

THE JOURNAL OF
THE GERMAN-TEXAN HERITAGE SOCIETY
VOLUME XXXVI - NUMBER 1, SPRING 2014

“Zur Erhaltung der deutschen Tradition”

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Vielen Dank to these contributors

Liz Hicks, Houston
Dan Bode, Dayton
Miguel Stewart, Comfort

Doris Koester Rosenbaum, Houston
Van Massirer, Comfort
Teddy Boehm, Brenham

SAVE THE DATE -
Plan to attend annual meeting in Comfort,
August 8-10 - details to be announced in
the summer *Journal*


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In Memoriam



Lisa Kahn

Lisa

Kahn was a strong supporter of our German-Texan heritage and of this publication. Lisa gave readings of her literary work at the German Free School in Austin. Every year, she had a 'Weihnachtsfeier' at her farm in Round Top. She would invite persons (among them Kay Abikahled, Hubert and Ursula Heinen, Annette Stachowitz and Helga & Hans von Schweinitz) who like her wanted to keep German traditions and the German language alive in Texas. Towards the end of her life she donated her German library to the German Free School.

Much of the inspiration for her writing came from her farm in Round Top, and this is reflected in several of her books, for example *From My Texas Log Cabin* (Austin, 1984), *Kaelbchen Geschichten* (Frankfurt, 1997), *A Bluebonnet Trail of Verses* (Austin, 2002), etc. She is buried at Florida Chapel Cemetery near Round Top. She often said, "I must write. How else could I handle Life? Writing is how I deal with my surroundings and my Self."

She was prolific, penning numerous articles, research papers, lectures, poetry collections and prose volumes published in Germany, Switzerland, and the US (e.g. Dimension, UofTexas, Die Zeit, Neue Deutsche Hefte, Franfurter Hefte, Humanities in the South, Nuernberger Nachrichten, Die Welt, Terra Poetica, Impressum, Tagesspiegel, Trans-Lit, etc.). She also corresponded with and was influenced over the years by several other contemporary writers of German, and thus became one of the best known contemporary writers living in the US who published in German. Many of her literary contributions are documented and discussed in the Master's thesis "Lisa Kahn: Eine Deutschschreibende Schriftstellerin in den USA", Folke Moeller-Sahling, 1995, University of Vermont, and the Ph.D thesis "Zwischen Deutschland und den USA: Die Lyrik von Lisa Kahn", Sabine Schoenherr, 1997, Universitaet Dortmund.

Born in Berlin in 1921 as Lieselotte Margarete Kupfer, she was one of the first post-WWII Fulbright Scholars to come to America (University of Washington, 1951), where she married Dr. Robert L. Kahn. She returned to Germany and received her Ph.D. from the University of Heidelberg (1953), started a family in Seattle, and when her husband moved to Houston to chair the language department at Rice University, she began to publish her writings, taught languages as professor at Texas Southern University (1968-86), became an elected member of the International PEN, won an Alexander von Humboldt research grant (1982), and strongly supported the recognition of other German writers in America (Editorial Board of Schatzkammer, Literatur-Express, and Secretary of Trans-Lit, 1992-2006).

The German government awarded her the "Bundesverdienstkreuz 1.Klasse" (1990) for her work in bridging German and American cultures. She continued writing and editing on a regular basis until Thanksgiving, 2007, when she forgot to turn off the stove and caused major fire damage to her house. Thereafter, with help of her daughter-in-law and her son, Anna and Peter Kahn, she moved to a retirement community, and although she still tried to write, her eyesight diminished. After a severe fall in January of 2013 and numerous hospital stays, she passed away as a result of dementia on July 3, shortly before her 92 birthday.

Lisa's last published poem, from TRANS-LIT2, XIII, 2, 2007:

Einfach so

*Als seist du ein Stueckchen
Seife so wusch dich die Zeit
immer duenner
immer kleiner
Das Licht schien schon durch
dich hindurch*

*es war vorauszusehen dass du
bald
ohne jegliche Warnung durch
die Finger schluepfen wuerdest
die dich hielten
einfach so
ohne Warnung*

Simply

*As if you were a bit of soap
So time washed you
Always thinner
Always smaller
Translucent*

*It was predictable
That soon
You would slip
Through the fingers
That held you
Simply*

Without warning

Translation by Anna Kahn

Translation by Anna Kahn:

In Memoriam



Robert T. Adams

Robert T. Adams, Jr., passed away in Houston, surrounded by his family, on Monday, the 27th January 2014, at the age of 90. He was born in Pine Bluff, Arkansas, to Robert T. Adams, Sr. and Norma Starnes Adams.

Bob was a graduate of Byrd High School in Shreveport, Louisiana. He attended Southern State in Magnolia, Arkansas, for two years before entering the service. He was a graduate of the University of Texas where he was a member of Theta Xi fraternity. At UT Bob met his wife, Henrietta Jo Peebles, in economics class in Garrison Hall. They married in Houston, in 1949, at Trinity Episcopal Church. He was a World War II veteran who served in the Air Force in Europe for three years. His career was in various areas of the construction and real estate business in Houston. His first job was with Acme Brick Company. Later, he was the owner of Adams Masonry. In his last business venture he was a homebuilder in the West University and Heights area. Bob was a member of St. Thomas Episcopal Church and the head lay reader for twenty years. His passion was fishing. Bob and Jo were members and social chairmen for the Mallard Lake Club in West Colombia, Texas.

Bob is survived by the catch of his life, his wife Jo, of 64 years of marriage. Other survivors include his daughters, Kathleen Adams Evans and her husband Phillip, Marsha Adams Mengle and her husband Steve, Robin Adams Townley and her husband Robert; and grandchildren, Emily Evans, and Shea and Rob Townley.

A funeral service is to be conducted at one o'clock in the afternoon on Friday, the 31st of January, in the Jasek Chapel of Geo. H. Lewis & Sons, 1010 Bering Drive in Houston.

At a later date the family will gather for a private interment at Oakwood Cemetery in Austin. In lieu of customary remembrances, contributions in Bob's memory may be directed to German-Texan Heritage Society Austin Chapter Headquarters, 507 E. 10th St, Austin, TX, 78701.

In Memoriam



Forrest Murphy Nelson, M.D.

Forrest Murphy Nelson was born on December 9, 1922 to Lillian Murphy Nelson and Forrest David Nelson in Rockland, Texas. He was a resident of Austin for 81 years where he died on January 14, 2014.

Murphy graduated from Austin High School in February 1940, where he played football, ran track and was Valedictorian of his class. He graduated from the University of Texas at Austin and earned a Medical Degree from the University of Texas Medical School in Galveston in 1945. After completing his medical internship at the U.S. Naval Medical Center in Bethesda Maryland in 1946, he served

as Naval Officer, U.S. Navy Yard 1946-1948, U.S. Naval Hospital 1948-1949 and U.S.S General William Mitchell, Pacific Area 1949-1950.

Murphy married Joyce Schroeder on October 1, 1950. He practiced General Medicine in Austin and Rosebud Texas between 1950-1952. In 1952 Murphy and Joyce moved to Galveston Texas where he completed his General Surgery Residency at the University of Texas Medical Branch in 1956. They moved to Austin where Murphy became a Board Certified General Surgeon and practiced medicine from 1956 to 1986.

He is survived by his wife Joyce of Austin, children Sandra Kristoferson and husband John of Denton, Texas; David Nelson and wife Carol of Marble Falls, Texas; Stuart Nelson and wife Beth of Austin, Texas; grandchildren, Joel Kristoferson and wife Tara Kaufmann, Kari Chambers and husband Patrick, Kyle Kristoferson, Courtland Kristoferson, Scott Nelson and Clay Nelson; step-grandchildren Catherine Bedell and husband Kent, Dave Helms and wife Amy; and step-great-grandchildren Hayden Bedell, Harper Bedell, Allison Helms and Rachel Helms.

The family will receive friends from 6:00 to 8:00 p.m. on Friday, January 17, 2014 at Weed-Corley-Fish Funeral Home, 3125 N. Lamar Blvd.

Funeral services will be held at 10:00 a.m. on Saturday, January 18, 2014 at Weed-Corley-Fish Chapel. Interment will follow at Austin Memorial Park.

In Memoriam



Muriel Lucy Julia (Luedtke) Vaughan

Muriel Luedtke Vaughan, formerly of Austin, Texas, went to her eternal home on January 3, 2014 surrounded by family in Corpus Christi, Texas. She was 92 years old. Muriel was born August 21, 1921, in Taylor, Texas, to Herman Luedtke and Lucy Dentler Luedtke. She was baptized at St. Paul Lutheran Church in Taylor and confirmed there in 1935. She married James Walker Vaughan on November 10, 1947 and together they raised a son, Rance Lee, and daughter, Marlett Joan.

Muriel served the Austin community as a registered nurse for 40 years. She was also active in the German-Texan Heritage Society, Daughter's of the Confederation and also with the Daughters of the Republic of Texas Museum. Before a fall which resulted in an injury, she enjoyed walking with VolksMarching, and actively walked with the "Colorado River Walkers."

Muriel was somewhat of a mystery to her family until these last four years spent in the home of her daughter, Marlett. We all knew she was a retired RN, but up until recently, some of us did not know she received her pilot's license during WWII. Muriel was disciplined and drank two cups of coffee a day. No more, no less.. She loved genealogy and kept track of her growing family over the years with the help of anyone interested in learning. She was a world traveler and had a story that went with every trinket she kept close by and she taught a great-grandson how to play dominoes and thoroughly enjoyed playing a game each time he came to visit. She loved hugs from the great-granddaughters and handshakes from the great-grandsons.

Muriel, or Yaya to her grand and great-grand children, will be missed. She is survived by her son, Rance Lee Vaughan and daughter in law, Karen Prokop Vaughan, of Corpus Christi Texas and their daughter, Breanne Nicole Vaughan of Frisco, Texas. Her daughter, Marlett Joan Vaughan Bahn and son in law David Bahn, of Kingsville, Texas and their daughters; Carmen Lynell Bahn-Kraatz (James) and their children Luke and Renell of Riviera, Texas; Camille Marie Bahn Williams (Russell) and their children Tyler, Jenna, Magdelynn and Jackson, of Fischer, Texas; Corrie Ann Bahn Mosqueda (Paul) and their children Jadin and Taryn, of Kingsville, Texas; and Colene Renee Bahn Solomon (Travis) and their children Ethan, Elliot, and Elijah, of Ricardo, Texas.

A memorial service is scheduled for 1:00pm Thursday, January 9th at St. Martin's Ev. Lutheran Church in Austin, Texas with The Rev. Peder Sandager officiating.

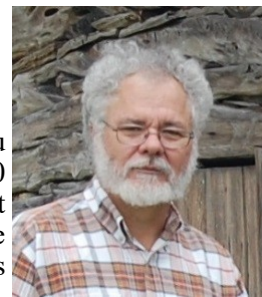
Musician

Thomas Pavlechko, Organist

Pastor

The Rev. Peder Sandager, Senior Pastor

President's Notes



This is my first note as your new President so I will introduce myself since a number of you may not know my background. I have been a member of this great organization for over 20 years. I was elected to the GTHS Board several years ago and have served as Vice President during that time. You may not know me well or recognize me since if you met me I may have been in costume portraying Saint Nickolas; this is something I have been doing at our society's annual Christmas Market since the mid-1990's. OK, so now for a bit of my family history.

Three of my ancestral families came to Texas from Germany in 1844 and were there for the founding of New Braunfels. These families as many others struggled in this new land of opportunity took residence in and around New Braunfels and have remained here over the generations.

I was raised on the family ranch. The ranching operation and the associated property we still own and operate today have been in the family since 1865. The home I currently live in on the ranch and the associated ranch buildings including barns, smokehouse, and water cistern were built by my ancestors around 1870. The majority of the ranch buildings are made of the locally quarried and hand hewn limestone, with local harvested cedar beam ceilings and hand cut cedar shingle roofs. Portions of the ranch fence lines are still made of hand stacked stone. My ancestors worked the land for all of their needs in the early days. The primary product sold for income in the early days of the ranch were the calves, however the family also raised and sold vegetables. My grandmother still milked cows by hand, made and sold homemade butter to supplement the family income in the 1920's and 30's.

I was born in New Braunfels and grew up out in the country working the cattle, the fields, and the fences with my parents and grandparents. I learned to speak German before starting school so German is my native language. I learned English when I started school. During my school years I always helped out on the ranch after getting home. I was very interested in the areas of science and physics during my later high school years. After high school I attended the University of Texas and earned a Master's Degree in Mechanical Engineering with a special concentration in Nuclear Engineering. My father was a mechanical engineer in addition to working the ranch so this had inspired my interest in engineering. Even through my college years I kept going back to the ranch on weekends to work with the family. In 1980 I married my German ancestry wife, Connie in an entirely German service out near a natural water pond on the family ranch. During my final years at UT as a student I was offered and accepted a position working in the Mechanical Engineering Department's Nuclear Research Reactor facility. The Nuclear Engineering Program advanced over the years and my position there also advanced. I am currently the Manager of Operations of the Nuclear Engineering Teaching Laboratory and hold a Senior Reactor Operator License as certified by the Nuclear Regulatory Commission.

OK, enough said about my background. First, I want to express my admiration to all those who began this great organization and all those who have devoted countless volunteer hours and /or made significant donations which have kept it going and made it what it is today. We have a wonderful headquarters facility in Austin and have so many wonderful members who have made it their priority to keep their German Texan Heritage alive. We look forward to continuing this tradition and believe your current Board of Directors will continue to do everything in their power to see that this happens. We are striving to keep all the membership benefits you have become accustomed to. We are even working to expand your benefits with the German Texan Trails APP project which is in the final development stages. Unfortunately, just as you may have experienced some financial challenges over the last few years with the struggling economy, so has your society. We have done a number of things to cut costs and increase efficiencies. We have revamped our web site to make it more user friendly, and are listing more of the events, activities, and classes we offer. We now have on line membership renewal and registration for the German Classes. You now also have the option of receiving the Journal in electronic form, another potential cost saving measure. Unfortunately, in spite of all these benefits, our membership is continuing to slowly decrease. The current generation membership is aging and we are not seeing a significant increase in younger members. We encourage you to discuss your heritage and this organization's effort with younger generations in your family. Bring them to one of our German seasonal events or to our annual meeting and encourage them to join our society, let's make sure we preserve our German Texan Heritage for Generations to come.....

Michael Krause
President, German Texan Heritage Society

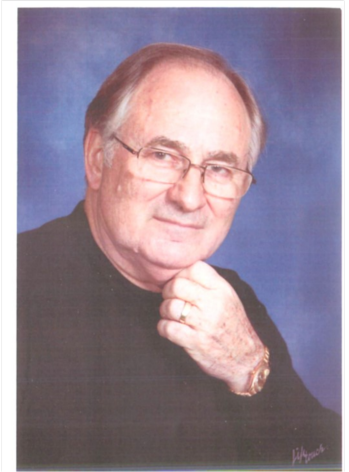
LEAVE YOUR GERMAN MARK

By Rodney C. Koenig (past President of GTHS)

When we think of leaving our mark, we often think of philanthropy, of writing, of acting, of being a great singer or speaker. All of these are indeed fine and should be ap-



plauded. Occasionally I think of places and just now I thought of Festival Hill in rural Round Top, Fayette County, Texas, on the former location of the German Dippel Farm. James Dick, born in Kansas, educated at the University of Texas, and a Distinguished graduate of University of Texas at Austin, has truly left his mark on the landscape of rural Fayette County by building the Festival Institute in Round Top!



Recognized as one of the truly important pianists of his generation, pianist James Dick of Round Top, Texas, brings keyboard sonorities of captivating opulence and brilliance to performances that radiate intellectual insight and emotional authenticity. Dick's early triumphs as top prizewinner in the Tchaikovsky, Busoni and Leventritt International Competitions were a mere prelude to an eminent career highlighted by acclaimed recitals and concerto performances in the world's premier concert halls, including New York's Carnegie Hall, Alice Tully Hall, Town Hall and 92nd Street "Y", London's Queen Elizabeth Hall, Wigmore Hall and Purcell Room, le Theatre du Chatelet and Salle Gaveau in Paris, the Academy of Music in Philadelphia, the Kennedy Center and the National Gallery of Art in Washington, DC, Orchestra Hall in Chicago, Romanian Athenaeum in Bucharest, the Rudolphinum in Prague, Victoria Hall in Singapore and other important venues.



Dick has performed with the Chicago Symphony, the Philadelphia Orchestra, the National Symphony and many other major orchestras, with such conductors as Eugene Ormandy, John Barbirolli, James Levine, Lorin Maazel, James de Preist, Lawrence Foster, Sergiu Commissiona, Alain Lombard, Jerzy Semkov, and more recently with Eiji Oue, Robert Spano, Christopher Hogwood, Stefan Sanderling, Pascal Verrot, JoAnn Falletta, Peter Bay, Andrey Boreyko, Grant Llewellyn, Charles Olivieri-Munroe, Lan Shui, Bohumil Kulinsky, Heiichiro Ohyama... In chamber music, he has been guest soloist with the Cleveland, Tokyo, Parisii, Colorado, Ravel, Debussy, Eusia and Cassatt Quartets and the Dorian and Moragues Wind Quintets, concertizing as well with Erick Friedman, Yo-Yo Ma, Regis Pasquier, Young Uck Kim, Raphael Hillyer, Rostislav Dubinsky, Martin Lovett, Guy Deplus, Håkan Rosengren and Carol Wincenc. In England where he studied extensively with Sir Clifford Curzon, Dick was elected an Honorary Associate of London's Royal Academy of Music; in 1994 he received the signal honor of being named a Chevalier des Arts et des Lettres by the French Minister of Culture. Mr. Dick is the 2003 Texas State Musician. Other honors include: International Sterling Patron of the Mu Phi Epsilon Fraternity, 2007 Arts Champion of the Arts Council of the Brazos Valley and Texas Lyceum 2007 Stewardship of Texas Value Award. James Dick received the Texas Medal of Arts on April 7, 2009 at the Long Center for the Performing Arts, Austin, TX. On October 9, 2009, he was honored as 2009 Distinguished Alumnus of the University of Texas at Austin.

James Dick is a fervent supporter of new music. He commissioned Benjamin Lees, Dan Welcher, Malcolm Hawkins and Chinary Ung to write respectively "Etudes", "Shiva's Drum", "Rasmandala" and "Rising Light" for piano and orchestra. In February 1998, James Dick premiered "Flights of Passage: From Silent Sun to Starry Night" by Claude Baker. This piece is inspired by poems by Walt Whitman. It was performed in New York (Alice Tully Hall), Paris (Salle Gaveau) and London (Purcell Room). On October 31, 1999, in Washington, DC, he premiered "The Birth of Shiva" by Dan Welcher, a fantasy for piano solo after "Shiva's Drum." More recently, he premiered a quintet for piano and guitar quartet of Brazilian born Sergio Molina during the third International Guitar Festival at Round Top on February 10, 2007 with the Quaternaglia Guitar Quartet. In 2008, he premiered "Shadowbox", a trio for guitar, piano and percussion by Stephen Barber. In 2009, James Dick will premiere another work by Sergio Molina, "Down the Black River into the Dark Night" for piano, guitar quartet and string octet. He has performed in St. Petersburg,

Russia, both Beethoven's Piano Concerti #4 and #5 with the Baltica Chamber Orchestra conducted by Emmanuel Leducq-Barome at the Academic Capelle and subsequently recorded these two works. He also performed in the Czech Republic in 2009.

James Dick remains committed to music education. In 1971, he established [The International Festival-Institute at Round Top](#). This educational project, one of the most distinguished in the United States, welcomes Young Artists looking for developing their skills in solo, chamber music and orchestral repertoire. Any of us who have ventured to Round Top, Texas and seen his magnificent Festival Hill are amazed by the 1,000 seat concert Hall in the small town of 90 inhabitants. Though not a Texan by birth, James Dick has been drawn to Texas throughout his career, from his early studies, through his schedule as a guest performing artist, and the founding of the Round Top Festival Institute.

The Institute, dedicated to supporting new music and



fostering young artists, has grown from simple beginnings to a 210-acre European-styled campus where faculty each year teach nearly 100 young artists. The Festival Institute is a source of education and performance programs for the local, state and national music communities year round.



How will you leave your German Mark? Consider leaving some of your treasure to support GTHS, the Festival Institute at Round Top, or to other German music, culture or history charities. Consider updating your will to leave 10% of your estate to your favorite German charity. For help, see any officer or Board member of GTHS or call Rodney Koenig at 713-651-5333 or email me at Rodney.Koenig@NortonRoseFulbright.com

Rodney.Koenig@NortonRoseFulbright.com

Genealogy Inquiries: Liz Hicks, Genealogy Editor

If you have information that will assist with the following queries, please respond to the submitter at the address given.

Do **YOU** have a genealogy question? Send it to Liz Hicks, Genealogy Editor, e-mail: erootrot@usa.net or 746 Edgebrook Dr., Houston, TX 77034-2030. We reserve the right to edit queries. Queries are printed as space permits at no charge.



JANISCH – FUCH(S) – GOETZMANN - FUHR

Jean Epperson e-mail: j.epperson1@yahoo.com

Let me give you the correct reference to the Carl Janisch family in “New Homes In a New Land” by Geue (German Immigration to Texas 1847-1861). Page 138 lists this family under the name TANISCH, who arrived Galveston in 1852 on the s/s Creole. A cholera epidemic was raging in Galveston at this time. The Father, Mother, and youngest son, Albert, were never heard of again. Daughter, Adelheid, sons Ludwig and Herman went to Houston to live. I am a descendant of Adelheid who married Felix Goetzmann. I want to know the place of origin in Germany, as I only have found Pommern or Prussia.

Reply: Use Portal to Texas History website: <http://texashistory.unt.edu/search> (free site) for any helpful information in the Galveston or Houston newspapers. I found in the “Weekly Telegraph Houston”, Wed. Sept. 8, 1858 Ludwig Janisch married Miss Johanne Fuchs on Aug. 31, 1858 in Houston by C. Braun. Using www.findagrave.com I found a Janisch Cemetery (appears to be an abandoned cemetery) w/22 burials 1930-1987. Herman Janisch 1869-1939, son of Herman and Sophia Fuhr according to his death certificate at (<https://familysearch.org>), appears to be the son of the Herman who emigrated in 1852. C. Braun was a Lutheran minister in Houston, and if I remember correctly, was a pastor at the First Evangelical Lutheran Church (records have been microfilmed and are at Clayton Library, Houston). You need to find the baptismal records for all the children of the German born parents. These baptismal records should provide the place of birth for the parents in Germany, and even the Mother’s maiden name(s).

Were Adelheid, Ludwig and Herman Janisch minors when their parents died? If so, were there any guardians appointed in Galveston County (Probate Court)? Why did they go to Houston? You overlooked a Jacob Tanish age 40 who also came on the s/s Creole in 1852. Who was he? Also, August age 29, and C. Theo. Janisch age 33 who came on the s/s Alexander from Mecklenburg in 1850. Were these relatives who emigrated through Galveston two years earlier than your Janisch family? If parents died before they could file Declaration of Intent and become Naturalized, the sons would have applied. The District Clerk records for Harris County should be searched for Declaration of Intent, and naturalization as may provide place of origin other than Pommern or Prussia.

DRAGER – KREBS – SCHWANKE – SPRINGER

Delores Stevens of Saskatoon, Saskatchewan, Canada e-mail: deloresstevens@sasktel.net Does GTHS have any members who have Germans from Russia? I have a Johann Ludwig Drager born 6 August 1834 in Augustopol, Wloclawek, Bydgoszcz, Poland, married Wilhelmine Krebs, born ca. 1833 in Studzien, Kutno, Lodz, Poland. Their children:

Julius Drager born 2 Dec. 1853 Augustopol, Poland
 Friedrich born 11 April 1856 same
 Wilhelm born 1858 Krsyszew, Kutno Parish, Poland
 Adolf born 1861 same
 Augusta Wilhelmine born 12 Feb. 1863 Pobembitz, Volhynia, Russia
 August born 22 Sept. 1866 same.

Julius emigrated to Pennsylvania prior to 1890 w/wife Rosenna and children to Bucks County, PA. Records indicate they came from Borowka, Volhynia, Russia, which is a village about 50 miles North of Rowno, Ukraine. I am interested in anyone who is a descendant of Germans from the Volhynia area of Russia about 1890-1900.

Reply: The American Historical Society of Germans from Russia, 631 D Street, Lincoln, Nebraska 68502-1199, phone: (402) 474-3363, e-mail: ahsgr@ahsgr.org, webmaster: krupp@ruraltel.net should be able to suggest information for you. Use www.cyndislist.com, search terms- Germans, Poland, Russia. Do a google search for

“Germans from Russia”~genealogy or Germans~Volhynia. Other than searching for Drager surname on US censuses in Texas, and using <http://familysearch.org> with filters such as: born- Russia, or parents- Johann Ludwig Drager for father, we will have to hope someone will respond to your query. There is also a Polish Genealogical Society of America and the Polish Genealogical Society of Texas. Do a google search for their web pages.

Distribution of surnames in US:

<http://www.dailymail.co.uk/news/article-2408591/American-ethnicity-map-shows-melting-pot-ethnicities-make-USA-today>

LEYDEN – OLD BOOK OF GERMAN SERMONS: Janet Leyden, Klein High School, 16715 Stuebner Airline, Klein, TX 77379, (832) 484-4045, e-mail: jleyden@kleinisd.net has an old book of sermons written in German that was published in Germany in 1802. My great grandparents brought it with them when they came to Texas. Is there anyone who can appraise this book? Do you know of any museum that might be interested?

Reply: My first thought was Texas Lutheran University in Seguin, TX. I spoke with the Archivist in their library. He said basically TLU was not interested, “Those old German pastors were very proud of their sermons, and there are a lot of these type of books out there”. GTHS would take the book of sermons, but we do not have archival preservation facilities. You might try the Briscoe Center for American History at UT-Austin, or possible Concordia Lutheran

in Austin, TX or Minneapolis, MN. Possibly, one of our members will be able to assist further.

WIESHÜGEL / WIESEHUEGEL: Susan Wilde e-mail: scwilde@att.net Do you have any members who are descended from the Wieshügel (Wiesehuegel) family? My family came from Doebeln, Saxony/Sachsen. I found them on familysearch, but have not been able to find the reference again.

Reply: You can find references to the Wiesehuegels at <https://familysearch.org> by clicking search, then scrolling down to “Browse All Published Collections”, click on “Continental Europe”, then click Germany. You will see the 50 some-odd databases you can search/browse. Or when homepage comes up after entering <https://familysearch.org>, click search, put only Wiesehuegel in the last name (surname) box, put Germany in place of birth box, and click search. You will get several listings for Hannover, Hannover, Germany. You did not mention any given names, dates or places in your query.

GROTE: Jane W. Williamson, 704 Willow Creek Dr., Woodway, TX 76712, e-mail: jwilliamson18@hotmail.com I am looking for the passenger list and the name of the ship g.g. grandfather, Charles A. Grote arrived on in 1845. His Declaration of Intent states he was born in Mackenbruch, arrived in Galveston on or about 25 December 1845. Two books, “A New Land Beckoned” by Geue (1972 edition), and “Pioneers In God’s Hills, History of Fredericksburg and Gillespie County” (1962 edition), give 20 December 1845 arrival date for Charles A. Grote and nephew, August Grote. No ship’s name is given. I am wondering what original source was used or if one author copied the other or ?

Grote cousins still in Mackenbruch and LDS microfilm of church records have produced only one nephew named August. However, this August Grote was not born until 1852, and arrived the 22 October 1881 on the s/s Leipzig to New York, destination Baltimore, MD. Where can I find the passenger list for Charles A. Grote?

Reply: You are to be commended for trying to find the original passenger list. Several GTHS members and myself have found discrepancies in original passenger list and what was published. Both books by Geues, “A New Land Beckoned” and “A New Home in A New Land” contain information from other sources (100th anniversary edition of the “New Braunfels Zeitung” in 1952, Ship lists in the NB Zeitung Yearbook for 1936, Ship lists in the NB Zeitung issue 18 Aug. 1938, and basically people’s family history). A golden rule of genealogy: Always try to get a copy of the original record in question. In any published work, I looked to see WHERE the information came from. Authors cannot publish everything they have found. If for no other reason, this would make the book huge or published in several volumes. Not all passengers lists survive. It is possible he came in through another port other than Galveston. Since you have two dates to consider (25 Dec. 1845 and 20 Dec. 1845) I would look for published passenger lists of arriving vessels in Newspapers. When did Charles Grote first appear on the Galveston County tax rolls? Did he live to answer the year of emigration question on the 1900 census? Have you looked at the German Emigration contracts on the Texas General Land Office site? These will usually have date of emigration, name of ship, acreage in grant (320 for single man, 640 acres for married). Use <http://www.glo.texas.gov/cf/land-grant-search/LandGrantsWorklist.cfm>. After checking several sources for early Texas passenger lists, I only found the s/s Everhard, which arrived 18 Dec. 1845 to Galveston. No Grote or any surname close to that is listed on this passenger list. I checked the Custom House records and no Dec. 20th ship. My suggestion-do to the Briscoe Center for

American History at UT-Austin and search Ethel and Chester Geue's papers which are in the manuscript collection there. Other manuscript collections at UT which may have passenger lists are: "Solms-Braunfels Archives" and "Verein zum Schutze Deutscher Einwanderer in Texas". Be aware most of these are in German. You should be able to recognize names, dates of ships, names of emigrants. I recommend a German-English dictionary when doing any type of German research. I google everything. Do a google search for Passenger lists~1845, or Galveston Passenger Lists~December 1845. Use www.worldcat.org for Texas Passenger Lists or Galveston Passenger Lists. The listing that come up will be books containing your search terms. Be sure to look on the left side of the page for Archival (a number) hits. Click Archival. These are listings of original records in a historical society, research library, or University manuscript Collection (Archives).

SCHIER – KOEHLER/KÖHLER - PROSSER

Barbara Semenkow e-mail: gardenofweeding@cox.net Would like to find Schier and/or Koehler "cousins". My Mom married Robert Prosser who was brought up by his German grandparents, Herman and Anna Schier Koehler in North Providence, Rhode Island. Herman Koehler had a brother, who according to family information went to Texas. Another brother went to Pennsylvania, and my ancestor went to North Dakota and finally Saskatoon, Saskatchewan, Canada. I have a family bible with dates as far back as 1845. I am trying to have the family information, including locations, translated. One location that is repeated has a town followed by N.L. Does this mean Neatherlands?

Reply: Other than using census information, and possible Texas Death Certificate information on <https://familysearch.org>, I am hoping some of our members may be a relative or know of some of your surnames.

BARHO/BORHO – KIRCHHAIN/KIRCHAIN

Rev. Dewey E. Brown, Jr., Rector St Mary's Episcopal Church, e-mail: frdewey@stmde.com I am trying to find details on my family in Texas. I am descended from Ferdinand J. V. Kirchhain (1806-1888) who immigrated from Bremen, Germany in 1833, and settled in Palestine, Texas in 1846. His daughter, Emma Virginia Kirchhain (1850-1907) married Louis Phillip Borho/Barho (1833-1916), who arrived from Germany in 1858. Louis Barho fought in the Civil War, as a member of the 8th Texas Cavalry (Terry's Texas Rangers). I am told the family donated some of Emma's music and other family material to GTHS many years ago. Is this true, and does GTHS have any information on either the Barho/Barho family line and the Kirchhain family in Texas?

Reply: I am familiar with the Barho/Borho family of early Austin, TX. I have done some research on the Nicholas Krebs, Jr. who is buried in the Barho family lot #804 in Section 2 of Oakwood Cemetery, Austin. Please follow this link for the Barho family lot information:

<http://www.findagrave.com/cgi-bin/fg.cgi?page=pv&GRid=92460677&Plpi=62325833>

There is no tombstone for an Emma Barho/Borho, nor anyone by that name in the Sexton records. However, you mentioned Emma Virginia Kirchhain Barho died in 1907. The Sexton records have a Louisa Barho who was buried September 6, 1907 and buried in Section 2, Lot #804. Possibly, this Louisa is your Emma? I suggest to request a copy of who is buried in Lot #804 from the Oakwood Cemetery Lot books kept at Austin Memorial Park Cemetery, Hancock Drive, Austin, Texas. This notation was on the burial record for Fred Barho who died April, 1896 – "removed from Lot 807 to Lot 804". You might want a copy of who is buried in Lot #807 as well.

Mike Schneider of Pleasanton, CA researches the Nicholas Krebs, Jr. family mentioned above. Mike sent the following information for you. Agusta L. Barho (also spelled Borho, b. 05-Mar-1875 in Germany, d. 16-Dec-1965) married my g-g-g-uncle Nicholas Krebs Jr. (b. 18-Oct-1856 in Switzerland, d. 19 or 20-Mar-1904 in Travis Co., TX). See attached photos of her. They married on 18-Dec-1891 in Travis Co., TX (book 8, pg 53). She is buried in Austin Memorial Park with her two sons, but not with her husband. Her mother was reportedly Emma Kermain. As a widow in 1930, she was living alone on Newton St. in Austin. Her obituary says she lived at 209 Krebs Lane, with her son Louis and daughter-in-law, and had been a resident of Austin since 1910. Agusta came from a family of one girl and four younger boys. Her father was Louis P. Bohro [note spelling] and her mother was Emma Virginia Kirchhain. Her father was enlisted in Sept. 1861 during the Civil War in Terry's Texas Rangers (see attachment), he was a native of Germany. Nicholas Jr. and Agusta had 2 boys: Fred P. Krebs (1897-1942) Louis N. Krebs (1898-1975)



Agusta Krebs

MRS. AUGUSTA L. KREBS
 Funeral services for Mrs. Augusta L. Krebs, 90, of 209 Krebs Lane, will be held Saturday at 11 a.m. at the Wilke-Clay Funeral Home, with Rev. Howard MacAllister, pastor of the Grace Methodist Church, officiating.
 Survivors include one son, Louis Krebs, of Austin; and a number of nieces and nephews. Pallbearers will be Ben Hendrickson, Nick Barho, Charles Durbin, Carl Barho, Lawrence Durbin and Claude Hausenfluke. Burial will be in Austin Memorial Park.



Dorthy Barho (512-442-4771), is a descendant.

Austin Statesman
 Thurs. 12/16/1965

D FUNERALS

MRS. AUGUSTA L. KREBS
 Mrs. Augusta L. Krebs, 90, of 209 Krebs Lane, died Thursday morning. She had been a resident of Austin since 1910, and was a member of the Methodist Church.
 Funeral services will be held Saturday at 11 a.m. at the Wilke-Clay Funeral Home, with Rev. Howard McAllister, pastor of the Grace Methodist Church, officiating.
 Survivors include one son, Louis Krebs, of Austin, and a number of nieces and nephews. Burial will be in Austin Memorial Park.

Joseph H. Sandman(n) - He just disappeared!

An inquiry from James Clancy, e-mail: 642clancy@att.net, sparked my curiosity. This reference from *The German Element in Texas* was the only mention of Joseph Sandman Mr. Clancy had found.

“The first German Society of Texas (Deutscher Verein für Texas) was founded November 22, 1840 in the German boarding house of Franke & Lemsky, corner of Prairie Ave. and Travis St., [then Harrisburg, now Houston, TX]. Its main object was the giving of assistance to the sick and needy, to promote the material and intellectual welfare of the Germans and to assist newcomers with advice and necessary aid and succor.

It began its long career of usefulness with the following 53 members: George Fischer, Theodor Miller, Henry F. Fischer, Charles Gerlach, Conrad Franke, Robert H. and Henry Levenhagen, Jacob Schroeder, **JOSEPH SANDMAN**, Gottlieb Gasche, Martin Rumpff, William Schroeder, I. Hermann, Gustav Erichson, Jacob Buchmann, I.I. Knoll, A. Jung, Emil Simmler, Friedrich Otto, Ch. Rientz, Charles Baumann, Henry A. Kuykendall, Wendelin Bock, Ulrich and Karl Fischer, John H. Mueller, Friedr. Schiermann, John Koop, Daniel Super, Joseph Ehlinger, Johann Buhn, Anton Brueggemann, William Ewald, Casper Gerlach, Friedr. Lemsky, Friedr. Barthold, Dr. K. Hermann Jaeger, Abraham Brodbeck, Johann Grunder, Christian A. Kasting, Peter Dickmann, William Weigand, Ant. E. Spellenberg, Peter Bohl, Johan William Schrimpf, Dr. I. Anton Fischer, Dr. DeWitt, A. Schanten, and Johann Schweikart.” (pgs. 49 & 50, *The German Element in Texas* by Moritz Tiling, 1913).

This book has been digitized and is available online at: <http://www.lib.byu.edu/fhc/>

Since no other records had been found on the Joseph Sandman mentioned, I looked for him on the 1850 U.S. Federal Census in Harris County, and also did a search for him in Texas. He was not found on either search. I then did a search for land grant and possible German emigration contract (<http://www.glo.texas.gov/cf/land-grant-search/LandGrantsWorklist.cfm>) (Texas General Land Office site). A Joseph Sandmann was issued a conditional certificate for 640 acres of land July 29, 1838 in Harris County, TX. The witnesses were: John Koop and Jacob Richmann (hard to read). Since 640 acres of land were the amount of land given to married men, I looked for a marriage record. Texas marriages, 1837-1973 found Joseph Sandmann married April 27, 1845 in Harris County to Louisa Reinermann. I also found a later marriage record for a Louisa Sandmann who married June 18, 1847 Harris County, TX to Chris Lodovic Bethje. From this marriage record I surmised Louisa's first husband, Joseph Sandman(n) must have died before the 1850 census. A search using www.findagrave.com for Louisa Sandmann Betchje found a photo of her tombstone in Glenwood Cemetery, located on Washington Avenue, Houston, TX next to the historic old German Washington Cemetery. Mrs. Louisa Sandmann Betchje was born 1813 in Germany, died Oct. 25, 1867 Houston, spouse- Christian Lodovic Bethje (1822-1876); children: Joseph Sandmann (1846-1867); Bertha Bethje Brunner (1851-1931). The tombstone and family information posted on findagrave provided me with clues for additional research. Joseph Sandman is also buried in Glenwood Cemetery, but no date of birth or death is given. Contacting the office of Glenwood Cemetery may provide additional information not posted on findagrave site.

I always do a google search for anyone I'm researching. A search for “Joseph Sandman”-Houston, Texas, I found something of interest at <http://users.hal-pc.org/~lfa/BB20.html>, an article by Louis F. Aulbach, “Buffalo

Bayou, An Echo of Houston's Wilderness Beginnings" which provides information on Louisa Margerethe Schermann(Schiermann) who married (1st) Mr. Reinermann; and (2nd) Joseph Sandmann, in addition to early family history . **Using same search terms**, I saw another post by City of Houston Planning and Development Dept. referring to an Archaeological & Historical Commission Landmark Designation Report which follows. **This Landmark Designation Report provided the entire history of the property in question plus the family history back to the Reinermanns and Louisa Schiermann Reinermann Sandman Betchje.** Wow! Website: http://www.houstontx.gov/planning/HistoricPres/landmarks/09L221_Lackner_House_2002_Bolsover_St.pdf

Using <http://texashistory.unt.edu/search/> (Newspapers on the Portal to Texas History site) found in the *Democratic Telegraph and Texas Register* Houston, TX, Monday, August 23, 1847: Administratrix notice for letters of administration on the estate of Joseph Sandman, deceased July Term of the probate court of Harris county, July, 1847, Louise Bethje, ad'mx. This is why Joseph Sandman(n) "disappeared", but certainly didn't mean an end to more information of him and his family.

The Houston Metropolitan Research Center (formerly The Texas Room), Houston Public Library, 500 McKinney St., Houston, TX 77002 (downtown, Houston), website: <http://www2.houstonlibrary.org/hmrc/collections.html>, may have information on or records of the First German Society in Texas. I am hoping this search for Joseph Sandman(n) have given researchers some ideas of "how to" and sources of information in researching their ancestor. ---Liz Hicks, Houston, TX

REPATRIATION/NATURALIZATION QUESTION & REPLY

To whom it may concern, My name is Stephanie Weldy and I am a PhD student in the Transatlantic History Program at the University of Texas at Arlington. I am writing my dissertation on women's struggle to secure independent citizenship during the early twentieth century.

As some in your organization may know, in 1907, native-born American women were expatriated when they married foreign-born men until 1922. The 1907 law was also retroactive. Even though the Cable Act of 1922 ended marital expatriation, the expatriated women had no way of getting their U.S. citizenship back. American women were the first to form an "independent citizenship" campaign in the early twentieth century. By 1940, the last impediment for U.S. women to repatriate was removed and women applied in droves to get their citizenship back. The expatriates were required to provide three proofs that they were American citizens and took the American Oath of Allegiance. The repatriation oaths are available for review in the branches of the National Archives around the country. The repatriation oaths for women from Texas are housed at the Fort Worth branch of the National Archives. The oaths are also available for review on Ancestry.com.

I read a story of a woman who lived her entire life in Kansas, who married a Canadian man, and was expatriated unbeknownst to her. He died before being naturalized as a U.S. citizen. She and her three children were dropped off at the Canadian border with no knowledge of her husband's family, no way to make a living, and no understanding of Canadian laws. Despite having never traveled outside of Kansas, she was deemed a Canadian citizen simply by virtue of her marriage.

I would like to include personal stories about women from Texas who were expatriated in my dissertation. What I am interested in is the story of how the woman came to know she was expatriated, how it affected her life, particularly during World War I, if possible, and when/if she repatriated. Records exist of women in Texas repatriating as late as 1981. Pertinent information such as her name, origin of birth and year of birth are necessary to include in the story. I can receive the stories in written format through email or by conducting a phone interview. I would need the stories no later than **February 21**. My contact information follows: Stephanie Weldy 202-277-8982

samweldy@hotmail.com Thank you for your time and consideration of my request. Sincerely, Stephanie Weldy, Transatlantic History PhD Program -- University of Texas at Arlington

REPLY: I emailed Ms. Weldy asking where on Ancestry she found these records pertaining to Texas. I have not received a reply. However, this inquiry from Ms. Weldy reminded me of a seminar I attended at Clayton Library, Center for Genealogical Research a year or so ago. The presenter, Irene Walters, mentioned some of the naturalization laws that pertained to women and how a woman born in the U.S. could lose her citizenship. After seeing Ms.

Weldy's inquiry, I contacted Irene for her suggestions as where to look for these records, as they can be a significant source in genealogical research. Her reply follows with very helpful information.

"I looked on the National Archives website to see what the records might actually be called and found their page that lists what has been digitized by their partners. (<http://www.archives.gov/digitization/digitized-by-partners.html>)

On this page I searched "repatriation" and then clicked on the titles to go to the Ancestry.com database(s) that the records are in. There are 6 sets of records in 5 databases in Ancestry that are specifically "repatriation oaths of allegiance."

The 6 sets of NARA records are:

- Applications to Regain Citizenship and Repatriation (1940-1944), U.S. District Court for the Eastern District of Oklahoma.(06/16/190>6-)
- Applications to Regain Citizenship and Repatriation Oaths (1939-1954), U.S. District Court for the Baton Rouge Division of the Eastern District of Louisiana.(08/13/1888 - 12/18/1971)
- Index to Petitions, Declarations of Intentions, and Repatriation Oaths, ca. 1906 - 1974, U.S. District Court for the Western (Little Rock) Division of the Eastern District of Arkansas.
- Repatriation Oaths of Allegiance (1929-1956), U.S. District Court for the Western District of North Carolina. Asheville Term.(06/04/1872-)
- Repatriation Oaths of Allegiance (1940-1968), U.S. District Court for the Augusta Division of the Southern District of Georgia.(05/28/1926-)
- Repatriation Oaths of Allegiance (1940-1970), U.S. District Court for the Eastern District of Louisiana. New Orleans Term.(1888-)

In Ancestry.com multiple sets of National Archives records about naturalization, citizenship, declarations of intention, etc. are combined into one database for the state the records are for. Two of the sets are for Louisiana, so they are in the same database in Ancestry.com. The five Ancestry.com databases the above "repatriation" records are in are:

- Arkansas, Naturalization Records, 1907-1968
- Georgia, Naturalization Records, 1793-1991
- Louisiana, Naturalization Records, 1836-2001
- North Carolina, Naturalization Records, 1872-1996
- Oklahoma, Naturalization Records, 1889-1991

On this NARA page they blog about naturalization and include some info about the issue of American born females losing and regaining their citizenship: <http://blogs.archives.gov/online-public-access/?p=2815>. It looks like there are lots more "repatriation" records in the various NARA locations that have not all been digitized yet, that we will have to keep watching for." Irene Walters, Clayton Library, www.houstonlibrary.org/clayton, (832) 393-2600

OTHER "STUFF"

"German Emigrants to Texas before 1947" - If you are someone who came to Texas before 1947, Phillip Taylor, (512) 285-5757, e-mail: PTaylor@pd.ci.elgin.tx.us would like to speak with you about your life after coming to Texas. This is for a History class he is taking at Austin Community College. Please contact Mr. Taylor if you are interested.

Genealogy Tips

Want to contact a German genealogy society for your area of research?

<http://wiki-de.genealogy.net/DAGV/Mitgliederverzeichnis> (2013 issue German American Genealogy)

Read Nathan W. Murphy's description on the FamilySearch Blog of how it Works at <https://familysearch.org/blog/en/google-books-free-copies-pages-family-history-library-books/> Nathan supplies screenshots of the steps of using Google Books to find genealogy information. (Eastman's Online Genealogy Newsletter, November 4, 2013)

The German Free School

507 East 10th Street – Austin, Texas 78701

-Continued from the Fall, 2013 “Journal”

1858 German Free School students Hulda and Francisca Becht (actually Pecht) were the daughters of Carl (Charles) Pecht. An Austin City Directory listed Charles Pecht, carpenter, residence westside Red River Street between Hickory and Ash. His obituary appeared in the Thursday, Feb. 5, 1891 “Brenham Weekly Banner”:

Mr. Chas. Pecht aged 70 years, died at Austin on Thursday. Deceased emigrated from Germany to Austin in 1855; was an expert machinist, and during the war was superintendent of the Confederate armory at Austin for the manufacture of small arms, cannon and ammunition.

The Austin City Sexton’s Mortuary report for week ending Saturday, Jan. 31, 1891 lists Jan. 30-Charles Pecht, aged 70, white male, died of Bright’s disease. His and wife, Johanna H. Pecht are buried in Section 3 Lot 752 Oakwood Cemetery, Austin, TX. His survivors, including Laura and Francisca are mentioned in his obit Jan. 30, 1891 “Austin Daily Statesman” newspaper:

Mr. Charles Pecht, age 70, died at his residence in this city yesterday morning. Mr. Pecht was born in Germany, moved to America and settled in Austin in 1855. He was an expert machinist and for years was the only one in the city. His firm carried machinery, guns, pistols and other articles to be repaired. For years he resighted nearly every six shooter sold in Austin, and had a wide acquaintance among cowboys and frontier men. During the war he was superintendent of the confederate armory in this city. He was an industrious and good citizen, an affectionate husband and kind father and will be greatly missed by all who knew him. His wife and five daughters, Mrs. Henry Orsay, Mrs. B. Lindermann, Mrs. A.J. Ziller, Mrs. C. Krusse, and Mrs. Bouchard survive him. His funeral will occur this afternoon at 4 o’clock from his late residence 804 Red River St. Friends and family are respectfully invited to attend.

Francisca (Franciska) Pecht married B. Lindermann. She was born May 9, 1849, and died June 6, 1926 according to her Texas Death Certificate. Francisca, as well as other members of their families are buried in Oakwood Cemetery. Hulda Pecht may be the Laura Pecht who married a Bouchard. Her parents are given as Carl Pecht and Johanna Zolway(Zolweg) on her 1946 Texas Death Certificate.

1858 Charter Trustee – Christian Wilhelm

Christian Wilhelm born 1819, died 1897, buried Driftwood Cemetery, Hays County, TX was one of the 1858 Trustees of the German Free School. He and his wife, Catherine Rissmann, who married Jan. 4, 1856 Travis County, are listed on the 1860 Travis county census. Christian’s occupation is listed as carpenter. Christian bought a lot from Henry Schulz Oct. 15, 1852 in Austin.

At least two of his children: Theo. and Judie (Julia) Wilhelm were students of the GFS in 1858. Julia Wilhelm married John T. Stokes June 16, 1871 in Austin. Theo. may be the Ferdinand Wilhelm born March 12, 1852, died July 20, 1885 age 34, and buried with other Wilhelm family members in Section 2 Lot 476 of Oakwood Cemetery, Austin.

Other 1858 Charter Trustees of the German Free School:

Wilhelm von Rosenberg	Karl Wilhelm Pressler
Joseph Martin	H. Steussy
Dr. J. A. Brown	William Sattler

Descendants of any student or trustee of the German Free School are invited to send additional information and photos for publication in the GTHS “Journal”. Please send to Liz Hicks, genealogy editor, 746 Edgebrook Dr., Houston, TX 77034-2030; via e-mail: rootrot@usa.net

Students and Trustee information to be continued in future GTHS Journals.

Helga's Corner

Deutsch auf hoher See

While crossing *den Pazifischen Ozean* on the “Star Princess” recently, my ears were delighted to hear so much German spoken on the high seas. These *Passagiere* had flown to Los Angeles non-stop over the *Nordpol* and boarded the *Schiff* the next day. They seemed to travel in families, not as an organized group. Having plenty of leisure time, I tried to listen in on their conversations to figure out, from which area of Germany they came. When they talked to me, they tried to speak high German, but among themselves, their local dialect dominated.



An elderly couple at our dinner table had grown up in the same low-income housing project in Berlin. They got married and immigrated to the USA where he made millions in real estate. One evening he was late for dinner. His wife angrily hissed: „*Wat haste denn so lange inne Spielbank jemacht?!*“ “*Dat jeht dir nüscht an ,*” was his response, and they switched to accent free American. (“What did you do in the casino for so long?” “That’s none of your business”)

Rähschen uff Hawaii?! Da hättn wir ooch in Dräsdn bleiben können. (Rain in Hawaii?! (For that we could have stayed in Dresden.) I remembered that folks from Saxony have a tendency to complain, but with humor. They toured Pearl Harbor with umbrellas brought all the way from home.

When a tall, handsome gentleman greeted me at the breakfast buffet with *Moin Moin*, I knew he was from *Hamburg* and wished me a good morning. I said *Hummel Hummel*, and he responded with *Mors Mors*. That is a greeting one can’t translate. We both preferred an early breakfast while our spouses slept *bis in die Puppen* (until late) He asked if I had time *zum klönen* (to chat), and since I understand the *Hamburger Platt* pretty well, he enjoyed *snacken wie bei miene Modder* (talking just like at my Mother’s), drinking three cups of *Tee*.

A couple from Bavaria, both retired teachers, switched easily from their version of high German to how they talk at home, a language I have trouble understanding. One day near the pool, she tried to convince him of something she had just read in a magazine. He kept shaking his head, and finally he slowly got up from his lounge chair, and, as he dove into the water, he shouted *Schmarrrrrrn!!!!* That is Bavarian for nonsense. The word – not its meaning - reminded me of the delicious Austrian dish *Kaiserschmarren*, a torn up pancake made with lots of eggs, and I rushed to the buffet on deck 14 and ordered me one right there *auf hoher See*.

*The German-Texan Heritage Society is very fortunate to have supporters like you!
Your continued tax-deductible financial contributions, including matching funds
from your employer, are vital to the well-being of our Society.*

WE THANK YOU!

150th Club

Charles and Beverly Locklin, Austin, TX
In Memory of Theodor & Dorothea Schaible

German Free School Preservation

Myrtle Bartels, New Braunfels, TX
Lance Hirsch, Boerne, TX
Lisa Kahn, Houston, TX
Michael and Judy Koehl, Huntsville, TX
Carl and Vickie Luckenbach, Fredericksburg, TX
Marcia Neuhaus, Tow, TX
Linda Santivenere, Austin, TX

Trenckmann Library

John Bell, Austin, TX
Annette Citzler, La Grange, TX
Walter and Waldeen Cornelius, Keller, TX
Rev Heide Harris, Austin, TX
Lance Hirsch, Boerne, TX
Dr James Kearney, Weimar, TX
Michael and Judy Koehl, Huntsville, TX
Alton Rahe, New Braunfels, TX
Doris Rosenbaum, Houston, TX, *in memory of her ancestors*
Faye Schott, Austin, TX
Hans and Helga von Schweinitz, Pflugerville, TX

GFS Lot 505 Development

Linda Duncan, Beaumont, TX
Edna Groeschel, Austin, TX
Lance Hirsch, Boerne, TX

Operating Fund

Dorothea Adams, Austin, TX-
Myrtle Bartels, New Braunfels, TX, *in memory of Mabel Backhaus Connally*
John Bell, Austin, TX, *in honor of Freiherr von Eichendorf*
Dennis Berger, Lubbock, TX
Daniel Bode, Dayton, TX
Teddy and Dr Henry Boehm, Brenham, TX
Marcus and Doris Boerkei, Austin, TX
Ute Boese, Brenham, TX
Georgia Braulick, Northfield, MN

Operating Fund (con't)

Geraldine Breshears, Dallas, TX
 Ursula Brinkmann, Austin, TX
 Tommy Brock, Katy, TX, *in memory of Viktor Bracht*
 Christa Broderick, Georgetown, TX, *in honor of Helga von Schweinitz*
 Kathleen Bryan, New Braunfels, TX
 Rustin Buck, Sugarland, TX
 Richard and Arlene Burges, Round Rock, TX
 Charles Clinger, Austin, TX
 Walter and Waldeen Cornelius, Keller, TX
 Joan Crowell, New Braunfels, TX, *in memory of Victor O. Fritze*
 Wallace and Norma Davenport, Houston, TX
 Felicia Elliott, Houston, TX
 Gayle Engeling, Brenham, TX, *in memory of Lilia and Willie Hertel*
 Stephen Falk, Austin, TX
 Robert and Jenelle Flocke, Wimberly, TX
 Otto Fuchs, Carmine, TX, *in memory of Elizabeth Rothermel Fuchs*
 Robert and Agnes Fulbright, Hebronville, TX
 Hildegard Gebert, Manor, TX, *in memory of Waylon Gebert*
 James George, Austin, TX
 Thomas Goetting, Ellicott City, MD
 Theresa Gold, San Antonio, TX
 Fred and Karen Grampp, Austin, TX
 Ray Grasshoff, Austin, TX, *in memory of Herman Grasshoff Sr*
 Joan Griggs, Chappell Hill, TX
 Richard and Cathleen Gruetzner, Marble Falls, TX
 James Gudenrath, Austin, TX
 Frank and Dolores Gully, San Angelo, TX
 Clyde Haak, Hondo, TX, *in memory of K.W. Haak*
 E J and Joyce Haas, Houston, TX
 Martha Halstead, San Antonio, TX, *in memory of Helen Zuehl Hehmsoth*
 Helen Marie Hammer, Houston, TX, *in memory of Christina Schwarz Ruhnke and Frank Ruhnke*
 Lisa Haney, Austin, TX, *in honor of Genell Rhode*
 Karen Haschke, Austin, TX, *in memory of Vic Mathias*
 Mayme Hause, Rosenberg, TX, *in memory of Hans Otto R. Mansur*
 Dorothy Hecht, Austin, TX
 Hubert and Ursula Heinen, Austin, TX, *in memory of Eva Hardeman*
 Judy Henderson, Austin, TX, *in memory of Martha Doering Oertli*
 Herbert Hertel, McLean, VA
 Lance Hirsch, Boerne, TX
 Margaret and Herman Hitzfeld, Round Rock, TX
 Albert and Velma Holck, Austin, TX
 Hella Holoubek, Austin, TX
 Abigail Johnson, Taylor, TX
 Peter and Anna Kahn, Houston, TX, *in memory of Lisa Kahn*
 Charles and Alicean Kalteyer, Austin, TX, *in memory of Charles Ronald Kalteyer*
 Norman and Gracie Kneschk, Jonesboro, TX
 Michael and Judy Koehl, Huntsville, TX
 Rodney and Mary Koenig, Houston, TX

Operating Fund (con't)

Ingrid E Kokinda, San Antonio, TX
 Hilmer Krebs, Springfield, VA, *in memory of Alice R. Krebs*
 Larry and Sheila Kuehn, Austin, TX
 H W Lichte, Amarillo, TX
 Gerhard and Martha Liehsel, Whitney, TX
 Carl and Vickie Luckenbach, Fredericksburg, TX
 Adrienne Marshall, Austin, TX
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Community Events

Remarks on Unveiling a RTHL Marker for the Klingelhoetter House December 21, 2013, Kenneth Hafertepe

As you all know, we are here for the unveiling of a historical marker for the Klingelhoetter house. I would like for us to think for a few moments on the question: out of all the many historic houses in Fredericksburg, why *this* house? Why is it such a *special* landmark?

First, this house helps to tell the story of an immigrant family. Johann Jost Klingelhoetter, his wife Elisabeth, and children August, Louise, Elisabeth and Henrietta, all came to Texas in 1847. Two more sons, Julius and William, were born here in Fredericksburg. The family came from Eibelshausen in Nassau to Friedrichsburg in Texas. Johann loved the culture of his native Germany, but he loved the freedom of his adopted Texas even more.

Second, the house itself tells a story of an architectural history, of old world traits and of adaptations to American climate and culture. The family immediately settled on this lot, and it has remained in their ownership to this day. They quickly built a temporary structure which housed them for several years and served as the kitchen until after the Civil War.

By the mid 1850s the Klingelhoetter family had built the front rooms of this house. The exposed frame, infilled with handmade brick, is that construction technique known as *fachwerk*, which is a German cultural fingerprint. But the house also had American features, notably this front porch, the open central passageway – in German, a *durchgang*, in Texas, a dogtrot – and these sash windows.

The house is also remarkable because we can guess the names of the Fredericksburg carpenters who built it. They were Herman Hitzfeld, who married Louise Klingelhoetter, and Jacob Arhelger, who came from a town in Nassau just a few kilometers from Eibelshausen. As county judge, Johann Jost Klingelhoetter started planning for a permanent courthouse; it was Jacob Arhelger who built it.

The story of the family and the house often intertwine. When the Civil War came, oldest son August went off to war. Much to the distress of his father, it was in a Confederate uniform. Sadly, August never came back. After the war, the Klingelhoetters enlarged the house. A new kitchen was added, and a second bedroom. These two back rooms essentially enclosed the *durchgang*, so a front door was added at this time. The stonemason may have been George Peter, who soon thereafter built the Heinrich Bierschwale house on Austin Street, and his own rock house caddy-corner from the Klingelhoetter house. Julius Klingelhoetter, now in his late teens, was soon to become a stonemason, and may have assisted in the work.

The 1880s was a decade of change at the house. Elizabeth died in 1881, and Johann in 1886. In this latter year son Julius and his wife Sophie moved in. Sophie was a daughter of Johann Peter Tatsch, who is now noted as an important early Texas cabinetmaker. Sophie, however, was not so impressed with her father's work. She insisted on proper, store-bought furniture, such as the bed and dresser in the front bedroom. But this house is also significant because it preserves so many examples of the furniture of Johann Peter Tatsch. It took a while for Sophie to come around on this subject. Her father lived until 1907, and her sister Caroline continued to live in the Tatsch house for two decades after that. But when Caroline died, a number of important pieces of Tatsch furniture moved to the Klingelhoetter house.

At the end of her long life, Lyne passed on the torch of responsibility to her niece, Karen Dittmar Haschke. And if you have any doubt that sensitivity to cultural and historical significance and determination to preserve it are genetic traits, you can dispel those doubts by simply looking around you. A dedication to art and history clearly runs in this family. Pursuing a Registered Texas Historic Landmark designation is but one of the many ways that Karen Haschke has earned our appreciation – and our admiration!

But – we are here because Karen had something worth preserving.

It is an ancient house.

It is on its original site.

It is distinctive in its structure and in its spatial arrangements.

It is filled with artifacts important to the family and to Texas.

This landmark designation is one which the house – and the family that built it, lived in it, cared for it, and preserved it – so richly deserves!

You have already seen them today: the beautifully turned rocking chair, the handsome bed in the back bedroom, the children’s table and chair, the doll’s cradle, and especially the schrank, which is the Rosetta stone for scholarship on Tatsch. Ruth Morgan, who wrote a pioneering essay on “The Crafts of Early Texas” in 1945, wrote of Tatsch: “In his work we feel the direct appeal of beauty and strength found in simplicity.” And surely this appraisal applies to the Klingelhoetter house as well!

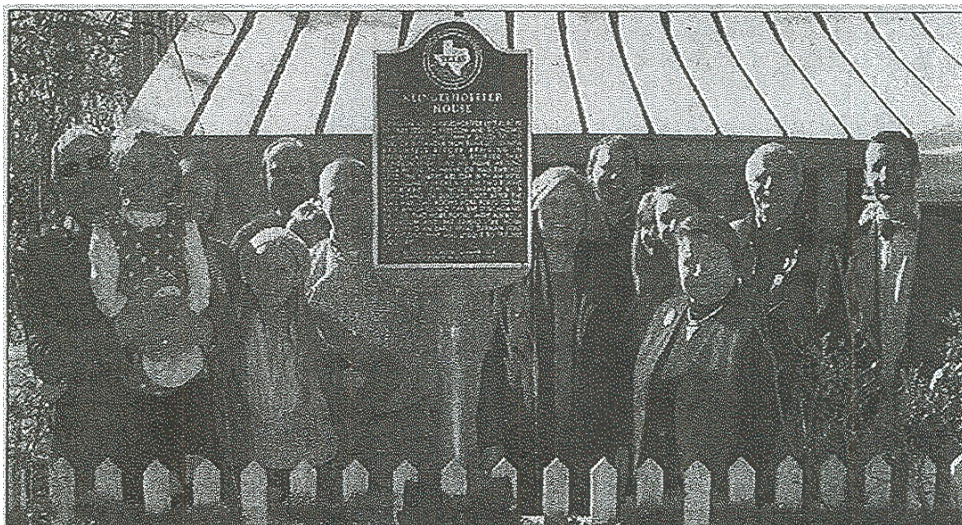
Now, we consider the people who have preserved this treasure in more recent times. Sophie’s daughter Lyne, educated at the University of Texas in Austin to be aware of historical significance, may have influenced her mother to take the Tatsch furniture and to keep the Klingelhoetter house, in which Sophie lived until she died in 1949. Lyne, over the next decade, restored the house and made it more useful for her own purposes, adding an art studio and the modern convenience of a bathroom. Aware of the importance of the house, she made it available to the Gillespie County Historical Society for many home tours.

***Texas Historical Commission Marker Dedication
Johann Jost Klingelhoetter Haus***

***701 W. Main St., Fredericksburg, Texas
One of the earliest town homes built in Fredericksburg and
still held by a family member, is dedicated with the
Recorded Texas Historic Landmark (RTHL) Marker
Saturday, December 21, 2013
Reception: 10 am
Dedication: 11 am***

Program:

***Karen Dittmar Haschke, Owner
Glen Treibs, Gillespie Co. Historical Commission Chairman
Jerryl Hoover, Mayor of Fredericksburg
James Lindley, MD, Gillespie Co. Historical Society President
Kenneth Hafertepe, PhD, Baylor Professor of Museum Studies
Unveiling by 6th Generation Children:
Emma Haschke, Jordan Haschke, Hayden Dittmar***



Descendants of Johann Jost Klingelhoetter gathered Saturday, Dec. 21, for the dedication of a Texas Historical Commission Marker at Klingelhoetter’s Haus at 701 West Main Street. The house is believed to be one of the earliest town homes built in Fredericksburg. Among the descendants present for the marker dedication are (left to right): Bob Dittmar, Hayden Dittmar, Christina Haschke, Jordan Haschke, Michael DeLong, Jeannie DeLong, Travis Dittmar, Lindy Haley, Justin Dittmar, Marie Dittmar, Emma Haschke, Karen Haschke, Jerry Dittmar and Brian Haschke. - Standard Radio Post/Richard Zowie

Historical marker dedication slated for Saturday, Dec. 21

Unveiling planned at Klingelhoefter House

A dedication ceremony for a new Texas Historical Commission marker is planned in Fredericksburg this Saturday, Dec. 21.

The public is welcome to attend the event, which will see the marker unveiling at 11 a.m. at 701 West Main Street (at the corner of West Main and Acorn streets.)

Known as the "Johann Jost Klingelhoefter House," the structure has been verified as one of the earliest German-Texan houses built in Gillespie County.

It served as the residence of its namesake, who left Europe in 1846 because of the political and economic conditions existing in the German states at that time.

Upon arrival in Fredericksburg, Klingelhoefter was assigned a 10-acre Out Lot and Town Lot 271 by the German Emigration Company.

On that lot of land, he built a home in the fachwerk — or half-timbered style — at a prominent location on Fredericksburg's Hauptstrasse (Main Street.)

The fachwerk was made of oak timbers with an infill of handmade bricks composed of caliche, straw and other materials available at the time. The home itself was plastered and white-washed. It is also significant for its durchgang design and an early lean-to addition.

"It is a rare surviving ex-

ample of an architectural form that clearly displays the characteristics and transitional techniques associated with the styles of early Texas German builders in the Hill Country," a report on the building's significance to the Texas Historical Commission stated.

Originally believed to have been built in 1847, Kenneth Hafertepe of Baylor University recently proposed that construction actually occurred between 1854-1855. Hence the age and craftsmanship of the Klingelhoefter house is comparable to the Kammlah House and both are older than the Basse House (other historic homesteads in Fredericksburg.)

In addition to its noteworthy architectural design, the house also represents the stewardship of a family, who, as caretakers of the property, showed sensitivity in making additions which would not detract from the historical character of the original structure. The house provided shelter for the Klingelhoefter family, which included the children born to first wife, Elisabeth Weil: August, Louise, Elisabeth and Henrietta.

Following the death of his first wife, Klingelhoefter married Elisabeth Heiland in Eibelshausen, Nassau, and the couple moved to Texas with the four children born there. They arrived at Indianola on

the Texas coast and traveled by oxcart to New Braunfels and then to Fredericksburg in the spring of 1847.

After their arrival, two sons were born, Julius and William. It was much to Klingelhoefter's dismay when his eldest son, August, joined the Confederacy and was later killed during the siege of Vicksburg. Klingelhoefter became an American citizen in 1851. He was elected the third Chief Justice, the equivalent of a present day county judge. He died in 1886, following his second wife's death in 1881.

One of the family's descendants, Lyne Klingelhoefter Lewis Harper, was noted as an artist who received a scholarship to the University of Texas at Austin and was reportedly the first female to take classes in UT's School of Architecture.

She was one of the founders of the Gillespie County Historical Society and, throughout her life, it was her desire to maintain the house and keep intact its collection of early Texas furniture and memorabilia (including her artwork) contributed by various family members.

She entrusted the home and its contents to her great-niece and the current owner of the property, Karen Dittmar Haschke — Klingelhoefter's great-great-granddaughter, who will be hosting Saturday's event.

Backwater Indianola, a once-bustling port destination, not yet ready to die

Joe Holley, Native Texan - *Houston Chronicle*, Feb. 9, 2014

INDIANOLA - To be honest, the charms of this little backwater beach community are not immediately obvious. Instead of the broad, sandy beaches and breaking waves of Port Aransas, the Indianola waterfront holds back the bay with riprap, broken-up pieces of highway pavement. Instead of South Padre's hotels and condominiums, Indianola has more than its share of ramshackle fishing cabins and rusted out mobile homes. Massachusetts native George Ann Cormier has lived in a comfortable bay-front home in Indianola since 1994. As director of the Calhoun County Historical Museum in Port Lavaca, she certainly loves the history, but she also loves her bay-front way of life.

"It has its own charms," she told me last week. "Calhoun County has more species of birds than any place in North America. Plus, we have alligators and bobcats, just an incredible amount of wildlife. Recently, we had a turkey at the beach, which is something we've never had before.

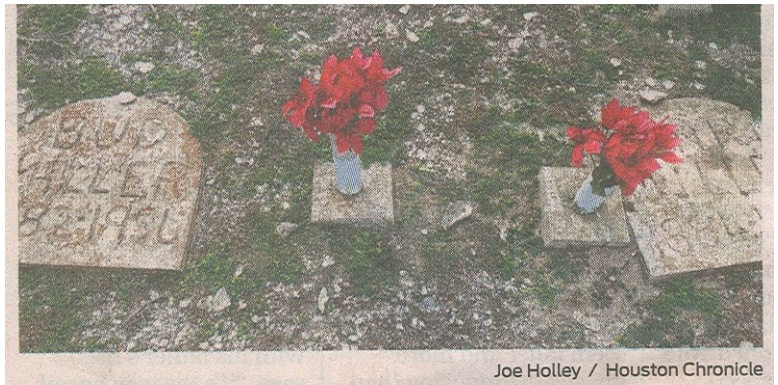
"On a gray and windy afternoon last Saturday, I stood in an old cemetery on a low rise within sight of Matagorda Bay. At my feet were two flat stones, the names so crudely carved I could barely make out

"William 'Bud' Miller" and "Henry Miller." The brothers died within days of each other in 1951;

Bud was 69, Henry 66. Two big men - almost giants, people said - they were the last direct link to old Indianola, a remarkable town that blazed like a shooting star across early Texas and then disappeared forever.

Forebears had dreams

The Miller brothers - the family name had been Mueller before World War I - were born into a family of 13 children; their parents were Indianola pioneers. Lifelong beachcombers, master net-makers, fishing guides and oystermen, the men lived together with their dogs in a shack near the beach. They never wore shoes, partly because their feet were so big they couldn't find any to fit, but mainly because they didn't like feeling confined. They slept on pallets on the sand of their shack; their dogs slept on the bed.



Joe Holley / *Houston Chronicle*

The brothers were content with the simple life but their forebears had much bigger dreams.

On the western shore of the bay that Robert de LaSalle had explored three centuries earlier, they dared build a city. For a little while, they succeeded, perhaps beyond their grandest dreams.

Standing in the forlorn graveyard, looking out at the bay and coastal wetlands, it's hard to imagine bustling wharves with ships unloading freight and passengers from New Orleans and New York City, hard to imagine trains trundling into town from Chihuahua and California.

It's hard to envision shell-paved streets lined with buildings and crowded with carts and wagons, wooden sidewalks filled with people and a half-mile-long pier that shipping magnate Charles Morgan built for his New York-based steamship line.

Had we lingered awhile in Indianola a century and-a-half ago, we might have enjoyed succulent bay oysters from one of the town's fine restaurants. Maybe we would have stayed at the Casimir House, a luxurious hotel that could accommodate 150 overnight guests.

With a population of more than 5,000 at the beginning of the 1870s, Indianola saw itself as a competitor to Galveston and New Orleans, its



Once envisioned as a competitor to Galveston and New Orleans, Indianola now is more of a ghost town.

future as bright as sunshine on the waters of the bay.

It was not to be.

On the night of Sept. 15, 1875, a monster hurricane blew in from the Caribbean. The tide broke over the beach and rushed in 15-foot-high torrents through the streets. Ships tore loose from their moorings and slashed into the city; a large schooner ended up five miles inland. Wharves and warehouses broke up, houses and buildings disintegrated. As the next night approached, the intensity of the storm only increased.

The eye of the storm gave the battered town a midnight respite, but then the ferocious wind returned, this time from the opposite direction. Millions of tons of ocean water the storm had driven 20 miles inland came rushing back. Sturdy buildings that had withstood the inland surge were torn off their foundations, broken up and carried into the bay.

At least 900 people died.

In the days and weeks that followed, a number, of survivors packed up whatever they had left and moved to Port Lavaca, Victoria and other points farther inland. Incredibly, others decided to stay and rebuild.

In the summer of 1886, an even larger hurricane hit. Survivors decided not to tempt fate again.

Traces of the past

These days, old Indianola is a ghost town, but it hasn't completely disappeared. The foundation of the old courthouse, now about 50 yards offshore, is visible on cold, clear days when the tide is low. And people still live here. Houstonians with second homes, retirees and folks who prefer being away from it all.

Gwen Salyer and husband Shannon, a landscape artist and Calhoun County assistant district attorney, have lived since 2000 in an airy house up the beach a mile or so from Cormier.



George Anne Cormier, director of the Calhoun County Historical Museum, can take visitors through a scale model of old Indianola

Salyer has planted hundreds of palms along the beach, has written grant proposals for money to replace the riprap, and has pushed to enforce the county's trash ordinance.

The first time I met her, she told me about walking along the beach road one day picking up cans when a longtime Indianolan pulled up beside her. "Why are you doing this?" the woman demanded angrily. "Don't you know that the nicer you make this place, the more people we'll have moving in here?"

Salyer tried to assure the woman that she didn't want to change the basic character of Indianola. She could have mentioned that in her heart were her two old uncles, barefoot beachcombers who wouldn't approve of too much change.

Gwen Salyer's Indianola has to be a place where Uncle Bud and Uncle Henry can still rest easy.

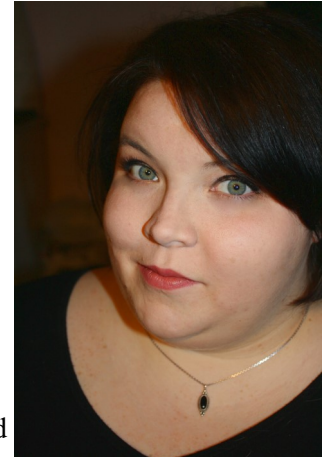
joe.holley@chron.com
twitter.com/holleynews

Submitted by Liz Hicks, Houston

People

From Your Editor: We have had requests for some “scholarly” writings in *The Journal* and when Saskia contacted us with her request for information for her thesis, we grabbed her! Meet Saskia Wegener:

I am a student at Ruhr-University Bochum and the thesis was the final part to earn my bachelor’s degree (pretty much everyone here is required to write a thesis at the end of one’s studies). I double-majored in English/American studies and art history (though I only had to write a thesis for one subject). Back in late 2011 I contacted the GTHS, because I was interested in interning at a cultural institution within the US (as part of my studies, I was also required to spend time in an English speaking country). My boyfriend was taking a class at the German Free School at the time and it was him who drew my attention to the organization. One of my major fields of interest lies within US cultural studies, so being able to work at the German Free School was really great, and I by doing an inventory I learned a lot of things about German-Texan culture. Eventually one thing led to another and I decided to write my thesis on a part of German-Texan culture.



At the moment I am attending graduate school and I am earning my M.A. in English and American studies, with a focus on US cultural studies and Medieval to Renaissance English literature. I know it sounds like an odd combination, but those fields cross paths more often than you might think. Before I went to study, I completed an apprenticeship as what I would describe a graphic design assistant. Apart from that, I have had a number of jobs, so I got to look into all kinds of fields. Currently, I am also taking some classes outside my major to learn about PR, business basics, etc. I could imagine working for a cultural organization like the GTHS, for a museum or a library, but I could also picture myself teaching or working for a company’s PR department. I am confident that I will eventually find the right job for me, but I won’t be picky to begin with. It never hurts to gain new experiences!

Your editor: Is she a keeper or what? And what about those eyes! Part I of her thesis follows with Part II in the Summer *Journal*.

Dear German- Texans,

First of all: Thank you so much for publishing my thesis in your Journal and for taking an interest! A special “Thank you” to Mary Whigham, Helga von Schweinitz, Doris Boerkei, Melanie Schmidt-Dumont, and all those who were so kind to answer my questionnaire last year. Although I did use the information you provided for my paper, I do wish I would have had more time and space to further include it. As it is now, it is just a small part of the whole.

I did my best to portray German-Texans, their history and their current situation accurately, and I am hoping that you enjoy the read. For any feedback or critique, positive or negative, please feel free to contact me (wegener.saskia@gmail.com). I am still learning and I am glad for any advice or help.

However, my B.A. thesis did pass and I am now pursuing my M.A. in English and American cultural studies. My visits to Texas, other parts of the US, and especially my internship at the GTHS certainly intensified my interest in the field.

Again, thank you for your support!

Best wishes, Saskia Wegener

Looking back to look forward- German-Texan Ethnicity and the German-Texan Heritage Society

Saskia Wegener

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Introduction

To one thing they must make up their minds, or, they will be disappointed in every expectation of happiness as Americans. They must cast off the European skin, never to resume it. They must look forward to their posterity rather than backward to their ancestors. (qtd. in Spickard 7)

In 1819, Baron von Fürstenwäther read those exact words in a letter he had received from John Quincy Adams who, at that time, held the position of Secretary of State of the United States of America. The Baron himself had asked what German migrants to the US could expect in their new home. Broadly speaking, German immigrants, as well as all other immigrants, were expected to assimilate to the Anglo-Saxon or Anglo-American standard. But did they? If one thinks about the US population of today, German-Americans are certainly not a salient ethnic group, even though the 2010 US census showed that a majority of Americans stated to be, to different extents, of German heritage (Bass). What is left of that heritage after decades of assimilation and is there a way to *re*-assimilate? How do people commemorate it and what influence did and does it have on their identities? Is it important at all? To follow up on these questions, I picked a specific group of German-Americans: the German-Texans. German-Texans stand out in the big landscape of German America, as will be shown in this paper, and are therefore particularly interesting to take into consideration. I want to show that German ethnicity in Texas has been, after decades of decline, on the rise over the past 30 years, and that the founding of the German-Texan Heritage Society¹ in 1978 played a major role in that process. I will examine how people deal with their heritage, and how they developed their revived ethnicity.

In order to do so, I will examine some of the publications of the GTHS. Furthermore, I will consider a questionnaire that I distributed among some members.

In order to understand German migration, assimilation and re-assimilation, I will first examine different models of ethnic formation, mainly following the theory of Paul Spickard. I will apply his theories on ethnic formation in general to the German emigration to Texas. In a second step I will summarize the history of German settlements in Texas, beginning in the 19th century. I will also look at why German culture declined in the first half of the 20th century and why it experienced a revival in the 1970s. This will introduce the German-Texan Heritage Society, and lead to the third chapter where its role in the formation of a new awareness and identity of German-Texans is discussed and described.

1. Ethnicity and Assimilation Theories

Ethnicity, assimilation, re-assimilation: all of these terms are connected and need to be taken into consideration if one wants to discuss the experience of immigrants who came to the US over the past decades and centuries. All these terms need clarification to begin with. Since this paper deals with the Germans in Texas, I will use this group as an example for the following explanations.

1.1 Ethnicity

The term ethnicity is almost always found accompanied by the term race. The connection of race and ethnicity, and the distinction between them is highly problematic and can differ. To clarify the term ethnicity for this thesis, I will briefly summarize different definitions of both terms, before stipulating a definition for this paper. Michael Omi points out that “[g]uided by ethnicity theory, Americans have come to view race as a variety of ethnicity, and to apply to racially defined groups certain standards and values” (4). Race, in this case, becomes a subcategory for ethnicity. But this is only one way to distinguish race and ethnicity. By some, race is defined as the inherited biological factors of a person, which are unalterable. In this theory there are also certain character qualities which are inevitably inscribed into the people belonging to a particular race. In this mode of thinking, ethnicity is more of a subcategory (as opposed to race being part of ethnicity like above), spanning for example cultural or national differences. Ethnicity can therefore be changed by adopting a different behavior, nationality, etc., whilst race is immutable (Spickard 18). A third viewpoint focuses on the “plasticity and constructedness of groups” (Spickard 19). It points out that the usage of “race” as a term to distinguish different groups of people was introduced in the 18th century and was used in

¹In the following I will use the abbreviation GTHS to refer to the German-Texan Heritage Society.

circumstances, such as colonization, which are highly criticized nowadays, and that the “racialization” of groups is still used as an instrument to assert power (Spickard 20). Both concepts are socially and politically constructed, but “ethnicity” is suggested as a generic term for various kinds of groups (Spickard 19- 20). For this paper I chose to adapt the last definition.

In light of the previous statements, one has to think about what factors are to be considered when it comes to defining an ethnic group, “[b]eyond the common-sense understanding of ethnicity as shared ancestry” (Spickard 20). The *Harvard Encyclopedia of American Ethnic Groups* provides an idea of features that might be categorized under the term of ethnicity, pointing out that not all groups necessarily have all features (Thernstrom, vi). According to this list and for the purpose of the discussion of German-Texans, I define ethnicity using the following features: a common geographic origin, a common language or dialect, shared traditions and values, common literature, folklore, art and music, settlement patterns and institutions that specifically serve and maintain the group (vi).

I purposely leave out a detailed account of religious varieties or religious commonalities, as I will view them under the category of the general cultural conduct. It is understood that different immigrant groups in the US are connected in different ways and for different reasons and that this definition would not fit the description of all ethnic groups that can be found in the US (Thernstrom, vi), as, for example, religious and political views can be of crucial importance for some ethnic groups, while geographic origins do not matter. This definition is supported by Spickard’s theory of ethnic formation processes. He argues that since ethnic groups are not primordial formations of human relationships, three essential elements must be present in order to create, sustain and format ethnic groups: shared interests, shared institutions and shared culture (20-23). Furthermore he splits shared culture into outward and inward culture (22), both of which can be found in the features listed above. Shared outward culture, that is the part that is visible to people not involved in the group, might refer to the literature, folklore, art, music, festivities, etc. Shared inward culture refers, for example, to traditions or values. In regard to the GTHS and the people involved, all three elements can be found. The GTHS obviously serves as the shared institution. The conservation of the Society itself serves as a shared interest, and of course the goal of the GTHS is “promoting awareness and preservation of the German cultural heritage of Texas”². This also reveals the shared culture. How prevalent outward and inward culture are among the members of the GTHS will be discussed later. Ethnicity theory is always linked to groups and group identity (Omi 48), but one should be aware that nowadays individual identification with a certain ethnic group such as the German-Texans is a choice for each group member to make (Thernstrom, vii). Furthermore, it is relevant for ethnic groups like the contemporary German-Texans that its members are conscious about sharing a common interest (Petersen 234), as this marks them as being a group rather than a category (Omi 14). At this point, I would also like to introduce the term of symbolic ethnicity, coined by German-American sociologist Herbert Gans in 1979. It stands in connection to the statements I just made, regarding the conscious uptake of an ethnic identity. Gans writes:

Symbolic ethnicity can be expressed in a myriad of ways, but above all, I suspect, it is characterized by a nostalgic allegiance to the culture of the immigrant generation, or that of the old country; a love for and a pride in a tradition that can be felt without having to be incorporated in everyday behavior. (Gans 9)

Considering this definition, I suggest that the emergence of a new German-Texan ethnic consciousness could, in part, be seen under this guideline. Ethnicity theory is not only concerned with how groups maintain or form their ethnic identity in a culturally pluralistic society, the formation and preservation of a heritage society being one example. It is also concerned with the process of assimilation, generally meaning the “dissolution of group identity” (Omi, 48), and in this case, as I will argue, a form of re-assimilation or

²This is the official motto which is part of the GTHS logo.

recalling. It is important to understand the processes of the Immigration Assimilation model, the Transnational Diasporic Model and the Panethnic Formation Model as they will be explained below. The connection of all three of them provides a better understanding of how immigration and the formation or dissolution of ethnic groups works.

1.2 Assimilation and Other Group Processes

A nation of immigrants – that is how America most commonly likes to refer to itself, given that the majority of modern Americans can trace their heritage to countries outside of the US (Spickard 4). Over time, multiple terms have been used in an attempt to describe this mixture of peoples: Bill Clinton referred to it as the “American mosaic” (Goetsch 30), other metaphors are salad bowl, rainbow, symphony or kaleidoscope (Fuchs 276). But the most renowned metaphor is probably still that of the Melting Pot, which is invariably connected to the immigration assimilation model or paradigm. Named after the 1908 play “The Melting Pot” by Israel Zangwill, it presents the idea that every immigrant group contributes to the new society in equal parts, “[i]t promises respect for every individual and group. It promises that everyone who comes to America will change, and all will change together.” (Spickard 11). It also means that all erstwhile ethnic groups disappear (Gans 2). Assimilation, in theory, should result in a greater homogeneity within a society (Kazal 3). However, the remarkable thing about the assimilation process in this case is that some immigrants are “more equal than others”, to put it in George Orwell’s words, because even though people who came from England were immigrants to America as well, they were not treated as such. Instead, English Americans became “native to the American landscape” (Spickard 5). As a consequence, all other immigrants who came to America were expected to melt into the Anglo-American standard. In 1964, Milton Gordon named this process “Anglo-conformity” (84- 88). Paul Spickard adds that conformity implicates the consent of the person or group giving up his³ or their precedent behavior in exchange for acceptance into society, but in this case the assumption was that Anglo-American standards were the norm and he therefore suggests the term “Anglo-normativity” (6). The time a group needs to assimilate into a greater society depends on the time they have spent there (Kazal 12) and the extent to which they adopt their “host culture” might also vary. Paul Spickard points out that it is wrong to assume that all ethnic groups in the US are headed towards the same goal or even the same direction or that even all ethnic groups are able to assimilate (14). Since the immigrants of the formerly called “Old Immigration” were northern Europeans, they were of northern European stock, meaning white (96). Spickard argues, that immigrants of later immigration waves who did not fit that profile, as well as African-descended people who, in many cases, had been on the continent for much longer than a lot of white immigrants, cannot be squeezed into this model. Immigration did not always occur on a voluntary basis and it happened in many different ways, through many different gates and for many different reasons. In such instances, the immigration assimilation model only works to a certain degree (Spickard 14). At the beginning of his book *Assimilation in American Life*, Gordon Milton used a quote from C.S. Lewis’ *Alice in Wonderland* that expresses the difficulty of the assimilation process:

“Would you tell me, please, which way I ought to go from here?” [asked Alice]. “That depends a good deal on where you want to get to,” said the cat. (qtd. in Gordon).

As stated earlier, Paul Spickard suggests viewing the immigration assimilation model in connection with two other models. Contrary to popular belief and the assimilation model, people who emigrate do not necessarily stay at their destination and, despite Adams’ claim that German immigrants would only find happiness in the US if they would cut all ties to their home country, the majority of people who came to America willingly did not do so (Spickard 14). This included the German-Americans, as “for almost every American immigrant group, there has been a going and a coming, a continuing connectedness with the homeland, and also with other places to which migrants from one’s homeland have gone.” (15) Due to technological advances, immigrants today are even more connected and are better able to sustain a lasting link with their homeland if they wish to do so. People choose and chose to migrate for different reasons and the reasons they go back differ as widely. For Germans in the 19th century, there were often economic

³I will use the generic masculine throughout this thesis.

or political reasons to emigrate. Topics like international labor migration, which would be a reason to move back and forth between countries (Spickard 16), are part of the transnational diasporic model, but since they do not apply to German-Texans, they will not be dealt with in this thesis.

The last model to analyze is the panethnic formation or racial formation model. As mentioned before, immigration and assimilation never is nor was the same experience for every immigrant. Paul Spickard sees panethnic formation as the “major fact of ethnic identity in American history” (17). But what is panethnicity? According to Spickard, the term was first used by Yen Le Espiritu in his work on Asian Americans to describe the process that subsumes different Asian nationalities under the category “Asian American”. This process, of rounding up previously distinct ethnic groups in a geographical or political setting, can also be applied to members of other groups (17). According to this theory, African Americans, Latinos, White Americans and other groups undergo a change of ethnicity. The first German settlers in Texas and elsewhere in the US might have distinguished one another by their place of origin in Germany. Bavarians, Frisians and Saxons among others remained mindful of regional distinctions. As they grew closer to one another in their new home they came to be known as German-Americans and, as they grew closer to their neighbors from northern Europe, they eventually merged into being White Americans. This does not mean that people lost their ethnicity. “They are not less ethnic; they are differently ethnic.” (Spickard 18). The panethnic/racial formation model does not assume that because smaller ethnic groups became part of larger collectives, they completely gave up their individual ethnic identities as German-Americans, Irish Americans or Swedish Americans, for example. It merely emphasizes the development of new ethnic units which allow people to identify on a larger scale and help them act together (18).

In sum, the three models presented provide an idea of how the incorporation and merging of immigrants can work, and a lot of literature can be found concerning these topics. But what happens if a group of people whose ancestors merged into a larger ethnic group over the course of generations decide to look back and revive their heritage? How far back can they actually go? What would that process be called and what does it involve? I was not able to find scientific literature that would deal with exactly this topic, except for Herbert Gans’ essay on symbolic ethnicity and other scholars following his theory. But, as Richard Alba stated,

[s]ymbolic ethnicity is concerned with the symbols of ethnic cultures rather than with the cultures themselves, and this seems true also of the cultural commitments of ethnic identity: the cultural stuff of ethnicity continues to wither, and thus ethnic identity tends to latch onto a few symbolic commitments (such as St. Patrick's Day among the Irish). (Alba 306)

I already mentioned this theory above. For all the value it has to offer when thinking about the GTHS and German-Texans today, it does not exactly grasp the concept of the GTHS, but I want to use it to describe the process that underlies the rise of the German-Texan ethnicity within the last three decades. In lack of a better term, I will use the terms re-assimilation or cultural recalling in the following. People of German heritage did not suddenly decide to go back to the way of life of their ancestors, but in some, awareness of their heritage surfaced and solidified. There was something that set them apart from the large ethnic formation of other White Americans and that went, to a certain degree, against the Anglo-normativity. This awareness ultimately led to the founding of the GTHS and the determination to preserve the heritage and make it available to others. This is certainly applicable to other ethnic groups as well. But, as I will further explain in the next chapter, the ethnicity of German-Americans is of special interest as their history of assimilation is exceptional in light of the large number of people who trace their heritage to German immigrants and the lack of awareness of that fact. More precisely, I am discussing a missing awareness of the role that German immigrants played in the history of the US in general and in Texas specifically. Re-assimilation should not be understood as a move backwards, but rather as a move forward with the past in mind. When assimilation means that distinguishable ethnic groups merge into a larger group over time and end up with bits and pieces of each group as part of the new group’s identity and the former distinct ethnic identities fall behind or vanish completely, then re-assimilation means that part of that larger group remembers their former distinction and expresses that

renewed awareness. In the case of the German-Texans, the expression fell into place by the founding of an organization to collectively remember their heritage and to preserve that memory for future generations. This renewed awareness does not, however, lead to a complete separation from the assimilated group. German-Texans are still Texans/Americans and their ethnic identity as Americans will remain. Russell A. Kazal argues that the key to the concept of identity is to realize that

[...] individuals hold multiple identities in the form of socially recognized categories: a particular person can see herself at one and the same time as, for example, a middle-class professional, a woman, a white, an American, and someone of German descent. Such an individual may partake of various collective or group identities, each of which, on its own terms, seems singular. (Kazal 3-4)

Re-assimilation might therefore also be understood as the addition of an identity by the definition of Kazal. One should keep in mind that the revivification of an ethnic identity might draw back on something that previously existed, but that the renewed identity or awareness also presents itself as something entirely new, because past experiences cannot be substituted by memories. Since the current generation of German-Texans was not part of the establishment of German settlements and German culture in Texas, they are left with memories that are not their own and that therefore need to be considered as something new.

In the following chapter I will summarize the history of German immigration to Texas in the beginning, and the development under the aspects of the processes that I previously explained. Naturally, I will have to leave out parts and aspects of the immigration history, since the topic would fill several papers of this one's dimension.

2. Germans in Texas

To understand the foundation of German life in Texas, the first part of this chapter will summarize the beginning of the permanent German settlement in Texas until about the 1870s. German immigrants kept coming to the US and Texas after that, but by then, certain infrastructures had developed. The details of the growth and development of said infrastructures are not the primary concern of this paper; a rough understanding of the initial settlement patterns has to suffice. Furthermore, the reasons for German immigrants to come to the US and Texas will not be considered in detail either. The second part of the chapter will explore the cultural development of German life in Texas, in how far and why German-Texans started to assimilate, and what led the German cultural remains to somewhat sink into oblivion, bridging into the next chapter and the founding of the GTHS. One reason the German-Texans are especially interesting is that, because of the jumbled groups of immigrants coming from different parts of German-speaking Europe who happened to mix in their isolated rural settlements, a new kind of Germanness emerged. By contrast, in big cities in the north like Chicago or New York, "the migrants from each of the German principalities tended to form their own separate newspapers, schools, mutual aid societies, literary circles, theatres, singing societies, and the like" (Spickard 103- 104).

2.1 Beginnings

Over the centuries, no other country contributed as many immigrants to the US as Germany, though it should be remembered that there was not a unified German nation until 1871 and the people we nowadays talk about as "the German immigrants" saw themselves as Bavarians, Frisians, Hessians, etc. (Spickard 101).

Germans started immigrating to the US long before the 19th century, but it was not until the 1800s that their immigration outnumbered that of every other country. Between the years of 1820 and 2000 a total of 7,176,971 Germans made it to the US, compared to 4,782,083 Irish in the same time (Spickard 102). With 10.9 %, German immigrants were ahead of Mexicans (9.3), Italians (8.2) and surprisingly even the British, who, in the eighteen decades considered made up for 8% of all immigrants (Spickard 485). These numbers were compiled for the *2001 Statistical*

Yearbook of the Immigration and Naturalization Service of the US government. For different years and decades, different counting methods were used:

[F]rom 1820-67, figures represent alien passengers arrived at seaports; from 1868-92 and 1895-97, immigrant aliens arrived; from 1892-94 and 1898-2001, immigrant aliens admitted for permanent residence. From 1892-1903, aliens entering by cabin class were not counted as immigrants. Land arrivals were not completely enumerated until 1908. (Immigrants, Fiscal Year 2001)

If one looks at the distribution of Germans across the US, it is noticeable how the dispersion resembles a funnel. Americans of German heritage seem to rule the northern states of the US, but the further south it gets, the sparser the German-American majority per county seems to get. Certain parts, however, still stick out because of their German majority, among them parts of Texas. Even though the German proportion of the population in Texas never accounted for more than 7% of the general Texan population, by 1850, Germans made up half of the European inhabitants, and in 1890 at least a third (Bungert 58). According to Glen E. Lich, in 1975 about half a million people in Texas could trace at least one half of their ancestry to German forefathers (Lich 114). There are reasons to explain why German immigrants would prefer the north to the south. Thomas Lekan argues that Germans who immigrated to the US were looking to find familiarity in their new environment and therefore chose woodland areas that resembled their former homes (Lekan 141). The more familiar landscape served to support the upkeep of their German “way of life” and the climate was similar to that in Germany, too (142). Given those factors - landscape, climate, an established or developing German settlement in the north (cf. Kazal, Russel A. *Becoming Old Stock*), the good accessibility of the northern areas due to waterways, the developing railroad, and “the booming cities of Pittsburgh, Cincinnati, Indianapolis, Louisville, St. Louis and Chicago offer[ing] job opportunities, which could be said also for East Coast cities like New York, Philadelphia and Baltimore” (Willi 93) - the question arises as to why people decided to go further and settle in Texas, which by the time of the first permanent settlements did not yet belong to the US. A few Germans had evidently settled in Texas prior to 1831 (Benjamin 14), but nothing permanent came of it until Friedrich Ernst founded a settlement in 1831 (15), which seven years later would officially become the town of Industry, in what is today Austin county in the southeast of Texas (Lich 45). Ernst had arrived in New York in 1929 and originally planned to settle in Missouri after having read about it in a book. Accompanied by Charles Fordtran, he and his family took a ship to New Orleans where they learned upon arrival that the Mexican government was administering land to settling families, which led them to the decision to settle in Texas rather than in Missouri (Benjamin 15; Lich 38). Three years later, a number of families from Oldenburg and the Münsterland came to Texas, apparently encouraged by letters that Ernst had written home and which had been published in newspapers (15- 16). According to the memoir of Robert Justus Kleberg Sr., in his letters, Friedrich had described Texas as

a beautiful country, with enchanting scenery and delightful climate, similar to that of Italy, the most fruitful soil and republican government with unbounded personal and political liberty, free from so many disadvantages and evils of old countries. Prussia, our former home, smarted at the time we left under a military despotism. We were enthusiastic lovers of republican institutions, full of romantic notions, and believed to find in Texas, before all other countries, the blessed land of our hope. (Benjamin 16- 17)

The reasons for Germans to leave their home country varied, but the prospect of land and freedom obviously appealed to a lot of them, and by the early 1840s several thousand had settled in what had recently become the Republic of Texas (Lich 22; Benjamin 20). Many of the Germans who had been in Texas before and during the Texas Revolution from 1835 to 1836, had also participated in the fight for Texan independence from the Mexicans (Benjamin 20). While the German immigration to Texas was growing on its own by the early 1840s as Rudolph Biesele pointed out, organized immigration got under way, too. Among those who planned such ventures, one group sticks out to this day: a group of German nobles, who decided to further ambitions of an organized German emigration to Texas (66). In 1842, a group of German nobles founded the “Society for the Protection of German Immigrants in Texas” in Biebrich

(Moltmann xxv), which was later simply called “Mainzer Adelsverein”. Its development can only be briefly described here. Their plan included a number of goals:

the support and protection of thousands of immigrants, the founding of a unified German settlement overseas, the development of shipping trade with North America, the prevention of potential social unrest in Germany, the provision of operating facilities for an ambitious German nobility, and the securing of economic gains for the members of the association (Moltmann xxvi).

Two German nobles, Prince Victor of Leiningen and Count Joseph of Boos-Waldeck, went to Texas with funds of the society in order to buy appropriate land and to negotiate with the Texan government about the colonization of Germans. President Houston and the Congress of Texas would not grant the exemptions they asked for, and the Prince of Leiningen returned to Germany, encouraging a large scale colonization, despite his ill success (Biesele 67- 68). Although the Count of Boos- Waldeck purchased property during his stay in Texas, he advised against the colonization on a large scale, pointing out that the finances of the society would not suffice (Biesele 68); furthermore, he recommended against the acquisition of a colonization contract as proposed by Alexander Bourgeois (69). The society accepted Leiningen’s proposal, Waldeck-Boos left the society, and it was eventually turned into a stock company in 1844. In 1843, however, Prince Carl of Solms-Braunfels, another member of the society, went to Texas and prepared for the first settlers to arrive. He acquired a stretch of the Matagorda Bay, as well as properties on the Guadalupe River in the interior land, which is where the future settlements were intended to be (Lich 46). The organized emigration, the promise of land and provision and the prospect of living in a German colony attracted many people (Moltmann xxvi), and by the end of 1844 the first three ships with German settlers arrived in Galveston and went on to Indianola where they stayed until the prince led the settlers to their final destination in the spring of 1845 (Lich 46-47). He founded what would become the town of New Braunfels, “the first colonial German village in Texas” (47). Unfortunately, the concerns of Waldeck-Boos proved to be true. By the time the second load of German immigrants arrived in 1846, Prince Carl of Solms-Braunfels had spent all of the society’s money and contracted debts in Texas and Louisiana (Lich 47). The newcomers had to endure hardship in Indianola, where about a thousand of them died due to their miserable accommodation and lack of supplies. The misery went on when those who survived finally set out to what would become New Braunfels (48). Prince Carl ceded his position as Commissioner General of the society to Baron Ottfried Hans von Meusebach, who was able to put the financial matters of the Adelsverein in order (Lich 49-53). Despite the miserable situation, the established settlement continued to grow and attract more settlers and Meusebach encouraged the German immigrants to found new settlements in the surrounding Hill Country, as for example the town of Fredericksburg (originally Friedrichsburg in honor of Prince Friedrich of Prussia), which became the second major colony of the Adelsverein (Lich 49- 53). Meusebach also managed to negotiate a peace treaty with the nearby Comanche Indians, which reassured the settlers who previously had lived in fear of an attack by the Natives in addition to all the other difficulties they faced in the first years upon arrival (Lich 56).

Despite hardships in the beginning, German settlements in Texas flourished. After a few more efforts on the part of the Adelsverein to form more communities, the society gave up all its relations in Texas, declared bankruptcy and eventually dissolved (Benjamin 53; Lich 64). In the end they had brought a total of 5,257 German settlers to Texas. The immigration of Germans to Texas, however, did not come to an end, and was only interrupted by the Civil War. Between 1848 and 1860, newly arriving immigrants either settled in one of the major cities (San Antonio, Austin, Houston, Dallas or Galveston), joined the settlements in the Texas Hill Country or they took abode in the Brazos and Colorado valleys, close to the older German settlements like Industry (Lich 64). For the German-Texans, the war turned out to be an early challenge to their loyalty to their new home, as “[f]or various complex reasons, many German-Texans opposed both slavery and secession, and this opposition, which the Germans did little to hide, set them at odds with the majority of the rest of the state” (Lich 91). The war also put an end to potentially still lingering hopes of building a new German nation on Texas soil, as the Adelsverein initially had in mind.

After the Civil War, the German immigration continued. Central Texas absorbed most newcomers, though several “small German folk-islands scattered across wide areas of south, north central and northwest Texas” developed, too (Lich 69). Furthermore, the German-speaking population of the big cities increased. Starting in the 1870’s, German additions to Texas increasingly also came from other states of the US. Glen E. Lich gives the example of a group of Hessian artisans who relocated to small settlement north of Dallas after having lived in New Orleans (Lich 69). The early 1870’s also brought another change that influenced the Germans living in Texas. With the victory over France in 1871, large parts of German-speaking Europe were finally unified in a German nation. Although local patriotism might have already vanished in part, the unification of their old homelands into something new meant that Bavarians, Hessians, Frisians, etc. really were *German-Texans*. But it also meant that what they had known to be their places of origin no longer existed as such, and they could not return to that past (Lich 101). Moving forward and becoming Americans was therefore nearly inevitable. However, the culture and customs the settlers had brought with them did not vanish. Ever since the German settlers had arrived in Texas, they had held onto their known way of life as far as that was possible and they continued to do so for nearly one hundred years (Wolff 802; Lich 81).

2.2 German Culture: Development and Assimilation

As mentioned, the German settlers held on to their traditions and their known habits for a long time before they assimilated into the larger group of White Americans. Since they, in large parts, came in organized groups or settled down nearby other German-speaking settlements, it was rather easy and convenient to stick to what they were used to and to isolate themselves from neighbors of different nationalities (Lich 81- 83), even though their banding together was sometimes misconstrued as aloofness by Anglo-Americans (Wolff 802). On the other hand, facing the same challenges – the wilderness of the frontier, Indian attacks, and the attempt to build a modern state – ultimately led the German settlers to bond on a social and economic basis with other settlers (Lich 83) and contributed to their assimilation. As pointed out many times before, the German settlers in Texas originated from different parts of German-speaking Europe, and thus, their cultural traditions were inconsistent (Bungert 57). Heike Bungert therefore argues that they not only had to form a collective cultural memory of their own, but that shared festivities and a shared cultural life, often organized in the form of various clubs or *Vereine*⁴ became a most important part of German cultural life in Texas (57- 61), after overcoming the hardship of the first few years of settling in and getting accustomed to their new lives (Lich 57). The initial remoteness from other colonies or settlements did one more thing (57), although in the 19th century the Germans also influenced life in urban areas, and especially after the Civil War, they gained a bigger say in political matters because the Germans had sided with the Union and were therefore often more eligible for government jobs (69).

The *Vereinsleben* and its diversity was something typically German (Wolff, 802), and it provided “organized fun” for men, women, and children (Lich 166). Furthermore, competitions or meetings between clubs bound German-Texans together despite geographical distances and conveyed the feeling of community. Although *Turnvereine*, *Karnevalsvereine*, *Theater-* and *Skatvereine* had and have been part of the club landscape in Texas, the more common and popular *Vereine* were, and still are, the *Schützen-*, and even more so the *Gesangsvereine* and choirs, as both Glen E. Lich and Heike Bungert point out (Lich 144- 149; Bungert 63- 65). The reasons the *Gesangsvereine* were more popular and outlived most other clubs were rather simple: singing as entertainment seemed to appeal more to people, it required little to no equipment and it was easy to join in, given the songs were known (Lich 145). Singing songs that had been brought to Texas by the first generation of settlers allowed the latter to reminisce and provided the younger generations with, among other things, a cultural heritage and sense of distinctiveness from other ethnic groups that was easy to learn and remember (Bungert 68), and it also provided a tool to pass on the language. Choirs and *Gesangsvereine* were therefore soon established in almost all German settlements; one of the first ones was founded in 1850 in New Braunfels. Only three years later the first *Staats-Sängerfest* was held there, attended by choirs from Austin, Sisterdale, and San Antonio (Lich 145). Except for a ten year gap in the time around the Civil War, the *Sängerfest* in New Braunfels has been an annual event ever since. *Schützenvereine* were popular because they offered

a combination of the German tradition of shooting guilds and the American tradition of democratic militias (Bungert 68), showing how German culture in Texas and already established American customs mingled.

Other festivities also included the traditional *Mai-* or *Oktoberfeste*. These became more generic affairs, since the German-Texan population was a mix of different German ethnic groups (Bungert 73). *Gemütlichkeit* and *Geselligkeit* (conviviality and sociability) were an important part in the festivities and general leisure time of early German-Texans (Lich 162). Whereas Anglo-Americans were still somewhat entrenched in their Puritan origins and were therefore less inclined to celebrate like their German neighbors, the latter seized upon special occasions and holidays for revelry (Lich 162- 175). Sundays to German-Texans meant not only worship, for example, but also time for family outings, clubs and competitions (162). Festivities of whatever kind or size, Heike Bungert argues, were and are cultural performances that connect past, present, and future, connect the individual and the group and attribute a cultural and social meaning to the daily life (61). For the German-Texans festivities became a means to define their collective identity and ethnicity as a newly founded group of people of formerly similar but not identical German ethnicities (Bungert 61- 62). Although they initially managed to maintain their admittedly somewhat modified culture and traditions, the German-Texans did also integrate new things into their cultural lives, as Glen E. Lich points out the exuberant celebrations for the Fourth of July put on by German-Texans (169).

Besides their love for festivities and *Gemütlichkeit*, the German settlers brought with them an appreciation for education, and “many of the German colonists were well educated...[w]ithin a year most German settlements had both a church and a school because of their equal importance in preserving the traditions to which the colonists were accustomed” (Lich 124). As mentioned in the beginning, I will not discuss religious aspects and different religious orientations of the life of the German settlers in greater detail, but it should be mentioned that it was an inherent part of their daily lives, as it was probably for most other ethnic groups they shared their new homeland with, and ministers, pastors, and reverends played crucial roles in some of the German settlements. Not only did German ministers further the Sunday schooling of children in Texas, they sometimes also served as the teachers of the community’s school (Lich 124- 129). Since a lot of Germans were in favor of mandatory school attendance, schools were built on their own initiative in most settlements, years before a free schooling system was established throughout all of Texas (Lich 129), and because of their good reputation, even Anglo-Americans liked sending their children here, as both English and German were taught in most schools (Wolff 802). However, by the end of the 19th century German-language schools had disappeared (Spickard 180), due to the introduction of an overall free schooling system that was being established by the government throughout the US. One example for those schools is the German Free School in Austin which today serves as headquarter of the GTHS. Its history will be given later in connection with the history of the GTHS. Some of the German schools that were established, including the German Free School in Austin and the German-English School in San Antonio, also distinguished themselves because they prohibited religious instructions and education (Lich 130). The schools did not only provide basic education for the children of German settlers, their “development [...] kept alive a fondness for German literature and thought among the younger generation of colonists” (Lich 133). German authors like Goethe, Schiller, and Lessing were being studied, as well as non-German authors like Shakespeare. This appreciation of literature led to the founding of literary societies like the Prairieblume in Fayette County, and lay the foundation for German-Texans to spawn their own writers of poetry, among them Johannes Romberg and Fritz Goldbeck (133- 134). Many of the German-Texan writers also furthered the continuation of life as the first settlers had been used to and as their descendants inherited it, by publishing newspapers in German, and even before the beginning of the Civil War, at least seven German newspapers circulated in Texas. The number of newspapers varied, and while 29 newspapers were being published in 1907, their numbers decreased during the two World Wars, leaving only four after 1945. The last newspaper to be discontinued in German was the *Neu-Braunfelser Zeitung* in 1954, after 102 years (Lich 137- 138). Other writers dedicated themselves to writing novels dealing, for example, with the pioneer life and its hardships or nostalgic themes. Furthermore, the arts were

enriched by German-Texan artists, like the painters Hermann Lungkwitz and Richard Petri, musicians, composers, and, maybe best known, sculptress Elisabet Ney (Lich 139- 143).

Over the years, a number of German customs entered the American mainstream, in Texas as well as in other parts of the US. Early travelers in Texas, for example, complained in letters about the lack of celebration of Christmas and New Year's Eve by the Anglo-Americans on the frontier, mostly caused by the abandonment of Christmas celebrations by the Puritans in 1644 (Abernethy 214). The Germans, on the other hand, celebrated their holidays like they had been used to it from their homelands, with Christmas trees, singing, and good food (Abernethy 214- 215; Lich 185). The same traditional celebrating was true for other holidays as well (i.e. Easter) (Abernethy 214- 216), and it is probably safe to say that some traditions of German origin seeped so deep into the American mainstream culture that their basis fell into oblivion. This is also an example of how assimilation works both ways. Even though the flood of German settlers had been a more recent addition to the Texas landscape of nationalities in the 19th century, and although they were a minority, the German-speaking settlers did not fail to contribute their fair share of cultural heritage. On another and more general note it should also be mentioned that large parts of maintaining the German cultural identity fell to the German women, who passed on traditions to their children in the domestic sphere and who cared for the large families that became important centers (O'Donnell 1; Lich 172). To the German-Texans, the extended family "was seen in a very personal way as the model of a larger pattern of life in which every part had its purpose and its time" (Lich 171).

In sum, for nearly a century the German-speaking settlers in Texas maintained a lot of their old habits and lived their lives the "German way" (Wolff 802). The aforementioned traditions and values were of course supported by the continued use of the German language (Lich 178). Because of the varying parts of Germany the settlers derived from, and because of the influence of the English language and environment, the language that developed was a modified version of standard German (178). With the increase of the English influence, however, a dialect of its own developed that survives today, although it is becoming rare: Texas German (Gilbert 229).

While the process of assimilation of the Germans into the American/Texan society had started when the settlers first set foot on Texas soil, it progressed only slowly until the breakout of World War I and the emerging "100 percent American" nationalism around the same time (Kazal 12). The latter "represented an all-out attack on ethnic pluralism, both the idea of it and the de facto pluralist order that had emerged in the US before World War I" (Kazal 12). For the German-Texans, and for German-Americans in general, that meant difficult circumstances on two fronts and a rather fast decline of large parts of the culture they had built during the past decades. Paul Spickard argues, though, that German-Americans had started assimilating into a panethnic Whiteness long before World War I (180), but it can be reasoned that the assimilation of the German-Texans progressed slower than that of other German-Americans because of their relative isolation in their more rural Texan settlements and their remoteness from the German-American centers in the North. Even though they viewed themselves as Americans (Spickard 180), their German heritage was still crucial to them. Other Americans changed the way they assessed the German-Texans. They became suspicious (Raab 16), despite the fact that many of them were opposed to the war and to the US's entry into the war (Spickard 180). Suddenly German-Americans were being depicted as "warring, barbarous people" by politicians, journalists and caricaturists (Raab 16). As a result of these anti-German sentiments, Texas, along with other states prohibited the teaching of the German language in schools and its usage in most public areas. Other repercussions included the abandonment of German musical performances. German-Texans even had to fear frequent harassment by the Ku Klux Klan (Abernethy 225; Raab 16). For many German-Texans these circumstances left little to no incentives to keep up their heritage (Kazal 4). Especially the younger generation was soon very eager to assimilate into the American mainstream. Apart from their experiences caused by the war and the resulting nationalism, they wanted to distinguish themselves from a new wave of immigrants, resulting in nativistic tendencies (Spickard 121-128). Thomas Lekan furthermore notices that "[e]conomic prosperity in the 1920s and the growing dominance of the American

consumer culture also accelerated the assimilation of second- and third- generation German-Americans into the dominant culture and limited the appeal of the “Old Heimat” (Lekan 151). They defined themselves as Americans first; their German heritage fell into second place, if they chose to acknowledge it at all (Kazal 10). Of course, some remained faithful to their heritage and retreated even more behind it, as Francis E. Abernethy remarks (225), and even some of the German-Texan *Vereinsleben* survived, although prohibition in the 1920s put a spoke in the wheel of their “patterns of Heimat conviviality” which included the consumption of beer and wine (Lekan 151). However, the survival of towns like Fredericksburg and New Braunfels, who still maintain their German heritage in different ways, seems to indicate that Abernethy is right, and in case of New Braunfels, the continued publishing of a German newspaper until the 1950s can be seen as further proof for his statement.

With the outbreak of World War II, anti-German sentiments were rekindled, though to a lesser extent. Within the last two decades, the assimilation of German-Texans had taken a great leap forward and a lot of them avoided talking German in public and at home, not teaching German to their children, and did not emphasize their German heritage and cultural traditions (Abernethy 225- 226), so that by the late 1940s, the German heritage and contribution to the shaping of Texas, and the memory thereof, had hit rock bottom. It wouldn't be until the late 1970s that the consciousness of that heritage would be given a new form.

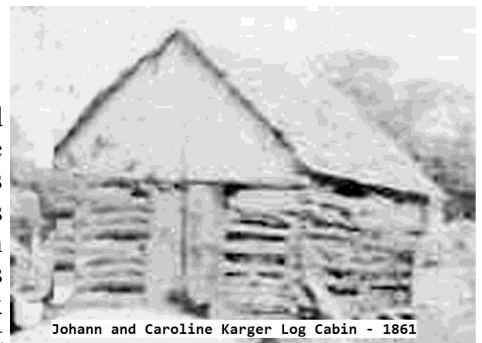
Next Journal: To Be Continued: German-Texans: A Comeback

Indians in

Comfort by Anne and Mike Stewart Chapter IV.

August Karger: Comfort, Texas, 1863

August Karger, born in Germany in 1857, came with his family, Johann and Caroline Karger, to Comfort in 1861. When he was six years old in 1863, the family was living on their family farm located at the confluence of Cypress and North Creeks, about two miles north of town. August and one of his younger brothers (unidentified in the story) saw Indians in the field between their parents' log cabins and Cypress Creek. His story was retold as a class assignment and published over sixty years later. "When I was a boy of six years old, my brother and I got into a close place with the Indians. We went into the field about 500 yards from the house to drive up some calves. When we turned them out they went down to the creek and when we started after them, we discovered a bunch of Indians standing on the bank of the creek. We did not get the calves driven home that night but made a hasty retreat home-ward ourselves. After the Civil War was over, we had lots of trouble with Indians who made many raiding expeditions in this part of the country, stealing horses and I vividly recall some of the early settler being killed and others scalped. Indian raids continued until 1876, when General Custer was massacred. From this time on, as well as I can remember, most of the trouble ceased." Here, August Karger's narrative ends.



Johann and Caroline Karger Log Cabin - 1861

As per the family history, the Kargers came to Comfort in 1861, purchasing Out Lot #94 from Ernst Altgelt. They lived out of a wagon and tents until two log cabins were built. The first big event on the Karger farm was the wedding celebration, July 1, 1861, of August's older sister, Marie, to a neighbor across the creek, Peter Joseph In- genhuett. The father, Johann, volunteered to serve in the Comfort Militia, Precinct No. 2, February 19, 1862. He is listed as 49 years of age, but no weapon is on the list. He died soon after of pneumonia, leaving his wife, Caroline, to operate the farm and raise their children. Evidence of an Indian presence exists today on that farm. Flint chips, arrow heads, spear points, scrapers and other shaped rocks can be found from the creek to the fields to the cow pens.

From:

1. Kerr County The History, compiled by students in the Texas History class of 1927-1928, in the James Jr. High School, Kerrville, Mrs. Raymond A. Franklin, Instructor and Advisor. Published by the Kerrville Mountain Sun.
2. Kargers in Texas since 1861 by Anne and Mike Stewart. Privately printed and distributed at the family reunion in 2007.
3. Indians in Comfort, unpublished manuscript, by Anne and Mike Stewart, 2013.

Luedke Reunion *The Banner-Press, May 26, 2013*

The 23rd John and Louisa Hodde Luedke family reunion was held April 7 at RioRaft Resort, located on the Guadalupe River northwest of New Braunfels.

Rod Luedke from New Braunfels and his mother Margie Luedke from Georgetown and their families, descendants of William and Heneretta Winkelman Luedke, hosted the reunion. The morning was spent visiting and taking snapshots to be enjoyed at future reunions. Rod Luedke welcomed everyone to the 2013 reunion and led the group in a Common prayer. Everyone enjoyed the meal of barbecue brisket, sausage and all the trimmings. Desserts were brought by other family members.

A business meeting was held following the meal conducted by Rod Luedke. He read the minutes from 2012 which were approved. New information was discussed.

Since the 2012 reunion, there were two deaths, Keith Krueger on July 14, 2012, from College Station and Aunt LuEllen Froebel Luedke on Jan. 4, 2013, from Bellville.

There were two births, Alaina Luedke daughter of Matt Luedke on Nov. 30, 2012, from Dripping Springs, and Chloe Luedke on July 3, 2012, daughter of Brandon and Rebecca Luedke from Bellville.

Two marriages, Chad Mannella and Julie Davidson on Sept. 29, 2012, from Round Rock and Kendra Dugas and Chad Mikeska on Oct. 20, 2012, in Colorado who now live in Brenham.

Recognition was given to Margie Luedke of Georgetown as the oldest in attendance at the age 86 years and the youngest in attendance was Alaina Luedke at 5 months, daughter of Matt Luedke from Dripping Springs, and the great-granddaughter of Margie Luedke.

The longest married in attendance was Jason and Karla Krueger Strawn, 2 years, from San Antonio. J. W. and Paula Luedke of Montgomery and Duane Meyer of Spring tied for traveling the farthest.

Captain Karl Nowonty returned from a tour of duty from Afghanistan in February 2013, after two previous tours to Iraq and is now stationed at Fort Riley, Kan., with his family.

Charles and Peggy Koester Porter of Houston and family, descendants of Theo. And Lillie Luedke Koester, volunteered to be in charge of a 2014 reunion on April 27, in Brenham at the Gun and Rod Club.

After the meeting all proceeded outside for the annual family and generation pictures taken by the beautiful Guadalupe River for the Luedke record book.

Submitted by Doris Koester Rosenbaum, Houston

A Texas German Easter

By Elmer Burow

Cypress Creek Community

It was Easter time in the late 1930's in Cypress Creek. My little brother, Clarence, was not aware of what was to take place on Easter Sunday. Being older and wiser, I took him under my wing and tried to explain it to him but he just couldn't understand how the Easter Rabbit could lay colored eggs. He knew chickens could lay eggs, but not a silly rabbit.

After much convincing, he decided that maybe I knew what I was talking about and we laid out a plan. The plan was to gather some nice green grass for the bottom of the nest. Next, we had to gather all the wild flowers we could find to place on top of the grass, (the more the better) because we sure wanted to impress that rabbit.

Of course, there were a few things we had to pay attention to. Number One, get grass that did not have burrs in it because it was hard on your hands and it might really impact that rabbit when he sat down on it. Number two: "Do Not get Flowers out of Mama's Flower Bed. That could really get you into trouble."

After all the planning and work, we had two beautiful nests that we were sure would impress that rabbit. Now all we could do was wait for morning and hope that the Easter Bunny knew where our nests were.

Next morning finally came and there they were. Two beautiful nests all filled up with eggs of every color and even a few chocolate eggs in each one. That rabbit must be pretty smart because some of the eggs even had our names on them.

Needless to say my little brother was convinced that I knew a lot about Easter and we both couldn't wait till next year to make a bigger and better nest.

Submitted by Miquel Stewart, Comfort

Genetic threat beats at Barossa's German heart

iSENTIA

INFLUENCE. INFORM. INSIGHT

Dear Colleagues: My research team is looking at the inheritance of the gene for high cholesterol ("FH Morocco") in people of German heritage in the Barossa Valley, South Australia. Please see attached media report. As there are many similar descendants in Texas I would be grateful if you could advise the contact details of a local University department or staff member who might be interested in looking at your local population for the same gene. Thanks for any assistance you may be able to give. Professor Ian Hamilton-Craig, MB BS (Adel) PhD (McMaster) FRACP FCSANZ FLS (Lond), Professor of Internal Medicine & Preventive Cardiology

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NATHAN DAVIES

WHEN thousands of Germans immigrated to SA in the mid-19th century they brought their wine, their language and their religion - and a faulty gene that causes heart attacks.

Familial hypercholesterolemia, or FH, causes premature heart disease and affects about one in 300 people, but in South Australians of German descent its occurrence rises to as high as one in 80.

Without proper drugs, men carrying the FH gene have a 50 per cent chance of suffering a heart attack by the age of 50, 10 times higher than the general population. For women, there is a 30 per cent chance of suffering a heart attack by 50.

Now a former Adelaide cardiologist is working with doctors in the Barossa region to identify carriers of the gene, with the aim of reducing their risk of premature heart disease and identifying family members who may also be affected.

Griffith University's professor of preventive cardiology and internal medicine, Professor Ian Hamilton-Craig said German immigrants from the Silesia region were much more likely to carry a special gene mutation of the FH gene, known as FH Morocco.

"Some years ago, when I was in cardiology practice in North Adelaide, I found that I had patients from the Barossa area who were of German Lutheran background," Prof

WHO WERE THE SILESIANS?

Fearing persecution after King Frederick William III of Prussia directed that there should be only one Protestant church, German Lutherans from the Silesia region began immigrating to SA in 1838. Hundreds more followed and by 1842, many were living in the Barossa Valley and growing grapes. The immigrants earned a reputation for being pious, hardworking and sober citizens. Until quite recently, many German South Australians spoke a unique German dialect known as Barossa Deutsch. Famous SA author Colin Thiele said he didn't speak English until he started school.



PIOUS: Germans grape-picking in the Barossa in 1919.

Hamilton-Craig said. "A significant number were from the Silesia area, and had a special gene mutation called FH Morocco, which causes high cholesterol levels and, if untreated, can lead to premature heart disease. As I look into family histories, I often see entries such as 'great-grandpa fell off his horse and died.' The question is, did grandpa actually have a heart attack and then fall off his horse?"

"Until this generation, there was little that could be done regarding this genetic issue, but today we have the tools and can aim to give those with the gene a normal lifespan."

As well as identifying carriers, the study also aims to look at the founder effect - an increase in gene frequency that occurs in isolated communities.

"This occurs in a population which tends to intermarry for

successive generations," Prof.

Hamilton-Craig said, "Among the Silesian Lutheran communities, the people were discouraged from marrying outside their church." Prof. Hamilton-Craig said high cholesterol levels caused by the FH Morocco gene could not be controlled by diet and exercise alone, but he urged South Australians of German descent not to be alarmed.

"It is a case of being aware and seeing your doctor. I emphasize that this is a very treatable genetic issue," he said.

Janice Gilligan, nee Klingberg, is a descendant of Barossa Silesians who, at 50, discovered she carried the gene.

Now 75, Mrs. Gilligan, of Burnside, said she kept her cholesterol levels under control by taking one pill a day.

FOR MORE ON THE STUDY OR GENE. see www.BarossaHeart.com

Editor's Note: Below are excerpts from several "technical" publications sent by Liz along with the previous article. For a complete set of these publications, please email me (mjwhig@texasbb.com) or write (Mary Whigham, 16100 McCraven School Road, Washington, Texas 77880) and I will forward. Some are highly technical and duplicative.

Hi Liz , Many thanks.

I have visited Austin & Houston before as my previous PhD supervisor (Colin Schwartz) used to live in San Antonio (he worked at the Atherosclerosis Research Centre) and his daughters Mandy & Jane went to UOT-Austin. It would be great to add a small note in "The Journal" e.g. "Any person of German heritage with a family history of premature heart disease could have inherited a gene for high cholesterol. For further details see www.barossaheart.com or email barossafhs@gmail.com."

Would it be possible to get a copy of "The Journal" when it is published? Of course Baylor is well known and I have previously made contact with a very famous (and evidently very busy) staff member, and need to follow up on this. I'll also contact the FamilyTree people and other institutions you kindly mentioned. Let's keep in touch. I am sure there will be someone locally who will be interested in the DNA/genetic high cholesterol story. I have attached a paper to be published soon in a US journal. Kind regards, Ian

Excerpts from several articles:

When Pastor August Kavel arrived at Port Adelaide in November, 1838, bringing with him 250 people fleeing religious persecution in Prussia, he also brought with him a rogue gene that would, over the next 175 years, lead to the premature deaths of hundreds, if not thousands, of their descendants....

The study is designed to locate residents in the Barossa Valley of Silesian descent who may have inherited the FH Morocco gene which causes very high cholesterol levels and possible premature heart attack and sudden coronary death. Prof Hamilton-Craig says the study has taken on a new urgency in recent years. "We think the effects of the gene have become more concentrated with each passing generation," he says. "Back in Pastor Kavel's day it might have affected one in 500 who had the gene, but now it's more likely to be one in 80." A look at just one of the families affected by the gene indicates how widespread the problem may have become. Tony Semler, a retired electronics technician living at Nairne in the Adelaide Hills, is a 6th generation descendant of Georg Eckert, who migrated to South Australia from Prussia soon after Pastor Kavel. "We're descended from about half of Europe, but most of our family line comes from Silesia."

Prof Hamilton-Craig estimates that George Eckert and his brother Martin alone now have around 4,000 descendants living in Australia – many of them are still in the Barossa. Tony Semler says they did a family count in 1960 and found they had 201 first cousins. A book on the Semler family lists close to 2,000 members with Silesian heritage. "From what I can gather, this gene came into our family line through the Klingberg family many years ago. And what came in as a single strain now seems to be sending tentacles in all directions," he says.

German Lutherans first settled in 1842 (to Australia). They brought not only skills in farming and winemaking, but also the LDL receptor (LDLR) mutation FH "Morocco" (LDLR_00037, c.682G>T [exon4, pGlu228X] according to FH mutation nomenclature), resulting in the synthesis of a severely truncated (by 75%) LDLR protein. This mutation occurs relatively frequently in Germany. Other Lutherans migrated in the mid-1800s to Texas, Nebraska and South Africa, and also may have imported the FH Morocco gene to these sites.

**Submitted by Liz Hicks, Houston
and Van Massirer, Crawford**

Koester 44th annual Reunion

The descendants of H.F. Bernard and Henrietta Hoensche Koester had their 44th Koester annual family reunion at the Lions Den in Reisel Sept. 1.

Doris and Floyd Rosenbaum and Peggy and Charles Porter from Houston and their families of the Theo Koester family of Brenham were in charge of the reunion. Cynthia Rosenbaum of Houston registered the guests and Tara Schramm of Boerne was in charge of the silent auction. The morning was spent visiting, taking pictures and getting reacquainted.

Pastor R. J. Kitson of Trinity Lutheran Church, the family church since 1893, gave the blessing for the noon meal. Pastor and Mrs. Kitson were special guests for the pot luck lunch.

After lunch, Peggy Porter called the meeting to order and welcomed everyone to the reunion. Jeanne Porter of Spring and Dawn Porter of Huntsville took the small children outside for games during the meeting.

A picture was taken of the four grandchildren present: Doris Koester Rosenbaum of Houston, Gladys Koester Guenet of Riesel, Peggy Koester Porter of Houston and James Koester of Riesel.

A total of 76 members came from all over Texas with 16 representatives of the Fred Koester family; 27 from the Will Koester family; four from the Paul Koester family; 10 from the Herman Koester family; and 17 from the Theo Koester family. Two visitors, Ernie Stika from China Springs and Darrell Keen from Boerne were recognized.

Other recognitions were longest married - Doris and Floyd Rosenbaum, 61 years from Houston; and most recently married - Sharon and David Roesener, 3 years from Riesel. Oldest descendant present was Doris Rosenbaum, 85, and youngest was Payton Dunn, 14 months of Pearland and traveling the furthest was Paul Koester from Beaumont; and the door prize was won by Phyllis Koester of Riesel.

There was only one death, Leonard Holle, March 4, 2013, in Irving.

The only military member is Karl Nowotny, captain, U.S. Army.

The Will Koester family volunteered to be host for the 2014 reunion Sept. 7, 2014, at Lions Den.

Submitted by Doris Koester Rosenbaum, Houston



Submitted by Teddy Boehm,
Brenham

The Family of Carl and Sophie Bode Schmidt

By Daniel R. Bode

Sophie Henriette Louise Bode was born 6 January 1870, in Berlin, Washington County, Texas; she was the daughter of **Heinrich Konrad Wilhelm Bode** (born 20 Dec. 1830, in Rosenthal near Peine, Hannover, Germany; died 6 Dec. 1891, in Zionsville, Washington County, Texas) and **Marie Charlotte Henriette Spreen** (born 18 Nov. 1845, in Wehdem, Westphalia, Germany; died 14 October 1874, in Zionsville, Washington County, Texas). Sophie's parents were married 20 October 1866, in the Salem Lutheran Church in Salem, Washington County, Texas. Sophie was actually the third child of Wilhelm and Henriette Spreen Bode as their first two children had both died as infants. Sophie's father, Wilhelm Bode, had left Germany in 1860 on the ship, *FORTUNA*, to join his younger sister, Friedericke Bode Leverkuhn, who had left Germany for Texas in 1857. While on board, Wilhelm Bode met **Albertine Jahnke**, who was coming to Texas with her parents and most of her siblings. The *FORTUNA* docked in Galveston, Texas, at 7:30 in the evening of 28 Oct. 1860. Wilhelm Bode and Albertine Jahnke were married 30 Oct. 1860, in the First German Evangelical Lutheran Church in Galveston. Wilhelm and Albertine Bode eventually settled in the Berlin Community in Washington County, just west of Brenham. During the War Between the States, Wilhelm Bode served as a private in Walker's Division in the Confederate Army. Albertine Jahnke Bode died 2 Aug. 1866 in the yellow fever epidemic that swept Washington County after the war. Albertine died at the age of 26 years, leaving Wilhelm Bode with two young children to care for. Wilhelm secondly married Henriette Spreen in Oct. 1866. Wilhelm Bode became a naturalized citizen of the United States on June 25, 1867, in Brenham, Texas. Wilhelm and Henriette Spreen Bode were to have five children, but only Sophie and her brother, Fritz, lived to maturity. After Henriette's death in 1874, Wilhelm Bode married a third time to **Emma Kalbow** on 6 Dec. 1874, at Eben Ezer Lutheran Church of Berlin, Washington County, Texas. Emma was born 28 April 1841, in Plattenhof, Prussia, Germany, and she died 6 Jan. 1907, in Caldwell, Burleson Co., Texas. From her father's first marriage, Sophie had an older half-sister and half-brother, and from her father's third marriage, Sophie had a younger half-brother.

Sophie's siblings were:

1. **Wilhelmine Albertine Louise Bode** born 30 Dec. 1861, in Galveston, Texas, and she died 12 June 1907, in Shive, Hamilton County, Texas. Wilhelmine married **August Benjamin Rosentreter** on 15 Oct. 1880, in Zionsville, Washington County, Texas. August Rosentreter was born 11 Sept. 1848, in Langebenicke, Posen, Germany, and he died 9 March 1929, in Hamilton, Hamilton County, Texas.
2. **Rudolph Wilhelm Heinrich "Bill" Bode** born 20 Sept. 1864, in Berlin, Washington Co., Texas, and he died 19 Sept. 1892, in Long Point, Washington Co., Texas. Bill married **Emma Karolina Friedericka Engelage** on 23 Oct. 1887, in Berlin, Washington Co., Texas. Emma was born 17 Nov. 1868, in Berlin, Washington Co., Texas, and she died 20 June 1932, in Brenham, Tex.
3. **Friedericke Wilhelmine Sophie Bode** born 26 June 1872, in Zionsville, Washington Co., Texas, and she died 16 April 1874, in Zionsville. **Friedrich Carl Daniel "Fritz" Bode** born 4 Oct. 1874, in Zionsville, Washington Co., Texas, and he died 31 May 1950, in Waco, McLennan Co., Texas. Fritz married **Anna Margaretha Louise Haf-erkamp** on 19 April 1896, in Berlin, Washington Co., Texas. Anna was born 13 May 1876 in Welcome, Austin Co., Texas, and she died 18 June 1964, in the Gerald Community near Elm Mott, McLennan Co., Texas.
4. **Hermann Johannes Rudolph "John" Bode** born 26 Aug. 1875, in Zionsville, Washington Co., Texas, and he died 18 Dec. 1956, in Moulton, Lavaca Co., Texas. According to his death certificate, John Bode never married.

Sophie's paternal grandparents were **Johann Christoph Heinrich Bode** (born 14 May 1793, in Rosenthal, Hannover, Germany; died 6 July 1859, in Rosenthal, Hannover) and **Dorothee Margarethe Herweg** (born 2 Sept. 1792, in Adenstedt, Hannover, Germany; died 3 Jan. 1856, in Rosenthal, Hannover). They were married 20 Sept. 1822, in Adenstedt, Hannover.

Sophie's maternal grandparents were **Carl Friedrich Spreen** (born 20 Jan. 1819, in Wehdem, Westphalia, Germany; died 26 July 1885, in Wehdem, Westphalia) and **Charlotte Henriette Dreier** (born 1 May 1817, in Wehdem, Westphalia; died 22 Oct. 1856, in Wehdem, Westphalia). They were married 21 Nov. 1844, in Wehdem, Westphalia.

Sophie Bode was baptized 11 Feb. 1871, by Pastor Heinrich Pfenninger at Eben Ezer Lutheran Church in Berlin, Washington County, Texas. Sophie's sponsors at her baptism were Heinrich Bockelmann, Louise Engelage, and her mother's sister, Louise Spreen.

While she was still an infant, Sophie's father moved his family to the Zionsville Community in Washington County. Wilhelm Bode purchased 181 acres from Geo. H. Gentry on 1 Jan. 1870. It was on this farm in Zionsville that Sophie lived her childhood and grew into a young lady.

At the tender age of four years, Sophie suffered several tragedies. In April of 1874, her younger sister, Friedericke Bode, died at the age of 1 year, nine months, and 21 days. In October of 1874, Sophie's mother, Henriette Spreen Bode, died of complications 10 days after giving birth to a son, Fritz. Henriette was 28 years, 10 months, and 26 days of age. Sophie's brother, Fritz, was given to their *Tante* Louise and *Onkel* Daniel Imhoff, who kept him until he was over a year old; then, because *Tante* Louise gave birth to twin boys in Aug. 1875, Fritz was returned to his father and new stepmother. Sophie's father, Wilhelm Bode, married Emma Kalbow just a month before Sophie's fifth birthday. Sophie's father, Wilhelm Bode, was a very prominent farmer in the Zionsville Community. The Bode Farm eventually reached the size of 206 acres. Wilhelm Bode purchased 19 1/3 acres in 1875, and later, he purchased 6 4/5 acres in 1888.

Sophie was confirmed 6 April 1884, at Eben Ezer Lutheran Church of Berlin, and she was educated in the schoolhouse in Berlin. In family relations, Sophie had a fondness for her younger brother, Fritz, and she was close to her older half-sister, Wilhelmine. Sophie also had her mother's sister, *Tante* Louise and her husband, *Onkel* Daniel Imhoff, nearby in the Berlin Community, and her mother's brother, *Onkel* Wilhelm Spreen and his wife, *Tante* Henriette, lived in Zionsville before moving in 1882 to the Prairie Hill Community in Washington County. Sophie's father's sister, *Tante* Friedericke and her husband, *Onkel* Fritz Leverkus, lived in Houston, and the Bode Family made visits to Houston to see the Leverkus Family, and the Leverkus Family visited the Bode Family in Washington County. It is evident that Sophie was a much-loved "Papa's girl". The January 10, 1888 edition of *The Brenham Banner-Press* noted that "*Miss Sophie Bode, daughter of Col. Wm. Bode of Zionsville, was given a trip to Galveston in honor of her 18th birthday. Miss Bode says she loves Galveston and wants to live there.*"

Sophie Bode married **Ludwig Ferdinand Carl Schmidt** on 22 Dec. 1889, in the Bode Home in Zionsville; Pastor C. Kniker of St. Peter's Lutheran Church of Gay Hill, Washington County, Texas, performed the marriage ceremony, and their witnesses were Ernst Kurestch and Sophia Hohmeier.

Carl Schmidt was born in Gadenstedt, Hannover, Germany, on 13 April 1865; he was the son of **Heinrich Konrad Christian Schmidt** (born 17 Feb. 1823, in Gross Lafferde, Hannover, Germany; died 3 Aug. 1908, in Gadenstedt) and **Marie Christine Caroline Wittneben** (born 20 Oct. 1823, in Gross Lafferde, Hannover, Germany; died 4 Nov. 1883, in Gadenstedt). Carl's parents were married in Gross Lafferde on 27 June 1862.

Carl had one sister and two brothers. They were:

1. **Mina Schmidt** born 25 May 1863, in Gross Lafferde, Hannover, Germany, and she died 25 Jan. 1942, in Gadenstedt, Hannover, Germany. Mina married **Heinrich Wilhelm Eggeling**. Heinrich Eggeling was born 28 Nov. 1856, in Germany, and he died in Gadenstedt on 31 Jan. 1921.
2. **Hermann Ernst Schmidt** born 2 March 1868, in Gadenstedt, Hannover, Germany, and he died 2 Nov. 1922, in Monaville, Waller Co., Texas. Herman Schmidt married **Callie Pearney Bonner** on 25 Dec. 1887, in Monaville, Texas. Callie was born 4 Oct. 1868, in Texas, and she died 10 April 1948, in Monaville, Waller Co., Texas.
3. **Johann Konrad Wilhelm "Bill" Schmidt** born 10 June 1870, in Gadenstedt, Hannover, Germany, and he died 5 Dec. 1950, in Waco, McLennan Co., Texas. Bill Schmidt married **Anna Sophie Louise Geltmeier** on 2 March 1897, at Malone, Hill Co., Texas. Anna was born 3 May 1878, in Germany, and she died near Malone, Texas, on 22 March 1917.

Carl Schmidt's paternal grandparents were **Konrad Schmidt** and **Anna Schmidt**. Carl's maternal grandparents were **Johann Friedrich Wittneben** (born 12 April 1798, in Hannover, Germany; died 15 Oct. 1880, in Gadenstedt, Hannover) and **Anna Marie Sophie Brandes** (died 13 July 1861 in Gadenstedt, Hannover).

Carl was baptized and confirmed in the Lutheran Faith in Germany. In 1881, at the age of 16 years, Carl left Germany for Texas. After his arrival in Texas, Carl lived with his mother's brother, Wilhelm Wittneben, in the Welcome community in Austin County. Carl worked as a farm hand, and stories have been told of how he worked breaking horses for riding and doing farm work.

Carl became friends with Sophie's older half-brother, Bill Bode, and that is how he became acquainted with the Bode Family and how he met Sophie. After their marriage, Sophie and Carl set up house keeping on the Bode Farm in Zionsville in a small home built by Carl near the main farmhouse.



Sophie Bode Schmidt and Carl Schmidt - Photo taken in Brenham

Sophie and Carl's first child, Mina, was born 4 Nov. 1890, on the Bode Farm. The Nov. 13, 1890 issue of *The Brenham Banner-Press* carried the following bit of news, "Mrs. Carl Schmidt, daughter of Col. Wm. Bode of Zionsville, presented her husband with a fine girl baby last Tuesday. Grandpa Bode was in the city Saturday stepping high with joy."

A year later, on Monday, Dec. 6, 1891, Sophie's father, Wilhelm Bode, died at his home in the Zionsville Community at the age of 60 years. *The Brenham Banner-Press*, in their report of Grandpa Bode's death, stated "Mr. Bode leaves many relatives and a host of warm friends drawn to him by his genial whole-souled nature.....His funeral took place at the family residence in Zionsville at 3 o'clock Tuesday evening and his remains were interred at Zionsville cemetery, to which place they were followed by a large concourse of grief stricken friends and relatives who turned out to pay this last sad tribute of respect to his memory." The newspaper also reported that Wilhelm Bode's sister, Friedericke and her husband, Fritz Leverkuhn, had traveled from their home in Houston to attend the funeral. The Leverkuhns arrived too late to attend the funeral, but as they were waiting at the train depot in Brenham for someone in the Bode Family to come get them, Friedericke's purse was snatched by a "negro man". No one was hurt and Tante Friedericke was carrying no money in her purse; the only thing of value was a pair of gold-rimmed glasses.

Sophie and Carl Schmidt continued to live on the Bode Farm in Zionsville after her father's death. In August of 1892, Sophie gave birth to a son; he was named **Wilhelm**, and was called Bill. In Sept. of 1892, Sophie experienced more family tragedy as her older half-brother, Bill Bode, was shot and killed at a dance on the Ben Miller farm in the nearby Long Point community in Washington County. Bill Bode died the day before his 28th birthday, and he left behind his young wife, Emma, and two young sons, Willi, aged four years, and Oscar, who was only eight months old. Bill was standing in the wrong place at the wrong time when the trouble broke out, and he was shot in the side. Bill bled to death in 10 minutes after being struck by the bullet. No one was ever brought to trial for Bill's death. The death of Bill was a huge loss for Carl Schmidt as he and Bill were very good friends. Sophie and Carl's daughter, Matilda, would later recall that her father sensed there was going to be trouble that night, and that he had wanted to accompany Bill to the dance, but Sophie convinced Carl not to go.

In 1893, Carl and Sophie Schmidt moved from Washington County to Malone, in Hill County, Texas. Carl and Sophie purchased 103-acres from Ferdinand Huse on 3 Sept. 1894 for \$2,807.22. Carl made a \$200.00 down payment on the property. Carl Schmidt was a firm believer in hard work, and through his efforts, the property was paid off in four years, and Carl was given a free and clear deed to the property on 31 Oct. 1898. Sophie received \$500.00 from her brother, Fritz Bode, in 1897 as her inheritance from their father's estate. No doubt, Carl used this money to help pay off the farm and to make improvements on the property.

Carl and Sophie had three more children born to them after they settled in Hill County. These children were: **Charlie** (born 1896), **Mary** (born 1900) and **Matilda** (born 1903). The Schmidt Family became members of the Salem Lutheran Church near Malone.

The 1900 federal census shows the Schmidt Family as living in Precinct 8 of Hill County, Texas. Carl's age is given as 35 years; Sophie's age is 30 years; and their four children are listed as Minna (age 9 years), Willie (age 7 years), Charlie (age 3 years) and Mary (age 3 months). The census shows Carl as a farmer and owning his own land. The census records Carl as being born in Germany and he had been in the United States for 18 years. The naturalization for Carl shows a N/A. Carl Schmidt filed a Declaration of Intent to become a U.S. citizen in Brenham, Texas, on 29 November 1890, but no evidence has been found to show if he took his oath to become a naturalized citizen of the U.S.



Mina Schmidt, the oldest child of Carl and Sophie Bode Schmidt



The Schmidt Family in 1899 at the Schmidt Farm near Malone, Hill Co., Tex. Sophie Bode with children: From left: Mina, Charlie and Bill Schmidt. On the left is Carl Schmidt.

Even though she lost contact with many friends and family after she moved from Washington County, Sophie did maintain ties with her brother, Fritz Bode, and her half-sister, Wilhelmine Rosentreter. Sophie and Carl met with Wilhelmine and her husband, August Rosentreter, on 8 Jan. 1897 when Sophie and Wilhelmine had their documents notarized

stating they had received their inheritances from Fritz regarding their father's estate. This was probably the last meeting Sophie had with Wilhelmine. The Rosentreter Family was at that time living in Womack, in nearby Bosque County. From Bosque County, the Rosentreter Family settled in the Shive Community in Hamilton County, Texas, in 1898. In Sept. 1902, Fritz Bode sold his portion of the Bode Farm in Zionsville and moved his family from Washington County to McGregor, in western McLennan County, Texas. From McGregor, Fritz moved his family to the Ross Community near West, in northern McLennan County. After their move to McLennan County, Fritz and his wife, Anna, and their children made a trip to Hill County to visit Sophie and Carl. During their visit, Sophie told Anna how much she wanted her brother to move his family to Malone and settle there so she would have kindred nearby. However, as much as Fritz cared about his sister, he did not see eye to eye with his brother-in-law, Carl.

In the late summer of 1906, Sophie was expecting her sixth child. The baby was due in the spring of 1907. All seemed to be going as normal and no one could even imagine the unspeakable tragedy that was about to happen. Matilda Schmidt Muesse recalled, *"I walked with Mama one morning to the field where Papa was planting corn. Mama told Papa that she was sick. We came back to the house and Mama went into the bedroom and changed into her nightgown. She got into bed, and I remember her saying, 'I am not going to die'."* On March 1, 1907, Sophie gave birth to a daughter, but the baby was stillborn. Just as her mother and her mother's mother before her, Sophie died of complications following childbirth. Sophie Bode Schmidt died on March 3, 1907, at the age of 37 years. Her funeral was held on March 4, 1907, and from the Schmidt home, the funeral procession made its way to the Salem Lutheran Church and cemetery where Sophie was buried beside her infant daughter. Matilda recalled, *"Papa rode his horse behind the wagon that bore my little sister's coffin, but he rode in the wagon beside Mama's coffin on the way to the cemetery. I was a very small girl, but I can still remember seeing my Mother as she died."* Sophie's brother, Fritz Bode, was sent a telegram announcing the death of his sister. Fritz took the train from West to Malone and attended his sister's funeral. Sophie left behind her husband of 17 years; her two sons and three daughters; her brother, Fritz Bode; her half-brother, John Bode; and her half-sister, Wilhelmine Bode Rosentreter, who would also pass away at her home in the Shive Community in Hamilton County just a few months later in June of 1907, at the age of 45.

Sophie and Carl's oldest daughter, Mina, was 16 years old at the time of her mother's death. Mina took over the responsibilities of running the household. This did present some problems to her younger siblings, as Mina tried to be a parent figure and the younger ones resented their big sister trying to rule over them. Sophie's death was a huge loss for her family as she was the source of love and comfort for her children. Carl Schmidt was a good provider for his family and he had a firm belief in hard work, but work was all he had on his mind. Carl was stern and a strict disciplinarian. Matilda would recall that *"Papa liked to slap, and he never hesitated to slap one of us in the face if we did something he didn't like."* Matilda was almost four years old at her mother's death. Matilda recalled, *"During the day, I was in the house by myself a lot of times as Papa and the others were working in the fields. Our house was near the railroad track, and sometimes hobos would get off the trains and come to the house wanting something to eat. Papa told me not to let them in or give them anything. I was really scared. I used to sit in the house and pray that the angels would bring my Mama back to me."* Matilda also said, *"Before my mother died, we always said grace before every meal, but after Mama's death, saying grace just gradually faded away."*

In the time following Sophie's death, the Schmidt Family stopped attending services at the Salem Lutheran Church and began attending services at the nearby St. Peter's Lutheran Church of Malone. The reason was when his infant daughter was buried in the Salem Lutheran Cemetery, Carl Schmidt asked the pastor, Rev. W. Hodde, to say a prayer over the baby's grave. Rev. Hodde refused because the baby had died and was buried without being baptized. This created very hard feelings between Carl and the pastor.

In family relations, Carl maintained ties with his family back in Germany. Carl's mother had died in 1883 in Gadenstedt. The story goes that his mother died of grief after her sons, Carl and Hermann, left Germany for Texas. Carl's father remarried, but the new stepmother was a source of friction in the family, and that is what led Carl's youngest brother, Bill Schmidt, to leave Germany in 1893 and join his older brothers in Texas. The story was told that the stepmother was wearing a necklace that belonged to his mother, and as he was walking out the door, Bill grabbed the necklace, pulled it off his stepmother and never looked back. Carl's father died in 1908 in Gadenstedt at the age of 85. Carl's only sister, Mina Schmidt Eggeling remained in Germany where she died in 1942 as World War II was raging. Carl maintained his childhood affection for his older, and only, sister.



Matilda and Mary Schmidt, the two younger daughters of Carl and Sophie Bode Schmidt. Matilda is the baby.

A few years after Sophie's death, Carl made a trip to Germany to visit his sister, Mina Eggeling. He left his children in Hill County to look after the farm. While Carl was in Germany, the Schmidt children became ill with diphtheria. Carl's oldest daughter, Mina, had married Otto Trompler in 1912. Otto came to the Schmidt home and tended to the Schmidt children during their illness. A message was sent to Carl in Germany that his children were ill, and Carl came back to Texas. A telegram was also sent to Sophie's brother, Fritz Bode, telling him of the illness of his sister's children. Fritz was reluctant to go because he did not want to have any dealings with his brother-in-law, but Fritz's wife, Anna, convinced him to go for the children's sake. Fritz's daughter, Lydia Bode Grudziecki, would later recall that after Fritz arrived at the Schmidt home to see his nieces and nephews, the Schmidt children were so overjoyed to see him, and they all agreed that was the best medicine they could have—just to see their mother's brother, and to see how much he resembled her.

While he was in Germany, Carl Schmidt met a widow, **Frau Anna Gunter**. It is not remembered if Carl brought Anna back with him from Germany, or if he later sent for her. Carl and Anna were married 6 May 1913, in Hill County, Texas. Unfortunately, this marriage proved to be short-lived. Anna was not prepared for Carl's often cranky disposition. Also, the younger Schmidt children resented their new stepmother. Matilda Schmidt Muesse recalled that her stepmother was really kind and she did try hard to connect with her new family, but she was never given a chance. Matilda recalled, *"My sister Mina came to see us one day, and she asked me how I liked my new mother. I replied, 'I don't like her!' I know my stepmother heard me, and it wasn't long after that, she left. I always felt that it was my fault that she left."* Carl and Anna divorced. Their divorce record is indexed in the Hill County Courthouse in Hillsboro, but the divorce records themselves were destroyed in the fire that damaged the Hill County Courthouse in 1993. After the divorce, Anna returned to Germany, just before the outbreak of World War I. Carl Schmidt never again remarried, although he was to live for another 40 years.

Matilda Schmidt Muesse recalled memories of her family: *"My oldest sister, Mina, and my brother, Charlie, were Papa's favorites. My oldest brother, Bill, and Papa did not get along at all. My sister Mary resembled Papa while I resembled Mama. As I grew older, many of the older ladies around Malone that knew my mother would tell me how much I looked like her. My sister Mina's oldest son we called 'Little Otto'. He was Papa's first grandchild, and Papa adored and worshipped the ground that Little Otto walked on. The rest of us took a backseat to Little Otto.... I remember in the evenings after the work had been done for the day, we would be sitting in the front room, or on the front porch, and Papa would begin to talk about Mama, Uncle Bill Bode, Uncle Fritz Bode, Uncle August and Aunt Minnie Rosentreter, and many others. Papa never said a word about Grandpa Bode, and I don't know why."*

As mentioned before, Carl Schmidt was a workhorse, and Matilda recalled, *"Papa couldn't stand weeds. He kept the pasture and the orchard mowed. I remember a lot of mornings that he would have the hoes sharpened, and he would tell Sister Mary and me that we were going to chop in the garden and hoe around the trees in the orchard."*

Matilda also remembered news coming from Washington County: *"One morning, Mr. T. C. Schulze came to talk to Papa. They stood on the front porch and talked a while. We could never interrupt Papa while he was talking. After Mr. Schulze left, I asked Papa what was the news about. Papa told me that my mother's mother's maiden name was Spreen, and that Mama's uncle, (Wilhelm Spreen) had died in Washington County."* Wilhelm Spreen died 31 January 1920 in the Prairie Hill Community in Washington County, and Ted Schulze was a son-in-law of Wilhelm Spreen.

Matilda also recalled her wedding day: *"When I married on Nov. 2, 1922, we had a telephone in our house. On my wedding day, I was standing alone in the room where the telephone was. I was in my wedding dress waiting for the ceremony to begin. Suddenly the telephone rang. I answered it, and it was for Papa. I had to go into the room where all the guests were, as well as my future husband, and get Papa. Papa came back into the room with me. The telephone call was to tell Papa that his brother, Uncle Herman Schmidt, had died that very morning in Waller County. After the wedding ceremony was over, Papa packed some clothes in a suitcase, and he and my brother Charlie immediately left for Waller County to attend Uncle Herman's funeral."*

Matilda's daughter, Marguerite Muesse Schronk, also recalls memories of her Grandfather Carl Schmidt, *"Grandpa Schmidt would come visit us, and he would always come long before the sun came up. We could hear his old T-Model truck coming, and we would all bale out of bed. Grandpa was a no-nonsense person, and we dare not run through the house or slam a door, or he would make us walk through the room again or make us close the door again very quietly. Our lives changed drastically when Grandpa was around.... Grandpa Schmidt loved rice, and Mama would always cook rice for him when he came."* Marguerite also recalled that one time when she was a little girl, she went with her parents to visit at her Grandpa Schmidt's house. *"Grandpa had some cookies on a plate in the kitchen. I took one and went out on the porch where everybody else was. When Grandpa saw me, he threw a fit because I was eating one of his cookies."*

After the marriage of his youngest daughter, Matilda, Carl Schmidt lived alone for nearly 30 years on his farm. Carl suffered a tremendous heartbreak when his oldest and favorite grandchild, Otto Trompler, died of a brain aneurism in 1943 at the age of 30 years. Carl went to the bank in Malone and deposited money to help Otto's young widow and little girl.

As he reached his late 80's, Carl's health began to fail, and he could no longer live alone. Carl moved into the home of his son, Charlie, in Malone, and Charlie's wife, Alice, became Carl's caregiver. Carl was still a stern and a no-nonsense man; a typical old German. Whenever Alice would do something that Carl didn't like, he would poke Alice with his walking stick; however, Alice would just laugh it off. Matilda Schmidt Muesse recalled that in her father's final days, he would call out for his wife Sophie.

After being a widower for 47 years, Carl Schmidt died at the home of his son, Charlie, in Malone, Texas, at 4:00 A.M. on Wednesday, 10 November 1954. Carl had reached the age of 89

years. Carl's funeral was held at 3 P.M. on Thursday, 11 November 1954, at the Marshall and Marshall Funeral Home in Hillsboro, Texas. Carl Schmidt was buried in the Ridge Park Cemetery in Hillsboro. Carl left behind his two sons and three daughters; nine grandchildren and 13 great-grandchildren.

The family of Carl and Sophie (Bode) Schmidt:

- I. **Mina Anna Fredericka Schmidt** was born 4 November 1890, in Zionsville, Washington County, Texas. Mina was baptized 5 July 1891, at Zion Lutheran Church of Zionsville, and she was confirmed 16 April 1905, at Salem Lutheran Church near Malone, Texas. Mina married **Otto Henry Trompler** on 10 January 1912, at Malone, Texas. Otto Trompler was born 17 August 1890, at Perry, Falls County, Texas; he was the son of **Carl Trompler** (born 26 March 1839 in Germany; died 24 April 1908, near Malone, Texas) and **Johanna Hennig** (born 24 July 1854, in Germany; died 12 April 1944, near Malone, Texas). Carl Trompler and Johanna Henning were married in 1872 in Germany. The Trompler Family immigrated to Texas in 1881.

Otto Trompler was baptized 12 October 1890, in the Trinity Lutheran Church near Riesel, Texas.

After their marriage, Otto and Mina Schmidt Trompler set up housekeeping near Malone, Texas, where they farmed. In 1919, they moved to a farm in the Honey Flat community between Irene and Bynum in Hill County. After they stopped farming in the late 1930's, Otto and Mina moved into Hillsboro where Otto worked as a butcher. Mina and Otto were the parents of two sons, **Otto** and **Raymond**.

Otto Trompler died in the Hillsboro Hospital in Hillsboro, Texas, on 8 January 1968, at the age of 77 years.

Otto's funeral and burial

took place on what would have been his and Mina's 56th wedding anniversary, 10 January 1968. Mina lived alone in their home on East Elm Street in Hillsboro until the fall of 1983 when she was admitted into a Hillsboro nursing home. Mina Schmidt Trompler died in Hillsboro, Texas, on 30 September 1985, at the age of 94 years. Mina and Otto Trompler are buried in the Ridge Park Cemetery in Hillsboro, Texas.

The family of Otto and Mina Schmidt Trompler:

1. **Otto Carl Trompler** was born 27 December 1912, near Malone, Hill County, Texas. Otto was baptized 23 March 1913, at the St. Peter's Lutheran Church near Malone, Texas. Otto married **Lillian Loretta Schronk** on 2 November 1933, in Hill



The Schmidt Family in 1953: Carl Schmidt is sitting. His five children are from left: Matilda Schmidt Muesse, Mary Schmidt Radke Rodiek, Charlie Schmidt, Bill Schmidt & Mina Schmidt Trompler



From left: Selma Scheu Zettler, Albert Zettler, Alwine Rosentreter Zettler, Mina Schmidt Trompler, and Otto H. Trompler. Photo taken at the 50th wedding anniversary of Albert & Selma Zettler, December 1961, Malone, Texas. Alwine Zettler & Mina Trompler were first cousins. Albert Zettler was a nephew of Alwine's late husband, John Zettler.



Matilda Schmidt Muesse (left), Mina Schmidt Trompler (sitting) and their first cousin, Lydia Bode Grudziecki (right). Photo taken in September 1984, Hillsboro, Texas

County, Texas. Lillian was born 30 October 1915, in the Honey Flat Community near Irene, Hill County, Texas; she was the daughter of **John Ben Schronk** (born 1877; died 1961) and **Emma Sonnenberg** (born 1877; died 1956). After their marriage, Otto and Lillian farmed near Malone. Otto C. Trompler died of a brain aneurism in the Boyd Sanitarium in Hillsboro, Texas, on 24 June 1943, at the age of 30 years, 5 months, and 27 days. His funeral and burial took place on 25 June 1943, and Otto was buried in the Ridge Park Cemetery in Hillsboro. After his death, Otto's young widow, Lillian, married Bob Arnold in 1944. Lillian Schronk Trompler Arnold died in Hillsboro, Texas, on 17 December 1992. Lillian is buried beside her second husband in the Hillcrest Garden of Memory Cemetery between Hillsboro and Whitney, Texas. Otto and Lillian were the parents of one daughter: **Frances Alene Trompler Johnston** (born 1935).

2. **Raymond Trompler** was born 6 March 1916, near Malone, Hill County, Texas. Raymond graduated from Bynum High School in Bynum, Hill County, Texas in 1934. Raymond attended Hill County Junior College in Hillsboro from 1935 to 1936. Raymond married **Julie Allison** on 21 November 1936. Julie was born 16 December 1916. Raymond and Julie were the parents of two sons: **Raymond Allison Trompler** (born 1941) and **Don Roland Trompler** (born 1944). Raymond Trompler became a Methodist minister in 1950 and served until his retirement in 1978. Raymond and Julie divorced, and Raymond married **Brenda Comfort Fletcher** on 29 November 1982. After his mother entered the nursing home in Hillsboro in 1983, Raymond and Brenda moved from their home in Lancaster, Texas, to his parents' home in Hillsboro. Raymond served on the Hillsboro City Council for 12 years. Raymond Trompler died of a heart attack at his home in Hillsboro, Texas, on 1 March 1999, at the age of 82 years. Raymond is buried in the Ridge Park Cemetery in Hillsboro.



Raymond Trompler (left) with cousins, Dolly Zettler Bosse and Henry Rosentreter. Photo taken at the Bode Family Reunion at The Fireman's Park in Brenham, Texas, 1985.

II. Heinrich Friedrich Wilhelm "Bill" Schmidt was born 3 August 1892, in Zionsville, Washington County, Texas. Bill was baptized 13 November 1892, at Zion Lutheran Church in Zionsville, Texas, and he was confirmed 12 April 1908, at Salem Lutheran Church near Malone, Texas. Bill Schmidt married **Ola Wilkerson** on 4 May 1915, in Fort Worth, Tarrant County, Texas. Ola was born 3 September 1894, near Rhome, in Wise County, Texas; she was the daughter of **Stanley Blackburn Wilkerson** (born 1859; died 1933) and **Mary R. Dison** (born 1863; died 1902). Ola's parents were married in 1884 in Kentucky. After their marriage, Bill and Ola Schmidt lived in Fort Worth, Texas before moving to Hillsboro, Texas. Bill and Ola were the parents of two children: **William H., Jr. (Billy)** and **Marguerite**. Bill and Ola Schmidt later divorced. Ola married Lonnie L. Wooten in 1949 in Hillsboro, and they continued to make their home in Hillsboro. Mr. Wooten died in 1965. Ola Wilkerson Schmidt Wooten died in Hillsboro, Texas, on 14 August 1989, at the age of 94 years. Ola is buried in the Thurmond Fairview Cemetery near Fairview, Wise County, Texas.

After the divorce from Ola, Bill Schmidt married a lady from Itasca, Texas, but this marriage also ended in divorce. Bill Schmidt lived in Greenville, Texas, for several years until moving to Corsicana, Texas. William H. "Bill" Schmidt died in the Navarro County Memorial Hospital in Corsicana, Texas, on 12 February 1979, at the age of 86 years. Bill Schmidt is buried in the Oakwood Cemetery in Corsicana, Navarro County, Texas.

The family of Bill and Ola Wilkerson Schmidt:

1. **William Henry (Billy) Schmidt, Jr.** was born 17 November 1920, in Fort Worth, Tarrant County, Texas. Billy Schmidt married **Ruth Fox** on 9 October 1943. Ruth was born 2 March 1923, in Tennessee; she was the daughter of **Noah Winfield Fox** and **Providence Curtis**. Billy Schmidt made his career with the U.S. Military. Ruth Fox Schmidt died in Tampa, Florida, on 11 May 1976, at the

age of 53 years. After her death, Billy Schmidt married **Sandra Eason** on 5 August 1978. William H. "Billy" Schmidt died in Tampa, Florida, on 27 June 1998, at the age of 77 years. Billy Schmidt and his first wife, Ruth, are buried in the Garden of Memories Cemetery in Tampa, Hillsborough County, Florida. Billy and Ruth Schmidt were the parents of two children: **Judy Schmidt** (born 1954) and **Jimmy Schmidt** (born 1957; died 2007).

2. **Marguerite Beth Schmidt** was born 30 October 1922, at Malone, Hill County, Texas. Marguerite met **Jerry E. Hunt** and they married 10 days later on 30 April 1943, in Hillsboro, Texas. Jerry was born 14 July 1922, in Hillsboro, Texas; the son of Mr. and Mrs. **Joe Hunt**. Jerry served in the U.S. Air Force during World War II. Jerry and Marguerite moved from Hillsboro to Paris, Texas, and in the late 1950's to Greenville, Texas, where they managed House Jewelry. In 1969, the Hunts moved to Houston, Texas, where they lived until their retirement in the early 1980's and they moved back to Hillsboro. Jerry Hunt died 7 December 2006, in Hillsboro, Texas, at the age of 84 years. Jerry and Marguerite were married 64 years at the time of his death. Marguerite Schmidt Hunt died in Hillsboro, Texas, on 29 June 2007, at the age of 84 years. Jerry and Marguerite Hunt are buried in the Ridge Park Cemetery in Hillsboro. Jerry and Marguerite were the parents of two sons: **Alan Hunt** (born 1950) and **Barry Hunt** (born 1952).

III. **Karl Christian Franz "Charlie" Schmidt** was born 12 August 1896, near Malone, Hill County, Texas.

Charlie was baptized 14 February 1897, at Salem Lutheran Church near Malone, and he was confirmed 31 March 1912, at St. Peter's Lutheran Church near Malone, Texas. Charlie Schmidt married **Nancy Alice Jordan** on 2 October 1919, in Fort Worth, Texas. Alice was born 7 December 1899, in Fort Worth, Texas; she was the daughter of **ames Thomas Jordan** (born 1856) and **Daisy Holland** (born 1872; died 1962). Alice's parents were married in 1894.



After their marriage, Charlie and Alice Schmidt lived in Malone, Texas, where Charlie operated a garage and service station. Charlie later inherited his parents' farm in Malone that

had been purchased from Ferdinand Huse in 1894. In his later years, Charlie drove the school bus for Malone I.S.D. Alice would ride along on the bus with Charlie as he picked up and delivered students to and from school. Charlie and Alice Schmidt were the parents of two children: a son, **Charles "Buck"** and a daughter, **Edna "Mickey"**.

Alice Jordan Schmidt died suddenly of a heart attack at her home in Malone, Texas, on 1 July 1965, at the age of 65 years. Charlie and Alice were married 45 years at the time of her death. After Alice's death, Charlie moved to Fort Worth where his children resided. Charlie Schmidt died in the St. Joseph's Hospital in Fort Worth, Texas, on 29 October 1965, at the age of 69 years. Charlie and Alice Schmidt are buried in the Mt. Olivet Cemetery in Fort Worth, Tarrant County, Texas.

The family of Charlie and Alice Jordan Schmidt:

1. **Charles F. "Buck" Schmidt, Jr.** was born 1 September 1920, in Malone, Hill County, Texas. Buck Schmidt married **Mary Dell Bussie** on 31 December 1948, in Fort Worth. Buck and Mary Dell Schmidt had no children. Charles F. "Buck" Schmidt died 19 November 1996, in Fort Worth, Texas, at the age of 76 years. Buck Schmidt's remains were cremated. Mary Dell Bussie Schmidt continues to reside in Fort Worth, Texas.
2. **Edna Lewis "Mickey" Schmidt** was born 18 March 1922, in Malone, Hill County, Texas. Mickey married **John Franklin Ross** on 1 June 1947, in Fort Worth, Texas. John Ross was born 10 June 1915, in Kaufman, Texas. John was a World War II Army veteran and a POW, having survived the Butan Death March at the hands of the Japanese. Mickey and John Ross lived their married life in Fort Worth where John was a high school teacher at Eastern Hills High School in Fort Worth for 33 years. Mickey graduated in 1945 from St. Joseph School of Nursing in Fort Worth, and she worked as an RN for 12 years before starting her family. After their retirement, John and Mickey moved to Burleson, Texas. John F. Ross died in Burleson, Texas, on 16 January 2004, at the age of 88 years.

Edna "Mickey" Schmidt Ross died 12 March 2011, at the age of 88 years. John and Edna "Mickey" Ross are buried in the Mt. Olivet Cemetery in Fort Worth, Texas. John and Mickey Ross had four children, including a set of twins: **Stephen Franklin Ross** (born 1956); **Nancy Elaine Ross Glenn** (born 1958); **Karla Kaye Ross Carr** (born 1961) and **Darla Faye Ross Lindsey** (born 1961).



Mary Dell Bussie Schmidt (left), Charles "Buck" Schmidt, and Edna "Mickey" Schmidt Ross (right) with their Aunt Matilda Schmidt Muesse, 1994, Hillsboro, Texas. Buck Schmidt and Mickey Ross were the children of Charlie & Alice (Jordan) Schmidt.

IV. **Marie Otilie "Mary" Schmidt** was born 5 March 1900, near Malone, Hill County, Texas. Mary was baptized 6 May 1900, at Salem Lutheran Church near Malone, and she was confirmed 31 March 1912, at the St. Peter's Lutheran Church near Malone, Texas. Mary Schmidt married **Walter Albert Richard Radke** on 17 January 1920, at Malone, Texas. Walter Radke was born 29 September 1888, near Malone, Hill County, Texas; he was the son of **Alex Radke** (born 9 May 1851, in Germany; died 1 March 1931, near Malone, Texas) and **Adeline Omstead** (born 30 December 1848, in Germany; died 24 February 1925, near Malone, Texas). Walter's father, Alex Radke, immigrated to Texas in 1869. Alex's mother, Adeline, immigrated to Texas in 1861. Alex and Adeline Radke were married in 1873. Walter Radke was confirmed 12 April 1903, at the St. Peter's Evangelical Church near West, McLennan County, Texas.

Walter was a young widower when he married Mary Schmidt in 1920. Walter's first wife, **Bertha Augusta Sonnenberg**, was born 25 December 1891, in Zionsville, Washington County, Texas; she was the daughter of **Friedrich "Fritz" Sonnenberg** and **Emilie Manthei**. Walter and Augusta were married 16 January 1913, at Malone, Hill County, Texas. Walter and Augusta were the parents of three sons: Felix, Milton, and Ervin. Augusta Sonnenberg Radke died 2 October 1918, at Malone, Texas. She was buried in the Walling Cemetery near Malone.

After their marriage, Walter and Mary Radke lived at Malone, Texas, where they farmed. They were the parents of two children: a daughter, **Lucille**, and a son, **Lonnie**. From Malone, Walter and Mary moved to McKinney in Collin County, Texas, where Walter died on 26 October 1926, at the age of 38 years. Walter's body was returned to Hill County, and he was buried 27 October 1926, in the Walling Cemetery near Malone. Members of the Radke and Sonnenberg Families insisted that Mary bury Walter beside his first wife, Augusta, but Mary chose to bury him in another area of the cemetery. Mary also wanted to keep Walter's three sons from his first marriage, but the Radke Family took the boys instead.

After being widowed for over two years, Mary Schmidt Radke married **Henry Edgar Rodiek** on 15 May 1929. Henry was born 24 December 1902 in Austin County, Texas; he was the son of **Henry Rodiek** (born 14 October 1861, in Oldenburg, Germany; died 20 June 1938, in Austin County, Texas) and **Charlotte Pape** (born 26 Sept. 1868, in Austin County, Texas; died 29 August 1956, in Austin County, Texas). Henry Rodiek emigrated from Germany in 1884, and Henry married Charlotte Pape in 1887.

Mary and Henry E. Rodiek lived most of their married life in McLennan County, Texas. For several years, the Rodieks lived in the Gerald Community near Leroy, Texas, and they lived near Mary's uncle, Fritz Bode, and his family. From Gerald, Henry and Mary moved into Waco. In 1944, they opened Rodiek Hardware Store and they operated this business until their deaths. Henry Rodiek died of a brain tumor in the Providence Hospital in Waco, Texas, on 9 September 1957, at the age of 54 years. Mary Schmidt Radke Rodiek died of a cerebral hemorrhage in the Providence Hospital in Waco, Texas, on 1 January 1963, at the age of 62 years. Henry and Mary Rodiek are buried in the Waco Memorial Park in Waco, Texas.

The family of Walter Radke and Mary Schmidt Radke Rodiek:

1. **Maria Lucille Radke** was born 1 January 1921, at Malone, Hill County, Texas. Lucille was baptized 6 March 1921, at the St. Peter's Lutheran Church near Malone, Texas. Lucille Radke married **Julius**



Mary Schmidt Radke Rodiek in 1948

Ernest Leuschner on 14 January 1941, in McLennan County, Texas. Julius Leuscher was born 19 April 1912, in the Gerald Community in McLennan County, Texas; he was the son of **Herman Leuschner** (born 1870; died 1948) and **Anna Fritze** (born 1879; died 1926). Julius Leuschner was baptized 16 June 1912, at St. Peter's Evangelical Church near West, Texas, and he was confirmed in 1925, at St. Paul's Evangelical & Reformed Church in Gerald, Texas. After their marriage, Julius and Lucille Leuschner lived on the Leuschner Farm in the Gerald Community, which Julius farmed. Lucille was a homemaker, and she and Julius also took care of Julius's stepmother, Martha Maroski Leuschner. Julius and Lucille



Four generations of the Schmidt Family in 1945. From left: Lucille Radke Leuschner, Carl Schmidt, Mary Schmidt Rodiek, Matilda Schmidt Muesse, and Stanley Leuschner is standing in front of his great-grandfather.

were the parents of two children: **Stanley Julius**

Leuschner (born 1942) and **Shirley Ann Leuschner Kluck** (born 1947).

Julius Leuschner died at his home in the Gerald Community on 14 January 1954, at the age of 41 years. Julius died on his and Lucille's 13th wedding anniversary. Julius Leuschner was buried 16 January 1954 in the Gerald Cemetery in the Gerald Community in McLennan County, Texas. After Julius' death, Lucille married **Leeland Swank** on 8 October 1954, in Waco, Texas. Leeland was born in Thurber, Texas, on 2 January 1924; he was the son of **Ernest Swank** and **Juanita White**. Leeland served in the U.S. Army 11th Airborne Division during World War II. Leeland and Lucille were the parents of one son, **Bruce Leeland Swank** (born 1956), and Leeland raised Stanley and Shirley as his own children. Leeland retired from Lone Star Gas Company in 1985, and he and Lucille made their home in the Bruceville-Hewitt area near Waco. Leeland Swank died in Waco, Texas, on 30 December 2007, at the age of 83 years. Leeland and Lucille were married 53 years at the time of his death. Lucille Radke Leuschner Swank died in Waco, Texas, on 24 October 2008, at the age of 87 years. Leeland and Lucille Swank are buried in the Waco Memorial Park in Waco, Texas.



Leeland & Lucille Radke Leuschner Swank, 1984

2. **Lonnie Walter Radke** was born 5 September 1925, at Malone, Hill County, Texas. Lonnie was baptized 18 October 1925, at the St. Peter's Lutheran Church near Malone. Lonnie Radke married **Evelyn Cepak** on 18 January 1947. Lonnie and Evelyn had three children: **Doris La Nell Radke Smith** (born 1948); **Larry Waylan Radke** (born 1951) and **Garry Lynn Radke** (born 1952). Lonnie and Evelyn Radke divorced. Lonnie married **Marian Vernita Miles** on 6 April 1974, in Waco, Texas. Vernita died 5 November 1990, in Waco. Lonnie married **Margie Engelke** on 24 April 1991, in Waco, Texas. Lonnie and Margie divorced in 1993, and they later remarried on 2 January 2002. Lonnie and Margie Radke reside in Hewitt, Texas.

V. **Mathilde Ella Sophie Schmidt** was born 22 March 1903, near Malone, Hill County, Texas. Matilda was baptized 7 June 1903, at Salem Lutheran Church near Malone, and she was confirmed 24 March 1918, at the St. Peter's Lutheran Church near Malone, Texas. Matilda Schmidt married **Herman Muesse** on 2 November 1922, at Malone,



From left: Matilda Schmidt Muesse, Ola Wilkerson Schmidt (was married to Bill Schmidt), Mina Schmidt Trompler, Julia Schmidt (a cousin from Wallter County), Mary Schmidt Radke Rodiek, and Charlotte Pape Rodick (mother-in-law of Mary)

Texas. Herman Muesse was born 1 March 1898, in Fayette County, Texas; he was the son of **Gustav Muesse** (born 16 June 1872, in Fayette County, Texas; died 25 September 1944, at Malone, Texas) and **Hedwig Scheu** (born 4 September 1873, in Germany; died 24 July 1951). Herman's mother, Hedwig, immigrated to Texas in 1888. Gustav and Hedwig Muesse were married in 1892 in Fayette County, Texas.

After their marriage, Herman and Matilda Muesse lived near Malone, Texas, where they farmed. In 1930, they moved to the Honey Flat community near Irene, Texas, where they continued farming. Herman and Matilda Muesse were the parents of two children: a son, **Herman, Jr. "Sonny"**, and a daughter, **Marguerite**.

Herman Muesse, Sr. died of colon cancer in the Boyd Sanitarium in Hillsboro, Texas, on 7 December 1947, at the age of 49 years. Herman and Matilda were

married 25 years at the time of his death. After being widowed at the age of 43, Matilda farmed during the day and she began taking nursing courses in the evenings. Matilda trained as a nurse at the Boyd Sanitarium in Hillsboro where she received her LVN License in 1955. For many years, Matilda worked as a licensed therapist at the Grant-Buie Hospital in Hillsboro. It was an occupation she enjoyed greatly. Matilda retired in 1971 at the age of 68. Matilda continued to live in her home in the Honey Flat community near Irene, Texas, until 1986, when she moved into an apartment in Hillsboro. Matilda later became a resident in a nursing home in Hillsboro.

After being widowed 53 years, Matilda Schmidt Muesse died in Hillsboro, Texas, on 18 March 2001, just a few days before her 98th birthday. Matilda was buried beside her husband, Herman, in the Ridge Park Cemetery in Hillsboro.

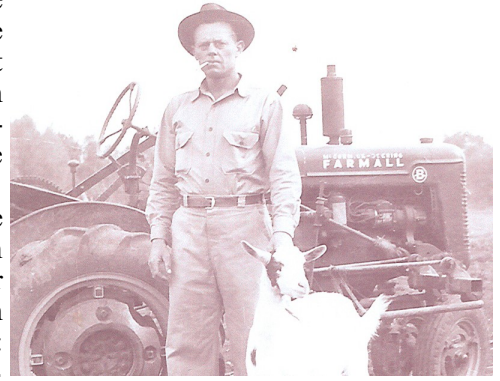
The family of Herman and Matilda Schmidt Muesse:

- Herman Julius "Sonny" Muesse** was born 10 February 1924, near Malone, Hill County, Texas. Herman, Jr. was baptized 30 March 1924, at the St. Peter's Lutheran Church near Malone, Texas. Herman Muesse, Jr. first married **Peggy Jean Hunt** on 27 January 1945, in Hillsboro, Texas. Peggy was the daughter of Mr. and Mrs. **Joe Hunt**. This marriage soon ended in divorce. Herman Muesse, Jr. married **Nettie Corpier** on 22 December 1946, in Hillsboro, Texas. Nettie was born 24 January 1929, in Hill County. In November of 1946, Herman, Jr. joined the U.S. Army Air Corp and he served until his discharge in November of 1949. Herman worked for Texas Power and Light until his retirement in August of 1987 with 43 years of service. Herman and Nettie Muesse made their home in Hillsboro, Texas. They had no children. Nettie Corpier Muesse died 26 September 1999, at the age of 70 years. Herman and Nettie were married 52 years at the time of her death. Herman "Sonny" Muesse died in Hillcrest Baptist Hospital in Waco, Texas, on 20 August 2011, at the age of 87 years. Herman and Nettie Muesse are buried in the Hillcrest Garden of Memory Cemetery between Hillsboro and Whitney, Texas.

- Marguerite Sophie Muesse** was born 18 April 1926, near Brandon, Hill County, Texas. Marguerite was baptized 23 May 1926, at the St. Peter's Lutheran Church near Malone, Texas. Marguerite Muesse married **Weldon James Schronk** on 1 March 1943, in Hill County, Texas. Weldon Schronk was born 9 February 1923, in the Honey Flat Community near Irene, Hill County, Texas; he was the son of **John Ben Schronk** (born 1877; died 1961) and **Emma Sonnenberg** (born 1877; died 1956). Weldon served in the U.S. Army during World War II. Weldon and Marguerite Schronk lived their married life in the Honey Flat community in Hill County where they farmed and ranched, and raised



Matilda Schmidt Muesse in 1955, graduation day from nursing school.



Herman Muesse, Sr. with his dairy goat and FARMALL-B tractor. Herman died in 1947 at the age of 49.



Matilda Schmidt Muesse with her son, Herman, Jr., and daughter, Marguerite Muesse Schronk.

their family. Weldon and Marguerite had two sons: **James Ray Schronk** (born 1947) and **Wesley Schronk** (born 1952).

Weldon Schronk died in Hillsboro, Texas, on 22 November 2002, at the age of 79 years. Weldon was buried 24 November 2002, in the Hillcrest Garden of Memory Cemetery between Hillsboro and Whitney, Texas. Weldon and Marguerite were married 59 years at the time of his death. Marguerite Muesse Schronk continues to reside on the family farm near Irene, Texas, where she enjoys her flowers, her family, and getting together with her friends to play a good domino game of “42”.



Weldon and Marguerite Muesse Schronk, 50th wedding anniversary photo, 1993.

VI. Infant daughter Schmidt—called Sophie by her family. This baby girl was stillborn on 1 March 1907. She was buried 2 March 1907, in the Salem Lutheran Cemetery near Malone, Texas. Her mother was buried beside her two days later.

This article is written in memory of Tante Sophie Bode Schmidt, Matilda Schmidt Muesse, Raymond Trompler, Leeland and Lucille Radke Swank, Weldon Schronk, and my great-aunt, Lydia Bode Grudziecki, who was the first to tell me of the Schmidt Family.

SOURCES: Lydia Bode Grudziecki, Matilda Schmidt Muesse, Marguerite Muesse Schronk, Lucille Radke Leuschner Swank, Raymond Trompler, Courthouse records from the Washington County Courthouse in Brenham, Texas, and the Hill County Courthouse in Hillsboro, Texas; Church records from the Eben Ezer Lutheran Church of Berlin, Washington County, Texas; Zion Lutheran Church of Zionsville, Washington County, Texas; Salem Lutheran Church of Malone, Hill County, Texas, and the St. Peter’s Lutheran Church of Malone, Hill County, Texas. Newspaper archives of *The Brenham Banner-Press* archived in The Blinn College Library in Brenham, Texas.

Submitted by Daniel Bode of Dayton, Texas. Aunt Sophie Schmidt was a sister of my great-grandfather Fritz Bode.

OPERATIONS

MINUTES OF THE December 1, 2013 MEETING GERMAN-TEXAN HERITAGE SOCIETY BOARD OF DIRECTORS (Unapproved)

German Texan Heritage Society Meeting
December 1, 2013 - German Free School

Meeting called to order at 10 a.m. Minutes prepared by Bob Flocke

Members present:

Hans Boas
Daniel Bode
Liz Hicks
Mary Whigham
Bob Flocke
Larry Deuser
Charles Locklin
Jim Gudenrath
JT Koenig
Warren Friedrich

Members absent:

Michael Krause
Julia Kleinheider
Jim Kearney

Minutes for the November 3, 2013, meeting were approved.

Treasurer's Report/Revenue Issues--Charles Locklin gave a summary of the current income/expense budget. He noted that cash-back credit card is generating more return than account interest. Account balances as of end of the month in November, are as follows: (Treasurer's Report attached)

Checking	\$11,706.92
Credit Card	\$4,749.71
Savings	\$32,812.21
Investments	\$369,269.75

Charles Locklin also reported on information system upgrades. The GTHS website is pretty much complete. The developer is writing a users manual for the website, and the GTHS staff is receiving training on new website.

German Trails Project--Larry Deuser lead a discussion on the proposed action plan (Action Plan attached) for the German Trails Application Project. Information for the site and sponsors are coming in more slowly than expected. The action plan assigns tasks to both board members and to volunteers.

Tasks to be done by each and every board member and volunteers:

Identify content in all parts of Texas include people we can ask to provide it, specific sources or just do it yourself.

For your home region of interest provide details of sources, sponsors or jsut do it yourself.

Recommend individuals/groups to be asked to help and approach them.

Identify one or more advertisers with information that should be eager to help.

Input from San Antonio, Fredericksburg and North Texas has not been available, so special attention needs to be paid to these areas. Larry Deuser said also that there are many challenges facing the project, and that maintenance of the application will be labor intensive. Larry said that he will consult with BarZ--the project contractor--and develop a five-year program for application progress.

The board of directors unanimously agreed to commit to the schedule that Larry recommended. The three months ending on March 1, 2014 will include much activity by board members, volunteers and staff to complete tasks--each will present a status report at the next board meeting. The goal during this period is to significantly increase coverage and content quantity of information, pictures and videos. Several sponsors, donors and advertisers will be signed on to help fund the first year launch for at least \$10,000. Assess status for setting a launch date of May 1, 2014 and allocating resources. Start direct work with BarZ in February to prepare graphics, content insertion, overall operation and testing before launch, but don't pull the trigger without confirmation of available information.

Election of Officers: The board elected the following as officers of the board of directors for 2014 by acclamation.

Michael Krause, President
Charles Locklin, Vice President
Secretary, JT Koenig
Treasurer, Jim Gudenrath







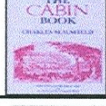

Election of Board Members: In accordance with GTHS bylaws, the board unanimously appointed Mary Whigham as an ex officio member of the board of directors. In other action, the board unanimously appointed Connie Krause to replace Mary Whigham as a board member.

2014 Annual Meeting--It was reported that the Comfort Heritage Foundation has invited us to have the 2014 Annual Meeting in Comfort at the VFW Hall for a rental fee of \$200. A drawback is that there is no WIFI. Possible dates are August 1-3, 8-10 and September 27-29. Liz Hicks recommended August 8-10 because it coincides with the anniversary of the True to the Union monument.

A date for the next meeting was not decided upon.

Meeting adjourned at 12:55 p.m.

BOOKS PUBLISHED BY THE GERMAN-TEXAN HERITAGE SOCIETY

The Journal		ISSN 0730-3106 , 4x per year, 8½ x 11, paperback. Since 1978. Each issue of this member publication contains over 100 pp of German-Texan genealogy, history and related info in English, with occasional German articles translated.	\$5 members \$6 non-GTHS members
A Sojourn in Texas, 1846-47		ISBN 1-57168-237-6 , 400 pp, 6 x 9, hardback. Illustrations, maps, index. Edited by W.M. Von-Maszewski. A. Sörgel's Texas Writings. This dual-language edition is filled with observations, advice, and warnings for those who chose to come to Texas.	\$21.00
Diary of Hermann Seele		ISBN 1-57168-238-4 , 504 pp, 6 x 9, hardback. Illustrations, bibliography, index. Translated and edited by Theodore Gish. Gives a revealing and intimate picture of 19th century Texas. Includes Seele's Sketches from Texas.	\$27.50
GTHS German Immigrant Ancestors		ISBN 1-57168-240-6 , 292 pp, 8½ x 11, paperback. Index and maps. Edited by Christa Prewitt. Genealogical records.	\$15.00
Handbook and Registry of German-Texan Heritage		ISBN 1-57168-239-2 , 192 pp, 8½ x 11, paperback. Index. Edited by W.M. Maszewski. Contains information on early German-Texan businesses, churches, cemeteries, schools, etc. Currently out of Stock	\$22.95
History of the German Settlements in Texas, 1831-1861		ISBN 1-57168-236-8 , 280 pp, 6 x 9, NEW edition, paperback. Maps, illustrations, appendix, index. By Rudolf Biesele. Covers the actual founding and history of many German settlements and towns in Texas prior to the American Civil War. Currently out of Stock	\$28.95
The Cabin Book		ISBN 0-89015-525-9 , 296 pp, 6 x 9, hardback. Illustrations. By Charles Sealsfield. Sealsfield's hopes about America focused on Texas when he wrote this in 1841. This novel, in part about Texas life in the 1830s, became a best-seller.	\$14.95
Texas in 1848		ISBN 1-57168-242-2 , 240 pp, 6 x 9, hardback. Bibliography, index. By Victor Bracht. Originally published in German in 1849, this book has been described as a "treasure of German-Texan history." Filled with early Texas observations.	\$21.00

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