more up-hills than down-hills. The thoughts of youth---There was a star in the Heavens and the jolly

bells were tinkling everywhere, as the inhabitants of that community converged upon that small country church. Their hearts were filled with Faith, Hope, and Charity that flowed over lips in a melody that might have sounded like 'love thy neighbor as thyself.'

When we reached the church, most of the people had assumed their places. The magic hand of necessity had again transformed the inside of that church into a Christian wonderland. In a way, this celebration may be listed as the termination of the year's work in Sunday School. Nearly everyone spoke a piece or sang a song and there were prizes for each regular member of the school. They worked hard at this proposition. The rewards were for the most Bible verses learned, the best attendance at class, the best song etc. After the regular program every member of the church got a package. Most of the packages contained an apple, an orange, homemade candy etc., and licorice juice and---you know. The best efforts received New Testaments. I can still recall my first piece--Someone carried me to the platform and I began:

Oscar Bockstahler heiss ich,
Klein bin ich, das weiss ich,
Ich lieb euch alle sehr,
Was wollt ihr noch mehr?

Oscar Bockstahler they call me,
Small am I, as you can see,
I love you all and that is so,
What more is it you want to know?

I was able to walk to my seat. If Mary failed and her neighbor succeeded, there were tears. The lessons taught here were sincere and the effort stuck. Divorces were unknown and other crimes did not exist. Generally, large numbers of boys went to college and only recently has a man power shortage appeared.

The ministers had no doctors' degrees, but they had a heart full of love. He was no psychoanalyst, but no family forgot him at Christmas time. These gifts included canned goods, fresh meat, and such food as fitted into his life. There was considerable social life, esp. when a member of the family had left the community. Everyone wanted to know about life outside--Cincinnati, Louisville and Evansville. The hearts of youth were filled with long, long thoughts. We had lots of deer and gray mares, but no white mules.

Suddenly a neighbor recognized me and wished me a Merry Christmas. Around me I saw hardtop roads, autos driving at great speed, a landscape artist had cut out the underbrush and planted evergreen trees, over one side there were many altheas, which my Mother had given many years ago. So long as Mr. Cook, sr. lived he

always remembered us with a bushel of fruit and candies and nuts. There is also an 18 ft. Santa in bright colors and beside him is the wishing well--with coins on the bottom. Sure enough, there are Prancer, and Dancer, and Donner and Blitzen and the Red Nose. There is also a sled nearby, but today it is powered by an auto engine. There is a small train with a real engineer that carries real people and the waiting line is long. It has a London whistle. There are motels, plenty of parking space with tables and shelter houses. The lake has been enlarged and members of the Polar Bear Club are welcome. People come by the thousands. There is a pretty stone post office and mail comes in by the trailer truck load. Uncle Sam sends out a number of electric stamping machines each year. You may see all this for--a price. There is plenty of good country food and while you watch and eat, the radio tells you that a jet plane crashed west of Chicago killing 85 passengers, a constellation crashed south of Richmond, a father killed his son with an ax, a wife poisoned her husband. A man went berserk on a street corner and shot six of his bystanders, a policeman was shot while on duty. Our lives are threatened by fallout. O yes, while you look, a music box sends out the "Good Tidings," Christmas is still being celebrated with toys and merry making but the radio insists that your feast is not complete unless you have a certain beef on your table. In Indiana, we have this year killed about 1000 people by accident and 400 men have just been arrested for making White Mule. Christmas 100 years past, or 50 years and so on---What a change...

I hope that Santa will be kind to you and that the future will bless you. We must keep those Christmas bells ringing and the call for peace resounding. That is our business and for that purpose were we put into a world such as this. A very Merry Christmas to all of you. As usual, Oscar

Source: Evangeline Bockstahler's family mementoes, 1986. Her relative, Oscar Bockstahler, was a professor at IU Bloomington; see also his contributions in chapters "Press" and "Literature."

3.5 How Santa Claus, Spencer County, Got Its Name Under the Influence

One story goes: "Santa Claus ... was founded by German pioneers on Christmas Eve in 1852 during a village meeting to find a name for their settlement. Snow was very deep and travel was almost impossible then all of the settlers arrived, they began proposing names, but none suited them, when all of a sudden the door was swung open, and there stood a man dressed in a Santa Claus costume. They were all pretty drunk and ready for anything, so one of them suggested it be named Santa Claus and thus it was named Santa Claus, Ind."

1. Appropriately, it was a child who provided the inspiration in naming this community after Santa Claus. Going into the late fall months of 1852, there was no Santa Claus community. Residents of the area had spent months trying to select a name for the community, but none of those suggested carried universal appeal. For some time it seemed "Wytttenbach, the surname of the circuit-riding reverend, would gain ultimate approval as the tiny town's name. Then on Christmas Eve, as the congregation gathered at the church for yet another meeting, the sound of bells was heard outside. "Santa!" a jubilant child rang out, "it's Santa Claus!" "That's it!" shouted one of the elders. "Why not call it Santa Claus!" The residents all agreed, and the town of Santa Claus was born.

Source: Eberhard Reichmann, Hoosier German Tales, pgs. 18

3.6 Moravian Christmas Stars and "putz" in Hope, Bartholomew County

All over the little town of Hope, Bartholomew Co., every Christmas, stars appear hanging from porches or in windows and, of course, in the Moravian church. They are hung on the first day of Advent and remain through the "12 days of Christmas" until Epiphany (Jan 6). Although Puritans in the northern colonies had outlawed Christmas celebrations, mid-18th century settlers in the Bethlehem, PA area clung to the Christmas customs they had brought from the old country, and this included the Christmas tree; in fact, the Moravians are said to have been the first in America to use the Tannenbaum.

The illuminated Moravian star with its 26 points symbolizes the birth of Christ ("I am the bright star of dawn," Revelations, 22:16) leading the three Wise Men to Bethlehem.

The first stars were made about 1850 by a teacher in Niesky's Moravian school in Germany, and by 1880 the stars were sold at the Herrnhut bookstore. Export to England and America followed. In Hope, stars first came from Saxony, but when the war stopped their import, manufacture in Hope took over and they were shipped to Moravian communities around the U.S. Other church groups began then making their own, and commercial firms entered the field as well.

Moravian "putz" (decoration) is more than a nativity scene. For decorations are highly personal and not confined by time or geography. It tells the story of Jesus' birth with a manger scene; it is the gospel in miniature from Isaiah's prophecy and Mary's annunciation to the visit of the wisemen and the flight to Egypt. Each "putz" is built to tell the Christmas story. The joy comes from collecting and creating the story. Figures and many items are collected over the years by the whole family and may include a replica of their house. Moravians use the "putz" as a visual aid to review the Christmas story with their children.

A high point is the church's Christmas vigil: Burning candles are distributed to the worshipers as they sing praise to their Savior who came to be the Light of the World. This dates back to a 1747 children's service in Germany. Bishop de Watterville gave each child a burning candle wrapped with a colored band to help them remember Christ's birth, passion and wounds. This custom is still practiced in all Moravian churches. The candles are made of bees' wax, as it represents the purity of Christ's flesh.

Source: IGHS Newsletter, Vol. 15 (Winter 1999/2000), 1: 2-3.

3.7 A Very Special Christmas Card Associated Press (1986)

HAMMOND--Since the Great Depression a family in Indiana has exchanged a Christmas card with a family in Illinois. That's right, a card. The same card.

Ida Roennau Smith bought the card more than 50 years ago from a Hammond stationer, more or less as a joke. It was in the middle of the Depression, and people were trying to save money, including Mrs. Smith. She was amused that an enterprising card company was pushing greeting cards that could be used more than once. The card, which has a picture of a penny-pinching Scottish terrier and a Scott dressed in a kilt, uses the concept of a "strip ticket," or multi-ticket railroad pass.

The ticket says "One Round Trip to Merry Christmas." It was designed to be sent from 1935 to 1940, but Oscar Weil of Calumet City, Ill., says the families "got carried away." Each year they wrote little notes on the card.

In 1936 the Weils threatened to buy a new card. But 40 years later, the card was still floating around. "Hi. Hang on to this. We'll send it to the Guinness Book of Records," Mrs. Smith wrote in 1976.

Weil and Mrs. Smith grew up together in Hammond. Their parents had known each other in Germany and had settled in the same Hammond neighborhood after immigrating to the U.S. They married other people, and the Weils moved to Illinois.

"In the first years, the four of us were together all the time, but you get married and you lose contact with one another," Smith said. Mrs. Smith's husband, Ernest, died four years ago. Weil's wife, Pauline, died last year. But the tradition continues, and this year was no exception.

"Sending greetings each year
Is tough on the feet
(and I'm going to be terse),
And hard on the purse;
So here's a "Strip Ticket"
Please use it each year.

It's good for continuous
Joy and good cheer."

Source: Associated Press, in Bloomington's Herald-Telephone, Dec. 24, 1986, A2.

3.8 SHOOTING IN THE NEW YEAR

Ruth Reichmann, (ed.)

Shooting in the New Year, one of the activities in the old country marking year's end and the beginning of a new one, was also a favorite custom in Dubois County's German areas. The following verses associated with it were used widely. Passed on orally only; spelling and grammar deviate a bit from standard German:

Ich wuensche euch und eure liebe Frau,
Soehne und Toechter, Knechte und Maechte [M.,gde],
alles was de Thuere [T□re] herein und heraus geht,
ein glueckseliges neues Jahr,
ein viel bes[s]eres als das alte wahr [war].

Wir wuenschen euch ein viereckigen Tisch
und auf jede e[E]cke einen gebratenen f[F]isch,
in der m[M]itte ein Flasche w[W]ein,
das soll fuer euch und mich und meine
Kameraden das Neujahrs g[G]eschenk sein.

Wir stehen da auf eurem Hof
und vor eure Thuere um das Neuesjahr anzuschies[s]en
und soll das s[S]chies[s]en euch verdries[s]en,
lasst uns wissen vor wir schiessen.

Ich hoer es macht euch kein v[V]erdrus[s]
dan[n] geben wir ein freundlichen s[S]chuss.
Das Pulver ist nicht teuer so geben wir das f[F]euer.
BANG! BANG! BANG!

We wish you, your dear wife,
your sons and daughters, serfs and maids,
and all who enter and leave your door,
a Happy New Year, a much better one
than the one before.

A four-cornered table is our wish
and on each corner a good, baked fish,
and in the middle a bottle of wine.
That shall the New Year's present be

for you, my comrades and me.

We're standing in your yard,
in front of your door
to shoot in the New Year.
But should the shooting
sound bad to your ear,
let us know before we're firing.

I hear it doesn't bother
you, so let us have a friendly shot,
powder doesn't cost a lot:
FIRE!!! BANG! BANG! BANG!

In 1993 Claude and Martina Eckert of Jasper recalled:

"New Year's was usually a family gathering, shooting the old year out and the new year in. There were certain groups that would come to our house every year and you could expect that they would wait until after midnight. You'd hear a little noise. They'd say, "Oh jess, jess, mach amol uff" [yes, yes, come on and open] and you'd have to get up and open the door, and then they would go through the whole spiel, "Wir winschen Dir und Deine Frau und Deine Kinder..." [see verses above]. And then shots would be fired and you invited them in and they had a drink and then go somewhere else. They were usually 5 or 6 young men, with musical instruments, horns and violins, and one guy, John Ackerman, even carried a bass fiddle, and sometimes they would sing along."

Dubois County Historian Lillian Doane shared her recollections also in 1993:

"I was born in 1913, and in my earliest memory of the gun used in this custom it was already called "that old New Year Shooting pistol." Yes, it was a common practice in Dubois Co. In my neck of the woods the men from age about 16 to 40 or 50 gathered and went around the neighborhood. There was always someone from each family along, and as they came to a home, they knocked on the bedroom window where the head of the family was sleeping (in my home it was my mother, for my father had died). The speaker of the group would call until he received an answer. He then asked if they could "shoot in the New Year". When permission was given, the speaker would recite a long greeting: Ich winsche euch..." [see verses above] and then all would shoot.

Another noise making technique was used by some. They placed something in a half gallon bucket, maybe carbide, and the explosion blew out the lid with a big bang. One boy in the neighborhood got hurt one night. He hadn't done it right.

By the time the head of the house opened the door all came in, usually about 10 or 12. Our close neighbor was a very musical family. They had an accordion, a

French harp and a violin, which they always brought and played while in the house. If there were young girls in the family, the young men and women would dance, and George Miller, the bachelor who always did our sausage, he would play the French harp and do a jig. I can still see him as plainly as if it were today. In some families, the couple would also dance. It was a merry time. A lunch of some kind was served with home-made wine. If it had been cold enough to have butchered, a sausage sandwich was served or, if not, something else like Kuchle (little donuts). A visit usually lasted about a half hour.

It was such a memorable time for us children. There was no radio, no TV, or other kinds of entertainment, so New Year Shooting, butchering and thrashing, the neighborhood corn husking, wood splitting, that's when the neighbors would gather to either work or make merry. And always in winter the men would come to play Schafskopf [sheep's head], an old German card game still played today. We had a big old table and men would come before it got dark and there would always be a pitcher of wine on each corner, no one was ever drunk but they had a good time.

The New Year's gun was made by Henry Brames, who lived in our neighborhood. He also made butcher knives and paring knives. He is listed in Lindert's Gunmakers of Indiana (1964). I still remember a "Shooting" here on Jackson Street as late as about 1935."

Source: IGHS Newsletter, 17 (2005-06), 1: 1-2.--Interviews in 1993 with Claude and Martina Eckert, and Lillian Doane. The opening verses--from an old newspaper clipping--were provided by the Oscar Schroeders, also of Jasper. IGHS Newsletter, V32, No 1

ST. NIKOLAUSFEST AND KARNEVAL REVIVED

3.9 Carmel Christkindlmarkt Honored

An extensive poll by USA Today's 10 BEST travel media group has named Carmel Christkindlmarkt the No. 1 winner in the 2019 USA TODAY 10 Best Readers' Choice travel award contest for Best Holiday Market. Now in its third year of operation, the Carmel Christkindlmarkt has garnered national awareness as one of the most authentic Germanthemed markets in America. This announcement places the Market on top of an impressive list of other Holiday markets.

See the full story at www.10best.com/awards/travel/best-holiday-market-2019

3.10 Sankt Nikolaus 5k Lauf Moves To Carmel Christkindlmarkt

The 11th annual Sankt Nikolaus 5K Lauf moved this year from Indianapolis – Das Deutsche Haus to the Carmel Christkindlmarkt. The 5K race course started near Carmel’s City Hall and continued through the Christkindlmarkt village and the Veterans Memorial area followed by out-and-back segment on the Monon trail until it finished back at City Hall.

Not only was Sankt Nikolaus in attendance to greet the participants and start the race; but, he brought his travel companion Krampus and his younger friend Santa. Santa ran on behalf of Sankt Nikolaus and Krampus certainly encouraged all participants to put forth their best effort to complete the race.

We had over 400 participants at the new location and we look to build on the success of this event for next year. The Sankt Nikolaus Lauf is hosted by IGHS continues to be one of its outreach programs and continues to support Riley Hospital for Children and Das Deutsche Haus/Athenaeum.

The 12th annual Sankt Nikolaus 5K Lauf is scheduled for December 5, 2020 at the Carmel Christkindlmarkt.

3.11 Saturday, January 24, 6 - 11 p.m.: *Karneval - German Mardi Gras,*

Traditions of the event include: Presentation of Karneval Royalty and Karneval Ordens, the Grand March, music, dancing, raffle and prizes.

The tradition of Karneval in Indianapolis goes back to the 1880's when German societies held lavish masked balls. Athenaeum Karneval incorporates Karneval traditions of its German sister city Cologne/Köln - KOLLE, ALAAF! ALAAF!!! Information and tickets available online at <http://www.athenaeumfoundation.org>

Kinderkarneval Viel Spass! Children's Mardi Gras - German style. Music, dancing, games, and entertainment with special performances! Join the fun and games! Shake off those Winter Blues with Kinder Karneval! Kids come in costume (adult costumes, optional). There will be music & dancing! Contact Sara Carolin at the Athenaeum Foundation, 317.655.2755 for the date and more information.

Source: IGHS Newsletter Vol. 31, No. 1

4. DOWN ON THE FARM

4.1 American Agriculture: The Contributions of German-Americans Douglas E. Bowers (1984)

Of all the ethnic groups to settle in the U.S. over the last 300 years, probably none has received as much attention in the field of agriculture as the Germans. The reputation of German-American farmers has been an exceedingly good one. Indeed, from the time of their first settlement in Pennsylvania, a stereotype has grown up about the character and methods of German-American farmers that has persisted to this day. Farmers of German ancestry, it has been said, were uniformly hard working and frugal. They took good care of their livestock, keeping them fenced and building large barns to provide winter protection. They also took good care of the land--they manured the fields, practiced crop rotation, and carefully rooted out stumps and stones. Rather than plunging into the wilderness, they adopted a conservative approach, buying land that had already been improved and seeking out the sort of rich limestone soil they were familiar with in Germany. According to one standard history of German-Americans by Albert B. Faust, *The German Element in the United States* (1909), of all the national groups to settle America, "there is none whose record has been so consistent for so long a time. The German, throughout a period of over two centuries, has proved himself the most successful farmer in the U.S."(I,31). By contrast, many other American farmers before this century had a reputation for wasteful farming, esp. the English and Scotch-Irish. Lured by the seemingly endless bounty of cheap virgin land, many of these farmers exploited the soil, cleared fields the easy way by girdling trees and planting around the stumps, grew one or two cash crops year after year until the soil was exhausted, and then moved on to fresh land. For many years, until the development of agricultural societies in the 19th century and the later appearance of state and federal experiment stations, only a few gentlemen or "book" farmers took a serious interest in improving their farming techniques.

In recent years, the view that German farmers in America were truly unique, not to mention superior, has come under attack. Other ethnic groups, of course, have had a good reputation as farmers--Scandinavians, Orientals, and Italians, for example.

Moreover, the impetus for improving agriculture came far more from England than Germany. But the most serious challenge has been from historians who stress the influence of environment over culture. The most important of these, James T. Lemon, has contended in his 1976 study of 18th century farming in southeastern Pennsylvania that differences in customs and practices associated with national groups have...been misstated or exaggerated far out of proportion to their significance (*The Best Poor Man's Country: A Geographical Study of Early Southeastern Pennsylvania*). Lemon found German farmers to be little different from British farmers, esp. sectarians such as the Quakers. The Germans were neither as good nor the British as poor at farming as usually depicted.

So just how unique were the Germans and what did they contribute to American agriculture? A look at German farmers in different parts of the U.S. and at different times suggests that there may, indeed, be much truth in the old stereotype. The Germans, of course, came from different parts of Europe--the rolling Palatinate, the mountains of Switzerland, the flat plains of Russia, for example. And they settled in widely different parts of the U.S., where they necessarily had to adapt to a new climate, new crops, and new markets. In other words, there was not one German experience in the U.S. but many. But Germans from different areas and different periods of time brought with them certain common traits which tended to persist regardless of where they settled. For one thing, most of them had been small farmers. In fact, a prime reason for their leaving Germany was that the continual subdivision of farms among heirs had made many farms too small to be economically viable. Because they were small farmers, they were also intensive farmers. They put nearly every square foot of soil to work, rotating crops and manuring to maintain fertility. Rather than grow a single cash crop, they planted a highly diversified array of grains, root crops and other vegetables, grapes and fruit trees. Livestock played an essential role in German farming not only in the production of meat but also in keeping the farm supplied with manure.

German farmers were noted for their barns, many under the same roofs as their houses; in some parts of Germany animals were kept in barns the entire year. Along with all this came an innate conservatism--a distrust of change, a belief in hard work, thriftiness, and a desire to maintain strong family ties. These qualities tended to remain with Germans, even generations after they migrated to America.

Probably the best way to understand the German influence on American agriculture is to look at a few different examples of German settlements. The Germans came in several distinct waves. The first, largely destined for Pennsylvania, lasted most of the 18th century and involved both dissenting religious groups, such as the Mennonites and German Baptists, and those who came to better their economic conditions. Most of these immigrants were from the Palatinate and other areas near the Rhine; in America, they spread out from Pennsylvania down the western valleys

of Maryland, Virginia, and the Carolinas. After 1815, a new wave began that accelerated in the 1840s due to famine, economic problems, and the revolutions of 1848. These settlers came not only to the Northeast but also to the West and South, often landing in New Orleans and taking the steamboat to such destinations as St. Louis and Cincinnati. Texas and the Old Northwest also received German immigrants. In the late 19th century immigration picked up again, much of it from areas other than the Rhine, including ethnic Germans from as far away as Russia. They often settled as groups in such widely scattered places as Alabama, the Dakotas, and Colorado. German immigration fell off sharply after the turn of the century. By 1900, 5.3 million Americans had at least one German parent, and the figure for the total German ethnic population would be much larger than that.

By mid-18th century, German settlers made up about half of Pennsylvania's population. They carried with them the labor-intensive, diversified agriculture of their homeland. But, as Lemon has pointed out, they had to make immediate adaptations because of their new environment. Because land was cheap by European standards, farms were comparatively large and the idea of living in villages, as in the old country, quickly died. Germans soon adopted American-style rail fences and planted crops, such as wheat and corn, similar to those of other settlers. Also, there is little evidence that they confined themselves to limestone soils or avoided the new land of the frontier.

But the Pennsylvania Germans also retained much of their cultural heritage and, as they settled in, this became increasingly evident in both the appearance and operation of their farms. Architecturally, of course, German farms in America looked different from those in Germany because they were not concentrated in villages but scattered across the countryside. Also, with perhaps a few exceptions, Pennsylvania Germans gave up the idea of combining house and barn in one building. What did develop in Pennsylvania, though, showed a distinctively German influence -- impressive stone barns with doors wide enough to admit a fully loaded wagon, plain but comfortable houses, and occasional survivals from medieval architecture, such as arched cellars, half-timbered (*fachwerk*) walls, and high pitched roofs. Often the barn was built before the permanent house, a tribute to the importance of livestock. In contrast to many other American farmers who made few improvements, sold at a small profit, and moved on, Germans built to stay and they were willing to invest the labor and capital necessary to keep productivity high. They worked steadily, lived simply, and were reluctant to go into debt. Before long, Pennsylvania German agriculture was winning high praise from nearly everyone who saw it. As a French visitor commented in 1788, "the Germans are regarded as the most honest, most industrious, and most economical of farmers" (Stevenson W. Fletcher, *Pennsylvania Agriculture and Country Life...*(1950), 46f.). The conservation of German farmers, though, which made them so relatively self-sufficient and prosperous in the 18th

century, tended to retard their acceptance of innovation when English agricultural reform began to have an effect on American agriculture in the late 18th and early 19th centuries.

The German experience in Wisconsin shows a similar picture in a different setting. By mid-19th century a new wave of Germans from rural areas, mainly from south and central Germany, was coming to America. Their pattern of settlement in Wisconsin was strikingly different from that of Anglo-Americans from New England and New York. While Yankees set out adventurously for the open prairie and lands which had been heavily speculated in, Germans clustered in wooded areas near water transportation on lands which they could obtain cheaply from the government. Since they were used to small farms, the Germans worried little about the fact that only a few acres a year could be cleared. Indeed, while their holdings were generally much greater than in Europe, the experience of clearing new land only reinforced their belief in intensive agriculture. They grubbed out trees by the roots, preferring to cultivate the land properly in small units rather than girdle a large acreage and wait for years for the stumps to decay. Wisconsin Germans, like those in Pennsylvania, built substantial barns to house their livestock and used the resulting manure on their fields. They also practiced diversified farming, though in the 1870s and 1880s they tended to join Yankee farmers in the heavy use of wheat as a cash crop. It was the Yankee who pioneered in improving livestock and in switching from wheat to dairying in the 1890s. But Germans, with their long emphasis on livestock, were able to convert to dairying easily.

In the South, Germans found conditions quite unlike those of their countrymen in the North and often radically different from those in Germany. Southern agriculture involved not only different crops and a different climate but also different systems of labor and landholding. Instead of wheat, southern agriculture emphasized cash crops like cotton and corn; labor was performed by slaves or free blacks as well as whites and, after the Civil War, many farmers became tenants instead of landowners. Moreover, southern agricultural practices generally lagged behind those of the North. In short, the South provided a more challenging test of whether German-style agriculture could survive in the New World. Germans seem to have made more adaptations to American conditions in the South than the North, yet many recognizably German traits were retained.

Germans who migrated south from Pennsylvania down the Shenandoah Valley in the 18th century followed a style of agriculture similar to Pennsylvania and generally kept their distinctive culture, at least for a few generations. Germans who entered Texas in the mid-19th century, on the other hand, had a much different experience from the start. Earlier immigrants, who went to East Texas, found a cotton culture similar to other parts of the South. They quickly began raising corn and cotton like other southern farmers. Because of the warm climate, they abandoned

the idea of sheltering livestock over the winter and this, in turn, meant they used manure much less than in most other German settlements.

Later, immigrants moved to the plains of West Texas where they found a near desert climate. Germans here had to make many changes in their agriculture, including the replacement of their traditionally scrupulous livestock care with open range management. Nevertheless, many German agricultural traits survived in Texas. Terry Jordan, has shown, like Lemon in Pennsylvania, that Germans there assimilated with the prevailing culture more than commonly believed. Nevertheless, Jordan found many characteristically German practices which were successfully continued in Texas, including more intensive farming than other Texans, a high degree of land ownership, and a more stable and more family-oriented farm population. There were also certain minor crops that the Germans stubbornly persisted in producing in Texas despite unfavorable conditions--grains, white potatoes, small grains, and cheese, for example. Moreover, Jordan found something he refers to as "cultural rebound"--the reappearance of German traits years after settlement. In this category were certain crops, like rye and white potatoes, and the German-style half-timbered architecture which showed up in some farm buildings a generation or so after settlement. Texas Germans were also more reluctant to own slaves and generally had smaller farms than other settlers. [T.G. Jordan, *German Seed in Texas Soil: Immigrant Farmers in 19th-Century Texas* (1966)].

In the 1880s another German migration focused on Cullman Co., Alabama, encouraged by railroad promotional literature. The Germans who came to this newly opened area fully expected to continue their traditional style of agriculture. But Cullman Co. soil was too poor and sandy to support the crops, such as wheat, most fruits, and root vegetables, that they were used to; nor was the soil easily improved by manure. Instead, the Germans, like their Anglo-American neighbors, turned to cotton culture and commercial fertilizers. But the Germans, even into the 1930s, remained much different from other county residents. They resisted the nearly exclusive reliance on cotton that characterized that part of the South. Within a few years they had established a diversified agriculture based not only on cotton but also on strawberries, brought in from a German colony in Cincinnati, and sweet potatoes, a southern crop whose commercial potential had been ignored by other farmers. They also grew some grapes for homemade wine and kept livestock, preferring horses to mules. As elsewhere, the Germans maintained close family ties, worked long hours, usually owned their farms, and avoided debt. By the 1930s, the Germans were clearly better off than their neighbors and they had made Cullman Co. the leading agricultural county in the state.

These four examples, from Pennsylvania, Wisconsin, Texas, and Alabama, show only some of the diversity of conditions that German immigrants to the U.S. encountered. Many other examples could be given, most of them success stories.

19th-century immigrants revived the worn out soils of Franklin Co., Tenn., established a thriving truck farming business in Copiah Co., Miss., became successful ranchers in the Dakotas, and sugarbeet growers in California. [Walter M. Kollmorgen, "Immigrant Settlement in Southern Agriculture," *Agricultural History* 19 (1945), 69-78.]

Wherever they went, they had to make some changes to meet the needs of their new environment. Most of these changes involved new crops or new methods suited to local conditions. Their basic approach to farming, though, changed very little. Regardless of where they settled, Germans were known as hard working and thrifty farmers who put self-sufficiency of the family farm above the desire to make money quickly. They avoided the temptations of land speculation and exploitation of the soil and instead put their efforts into making permanent improvements on land that they intended to hold for generations. They also attempted, with varying degrees of success, to grow the crops they were familiar with in Germany. They were, in short, traditionalists rather than innovators. Indeed, the technological advances in 19th-century American agriculture--new machinery, fertilizers, crops, and livestock--were carried out with little help from Germans. To be sure, some of them stood out as innovators, e.g., Johann Schwerdkopf, who introduced commercial strawberry growing on Long Island, and George Husmann of Missouri, who was important in grape culture. But for the most part, Germans excelled at traditional farming which respected and replenished the soil and put the welfare of the farm family first. They were less interested in trying new things than in building on what they already had.

Differences between German-Americans and other farmers persisted well into the 20th century. A study of the Missouri Ozarks done in 1940 found that the German farmers have attained economic stability and moderate prosperity, whereas neighboring groups in similar physical settings eke out a precarious existence and have been a serious load on government relief agencies. In Cullman Co., Alabama during the same period, it was said Anglo-American farmers could often be found lounging around town while their German neighbors were back working their fields. Today, after half a century of dramatic changes in American agriculture, it is often difficult to distinguish the descendants of German farmers from those of other nationalities, except in the case of a few religious sects like the Amish who have kept to the old ways. But the concern of German-American farmers for the conservation of natural resources and high regard they had for the family farm have been an enduring legacy that can still be appreciated today.

Source: Douglas E. Bowers' presentation at the symposium of the Associates of the National Agricultural Library, Inc., on "*German-American Agriculture and Folk Culture*" (1984), published in a special issue of the *Journal of the NAL Associates* dedicated to "Our Rural German-American Heritage". Mr. Bowers represented the Agricultural History Branch, Economic Research Service, U.S. Department of Agriculture.

4.2 The Hauswald Farms in Harrison County: Family Tradition Blends Modern Farming and Historic Structures Tom Wyman

More than a century ago, a hunting accident left a teen-aged William Hauswald hobbled by a gunshot wound. But the homemade orthopedic shoe and crutch he used the rest of his life never diminished his ambition or perseverance. In 1907, Hauswald bought 40 acres of land east of Corydon in Harrison Co., beginning a family farm operation that continues into a fourth generation.

As modern as the Hauswald Farms operation is today, the family has held fast to their historic legacy, preserving the farm houses and classic barns passed to them by earlier generations. "If the Hauswalds buy a farm," says Darryl Hauswald of the family's third generation, "I guarantee you the barn's going to be restored..." The Hauswalds have stayed true as well to Hoosier agricultural traditions, spurning the profitable offers of developers who would raise their historic farm structures and sow the family's 550 acres with suburban subdivisions.

In recognition of the Hauswald's century-long determination to farm the land and protect historic structures, Historic Landmarks Foundation of Indiana honored the family with the 2005 John Arnold Rural Preservation Award.

Tommy Kleckner, Coordinator of Historic Landmarks rural preservation efforts, says "The Hauswalds have been caretaker not only of the historic farm buildings they own, but also of historic structures on farmland the family leases. They've also shown their appreciation for the rural landscape of Harrison Co. by preserving it through their continued farming operation."

The farm buildings owned by the Hauswalds include a three-bay bank barn (early 1900s) and features its original wooden hay pulley system. The Hauswalds replaced the deteriorated siding on three facades, using rough-cut wood from a local saw mill, and rebuilt the driveway, or barn floor, with double layers of wood slats. "We saved it just because it looked neat, and added to the appearance of the farm," says Larry Hauswald, Darryl's older brother.

Looks count, but on a farm everything has to contribute toward a profitable operation. In saving the old barn, and three other barns on their property, the Hauswalds proved a point made by preservationists: that restoring and maintaining old buildings makes good business sense. In this case, the wooden flooring, as opposed to the concrete floor in a modern barn, contributed to superior ventilation and makes the barn ideal for storing bales of moisture-sensitive hay--a significant crop for Hauswald Farms. Larry says, "There's nothing better than these old barns."

For the Hauswald family, it's not just about barns. A cross-gable farmhouse with a wraparound porch and interior brick chimney dates to the mid-1880s and is being restored by Jeff Hauswald, Larry's son.

Modern things have to prove their value to the Hauswalds. When Ray Hauswald--the second generation father of Larry and Darryl--switched from horse to a tractor in the 1940s, patriarch William was skeptical. Larry recalls, "My granddad said, 'I can't believe you got a tractor--you're going to ruin the soil.'" It was a change for the better. The family also switched from dairy cattle to beef cattle, and kept adding to their land holdings. Darryl's sons Paul and Chris are taking over the farming operation.

What won't change is the family's commitment to maintaining their farm and historic structures. "Our whole family is interested in land preservation," Larry says. Darryl recounts the words of a friend who sold farmland to the Hauswalds at below-market rates as prices have escalated with the prospect of housing developments: "He sold it to us because, he said, he knew we'd never develop it, never let a house be built on it. I said you got that right."

4.3 Farm Pilgrimage Brings Visitors Closer to the Land **Tom Wyman**

The massive 96-year-old barn at Michaela Farm in Oldenburg, redolent of hay and livestock, imbues visitors with a sense of awe. And not just for the L-shaped structure--each section nearly half the length of a football field--or for its walls of locally fired brick, an unusual building material for barns.

"The awe is that this was built nearly a century ago and continues to be such a wonderful resource to us," says Sister Ann Marie Quinn of the Sisters of St. Francis, a Roman Catholic religious [German] community that established a congregation at Oldenburg in 1851. It's certainly an asset for the Franciscan Sisters who operate the 300-acre spread, raising beefalo (a cross between buffalo and cow), sheep, and organic fruits and vegetables. And it's a delight for visitors who come to Michaela Farm with an appreciation for historic farm buildings. Barn lovers find their niche where ag tourism and preservation tourism converge--call it farm heritage tourism.

Indiana's farms are home not just to crops, cattle, and cultivators. That weathered barn sitting by the fields tells a piece of the state's history. And just like other historic structures, barns are known by the design styles: English barn, basement barn, transverse frame barn, and more.

At Michaela Farm, the grand barn can be described as a bank barn, because it's built into the slope--or bank--of a hillside, a construction method that allows for entrances on two levels. The upper level retains the original pulley system for storing hay; the lower level is home to the farm's livestock. Its size alone says the barn was built to serve the needs of an entire self-sustaining community. In the early 20th century, the farm and its buildings provided beef, pork, chicken, dairy products, fresh

fruits and vegetables for the Motherhouse and the children who attended the religious community's boarding school...

The state Office of Tourism is encouraging the potential of farm heritage tourism as it works to develop agritourism in Indiana. More people will then have the experience of learning about historic farm buildings of the kind found at Michaela Farm.

Source: Tom Wyman, ed. of Indiana Historic Landmark's Indiana Preservationist, Sept./Oct. 2005, 8-9; 12; 7. [abr.]. Our two selections are prefaced by these thoughts on Saving our rural heritage: "Few of us have memories of life on a farm. Far fewer work on farms. A Century ago, about one American in three earned a livelihood producing livestock and crops. Now less than 1% do. Yet America feeds much of the world. This miracle of productivity has come at a cost. The nation's historic barns and other aging farm buildings no longer serve the needs of modern mega-farms. Lapsing into disuse, old farm buildings have been demolished to create more tillable land, or to make room for modern structures. Still more have fallen to urban expansion in formerly rural areas.

The challenge of saving historic rural structures requires creativity in adapting buildings, both for continued agricultural use and for completely new purposes, as well as innovative use of preservation tax incentives. We'll need to promote the creation of rural historic districts and the listing of more farm structures in the National Register of Historic Places. The relatively new field of agritourism also holds promise for preserving historic barns and farmsteads.

The Hauswald family, this year's winner of Historic Landmark's John Arnold Rural Preservation Award, proves that it's possible to strike a balance between farming and preserving heritage." [abr.]

4.4 Automobiles vs. Horses **Agnes Elizabeth Schafer Bufka (1979)**

Automobiles were beginning to be seen on the road in the early 1900s. My first auto ride was when I was seven or eight. A neighbor's daughter and her husband came to visit them from the city driving a car. They came over to take Grandma and Leo for a ride. When they brought them back, they asked us girls to go for a ride. They drove a short distance, stopped, let us get out and walk home. A car on the road those days was something, and everybody stopped work and watched it until it was out of sight.

Horses were afraid of cars and trains and nobody wanted to be on the road with a horse or a team if there was a car coming either way. One time I was with Mother and Grandpa with Grover hitched to the surrey, Grandpa driving, I in the front seat with him, Mother in the back seat. She always kept a sharp look-out for a car. When she spotted one coming from the back, she told Grandpa, "Hit Grover! Make him go faster!" There was always a buggy whip in its holder on the dashboard. She kept looking back if she thought the car was gaining. She would shout, "Hit him again!" We made it, just turned into our lane when the car passed by. Horses would shy into the ditch or field, jump and run, upset the buggy and people did get hurt in the horse and buggy days.

As more cars were on the roads, horses took their competition for granted and we were safe on the roads again.

4.5 Geese on the Farm--Not Just Chickens **Agnes Elizabeth Schafer Bufka (1979)**

One year we had 7 or 10 geese. They were sassy things. When we'd come home from school, they would chase after us and some-one would run out of the house with a broom to shoo the geese away. Oftentimes, when we were playing in the yard, they'd chase us around.

My mother would pick those geese. First, she would put a stocking over their long necks and hold its head under her arm and had the goose between her knees and would pick the feathers. She always waited until the feathers were ripe. They had no blood in the quills and the geese felt so ashamed after they had been plucked. Mother would use the feathers in pillows.

A story Grandma told should fit in here. An old woman went to confession. She said she had spread some gossip about another woman. The priest told her to take a feather pillow on a hill on a windy day and cut the pillow open and let the feathers fly in the wind, then come back. She did as was told and returned. The priest said, "Now go and gather up the feathers." "But that's impossible," she said. He said, "It's just as possible for you to gather up the feathers as it would be for you to undo the wrong that was done by your gossip."

And that reminds me of what she used the goose grease for. That was mixed with turpentine and rubbed on our chests with a piece of wool cloth over the top when we had a cold or sore throat and we were kept in bed. We had to keep our hands under the cover and if we had a sore throat our left stocking was tied around our neck.

Source: Agnes Elizabeth Schafer Bufka, *Grandma's Memories* (1979), 26-27; 20. Ed. by Carol Sue Bufka.--Grandma Schafer Bufka was born in 1901 on a farm near Madison, Jefferson Co.

4.6 The Good Old "F e d e r b e t t" **Prairie Farmer (1931)**

For 45 years Anne Rust, a sweet old German lady of Jackson Co., has raised from 60 to 80 white geese a year, and is known for the snowy-white feathers she sells to customers in distant cities and to many local people. In summer Mrs. Rust picks the geese four times, or every seven weeks, beginning about June 22, picking the back and underneath, but not the wing or head feathers. She puts the clean, snowy feathers in a sack as she picks, without washing them. She must pick 5 geese to make a pound of feathers. "Grandma Rust just knows how to raise geese easy," declared the local storekeeper. "She raised them when she was first married and came to live on the Rust homestead in the old log cabin home.

In answer to a question about her methods, "Grandma" Rust replied: "I set 11 eggs under a goose or chicken hen, except in Cold February weather, and I set 10 then. Sometimes I set them as late as April, but they do better when started early. I keep the hens in coops so the goslings run out. First I feed them clabber milk and mash. In a day or so I let them all out and they go to water. One goose had 23 goslings this year and did well. I don't bother them much after they're started."

Grandma Rust has many big, fat feather beds, feather mattresses and such pillows as you never saw. There are beds and pillows for her seven children and, no doubt, the nine grandchildren will be remembered. Her children are all well-educated and trained to work at home. She is a wonderful cook and cans many vegetables from her big garden and much fruit from their orchard. She is a master hand at cooking goose. She sells many geese for market at Christmas and Thanksgiving. "The children tell me I will have to quit working so hard," she smiled, bending over her big peach-butter kettle, watching the bubbling contents, "but I just love to, and what can a body enjoy more than getting everything done up right? We all have and enjoy more by working, too."

Source: *Prairie Farmer*, Dec. 12, 1931. Collected by Carol Weil.

5. FOOD – PREPARATION AND CELEBRATION

5.1 A Traditional German Holiday Meal by Ruth Reichmann

German cooking is not always easy to describe because there are numerous regional specialties and each of the yearly recurring holidays and celebrations comes with its own locally conditioned tastes and smells. Depending on ethnic tradition and family background, Christmas may come with the smell of baked apples, green branches and red and white candles, and with the sounds of church bells or jingle bells.

Weeks before the feast days there may begin elaborate preparations. In the past these have involved a great amount of cooking special meats or fish and baking of breads, fancy cakes, baked apples and special cookies.

Many times traditions grew out of a necessity or, in this case, of availability. In the rural days and areas, there may have been venison, if someone was lucky at hunting. If it was cold enough to butcher before Christmas there would be new pork. Butchering a hog was an important and joyous occasion, for there was the prospect of good meat to go along with the usual staple of potatoes, Spätzle (small dumplings) and kraut, and of soup (Metzelsuppe) from the broth you cooked your sausages in. It was also a great occasion for socializing.

Butchering required much preparation ahead of time and a lot of work on "Schlachttag," especially with the cutting up and cleaning of the guts. So you had relatives or friends and neighbors who would come and help.

Christmas Eve or Heiliger Abend used to be a fast day in Catholic areas and therefore fish would be served, prepared in many different ways, or a herring salad. For Christmas Day, December 25th, there was liver dumpling soup, followed by a "Bratl" (pork roast). In the middle of the last century the Wiener Schnitzel became a favorite. Cabbage, red or white, and Sauerkraut, available at that time of the year, became a part of the tradition. Beer, Glühwein, and mulled cider were favorite drinks.

Eating is part of a dining occasion, which is a symbolic and cultural event. Beyond the mere enjoyment of a meal, eating is a ritual and follows a specified order. While tradition was much more rigidly observed in the past, even today there are specific foods, each of them carrying a deeper meaning. Americans will eat turkey on Thanksgiving, because it is traditionally American, and they will eat it in a predetermined order, and an appropriate context.

Foods hold symbolic meanings. The crossed "arms" of the Pretzel represent a Christian in prayer with forearms crisscrossed and palms on opposite shoulders. The Stollen, the prominent German fruitcake, shaped with tapered ends and a ridge down the center, symbolizes the Baby Jesus in swaddling clothes (Luke 2:7, 12), in which it was customary to wrap newly born children. Adventszopf, the braided loaf of Advent comes with extra fruit and nuts. If on New Year's Day you serve "Kassler (smoked pork chops) mit Sauerkraut," so the saying goes, you will never run out of available cash.

If the weather was not cold enough for butchering, a hen or a goose with red cabbage, mashed potatoes or Spätzle, would be served as a Christmas meal. The goose provided feather tree, quill pens, down for pillows and featherbeds, goose fat and eggs for cooking and baking, and the wing for dusting. Indeed, a most useful bird.

Source: Indiana German Heritage Society Newsletter, p. 9, Vol. 26, No. 4, Fall 2010

5. 2 Das Kochbuch vom Lande



GUTER CHARAKTER IST,
WIE GUTE SUPPE,
GEWÖHNLICH SELBST GEMACHT .

Vorwort: Das vorliegende Buch ist kein gewöhnliches Kochbuch--weder im Inhalt, noch in der Aufmachung.

Die Rezepte wurden from "Dutchman Essenhaus", das von Bob und Sue Miller in Middlebury, Indiana, geleitet wird, gesammelt. Sie stammen von verschiedenen Personen der "Amishen". Menschen kommen oft von weit her, um die gute Hausmannskost im "Dutchman Essenhaus" zu genießen.

Alte--oder gar uralte Rezepte finden Sie in diesem Buch wieder--echte ländliche Kost. Natürliche Lebensweise und gute Hausmannskost sind in der Lebensauffassung der "Amischen" selbstverständlich. Dieses Kochbuch soll eine Anregung sein, Altes neu zu probieren. Wir wünschen Ihnen viel Spaß bei der Benutzung dieses auf Original Umweltschutzpapier gedruckten Kochbuches!

Riebele Suppe

2 E1 Butter

2 1 Milch oder Rinderbrühe

Riebele Teig

3/4 Tasse Mehl

1 mittelgroßes Ei

1 Tl Salz

Butter in einem Topf bräunen, Milch dazugeben und zum Kochen bringen. Die Riebele langsam in die Milch streuen und zum Kochen bringen. Riebelemix: Mehl, Ei und Salz vermengen bis es krümelt. Ergibt 6 Portionen.

IN ENGLISH

GOOD CHARACTER IS,
LIKE GOOD SOUP,
USUALLY MADE BY ONESELF

Foreword: This book is not an ordinary cookbook--neither in content, nor in execution.

The recipes were collected from the "Dutchman Essenhaus", which is run by Bob and Sue Miller in Middlebury, Indiana. They are from various persons of the "Amish". People often come from far away, to enjoy the good home cooking at the "Dutchman Essenhaus".

Old--or even very old recipes you will find in this book - truly country cooking. Simply living and good home cooking are the way of life of the "Amish". This cookbook is to be an incentive to try anew the old-fashioned. We wish you much enjoyment with the use of this cookbook, which is printed on recycled paper.

Riwwele Soup

2 soupspoons butter
Liter milk or beef broth

Riwwele dough

3/4 cup flour
1 medium large egg
1 teaspoon salt

Brown butter in a pot. Add milk and let it come to a boil. Slowly pour Riwwele into the milk and let it come to a boil. Riwwelemix: mix flour, egg and salt until it is crumbly. Makes 6 portions.

This recipe is from *Das Kochbuch vom Lande*: Das Dutchman Essenhaus, 1985.

The following version may be easier to follow. It is by Marcia Adams, in *Cooking from Quilt Country: Hearty Recipes from Amish and Mennonite Kitchens*, p. 43, Clarkson N. Potter, Inc., 1988.

ONION RIVEL SOUP

Rivel soup is a terribly old-fashioned recipe, and it is a bit hard to describe. A rivel is a rather informal dumpling or free-form noodle, dropped into a broth or soup. Some people even like it in hot milk. What does a cooked rivel look like, you might ask? The best description I can give is a little, soft, chewy dumpling. Onion Rivel Soup, with its beef-stock base, is an absolutely first-rate dish.

1/4 cup (1/2 stick) butter,
or rendered chicken fat
2 cups sliced onions
6 cups Brown Stock
or canned stock
1 egg
3/4-1 cup all-purpose flour
1/2 teaspoon salt
Liberal dash of black pepper

In a large saucepan, melt the butter or chicken fat and add the onions. Saute over low heat until the onions are golden brown, about 7-8 minutes. Add the broth and bring to a boil over medium high heat. In the meantime, prepare the rivels. In a medium bowl, beat the egg well. Add the flour, salt and pepper and mix first with a tablespoon, then finish mixing by rubbing the dough between your fingers. The largest pieces should only be pea-size.

Sprinkle the rivels slowly into the boiling broth, stirring constantly but gently. Reduce heat to medium, cover, and simmer about 8 to 10 minutes. Serve immediately. Serves 6.

Source: Indiana German Heritage Society Newsletter, pp. 7-8, Vol. 26, No. 4, Fall 2010

5.3 "Schlachtag" – Butchering Day **Ruth Reichmann, ed.**

Schlachtereie reads the invitation by the Jasper Deutscherverein. "On Sat., March 19, 1994, 8 a.m., members will meet to make pork liver sausage, blood sausage, and

head cheese. Everyone is to bring a sharpened knife to help cut up meat and maybe a cutting board. Served for lunch at 11 a.m. will be liver and onions; supper at 5 p.m. will be sausage, mashed potatoes, sauerkraut, ribs and beans. Following supper the cold-packed meat and sausage not used that day will be auctioned off."

This is an old tradition in Dubois Co. An entry from the Jasper Weekly Courier, Dec. 2, 1876, reads: "Several of our citizens killed their hogs, this week, and some of the on-lookers were surprised, on reaching home, and feeling for their handkerchiefs, to find a piece of hog's liver or a tail!!!"

In the rural days and areas of our state, butchering a hog was an important and joyous occasion, for there was the prospect of good meat to go along with the usual staple of potatoes and kraut, and of soup (Metzelsuppe) from the broth you cooked your sausages in. It was also a great occasion for socializing. Butchering required much preparation ahead of time and a lot of work on "Schlachttag," esp. with the cutting up and cleaning of the guts. So you had relatives or friends and neighbors who would come and help. Jasper's Lillian Doane remembers it from her childhood:

"We lived on the farm and we always butchered. My brother had to do the shooting. When I asked him why it was so important that the hogs be killed that very morning, he explained that it was to save the blood for blood sausage (Blutwurst). The men would bring the hogs up, dip them in boiling water and hang them up, and scrape and gut them. And the women would empty the entrails and bring them in and wash them and scrape them and wash them and wash them. Eventually by the time the entrails were cleaned, the hogs were also cut up, and there would be the hams and all the meat trimmed, and out to cool. All the red meat would be ground up for pork sausage (Bratwurst) and the liver was cooked and mixed with other things for liver sausage (Leberwurst). The blood pudding (Blutwurst und Pressack) was put into the large intestines and cooked; then for the "Schwartemagen" (head cheese or souse) the mixture was put into the stomachs and they were also cooked. And then you had the wonderful broth (the "Metzelsuppe") in which all of this had been cooked. If it was cold enough, most of this broth was frozen and later cooked into mush, together with cracklings. To render the lard, it was put into a press to be squeezed out and it left clumps of cracklings that were broken up into the broth and then a cornmeal mush was made and we would have that for supper with milk, it was called crackling mush.

Only one man in our neighborhood knew how to season the regular pork sausage (Bratwurst"). George Miller would come and they brought in the tubs full of meat for him to season. My mother would cook a little to see how it tasted, and if it was alright the sausage was stuffed into a round press which had a long round spout and a wheel to turn it. The clean intestines were pulled over the spout and as the wheel was turned it would press the ground meat into the intestines, and then each link was tied

and that was your sausage. And this is where the Indiana breakfast sausage comes from, it is actually Bratwurst.

The importance of Schlachttag in rural life is also captured by Jasper-born poet Norbert Krapf:

“Butchering: After a Family Photograph
(In memory of my grandmother
Mary Hoffmann Schmitt, 1883-1979)”

In front of the weathered smokehouse
the scaled hogs hang, hind feet
tied to an ash sapling wedged
between forks in the framing maples.
the squeals of animals dying have
long since frozen into silence.
Snouts have dripped circles of blood
onto a sheet of January snow.
In a field behind the smokehouse
(out of range of the camera eye)
the women empty intestines thin
as onion skin for casing while
other innards boil in iron pots.
Carving at a carcass in the middle
of the picture, the men half turn
and frown as if to say: "We kill
to survive. Starvation lurks just
down the road. We have no time
for your art or your sentimentality."
The man in overalls and boots who
squints the hardest is my grandfather,
thirty-three. Three years later,
on doctor's advice, he took a walk.
Zero-degree breezes fanned the flames
of consumption hidden in his chest.
Two weeks later he lay in cold earth.

Today very few Hoosier farmers are still butchering themselves. Those from the Dubois Co. area will take their animals to Merkley & Sons, a German-style butcher, who makes wonderful sausages. The other well-known Southern Indiana butcher is in Haubstadt, Gibson Co. The best known [to 2002] in Indianapolis was Klemm's

Meat Market on South St. in Indianapolis, now continued by Klaus' Meats on Shelby St.--the last German butcher in the city that around 1900 had about 100 German butcher shops. Today, modern Indiana supermarkets also carry bratwurst, knockwurst, liverwurst and headcheese (also called souse).

To this day, the elements of every Schlachtplatte (butchering platter) are: Leberwurst, Blutwurst und Bauchfleisch/Suppenfleisch (liver sausage, blood sausage and boiled pork belly) with Spätzle, or potatoes boiled in their skins, or Bauernbrot (whole grain bread) and, of course, Sauerkraut.

In rural Baden-Württemberg restaurants butchering was/is a regular part of the business. On Schlachttag a broom is hung outside the door to let people know "what's cooking"--Schlachtplatte (butchering platter)--served with a glass of beer, apple cider or new wine.

Source: Ruth Reichmann, ed., in IGHS Newsletter 22 (2005-06), 1: 2-3.—Interviews with Lillian Doane 12/16/17, 1993. The late Lillian Doane contributed many such reminiscences.--The poem by Norbert Krapf appeared in his popular Somewhere in Southern Indiana .

5.4 Pfefferkuchenhaus

Anna Rippe Dorn

Hansel and Gretel is a German folk tale about two children of a poor broom maker. After becoming lost in the woods, the children come upon a wonderful house decorated with candies and other tempting delights. In 1893 the German composer Engelbert Humperdinck made this story the subject of an opera and incorporated in it many popular German folk songs.

Marie Roeder Dorn, a native of Ontario, Canada, and wife of the Rev. Louis W. Dorn (1865-1918), a professor at Concordia College, Ft. Wayne (1900-1918), was eager to preserve the German fairy tale for her family and one Christmas originated the idea of building a miniature gingerbread house like that of the witch in the Hansel and Gretel story. This soon became a family Christmas tradition and was passed on to each of her children, who in turn carried it out in their own special ways and passed the custom onto further generations.

The youngest of the Louis W. Dorn family was my husband Herbert. He brought me as a bride to Grand Rapids, MI, where he had accepted his first call to a mission field. At our first Christmas together I carried on the Dorn family tradition of the gingerbread house. In succeeding years, Advent Sunday afternoons were nice and quiet in the otherwise busy household. This was a time to work on the year's "cookie jar house," but it was also the day for the children to practice their Christmas hymns and recitations. There were of course many hands ready to help attach the candy decorations to the new gingerbread house. On our Christmas greetings from friends the question asked most often still is: "Do you still make the house?" After we moved

to St. Louis, the tradition continued. For 25 years my gingerbread house was annually displayed at Concordia Historical Institute with the Christmas display.

Mother Dorn had made one of her cookie houses for me in 1926, and I am still using the Hans and the Gretel figures she gave to me at that time. Also the other characters received from her reappear year after year when the new house is set up. The rooster who finds his position on the top of the house looks a bit be dragged now, and why not, after service annually since 1926? The witch had to be replaced, completely worn out.

The recipe for the gingerbread house is very special. Here is what Mother Dorn concocted and we have been following:

- 5 lb. dark Karo Syrup
- 1 T. soda dissolved in 1/2 cup warm water
- 2 cups sugar
- 1 lb. shortening melted
- 1 t. salt
- 1/2 cup cinnamon
- 3 t. nutmeg
- 1 t. ginger

Warm syrup in large kettle and add all other ingredients. Stir well and then add enough flour to make a very stiff dough. This dough can be made weeks ahead of time and stored in a cool place.

With this batch of dough you can bake the makings of a house 11"x14", plus star cookies to form trees, and lattice work for the witch's cage (through which Hansel had to stick his finger every morning to see "if he was fat enough to roast!"). Build an oven 7"x7" flat, but on taking it out of the oven, drape it over a greased #2 can and let it cool. This will make a nice round oven top. Cut your cardboard patterns the size you want, roll the dough 1/4" thick, and bake at 350 for 12 min. The entire house is "glued" together with icing made of egg whites and powdered sugar. Beat egg whites and add powdered sugar until very stiff. Add 1 t. real lemon juice for flavoring. Mother Dorn said the real lemon juice keeps the icing white and makes it suitable for representing snow and icicles on the roof and fences. The fun part is to use your imagination in decorating walls, walks, and ladder (down which the angels come after Hansel and Gretel have said their prayer and gone to sleep at the foot of the ladder). For me, a must in decorating was using peppermint sticks, nonpareils, candied fruit, nuts, and other colorful candies that I could find.

Two questions I would never answer were: 1) How much does it cost to make such a house? 2) How much time is involved? It was always a "fun" thing for me,

and when you are doing something you like to do, it is not work at all. I usually did not stop at making just one gingerbread house. In Grand Rapids, Dec. 4, 1948, I had the joy of seeing my work rewarded by a newspaper picture of the house I was working on, with my daughter Miriam watching.

The real climax is the "crash party," when the house is knocked down and reduced to tempting eatables. In our house this took place regularly on New Year's Day. Much of the fancy candy had of course disappeared from the house and tasting its various remaining parts made a great day for the children.

The "cookie house" tradition in the Dorn family now extends to at least four generations.

Source: Concordia Historical Quarterly 58, 4 (Winter 1985), 146-149. © 1985 Concordia Historical Institute.

5.5 The Turnip Kraut Lady – Eilee Z. Schaber (1924-1999) Eberhard Reichmann (ed.)

In the ever continuing process of modernization it often takes just one determined and enthusiastic person to rescue old ways from falling into oblivion. Dubois countian Eileen Schaber was such a preservationist with a special dedication to turnip kraut processing; and when the Four Rivers RC & D Arts and Crafts Association--of which she was a charter member--looked for demonstrators, she proposed "Turnip Kraut. It belongs to Dubois County!"

From that time on she had an ever growing fan circle of all age groups. At her demonstrations she dressed like German settler women once did. Folklorists, newspapers, radio and TV stations helped spread the turnip message, so did showings at heritage weeks, schools around the state and, of course, at Jasper's Strassenfest.

In a 1988 letter our Turnip Kraut Lady wrote: "I learned the skills of cutting and making turnip kraut from my mother, Tillie (Harder) Seitz in Haysville during the early 1930s. My parents had a fresh produce route in Jasper. That was in the days before supermarkets.

It took a special cutter with twin blades to make the spaghetti-like shape. It was a weekly chore through November and December, until the supply was used up or the ground had frozen hard. During those years the kraut was made in the open crock and sold for 20 cents per quart. Now the Mason jar method is used: Wash and sterilize mason jars. Stuff jars with cut turnip strings. Add 1 tsp each of salt and sugar plus 1 tblsp white vinegar. Add boiling water. Seal jars with rubber and zinc lid. Place at room temperature for one week to ferment. The turnip kraut should look white when ready to use.

It can be eaten as a salad or cooked with pork, and candied sweet potatoes are a good companion dish for the cooked kraut.

Keeping up this tradition has brought many friends into my life. I am proud of my German heritage and like to share it with the young and old. Thank God for the humble turnip!"

Yes, friendship and admiration were with Eileen Schaber to the end, and she lives on as the "Turnip Kraut Lady."

Source: Eileen Schaber's 1988 letter and her "Turnip Kraut" flyer.

5.6 Casper Gloor and the Tell City Pretzel

Joy S. Zook

The story of the famous Tell City Pretzel begins with Baeckermeister Casper Gloor, born in the Swiss Canton of Aargau in 1828. When he came to America, at age 26, he did like thousands of German-speaking immigrants and headed for Cincinnati. There he joined the Swiss Colonization Society which founded Tell City in 1858. He is said to have been the second man to set foot on the present site of the town. Herr Gloor first worked in the baker's trade at the Huntington Hotel in Tell City. Then he tried his luck again in Cincinnati and also in Switzerland Co. But he returned to the pioneer town of Tell City and established the Gloor Bakery sometime between 1865 & 1870.

Although the art of pretzel making is well in its second millennium, Casper Gloor experimented until he had his very own and special Tell City pretzel. It gained immediate recognition and is still boasted today. Of course, his bakery also made cookies and pastries, Roggenbrot (rye bread) and Spitzlaib, a pointed loaf of bread. But the pretzel was and remained the most important product of Casper Gloor's bakery. Until his death, in 1912, he kept his recipe a closely guarded secret.

Fortunately, the Baeckermeister had a very good apprentice, Alex Kessler, who began working in the bakery at age 12. Now, some say he was enterprising enough to learn the recipe while he worked there. Others maintain that Casper Gloor wanted the Kessler family to have the recipe. At any rate, as time went on, the Kesslers moved from doing the pretzels by hand to producing them by machine. And when Russell Kessler sold the pretzel factory in 1958, it had an average output of 28,000 to 36,000 a day.

Source: Ms. Zook's report at the country's first teachers' seminar on German-American Studies at IUPUI (19____).

5.7 Simply Divine Bakery

Monastery of Immaculate Conception, Ferdinand, Indiana

For the Sisters of St. Benedict in Ferdinand, Indiana, work is highly valued as

part of the Rule of St. Benedict. According to Benedictine Sister Jean Marie Ballard, "St. Benedict said don't be discouraged if you have to support yourselves with work of your hands. ...So as we work with our hands in making Springerle cookies, it's easy to think about how we're working [to] sustain our lives by the work of our hands". One of Sr. Jean Marie's first experiences in the monastery bakery began when Sr. Mary Jude Bouvy offered her a few Springerle cookies and a small glass of wine for lunch. It was her first taste of a Springerle, the traditional German anise-flavored cookie.

That encounter marked the beginning of her work in the bakery. Since then, the bakery has evolved from an internal source of homemade breads and baked goods for the Sisters of the St. Benedictine community to a thriving cottage industry called Simply Divine Bakery.

Making the traditional German biscuit-like Springerle cookies is a time-intensive process, taking as much as a twenty-four hour period to complete. Typically, there are six sisters working on the cookies along with a few volunteers. After the simple, dense dough is made and flavored with anise, it is rolled out into large sheets and impressed with an intricately carved mold. (Springerle rolling pins are not used.)

Once the impressions are made, the cookies are cut and dusted with flour in order to expedite the drying process. After drying, the flour is dusted off and the cookies are baked for 10 minutes. In the beginning, the sisters used three antique Springerle molds that were likely brought to the monastery by two of the sisters from Germany. Among other images, these molds incorporated intricately carved pictures of fish and birds. The molds were later reproduced so that they could be used repeatedly in the Simply Divine Bakery. The original molds from Germany were placed in the monastery archives. A newer mold was also hand-carved for Sr. Barbara Jean Luebbehusen by a woodcarver from the Ferdinand Christkindlmarkt. A weekend's work by the Sisters can produce a few hundred dozen cookies! A special frame was created to cut sets of twelve cookies at one time. The sisters now bake two or three days per week. Since the cookies freeze nicely, they start baking in the summer to prepare for the Christkindlmarkt.

The sisters also make another simple Springerle cookie but flavor it with almond oil instead of anise. Since they created this cookie themselves, they took the liberty of naming the cookie "Almerle". These cookies are also impressed with the reproduced molds made from the three original German molds.

An interesting story is attached to the Simply Divine Bakery's "Hildegard" cookie. This cookie was named for St. Hildegard (1098-1179), the Benedictine abbess of a monastery near Bingen, Germany. St. Hildegard wrote about the medicinal uses of plants, animals and trees and promoted principles of a balanced diet. The cookie was originally baked just for the Sisters of St. Benedict community to share. However, about eight years ago the St. Hildegard Society members were

invited to the monastery for dinner. The St. Hildegard Society is a group of supporters of the sisters. The cookie was packaged as a simple favor for those in attendance. It was so well received that from that point on it was referred to as the Hildegard cookie. It is now sold in a simple package that features the image of the monastery's St. Hildegard stained glass window. The package's enclosed card reads, "St. Hildegard of Bingen recommended these cookies to slow down the aging process, create a cheerful countenance, lighten a heavy heart, and release intelligence." Other cookies made at the Simply Divine Bakery include gingersnap, shortbread, and buttermint... plain or with chocolate. The peppermint used in the buttermint cookies is actually grown on the grounds of the monastery. The Simply Divine Bakery also makes a variety of breads such as raisin bread, cinnamon bread, and cranberry kuchen.

The sisters first sold their cookies publicly in 1990 at the Ferdinand Christkindlmarkt. (Although Sister Jean Marie points out that Sr. "Mary Jude" may have sold some on the sly" before that event.) With input from the Sisters, the packaging designs have evolved quite a bit since then and the cookies are now sold in local retail venues, such as the Jasper City Mill and the monastery gift shop. They are also available on the internet at www.simplydivinebakery.org. The Simply Divine Bakery was also selected by a juried group to participate in the Indiana Artisan Marketplace in Indianapolis in April, 2012. In 2008, they submitted the Springerle, Almerle and Hildegard cookies. In 2009, they submitted their Buttermint and Buttermint with chocolate. All five cookies have received the Indiana Artisan designation. Proceeds from the cookies sales help to support the retired sisters.

Source: Indiana German Heritage Society Newsletter, pp 7-8, Vol. 29, NO. 2, Spring 2013

5.8 Stirring the Pot of German Grits AKA Goetta **by Roger Franke**

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

In my childhood days during the 1940s, we just called it grits. Later I picked up the term German grits from others, who like me, were attempting to distinguish it from southern grits, another breakfast treat but made from corn. Much later in life I came across other names, such as "goetta" and "oatmeal sausage." When our older

son married a girl from Lancaster County, PA, her family introduced us to Pennsylvania Dutch scrapple, another similar dish. In Germany there are even more variations with names like Pinkelwurst, Bremer Knipp and Grützwurst, none of which I have ever actually tasted. It seems that the list of related recipes, both far and near never comes to an end.

In the past, German grits were very common to my home area near Fort Wayne. In a sense, it was the salvation of the family farm during the Depression in the 1930s. My father had purchased the 100 acre farm on which I grew up from his father's estate in 1927, but by the early 1930s he ran into financial difficulties. He struck on the idea of butchering a hog almost every week during the cold months and peddling the butcher products in the German neighborhoods in Fort Wayne. The venture prospered despite the general scarcity of cash, and it turned into a two-family operation with our Busick relatives. Though other butcher products were sold, the popularity of German grits was a significant factor in his sales intake. Today in Fort Wayne the subject of German grits is rarely if ever, broached among the general public, with most never having heard of it. Around Cincinnati, German grits are still quite popular and can be ordered in many restaurants for breakfast and also purchased in grocery stores. Its popularity even seems to be on the increase. Glier's Meats, Inc., located just across the Ohio River in Covington, KY, advertises itself to be the world's largest producer of "goetta," the name it goes by in the Cincinnati area where it is pronounced, "getta." They even sell it on the internet.

Goetta is supposedly a Low German dialect word, and I won't argue that, but my grandfather didn't use that name for it. As a matter of fact I never encountered this term until the 1990s when our younger son married a girl from near Napoleon, southeast of Greensburg. Her family too was a fan of German grits and they could purchase it locally at the Napoleon Locker. It wasn't long after that we were ordering a few frozen packages each time that our son and daughter-in-law visited at Napoleon. Their version is spiced a bit differently than our homemade grits, but we like it very much.

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

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

USDA standards to label it "goetta," the term that was established for it by the USDA.

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

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

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

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

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

In closing, I want to express the hope that no matter what the name, this food may continue to survive and with adaptations to a healthy life style, and continue to be enjoyed for years to come. The reader may access a large number of goetta recipes and variations on the web by googling the key expression "goetta recipes."

Goetta

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

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

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

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

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

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

Source: From *STIRRING THE POT OF GERMAN GRITS AKA GOETTA* by Roger Franke, with help from wife Patricia. Indiana German Heritage Society Newsletter, Vol. 24, Number 3, Summer 2008, pp. 9-11

6. CELEBRATIONS/FESTS – NATIONAL AND STATE

I. HOOSIER GERMANS AND THE FOURTH OF JULY

6. 1. The First Fourth-of-July Celebration in Indianapolis (1822)

George W. Geib, (ed.)

Early Indianapolis was a proud city, boisterous and exuberant, and it loved to celebrate, particularly the Fourth of July. The hoopla started in 1822. That year, the city fathers advertised for a special participant for their platform committee--a veteran of the American War of Independence. It seemed an unlikely feat, because few veterans were still alive--and fewer still lived on the sparsely populated frontier.

Nevertheless, one aged gentleman stepped forth, and, in the accent most associated with Pennsylvania's Germans, announced he was indeed a veteran. Instantly, he became the hero of the hour--until one celebrant asked, "What was your unit?"

The veteran proudly replied, "Why, I fought mit der Hessians."

The city fathers quickly agreed the veteran had seen the light and become a hardworking citizen, and the crowd cheerfully followed him to keep his honored place on the platform.

Source: George W. Geib, (ed.), Indianapolis, Hoosiers' Circle City. Continental Heritage Press, Inc.(1981), 13.

6.2 Fort Wayne's Fourth of July in the 1830s and 1840s

Charles R. Poinsatte

In the 1830s the Independence Day celebrations had brought forth all of the civic patriotism and ardor. The orators were esp. eloquent, and the whole town after attending the ceremonies discussed the speeches for some time thereafter, just as the sermons of the Puritan ministers were topic for debate in 17th century New England. By 1841, however, the fervor of the native Americans had declined. Concerning the celebration of the Fourth of July in that year, the Sentinel declared that the German citizens put others to shame. Even the German oration surpassed all other efforts, "being replete with doctrines calculated to fan the flame of patriotism..." (July 10, 1841). The following year, although the Sentinel had pleaded for a real celebration of the Fourth of July as was held ten years ago, editor Thomas Tigar acknowledged afterwards that the Germans excelled the other citizens, fully one half of those present being German. The oration by Dr. [Charles A.] Schmitz was "masterful," the German choir also performed, and the ladies were taken by canalboat to Hinton Grove (July 9, 1842). It was suggested that one reason why the native Americans did not participate too actively was the Sunday School of the Presbyterian Church held its own celebration. It is quite likely that this was a deliberate move of the Temperance element inasmuch as the civic celebration was enlivened with 13 official and a number of unofficial toasts.

The Germans delayed planning their celebration in 1845 until it was apparent that the native citizens were not going to do anything. The following year the Irish and the Germans were the only two groups to celebrate the day--separately of course. The

"good old times when Fort Wayne was... but a small village" were dead, and the Sentinel implied that the Sunday schools were at fault (July 11, 1846). While the editor of the Times agreed that the immigrants were the only ones who properly celebrated Independence Day, he also noted that many of them principally celebrated "the liberty to get drunk" (July 11, 1850).

Source: Charles R. Poinsett, Fort Wayne during the Canal Era, 1828-1855. Indiana Historical Bureau (1969), 210-11

6.3. An Immigrant's Appreciation of the Fourth of July. Johann Wolfgang Schreyer Writes to Germany [1846] Donald F. Carmony, ed.

Independence is the greatest blessing of this country, and when one goes into the cities on the Fourth of July, the anniversary of the signing of the Declaration of Independence, one finds such festivities going on as excel all similar celebrations in Germany. It is a celebration that declares independence over again, speeches are made in English and German and the people are exhorted to do all in their power that this freedom may be preserved; a heartfelt tribute is paid to the men who gained the precious freedom of our land. After the conclusion of these speeches, it is not the custom here to give three cheers for the public officials, but all believe that the U.S. form a nation of sovereign citizens who recognize no superior but God. Expressions of this character are so numerous that I could fill whole pages and everyone is filled with enthusiasm, esp. a German who hears all this for the first time. It seems impossible to him that there is really a country on earth where the worth of the individual is so recognized, and it is to him a delight to hear people say: "Thank God, I, too, am an American"...

Source: Selection from a "Letter Written by Mr. Johann Wolfgang Schreyer" [orig. in German], ed. by Donald F. Carmony, IMH, XL (1944), 283-306; 289.

6.4 The Indianapolis Fourth of July 1866 Indianapolis Daily Herald

Friday Morning, July 6, 1866: FOURTH OF JULY: The Republican Celebration / Colored Soldiers Conspicuous / The White Veterans decline to Mix / Negro Equality Won't Go Down / The Regimental Flags / Speeches of Wallace and Morton / The German Celebration / The Biggest Thing of the Season / 20,000 PEOPLE IN ATTENDANCE / Gov. Morton looking for Gen. Willich / HE DON'T FIND HIM! / But Makes a Speech to the Germans.

The celebration of the Fourth of July in this city, on Wednesday, was probably characterized by the assembly of a larger crowd than ever before gathered in Indianapolis. Our Republican friends had made extraordinary efforts to attract a crowd. The celebration had been heralded throughout the State for months as a grand reunion of Indiana soldiers. Local celebrations were made to give way to it, and thousands were attracted by curiosity to see the display. Large numbers arrived the day before, and long trains, heavily loaded with passengers, continued to arrive during the morning. By nine o'clock, Washington street was almost impassably thronged with people.

The Procession

The procession, projected on a grand scale, with its immense wings, spreading over Pennsylvania and Meridian streets, with the center along Washington street, was a decided failure. The different places of rendezvous appointed for the members of the different regiments were unattended. The soldiers failed to come to time, and the procession consisted of the Crawfordsville band, the standard-bearers, about three hundred African soldiers, a wagon full of disabled soldiers from the Home, and carriages containing His Excellency and some other dignitaries, together with the parade of the Butchers' Association, borrowed from the German celebration. After worrying about till near eleven o'clock, in endeavoring to form the procession as per programme, all that could be got together started on the march...

The German Celebration

The great feature of the day was the German celebration in grand procession, ending in a picnic at Stilz's Wood, just beyond the terminus of the Virginia avenue street railway. Compared with the German demonstration, the State House affair was the merest side show. The picnic was for the benefit of the German English School, for which a magnificent new building is in process of erection. The affair has been in course of preparation for some weeks, and, a generous rivalry having been aroused between the different societies, the consequence was the largest and most imposing pageant ever seen in the streets of Indianapolis. The following was the order of the procession:

1. Wagon of the German and English Free School, containing 36 young ladies, representing the different States of the Union.
2. Turner Association.
3. Catholic Benevolent Association.
4. Swiss Association (Helvezia Band) with wagon containing 22 young ladies representing the 22 cantons of Switzerland.
5. German Lodge---American Protestant Association.
6. Octavia Ham, of Druids.

7. Prayer Lodge of Harigari.
8. Carriages containing Speakers and reader of Declaration of Independence.
9. Abraham Lodge.
10. Maennerchor, with wagons containing 36 young ladies, representing the States of the Union.
11. Germania Lodge of Independent Order of Odd Fellows.
12. Teutonic Encampment of Independent Order of Odd Fellows.
13. Independent Men's Association, with wagons containing young ladies representing the States.
14. German Brothers' Association.
15. German Sharp Shooters' Association.
16. Butchers' Association, on horseback, with wagons, etc.

The wagons were decorated with evergreens in most exquisite taste. That of the "Helvezia Band" contained 22 young ladies dressed in Swiss costume, and was decorated with numerous flags, bearing sundry devices. The wagon of the Independent German English School was surmounted by a canopy of red, white and blue, and tastefully decorated with green leaves. A young lady dressed to represent the Goddess of Liberty was the central figure of the group. The wagon which preceded the Butchers' Association bore an immense pair of ox horns, and a lamb, gaily decorated with ribbons. The butchers all mounted and dressed in uniform of white shirts, black pants, red and blue scarfs, and castor hats, presented a very fine appearance. They are generally large bound, full muscular, broad chested specimens of physical manhood, many of them looking as if they were able to throw a bull over a staked and ridered fence.

The Maennerchor Wagen was the largest and finest in the procession, containing young ladies and gentlemen. It was trimmed with garlands of oak leaves and ornamented with white circular boards garlanded with leaves, and bearing the names of all the distinguished composers for which the world is indebted to Germany. A figure in a flowing white robe, with a long gray beard and holding a harp in his hand, represented an ancient bard and was typical of the birth of music. Other wagons were neatly and tastefully decorated and contributed to the grandeur of the display. The infant footmen of the procession--the Odd Fellows, Masons, Druids, and other secret orders, also made an elegant display with their bright, clean wiggles and mystic symbols. Altogether the procession is universally admitted to be the grandest and most imposing turnout ever seen in this city. The Germans, usually regarded as a phlegmatic race, and little prone to be carried away with the periodical tempests of excitement which convulse the American people, when they do go about a thing never stop short of doing it well, and in this instance are fairly entitled to the palm. In

matters of taste, they have shown themselves far superior, while the affair has been managed with such tact as to be comparatively inexpensive, and in consequence, several thousand dollars will be netted in behalf of the noble object for which the celebration was organized.

In the Woods

An elegant speakers' stand had been erected beneath the grateful shade of a fine old elm. Numerous platforms for dancing had also been provided, as well as swings, shooting galleries, beer and cake stands, "Copenhagen" rings and other modes of diversion--all of which were enthusiastically patronized. "Copenhagen" is a game which impressed us rather favorably and is one we should like to see cultivated.

The Exercises

Mr. John B. Nell, of the Daily Telegraph, read the Declaration of Independence, and was followed by Rev. Mr. Custer in an appropriate oration. Then came some of the best vocal music we have ever heard, from the members of the Maennerchor, after which the crowd abandoned themselves to the festivities of the occasion. Never failing fountains of the beverage for which the world is indebted to the inventive genius of King Gambrinus contributed its amber waters to allay the thirst of the pleasure seekers. Thousands whirled in the giddy mazes of the waltz, keeping time to most excellent music, (for your German will be content with none but the best of that article), while others amused themselves in different ways, strolling and chattering with friends. While the utmost mirth and jollity prevailed, we did not hear a single unkind word spoken, nor witness a single riotous demonstration--a fact which speaks well for the German character.

The Crowd

We have in the course of our life witnessed a great many public gatherings, and can remember of but few that approached this one in extent. There were acres and acres of people, of all ages, sizes, sexes and conditions, all meeting upon the level, and participating in the most friendly spirit in the festivities. We heard no one estimate the crowd at less than 20,000, and think that is about the correct figure. Among the crowd were large numbers of soldiers and others from abroad, who found the attractions at Stilz's wood much stronger than those at the State House.

Governor Morton's Hunt for Willich

The tribulations of Japhet in search of a father were as nothing compared with those of Gov. Morton in search of Gen. Willich. His Excellency wanted to see Willich--wanted to see him badly--so much so that he couldn't rest. Not meeting

Willich at the State House, he concluded that he must be at the German picnic, and accordingly, in company with Generals Wallace and Kimball, he went out there to hunt him. He didn't find Gen. Willich, but found a place on the speaker's stand, from which to address the crowd. The Germans heard his Excellency quietly and respectfully, but apparently did not thank him for introducing his politics upon them at such a time. Among themselves they had studiously avoided anything that would give the least suspicion of a political cast to the celebration. They met as native born and adopted citizens to celebrate the nation's birthday and did not care to hear any election-serving speeches, even from Gov. Morton. Nor did they want to be patronized. On the whole, we are inclined to think that His Excellency will find his search after Gen. Willich an unremunerative speculation. If there is anything that will make a German mad quicker than another it is the idea that he is being made a fool of, or is being used as a tool, and they are not slow to perceive evidences of this belief in others.

Finale

Along about six o'clock the crowd began to disperse, and soon had thinned out until it was but a shadow of its former proportions. The music left, but a considerable number of young persons, not having been satisfied with the dancing in the afternoon, continued to go through the motions to the music of an expert whistler. Some young fellows, of American and other nationalities, evincing signs of becoming disorderly, the managers stopped the sale of beer, and from that time up to the moment when the last man and woman left, not a drop was to be obtained.

In looking back over a series of years, we cannot remember to have spent a more pleasant Fourth of July. It is rather late now, but if it was to do over, we would do our utmost to be born and raised a German, for we believe they alone understand the true theory of life, and appreciate the motto, "Dum vivamus vivamus" [While we live, let us live].

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We are inclined to think that the master stroke of Republican policy, from which so much was expected, will prove disastrous to its originators. The whole thing is a flat, palpable failure. An immense crowd was assembled, it is true, but, as most of them found their way to Stilz's Wood, who can say but the crowd came to attend the German national celebration of the Fourth of July, rather than the Republican partisan celebration of O.P. Morton. The procession was an inglorious fizzle. It has been ascertained to the complete satisfaction of the wire pullers that the soldier in private life is a different institution from the soldier in the ranks. He won't stand the nigger. If Gov. Morton could have heard the swearing on the streets while the procession was on the march, he would have had even less reason to be satisfied with

his master stroke of policy, than he has now. The "Soldiers' Friend" was most irreverently spoken of and is welcome to all the capital he made out of the Fourth of July, either with the soldiers or the Germans.

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Morton vs. Washington.--At the German stand a portrait of Washington, tastefully trimmed with evergreens, was prominently displayed on the speaker's stand. At the State House celebration, a "pictur" of Gov. Morton was quite conspicuous, but we observed a number of persons looking in vain for a portrait of the Father of his Country. Was it there, or was it overshadowed by something else?

Source: Indianapolis Daily Herald, July 6, 1866.--Newspaper Division, Indiana State Library.

6.5. The Hoosier Fourth of July Champion 1876 Huntingburgh Signal (1876)

George W. Dietz of New Albany thought that a feller ought to do something special for the Nation's One-Hundredth Birthday. So he decided to go to Philadelphia, where it all began and where the big World Exposition 1876 was taking place. He started his special trip on May 1. Every day, except Sundays, he marched some 27 miles at a clip of about 2 1/2 mph toward his destination that was more than 700 miles away. His total marching time was 298 hrs. A healthy feller he was, and he arrived in Philly in good shape--and that included, to a lesser degree, his shoes, the only pair he used. They were put on display as a relic at the Indiana pavilion. The hickory cane, his only travel companion, he had cut as a boy and at a spot that later was to become downtown New Albany. This cane, too, became a show piece at the pavilion.

During his long hike, Herr Dietz stayed only in hotels. That accounts for the fact that it cost him three times more than if he had gone by train. But, of course, that was not the point. Everywhere he stopped on his way they gave him a hearty welcome. While in Philadelphia, he spent his time at the Indiana headquarters of the World Exposition and helped make this place quite an attraction, because he was also a good talker and storyteller at his tender age of--79.

Source: The German-language paper, Huntingburgh Signal, July 29, 1876.--Trans. and retold by Eb. Reichmann, Hoosier German Tales (1991), 203.

II Centennial Celebrations

6.6 Centennial Celebrations 1776-1876 in Dubois County Announcements in Huntingburgh Signal, June 1876

1. 1876 Centennial Celebration

Fourth of July Celebration in Ferdinand, Ind. The town and the community of Ferdinand will celebrate the Fourth of July in grand style this year. In the morning, 8 o'clock, a solemn church service concluded by the Te Deum. In the afternoon, erecting of several Freedom Trees, Reading of the Declaration of Independence of the United States. One o'clock, theatrical presentation in the spacious tobacco house of Herman Beckmann. Three o'clock, drawing of some cash prizes and several other objects valued at \$300. Afterwards, another theatrical program in the same locality. For the evening, Herr Frank Senninger has been arranging for a Grand Centennial Ball in the tobacco house of Herr Herm. Beckmann (June 15, 22, 29).

2. 1776 Centennial 1876

Grand-style picnic, June 29, 1876 in St. Henry, Ind. Excellent music, food and drink, as well as a good dance floor, all well taken care of (June 15, 22).

3. 1876 Centennial Celebration

Picnic. For the celebration of the One Hundredth Anniversary Fest of our Republic a grand picnic will take place in Scheuermann's Lustwald [Forest park] in the immediate vicinity of town, a picnic that promises to surpass everything so far in quality. The most comprehensive preparations are being undertaken to provide all the comfort for the participants in the Fest. The famous Jasper String and Cornet Band with its excellent music will contribute greatly to the Fest. Good refreshments of all kinds, a splendid dance floor, and eminent speakers. Good order will be carefully maintained. Follow our friendly invitation. Come ye all.--George Schmitt / John Beatty, Mgrs. (June 22, 29).

4. Grand Centennial Fest in Celestine

On the 4th of July, the undersigned will have a grand Centennial Fest to which everybody is cordially invited. In the morning is the erecting of a beautiful Freedom Tree followed by a grand ball. The Celestine Brass Band is ready with its magnificent music to add to the Fest. Refreshments of all kinds and good order, etc. are carefully planned. Come ye all to the 100th Anniversary Fest of this grand Republic.--Ed. Buchart (June 15, 22, 29).

Source: Newspaper clippings from the late Lillian Doane's collection, Jasper, IN.--Trans. by Eb. Reichmann.

6.7 The Nation's Centennial 1876 in Indianapolis

Theodore Stempfel

When for the noblest goods of life--for freedom and for honor--the peoples rise defying death in valiant battle, then eagle-like, with pinions strong, the soul does soar to brighter heights, redeemed and free from chains of triviality.

Deep in the hearts of our country's loyal men one hundred years ago such feelings burned. Trusting in what is right they dared the bitter struggle 'gainst England's overwhelming pow'r and might.

(From the Fest Poem [Festgedicht] by Rud. Tschentscher)

The one hundredth birthday of our Republic, the 4th of July 1876, was celebrated in Indianapolis in an impressive manner. Considering that it was initially suggested by the Freidenker-Verein, it became part of our German=American history.

Source: Theodore Stempfel, Fuenfzig Jahre unermuedlichen deutschen Strebens in Indianapolis (1898), __-, trans. by Eb. Reichmann.

III OTHER CELEBRATIONS

6.8 Pole Raising in St. Leon

Bernadette Stenger (1986)

Every presidential election year the Democrats of St. Leon go out into a woods here about 8 a.m. on an October morning with a cross-cut saw (no power saw!) to cut down by hand a straight tall hickory tree and trim it, except for a few branches at the top. Brackets are put on to put up the American flag and the Democrat emblem, the rooster. The tallest pole raised was in 1972, when it took about 2 hrs. to raise 102 ft. and 10 in.

Then there is the parade of many floats, marching groups, bands--and the steam engine with the pole coming to the school yard to the hand-dug hole to put it in. And there are wood braces and long, strong ropes. The raising and pulling is done by men and women power only. There is an art to getting everyone to pull at one time when a certain designated person hollers "Heye, Ho!" Then hold, and at another shout by the leader they all pull again. This goes on until the pole is up. Then hold tight until the braces are in place. Everyone cheers. The band plays "The Star-Spangled Banner" while the American flag is raised. Then the politicians are introduced on the platform put up the day before. In fact, much planning goes on long before to have everything

go smoothly. The candidates each give a speech. Many cheer--as most are Democrats.

Once or so, under the cover of darkness, the Republicans cut down the hickory pole and put up a poplar pole in its place. So now spikes are driven into the hickory pole around the lower part, also a light is kept on it all night. It remains there until after the election.

At the 1976 Pole Raising the plaques that were sold show the venerable age of this custom: "1844-1976." Hear what the Lawrence Herald had to say on Oct. 6, 1867:

“The Centennial Guards, in their beautiful and handsome uniforms under command of their officers Capt. Louis A. Stemler, First Leut. J. Brush and Second Leut. Joseph Schue, were taken to the pole raising at St. Leon last Saturday by the Hudson and Buetman boys, who furnished eight horses each to draw the large hickory wagons constructed for this use. Gaffga Bros. string band accompanied them. The boys in their uniforms numbering 61 were the center of attraction during the entire day. At Dover, on their way to the pole raising, they were halted and treated to the hospitalities of that generous place. At St. Leon, the freedom of this corporated city was extended to the boys; and a jolly good time they had of it, for St. Leon is where the unterrified Democracy knows no opposition, not a Republican being in the bounds of the entire city, or a single Republican vote being cast in the entire district.”

Not quite true today, there are a few Republican votes cast.

Source: Letter from Bernadette Stenger, West Harrison, Dearborn Co. (1986)

6.9 George Washington's Birthday at Das Deutsche Haus Indianapolis

The 22nd of February, the birthday of George Washington was always festively observed by the Turners who had the greatest admiration for "the father of the fatherland America.”

Source: Check Probst. The Encyclopedia Indy, Stempfelf put G Washington's birthday observation(with photo at Athenaeum in period costumes //

IV GERMAN AND GERMAN-AMERICAN DAY

6.10 Reflecting on German Day (1911)

Joseph Keller, Praes., State Alliance of German Vereins

In almost all of the bigger associations of the state, especially in Indianapolis, Fort Wayne and Terre Haute, the celebrations had excellent participation and showed undiminished enthusiasm.

This year's event planned for the city of Evansville, however, is on a grander scale. In impressive ways it will demonstrate to the public the considerable contribution of the German-speaking population segment to the cultural and economic development of our republic. The very active fest committee and the generous citizenry have earned the gratitude of the Indiana Germans.

Permit me, gentlemen, to mention at this point that we should not make German Day simply a fun fest, but that it is our duty to add a serious dimension to it. Therefore, as we plan fest programs, parts dealing with the historical or cultural aspects should not only be not included but rather occupy a prominent place. We must not only be concerned with the business side of it but consider the ethical and educational part as well. If profit making and fun are the only reasons for organizing a German Day celebration, then, in time, its continuation becomes superfluous; for public festivals or so-called picnics will replace it.

Source: Protokoll der Achten Jahres-Convention des Staats-Verbandes Deutscher Vereine von Indiana, 24. und 25. September 1911, 5.--Keller, a respected Indianapolis businessman, author of the..... History of the Indianapolis Maennerchor.....was also vice president of the national German-American Alliance that was dissolved after a devastating Senate Hearing in 1918.

6.11 German Day Celebration Indianapolis, September 3, 1899

An Address by Charles W. Fairbanks (1852-1918)

Vice President of the United States

You do well to celebrate German Day--the day when the first German emigrants landed on American soil. It was an event of great historical significance; of importance to the emigrants themselves and of no less importance to the country...

By celebrating it you do not thereby become less Americans; for as much as you love the German fatherland, you nevertheless love the United States before and above all else, and cherish her beneficent institutions...

No matter whether you are from Germany or from Ireland or from England or from France... your proudest boast is that you are an American citizen and that you are enamored of the institutions of the great republic...

The principal German emigration to the port of New York occurred between 1821 and July, 1899... 5,010,880 souls. They came on no temporary mission; they came with no divided allegiance; they came to become home builders; they came to become republic builders. They brought here their attachment to country; their devotion to law; their love of liberty; and their passion for music. The historian cannot write the history of our matchless and marvelous development and leave out the sturdy immigrants from all countries, and more especially from the German, the British and the Scandinavian countries. Here upon this Western continent, the best blood of the nations of the earth has met and fused into the American citizen. The transmutation has challenged the surprise and excited the admiration of the world. There has been no blood richer or more welcome than that which flows in German veins.

Who takes more pride in our country than those of German birth who have given to it their allegiance?... Thousands of the flower of German youth came here after the revolution of 1848 in search of that liberty which was denied them in the fatherland. Brave, intelligent, loving liberty as the very air, they added to the great and honorable figures in American history.

We have needed their plain, practical and conservative habits. In business they have been laborious and industrious... They have educated their children--it has been a part of the German creed to educate--herein lies the secret of their power. The German policy has been to lay up something against the rainy day; to provide against old age and its inevitable infirmities. The helpfulness of the Germans toward each other has been one of the splendid lessons they have taught... The fidelity of Germans toward each other has been to me always one of their striking and admirable characteristics.

The Germans are found in every avenue of usefulness--doing their full duty as American citizens. They have taken a conspicuous place at the bar; they preside in our courts of justice; they participate in politics; they have contributed some of the foremost statesmen in the history of the Government; they fill chairs in our great universities; they occupy the pulpit; they have increased the power of the press; they have added to our literature; they have helped to fell the forest and reclaim the waste places; they have been on the frontier line of civilization, and, in brief, they are found in every branch of intellectual and commercial activity. Whenever the call to arms has come, they have marched down to the battlefields of the republic, and shown the world how patriots can do and die...

We have a large commerce with Germany, which good relations will tend to promote; but beyond this, and above this, we are bound together by thousands of ties of kinship and association which should stimulate relations of enduring cordiality.

I have no sort of sympathy with those who for some occult reason are attempting to foment discord between the United States and the German empire. There is no

reason why these two great nations should not continue to exist upon terms of amity. We should cultivate friendly relations not only with Germany, but with all the other great powers of the earth. We can never forget--at least we never should forget--that Frederick the Great was the first to recognize the birth of the republic out of the throes of the Revolution; and that during the great civil war we had little to encourage us among many of the European powers, but Germany never ceased to manifest her belief in the eternal justice, and her faith in the ultimate triumph of our cause.

The Germans are usually found on the side of good government. They carry into the service of the state the same wholesome, practical ideas of economy and loyalty to trust which they practice in their domestic affairs. They hold public officials to a high accountability, and this is well...

We hear much in these latter days of the tendency toward materialism. There is no doubt much foundation for this. The Germans have taught us, perhaps, as much, or more, than anyone else that there is much beyond that which is essentially materialistic...

I trust that we shall retire from the interesting and impressive events of this holy day with a greater respect for all our countrymen, a greater love for the republic and with a determination to preserve, unimpaired, its honor and glory.

Source:.....//

6.12 The Tricentennial of German Immigration, the Athenaeum and the Indiana German Heritage Society by Ruth Reichmann

Early in March of 1983 I received a phone call from Horst Winkler, the Honorary Consul of Germany in Indiana. He had been asked by Governor Orr, to head up and put together an Indiana Tricentennial Commission and asked us, would we be willing to help and would I (Ruth) be willing to be the Vice Chair. Germany and the US had decided to embark on a joint nation-wide celebration of the Tricentennial of German Immigration. The date and the occasion was the arrival of thirty-three settlers from Krefeld, German who arrived in the port of Philadelphia October 6, 1683 after a 75-day voyage on the English Schooner Concord. They established the first sizable, stable and distinctly German settlement in America at Germantown in the commonwealth of Pennsylvania. The attention it got for 1983--- postal stamps in both countries, pins, mugs, and of course a number of books and brochures, overshadowed the fact that some German craftsmen had come in 1608 to Jamestown, VA and several hundred German-speaking immigrants came between then and 1683, the year of the first group immigration.

In 1983, throughout Indiana, like in many other states and towns, Tricentennial local committees were formed. A proclamation by Governor Robert D. Orr announced the celebration of 300 Years of German Immigration to the New World, to honor German-American contributions to the growth of Indiana, and the formation of an Indiana State German Immigration Tricentennial Commission. Named to head the State Commission were Horst F. Winkler, then Hon. Consul of the Federal Republic of Germany; Vice Chairperson was Ruth Reichmann, then State Representative of Sister Cities International, and Linda A. Winkler, Indianapolis; Eberhard Reichmann, Bloomington; James Sack, Fort Wayne; Gary Kah, Indianapolis; Sally Holmes, Frankfort; Ken Schuette, Lafayette; William L. Selm, Indianapolis; James Smith, New Harmony and Emmet Kohler, Lafayette. An Indianapolis Commission was appointed by Major Hudnut. Giles Hoyt and Halbert Kunz served on it.

We met in the Athenaeum, the former Deutsche Haus, home of the Athenaeum Turners, a beautiful historic building, located at the corner of Michigan and Massachusetts Avenue, that was unfortunately not in very good condition. The huge slate roof leaked right into the impressively decorated ballroom. The Athenaeum was a Turnverein (a Turner Club) built by the Indianapolis Sozialer Turnverein (1893-1898). It had been a University Extension and served the Normal College of the American Turners and Indiana University until it was moved in 1970 onto the core campus as The School of Physical Education. P. Nicholas "Nick" Kellum, an instructor at the Normal College, served as its Dean over the years as it grew into The School of Physical Education, Health and Recreation of Indiana University. Before 1969 the various academic units of today's IUPUI Campus were scattered all over Indianapolis as University Extensions. Prior to the completion of Cavanaugh Hall IU had seven locations in the city. The merger of the Purdue and Indiana University campuses in 1969 into IUPUI had initiated the arduous task of moving these University Extensions onto the downtown Campus.

The Normal College of the American Turners, the oldest continuous operating physical training school in the United States, was founded by the North American Turner Bund. The Turners embrace the tenets of sound body and sound mind through physical fitness and all-round physical and mental development. Although their language preference remained German, membership was open across the ethnic spectrum. In 1850 they decided to found a physical education Seminary or Normal College for the training of professional physical education teachers. A Normal School or College is an institution; created to train High School graduates to be teachers, by educating them in the norms of pedagogy and curriculum. Most such schools today are known as Teachers Colleges. The first courses were offered in New York. During the following years the Normal College was moved several times to different locations. The move to Indianapolis and the Deutsche Haus had proven to

be optimal since it provided a great gymnasium and 12 rooms from lecture halls to library and meeting rooms. The move of the Normal College to the IUPUI campus in 1970 left the owners of the building without an income and facing severe financial problems and they were unable to maintain the large structure. It began to fall into disrepair and came close to being offered at a Sheriff's sale.

The Athenaeum Turners were glad to have us and we joined them and became members and they started working with us. The responsibilities of the Tricentennial Commission were to work with interested groups around the state, to stimulate interest in contributions made to Indiana by immigrants from the German-speaking areas of Europe, to promote interest in the Tricentennial and improve relations between Germany and the United States. We planned to have several programs throughout the Tricentennial year in the Athenaeum.

On October 6, 1983, 300 years after the first group had arrived on American soil, we celebrated at the footsteps of the Indiana Capitol with a German Band and some talks, including a proclamation by Governor Orr. The governor so much enjoyed the Band that he started directing it under much applause. In the evening we had another celebration, again with the German band in the Biergarten of the Athenaeum. This October there were many Oktoberfests and Germanfests in Indiana, some old and some new. October 6, with many celebrations and events, had come and gone. However, the Tricentennial enthusiasm carried over into 1984. The rediscovery process of our heritage had just begun - this could not be the end

When the Tricentennial Commission met a last time at the Athenaeum, it was decided that we would change the Tricentennial Commission into a German Heritage Organization to continue the work. As a memorial to the Tricentennial Eberhard Reichmann planned an Anthology of the German Immigration to Indiana. Another task was to aid in saving the Deutsche Haus/Athenaeum. The Indiana German Heritage Society would be located in the Deutsche Haus-Athenaeum and aid the Turners and this great Landmark to raise money and to have it renovated.

Lady Luck smiled on this endeavor as Downtown Indianapolis was growing in the direction of Mass Avenue and Lockerbie Square, the former Germantown. Business leaders, entrepreneurs and young professionals began to move into the area and they began to frequent the Rathskeller Restaurant and Biergarten. IGHS brought back some lost customs and traditions and the Deutsche Haus/Athenaeum is once again full of activities and celebrations.

6.13 Approved by President Reagan on August 18, 1987
JOINT RESOLUTION
To designate October 6, 1987, as "German-American Day."

Whereas the tricentennial of the arrival of the first German immigrants to the United States was celebrated on October 6, 1983;

Whereas such day was proclaimed by the President to be German-American Day in honor of the contributions made by German immigrants to the life and culture of the United States;

Whereas such contributions should be recognized and celebrated every year; and

Whereas the German-American Friendship Garden, symbolic of friendly relations between West Germany and the United States, will be dedicated in the District of Columbia in the near future: Now, therefore, be it Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That October 6, 1987, is designated as "German-American Day," and the President is authorized and requested to issue a proclamation calling on the people of the United States to observe such day with appropriate ceremonies and activities.

Source: Souvenir folder by New Yorker Staats-Zeitung und Herald, 1987.

6.14 How I Met Halbert Kunz and Things Got Better
Reminiscing about 30 years of Indiana German Heritage Society
by William L. Selm

Nineteen eighty-three was an eventful year for me. My wife and I moved back to Indiana from Boston in May and I began work as the staff historian for the Indianapolis Historic Preservation Commission. I had first learned of the observance of the 300th anniversary of German immigration to America from a notice posted at the Boston Goethe Institute. In my first week on the job in the Indianapolis City County Building, I looked up "German" in the telephone book and found the phone number of the Honorary Consul of the Federal Republic of Germany. I thought that would be a good place to start to see if there were any plans here for the Tricentennial. I dialed the number and at the other end was Horst Winker the Honorary Consul. He informed me that he was indeed aware of the Tricentennial and that he had been appointed by Governor Robert Orr as chairman of the Indiana State German Immigration Tricentennial Commission and invited me to its next meeting.

The June meeting was in the Rathskeller of the Athenaeum, a half-mile walk from my office. I attended, was introduced to the commissioners, and participated in the discussion. I proposed an exhibit to explain the role of German Americans in

Indiana history and culture. I was asked to undertake this, which I did with the collaboration and assistance from the Indiana State Museum, the Indiana State Library, and the Indiana Historical Society. The other memorable event at that June meeting was meeting the dynamic duo of Eberhard and Ruth Reichmann of Brown County. They shared my enthusiasm and ideas for the exhibit and the Tricentennial in general. I spent the summer meeting, researching, writing and collecting artifacts and continuing the conversation with the Reichmanns.

Eberhard had organized a Tricentennial history conference at Indiana University in October of 1983, sponsored by his Department of German Studies. The Reichmanns and I were joined at lunch that day in the IU Union Building by my beloved German instructor Frau Doktor Professor Charlotte Ghurye of Indiana State University. The topic of our table conversation was of course, the Tricentennial and beyond. We discussed how we all had detected interest in German heritage in all parts of the state and how we were going to channel that interest and enthusiasm into something after the Tricentennial.

During this discussion I noticed a man sitting by himself at a nearby table, leaning so far towards us that he was ready to fall out of his chair. He was obviously eavesdropping on our conversation. I mentioned this and Eberhard immediately said, "Invite him over!" I approached the man and said that we noticed his obvious interest in our conversation and wondered if he would like to join us at the table. He accepted, brought over his chair, and introduced himself. "I'm Hal Kunz, an attorney in Indianapolis. I have been listening to your interesting conversation. I agree with everything that you said and I want to be a part of it." As it turns out that he, a graduate of IU, had taken the day off from his busy schedule to attend the conference. His German immigrant ancestors had settled in Holland, Dubois County before the Civil War. He suggested forming a separate non-profit organization to work across the state. Hal Kunz volunteered to draw up the incorporation papers and filed for tax exempt status with the federal and state revenue agencies. Hal was not an historian or academic, but he had a keen sense and love for state and family history and German identity.

We continued the work of the Tricentennial Commission. In August a touring band from Germany performed on the front lawn of the Indiana State House followed by a reception in the Athenaeum Biergarten. The Indiana State Museum and the Indiana State Library hosted the exhibit "The German American Experience in Indiana", which opened in the fall and continued into the spring of 1984.

The IGHS was launched in 1984 and worked to better understand the state's rich German heritage with quarterly newsletter, publications, tours, the monthly Stammtisch program, the annual meetings, research projects sponsorship, hosting scholars and students, and cooperating with other German clubs and historical groups

throughout the state and nation. Thirty years of work and fun with festivals and sing-alongs. Halbert and his wife Ruth were an integral part of the building of IGHS.

Halbert Kunz passed away on 4 September 2013. At his funeral on 9 November the sixteen eulogies covered the topics of family (he was the 10th of 13 children), community involvement, and German heritage. The power point slideshow at the funeral reception showed numerous photos of Halbert in action at IGHS activities. He was famous for his role of “Jungfrau” at the revived Athenaeum Karneval and he defined the role of Knecht Ruprecht at the St. Nikolaus Fest. Both activities were those of the Athenaeum Turners supported by IGHS. Halbert was a Turner and later served on the board of directors of the Athenaeum Foundation, as had his brother Willis. Halbert served as legal counsel for IGHS for two decades.

Danke schön, Halbert! And as I would always greet him: Halberti Heil!

Source: IGHS Newsletter, Spring 2014, Volume 30 Number 2

6.15 Presidential Proclamation for German American Day, 2015 by President Obama

Throughout our history, German Americans have woven distinct threads into the fabric of our country. In extraordinary ways — by crossing the Atlantic, planting roots in communities across our country, and spurring shared advances — German Americans have proven our Nation's diversity makes our society ever stronger. On German- American Day, we celebrate the immeasurable ways their talents and ideas have helped shape the progress of our time.

Since their earliest days on America's shores, the German people have striven to realize the fundamental promise that everyone deserves the chance to make of their lives what they will. Building up our society as architects and artists, inventors and engineers, they continue to push boundaries and bolster dreams in their communities and across our country. From their service in our Armed Forces to our classrooms, we see the strength and passion of German heritage integrated into the identity of our American family.

The stories of German-American men and women also remind us of the important partnership between our two nations. In the 70 years since the end of World War II and the quarter century since the fall of the Berlin Wall, Americans and Germans have inspired each other and worked to address key challenges that affect the world we share.

From combatting violent extremism and climate change to expanding economic and educational opportunity for women and girls, our common principles bind us together as inseparable allies. As we commemorate the strong friendship between

our peoples, may we never forget our unique histories, and may we continue working together to reach for a more peaceful and prosperous future.

NOW, THEREFORE, I, BARACK OBAMA, President of the United States of America, by virtue of the authority vested in me by the Constitution and the laws of the United States do hereby proclaim October 6, 2015, as German- American Day. I encourage all Americans to learn more about the history of German Americans and reflect on the many contributions they have made to our Nation.

IN WITNESS WHEREOF, I have hereunto set my hand this fifth day of October, in the year of our Lord two thousand fifteen, and of the Independence of the United States of America the two hundred and fortieth.

BARAK OBAMA

Source: IGHS Newsletter Vol. 32, No. 1

7. WISDOM FROM THE OLD COUNTRY

7.1 A Dwelling House Inscription Albert Kleber, O.S.B.

An observant traveler in Europe, esp. in its rural districts, may occasionally have paused in a stroll to decipher a quaint and pleasing inscription in the gable or over the door of a dwelling house; or, it may have been on a shield or a tablet underneath a little niche or canopy sheltering a statue of the Madonna or of a Saint.

As to contents, these inscriptions, at times, are indicative of the hospitable spirit, but more frequently of the deep religious faith of those who had them placed. As to form, they are in popular verse, at times taking liberty with prosody as well as with grammar and with spelling.

Aside from the cases here to be reported, the writer has not met with such inscriptions in our country. He does not have in mind the inscriptions on public buildings, nor commemorative tablets on historic buildings, nor the slogans of commercial establishments, such as the advertising boast of a hardware store--"If you're looking for a nut, we have it." The only inscriptions here to be dealt with are those on dwelling houses.

The writer has found two such inscriptions in southern Indiana. Of these, the second only is to be dealt with in detail by reason of its unique character and its value for local history.

In the northeastern corner of Spencer Co., a farmer has painted on the outside of the door the Latin words, Ora et Labora (Pray and Work). These words, the motto of the monks of St. Benedict, which are expressive of a well-balanced Christian life, are very appropriately placed on or in any home or workshop. This farmer became acquainted with that motto probably through his contact with the nearby Benedictine Abbey at St. Meinrad.

In Dubois Co., about two miles east of Ferdinand, there is Raymond Werne's farm with an old stone house of about 40'x 26'. Over the window on the west side is a lintel with a smoothed face 4' long and 11" high. There is chiseled a German inscription, though the letters are of the English cursive type. The capital letters are 3" high; the small letters are 1 3/4". Linguistically and orthographically, the inscription is deficient in several ways, as is apparent from the following reproduction, but it breathes an edifying religious spirit and a socially noble relationship between employers and employees:

Bauher Johan Gerht Eversmann und die Vrau Geboren
Tepe Ruft Gott in allen Nöten an er wird Gewis bei
euch stan er hilft ein ieder aus der noth wer nach seinen
willen tuth und wo friede ist da ist Gott
M Heembrok S. Kwante 7 tag 8m 1858

A translation--avoiding mistakes of the original and observing a more appropriate apportioning as to lines--gives us the following:

Builder John Gehrt Eversmann and wife, born Tepe.
Call ye on God in all your life,
He'll be your helper in the strife;
Seek but His will in all your needs,
And He'll assist you in your needs.
And God dwells in a home of peace.
M Heembrok, S Kwante. 7th day, 8th month, 1858.

As to the persons concerned in this inscription, the census of the parish of Ferdinand taken in the 1850s by the Rev. Ulrich Christen, O.S.B., pastor of this Catholic community, has this record of the man and his wife who had the building erected:

Year Born	Member of Family	Descent	Married
1812	Eversmann, Joh. Gerhard	Hannover, Cincinnati	
1810	Tappe, Anna Maria	Alshausen	1845. Nov. 1.

Also, three children are recorded. "Gehrt," short for Gerhard. The same census records a Henry Heembrok. The letter "M" which in the inscription precedes his family name is not the initial of his Christian name but of his trade. A very old man at Ferdinand, of whom the writer inquired about Heembrok's trade, answered that Henry was "ein Maurer" (a mason). Similarly, the "S" before Kwante (Quante) is the initial letter of "Schreiner" (carpenter). Franz Quante is remembered as a good carpenter. Thus, were perpetuated not only the names of those who with their money had the house erected, but also of those who contributed the skilled work of their trades.

An uncritical glance at the number "5" in "1858" has resulted repeatedly in the reading of this figure as "3", but a careful examination reveals that it is a "5" and that the dating on this inscription is Aug. 7, 1858. The reading "1838" is excluded also upon historical data. No German-American settled in or around the location of Eversmann place prior to 1840. According to the U.S. Land Office records, John G. Eversmann entered the land upon which he later built his stone house only on Dec. 1, 1841. As appears from the parish record quoted above, John G. Eversmann married Anna Tappe only in 1845; hence he and his "wife" could not have built the house in 1838.

It is to be hoped that lovers of history who know of similar inscriptions, be these in Indiana or in other states, will receive an incentive from this article to report them, so that eventually there shall be a collection of them and a literature concerning them.

Source: Albert Kleber, Ferdinand, Indiana, 1840-1940: A Bit of Cultural History. Ferdinand (1940), 32 f. (abr.).

7. 2 The "Haus-Spruch" Puzzle in Oldenburg, Franklin County **By William L. Selm**

At the corner of Wasser- and Perlen-Strasse in Oldenburg, Franklin Co., there is the old Huegel-Huermann house, all in limestone, with a finely sculpted lintel. The wreath in the center frames a scroll bearing the letters IHEH. The letters stand for Joseph Huegel and his wife Elizabeth Huegel who built the house in 1845 and operated an inn and the first Oldenburg Post Office. But what about the crescent moon and the blazing sun with their anthropomorphic faces flanking the wreath? John Huerman had the solution for Fr. Robert Wilken, the author of the Oldenburg Centennial volume. According to Mr. Huegel's plan, the pale sickle moon "represented the tired, thirsty traveler just arriving; the blazing sun stood for the traveler as he left--all lit up." This Haus-Spruch lintel is the only one of its kind in Oldenburg and a rarity even in the state.

Source: Letter of Architectural Historian William S. Selm, Indianapolis (1988).

7.3 Bauern-Rgeln/Weather Wisdoms Germania Kalender 1892

Januar

Auf Nebel im Januar
folgt oft ein nasses Jahr.

If January starts out foggy,
the year may wind up wet and soggy.

Februar

Friert es nicht im Hornung ein,
wird's ein schlechtes Kornjahr
sein.

February without freezing proper,
not much wheat goes in the hop-
per.

März

Fürchte nicht den Schnee im März,
drunter schlägt ein warmes Herz.

Let snow in March not worry you
underneath it's got a warm heart, too.

April

Der April ist nicht so gut,
er schneit dem Hirten auf den Hut.

April snow,
shephard's woe.

Mai

Mai kühl und Juni naß,
füllt dem Bauer Scheuer und Faß.

A May that's cool and a June
that's wet, mean a good harvest
and that's a safe bet.

Juni

Wenn kalt und naß der Juni war,
verdirbt er meist das ganze Jahr.

When June was cold and wet on
top, that tends to spoil most ev'ry crop.

Juli

Im Juli muß vor Hitze braten,
was im September soll geraten.

To get a ripe crop in September,
July must be very hot--remember.

August

Mariä Himmelfahrt Sonnenschein,
bringt meist viel guten Wein.

Mary's Ascension with sunshine
Usually brings lots of good wine.

September

Mariä Geburt
jagt alle Schwalben furt.

Mary's birthday
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.

Source: Germania Kalender 1892. Milwaukee: Geo. Brumder Vlg. (1892). Trans. by Eb. Reichmann and the late Lou Keagan.--The "Weather Wisdoms" in this calendar are but a fraction of those existing in the various regions. Since they are regional they do not apply outside of it.

FROM THE OLD FOLK REMEDY CHEST

7. 4 From the Old Folk Remedy Chest

1. Erste Salbe in Hope, IN
Schafunschlitt und Blei-
Weiss zu gleichen Mengen
fein zerrieben auf Wunden,
auf Scharpie gelegt.

1. First Liniment in Hope, IN
Sheep tallow and ceruse
in equal parts
well pounded, applied
to wounds, on lint.

Source: Papers of Adam Fuchs, Hope, Bartholomew Co. (n.d.).

2. Effective Wood for Wounds

Ashwood cut from below on St. Peter and Paul Day, the 29th of June, but before sunrise, cures all fresh wounds. If the wounds are gone over with it, it also keeps them from festering.

3. To Prevent Bee Stings

Take three broad leaves of plantain in the mouth and under the tongue, crossing each other, and do not talk while you have them in your mouth, and you will not be in danger.

Source: Norbert Krapf, Finding the Grain (1996), 39-46, contains the August Betz (Dubois Co.) folk remedies in translation.

7.5 A Prayer and Rhymes Remembered

Saying Grace / Recalled by Elfrieda Lang

Komm, Herr Jesus, sei unser Gast und segne, was Du uns bescheret hast. Amen.	Come, Lord Jesus, be our guest and let Thy gifts to us be blessed. Amen
--	---

A Child Welcomes Christkindl / Recalled by Elfrieda Lang

Christkindlein komm in unser Haus und leere die vollen Taschen aus. Stelle das Pferdchen unter den Tisch, dass es Heu und Hafer frisst.	Christchild come into our house and empty your full bags. Put your horsy under the table that it eats its hey and oats.
--	--

A Holiday Toast / Recalled by Edna L. Henlein

Ich wünsche dir einen goldenen Tisch, an allen vier Ecken gebratenen Fisch, und in der Mitte ein Gläschen Wein, das sollst du trinken und fröhlich sein.	A golden table for you is my wish, on all four corners some good, fried fish, and in the middle a glass of wine. Drink it and be happy and have a good time.
---	---

Harrison County Humor / Recalled by Vic Baumgart (b. 1905)

Jch bin der Herr Pastor und predig' euch was vor. Und wenn ich nicht mehr weiter kann, dann steck ich meine Pfeife an.	The Rev. Pastor, that is me, I'll preach a bit for ye. And when I do get stuck, I light my pipe with luck
---	--

Ich und du und Muellers Kuh und Muellers Esel der bist du. Und was ist mit der Kuh? Wir geben ihr das Futter, sie gibt uns Milch und Butter.	I and you and miller's "moo," and miller's donkey that is you And what about the cow? We give her the fodder, she gives us milk and butter.
--	---

So geht es in der Welt,
der eine hat den Beutel,
der andre hat das Geld.

In the world it goes like so,
the one does have the purse,
the other has the dough.

Eins, zwei, drei, vier,
Mädchen, wenn ihr tanzen wollt,
so tanzet doch mit mir.

One, two, three, four,
Girls, if you want to dance,
I'll take you to the floor.

Source: Communicated to the editor in the 1980s. The recollections predate World War I.8.

8. Songs

8.1 Der fröhliche Wanderer Friedrich Sigismund, 1788-1857

German Lyrics

Mein Vater war ein Wandersmann,
Und mir steckt's auch im Blut;
Drum wandr' ich flott, so lang ich kann,
Und schwenke meinen Hut.

Refrain 1:

Faleri, falera, faleri,
Falera ha ha ha ha ha ha
Faleri, falera,
Und schwenke meinen Hut.

Refrain 2&3:

|: Hei-di, hei-da, hei-di, hei-da!
Und schwenke meinen Hut. :|

Das Wandern schaffet frische Lust,
Erhält das Herz gesund;
Frei atmet draußen meine Brust,
Froh singet stets mein Mund:

Refrain:

English Lyrics

I love to go a-wandering,
Along the mountain track,
And as I go, I love to sing,
My knapsack on my back.

Chorus:

Val-deri, Val-dera,
Val-dera-ha-ha-ha-ha-ha
Val-deri, Val-dera.
My knapsack on my back.

Chorus

I love to wander by the stream
That dances in the sun,
So joyously it calls to me,
"Come! Join my happy song!"

Chorus:

Warum singt Dir das Vögelein
So freudevoll sein Lied?
Weil's nimmer hockt, landaus, landein
Durch and're Fluren zieht.

Refrain:

Was murmelt's Bächlein dort und rauscht,
So lustig hin durch's Rohr,
Weil's frei sich regt, mit Wonne lauscht
Ihm dein empfänglich Ohr.

Refrain:

D'rum trag ich Ränzlein und den Stab
Weit in die Welt hinein,
Und werde bis an's kühle Grab
Ein Wanderbursche sein!

Refrain:

I wave my hat to all I meet,
And they wave back to me,
And blackbirds call so loud and sweet
From every green wood tree.

Chorus

High overhead, the skylarks wing,
They never rest at home,
But just like me, they love to sing
As o'er the world we roam.

Chorus

Oh, may I go a-wandering
Until the day I die!
Oh, may I always laugh and sing,
Beneath God's clear blue sky

Chorus

8.2 Ein Prosit

If there's one song you are absolutely guaranteed to hear at the Oktoberfest it's this one. That's because the bands in each tent blurt it out every 20 minutes or so in an honest effort to remind them why they're at the fest – the Gemütlichkeit! You can't translate Gemütlichkeit directly into English (it's one of those uniquely German words like Doppelgänger and Blitzkrieg) the best English translation is “coziness” or “good cheer”. But Gemütlichkeit goes a step further and encapsulates a feeling of belonging, social acceptance and leaving your troubles at the door. Whenever Ein Prosit is played you're obliged to stand up with your Bier Maß and sway along to the tune, toast with everyone at the table and chug.

Though it's difficult to pin down from where the song originally stems the modern version was composed by Gerhard Jussenhoven and Kurt Elliot in 1957. At festivals the song is often followed by a charge of “Schenkt ein, trinkt aus, schenkt ein, trinkt aus!” (I poured you one, drink it up, I poured you one, drink it up!).

German Lyrics to Ein Prosit
"Ein Prosit"

Ein Prosit, ein Prosit
Der Gemütlichkeit
Ein Prosit, ein Prosit
Der Gemütlichkeit.
OANS! ZWOA! DREI! G'SUFFA!

English Lyrics to Ein Prosit
"A Toast"

A toast, a toast
To cheer and good times
A toast, a toast
To cheer and good times.
ONE! TWO! THREE! DRINK UP!

8.3 Guten Abend, gute Nacht/Good Evening, Good Night

(German Lullaby)

The Wiegenlied: "Guten Abend, gute Nacht" is also called "Brahms' Lullaby". It was composed by Johannes Brahms in 1868. The lyrics to the 1st verse come from a book of German folk poems and songs called, "Des Knaben Wunderhorn" (published in 1805). The 2nd verse was written by Georg Scherer in 1849.

German Lyrics

Guten Abend, gute Nacht,
mit Rosen bedacht,
mit Näglein besteckt,
schlupf unter die Deck!
Morgen früh, wenn Gott will,
wirst du wieder geweckt.
Morgen früh, wenn Gott will,
wirst du wieder geweckt.

Guten Abend, gute Nacht,
von Englein bewacht,
die zeigen im Traum
dir Christkindleins Baum.
Schlaf nun selig und süß,
schau im Traum 's Paradies.
Schlaf nun selig und süß,
schau im Traum 's Paradies.

English Lyrics

Good evening, and good night,
With roses adorned,
With carnations covered,
Slip under the covers.
Early tomorrow, so God will,
you will wake once again.
Early tomorrow, so God will,
you will wake once again.

Good evening, and good night.
By angels watched,
Who show you in your dream
the Christ-child's tree.
Sleep now peacefully and sweetly,
see the paradise in your dream.
Sleep now peacefully and sweetly,
see the paradise in your dream.

8.4 German Lullaby: Weißt du wieviel Sternlein stehen? Do You Know How Many Stars There Are?

Weißt du wieviel Sternlein stehen?

Weißt du, wieviel Sternlein stehen
An dem blauen Himmelszelt?
Weißt du, wieviel Wolken gehen
Weithin über alle Welt?
Gott der Herr hat, sie gezählet,
Dass ihm auch nicht eines fehlet
An der ganzen großen Zahl,
An der ganzen großen Zahl.

Weißt du, wieviel Mücklein spielen
In der hellen Sommerglut?
Wieviel Fischlein auch sich kühlen
In der klaren Wasserflut?
Gott der Herr rief sie mit Namen,
Dass sie all' ins Leben kamen,
Dass sie nun so fröhlich sind,
Dass sie nun so fröhlich sind.

Weißt du, wieviel Kinder frühe
Stehn aus ihren Bettchen auf,
Dass sie ohne Sorg' und Mühe
Fröhlich sind im Tageslauf?
Gott im Himmel hat an allen
Seine Lust, sein Wohlgefallen,
Kennt auch dich und hat dich lieb,
Kennt auch dich und hat dich lieb.

Do You Know How Many Stars There Are?

Do you know how many little stars there are
In the wide blue sky?
Do you know how many clouds
There are over the whole wide world?
The Lord God counted them so well,
That none are missing
From the whole big lot of them,
From the whole big lot of them.

Do you know how many little flies play
In the bright summer heat?
How many little fishes cool themselves
In the clear water tide?
The Lord God called them by name,
So they all came into being,
And they're all so happy now.
And they're all so happy now.

Do you know how many children,
Get up early from their beds,
That are without care and sorrow,
Happy all day long?
God in Heaven plans for everyone,
Pleasure and delight,
Knows you too and loves you,
Knows you too and loves you.

8.5 Du, du liegst mir im Herzen/You, you are in my heart

The melody of "Du, du liegst mir im Herzen" ("You, you are in my heart") is a German folk song, believed to have originated in northern Germany around 1820.

Lyrics in German:

Du, du liegst mir im Herzen
du, du liegst mir im Sinn.
Du, du machst mir viel Schmerzen,
weiß nicht wie gut ich dir bin.
Ja, ja, ja, ja, weiß nicht wie gut ich
dir bin.

So, so wie ich dich liebe
so, so liebe auch mich.
Die, die zärtlichsten Triebe
fühl' ich allein nur für dich.
Ja, ja, ja, ja, fühl' ich allein nur für dich.

Doch, doch darf ich dir trauen
dir, dir mit leichtem Sinn?
Du, du kannst auf mich bauen
weiß ja wie gut ich dir bin!
Ja, ja, ja, ja, weiß ja wie gut
ich dir bin!

Und, und wenn in der Ferne,
mir, mir dein Bild erscheint,
dann, dann wünscht ich so gerne
daß uns die Liebe vereint.
Ja, ja, ja, ja, daß uns die Liebe vereint.

Lyrics in English:

You, you are in my heart.
you, you are on my mind.
You, you cause me much pain,
You don't know how much I care for you.
Yes, yes, yes, yes you don't know how much I
care for you.

So, as I love you
so, so love me too.
The most tender desires
I feel only for you.
Yes, yes, yes, yes, I feel only for you.

But, but may I trust you
you, you with a light heart?
You, you know you can trust me
You do know how much I care for you.
Yes, yes, yes, yes you do know how much I
care for you.

And, and if in the distance,
it seems like your image appears,
then, then I wish so much
that we were united in love.
Yes, yes, yes, yes, that we were united in love.

8.6 Schnitzelbank

The "Schnitzelbank" is a simple song, popular with Americans of German descent. It is also used as a name for German-American Restaurants like the Schnitzelbank in Jasper, *Schnitzelbank* literally means "scrap bench" or "chip bench" (from *Schnitzel* "scraps / chips / cuttings (from carving)" or the colloquial verb *schnitzeln* "to make

scraps" or "to carve" and *Bank* "bench"); like the *Bank*, it is feminine and takes the article "die". It is a woodworking tool used in Germany prior to the industrial revolution. It was in regular use in colonial New England, and in the Appalachian region until early in the 20th century; it is still in use by specialist artisans today. In America it is known as a shaving horse. It uses the mechanical advantage of a foot-operated lever to securely clamp the object to be carved.

The shaving horse is used in combination with the drawknife or spokeshave to cut down green or seasoned wood, to accomplish jobs such as handling an ax; creating wooden rakes, hay forks, walking sticks, etc. The shaving horse was used by various trades, from farmer to basketmaker and wheelwright.

A *Schnitzelbank* is also a short rhyming verse or song with humorous content, often but not always sung with instrumental accompaniment. Each verse in a *Schnitzelbank* introduces a topic and ends with a comedic twist. This meaning of the word is mainly used in Switzerland and southwestern Germany; it is masculine and takes the article "der". It is a main element of the Fasnacht celebrations in the city of Basel, where it is also written *Schnitzelbankk*. *Schnitzelbänke* (pl.) are also sung at weddings and other festivities by the *Schnitzelbänkler*, a single person or small group. Often the *Schnitzelbänkler* will display posters called *Helgen* during some verses that depict the topic but do not give away the joke. As a German-language ditty for children "The Schnitzelbank Song" is popular among German Americans with an interest in teaching German to their offspring. It is often sung by adults for entertainment and nostalgia.

SCHNITZELBANK

1

German Folksong

Lively

1. Ei du schö - ne, ei du schö - ne,
2.-6. (See additional lyrics)

Schnitzelbankson

Further reading

William D. Keel: *A German-American Cultural Icon: O, du schöne Schnitzelbank*, in *Yearbook of German-American studies*, Society for German American Studies, 38tEd., 2003, pp. 221–236

SCHNITZEL BANK

John Bardenheier Wine & Liquor Co.
 210-212-214 MARKET ST. ST. LOUIS, MO.

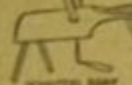

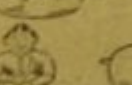


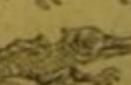
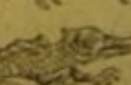
IST DAS NICHT EINE
 SCHNITZEL BANK
 ("JA, DAS IST EINE SCHNITZEL BANK")

 KURZ UND LANG	 HIN UND HER	 KREUZ UND QUER	 SCHIES GEWESS
 WAGEN RAD	 KRUM UND GRAD	 GROSSES GLAS	 OXEN BLAS
 HAUFEN MIST	 SCHNICKEL FRITZ	 DICKE FRAU	 FETTE SAU
 LANGER MAN	 TANLEN BAUM	 HOCHZEIT RING	 GEFÄHRLICHES DING


 "The Oldest Wholesale Liquor House in St. Louis"
ESTABLISHED IN 1848

"Schnitzel-Bank" Song.


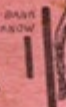











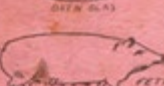
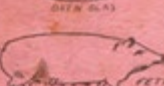





HI-U-SAY HI-U-SAY
 SCHNITZEL BANK - SCHNITZEL BANK
 OH I DON'T KNOW


				
				
				
				



"Schnitzel-Bank" Song.

HI-U-SAY HI-U-SAY
 SCHNITZEL BANK - SCHNITZEL BANK
 OH I DON'T KNOW


 Compliments of...
F. C. FLOCK.
 (OVER)

SCHNITZEL-BANK-SONG

HI-U-SAY HI-U-SAY
 SCHNITZEL-BANK - SCHNITZEL-BANK -

