

German-Bohemian Heritage Society Newsletter

The Heimatbrief

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Celebrating the GBHS' 16th Year

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Thank You!

The Board of Directors wishes to thank all the members of the German-Bohemian Heritage Society for their support this past year. Your continued support helps us continue preserving our German-Bohemian heritage and culture through education, books, music, special events, meetings, and our "Heimatbrief" newsletter. Without your continued support through membership dues, donated volunteer time, attendance at meetings and special functions our society would flounder like many others have. The German-Bohemian Heritage Society is considered a "class act" in many circles. A strong, well organized and successful society, culturally and financially. We have grown to over 600 family members. That's at least 1200 individual members and still growing. There are many people to thank for this success. Robert Paulson for founding the organization over 15 years ago and continuing to be one of it's leaders while spearheading many major accomplishments. President Paul Kretsch, whose leadership and organizational skills over the past 13 years, has led our society to be a visual part of our community never hesitant to get involved in community events and programs. Paul was also the driving force in erecting the German-Bohemian Immigrant Monument. George and Angie Portner for their financial prowess in protecting every nickel of your money. To all the past and present Board of Directors. And of course to all of you our

members. Thank you! Have a Merry and Blessed Christmas Holiday!

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Front cover screened photo of the German-Bohemian

Immigrant Monument located in German Park, New Ulm.

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We encourage contributions to the "Heimatbrief" in the form of articles, letters, notices, or free queries. Advertising is not accepted. Preferred formats for articles are Mac or PC word processing files with disc and hard copy, email, or typed pages. Short letters or queries may be neatly handwritten. The editor reserves the right to edit contributions for length, substance, and grammar. The German-Bohemian Heritage Society is not responsible for accuracy, errors, or omissions in articles submitted by others. Send contributions to Louis Lindmeyer, GBHS, P.O. Box 822, New Ulm, MN, 56073-0822. Or email to lal@mnict.net.

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GBHS Fall Meeting

A well attended fall meeting held on October 21, 2000 was informative, educational, humorous and entertaining. The GBHS members in attendance were given a secretary's report by Char Kastanek, a very detailed treasurer's report by George Portner, and a Homeland Tour update by GBHS founder and tour leader Robert Paulson. President Paul Kretsch updated members on the society's projects and other happenings as well as conducted an election of board of directors.

Board of Directors Election

Four board of directors positions were up for election. Three board members including Angie Portner, Robert Paulson, and Louis Lindmeyer were reelected to three year terms. The fourth member Adeline Wilfahrt decided to retire after sixteen years of service to the GBHS. Adeline served as president, secretary, and board of director at various times during those sixteen years. Adeline was presented with a plaque by Paul Kretsch as a remembrance of her years of service.

The Wondering Priests

Father Eugene Hackert and Father Celestine Pistulka recently returned from a European trip to their ancestral homes in Germany, Austria, Czech Republic, Poland, and France. Their slide presentation, coupled with their humorous anecdotes and travelers stories was extremely entertaining. Thank yous go our to Father Hackert and Father Pistulka for a wonderful presentation.

Cookbook Nearly Ready

Gerald Gulden, cookbook committee chairperson, gave members an update on the second edition of the GBHS cookbook. The cookbook is in the printing stage and will be ready for sale on or about December 15. This is no ordinary cookbook. The Deutsch-Böhmische Küche, 'Gut Essen' Cookbook, Edition No. 2 not only has recipes, but is also full of history and heritage. See accompanying article for full details.

SECOND EDITION COOKBOOK READY FOR SALE

The Deutsch-Böhmische Küche, 'Gut Essen' Cookbook, Edition No. 2, written by the society contains over 300 recipes of Bohemian and German flavor, is ready for sale. Many of the recipes were acquired from our own members and are authentic Bohemian. Others were gathered from eager participants with their vast collection of favorites.

The cookbook will measure 5 1/2" x 8 1/2", be plastic bound so it will lay flat and be easy to read. The cover uses the traditional colors of the society, gold and blue. It will be divided into three sections as follows: Historical memories

with six Menu Suggestions, Heritage items, and Meals; Second section: Soup, Salad & Vegetables, Kraut, & Dumplings; Third section: Meat, Backereie, & Desserts.

The cookbooks will be ready for mailing after December 15, 2000 and can be found in many New Ulm stores. The following is a sample of some of the recipes you will find in the new "Deutsch-Bohmische Küche" cookbook. If you want to tempt your taste buds further you may order a cookbook from the German-Bohemian Heritage Society, P.O. Box 822, New Ulm, MN, 56073. The cost of each cookbook is \$9.95 (tax included) plus \$2.05 for postage and packaging, please enclose \$12.00 with your name and return address.

Vinegar Cabbage (Essig Kraut)

Shred 1/2 medium size head of cabbage. Add: One cup water, salt, pepper and caraway seeds, as many as you like. Add 1/4 cup vinegar and 2 tbsp. sugar. Cook 1 1/2

hours. Then add 1 large grated potato; add to the kraut and stir well. Cook a few minutes stir often. Add more vinegar or sugar if needed.

Angeline Meidl Portner, New Ulm, MN.

White Horseradish Gravy

submitted by Angie Meidl Portner

This is a hand me down recipe from Eleanor Kretsch, New Ulm. She has been cooking all her life for her family and friends and has used this recipe at the annual German-Bohemian picnic for many years. This is very good with dumplings or spaetzles, chicken or pork.

5 cups chicken broth
1 tsp. salt
dash of pepper
3 heaping Tbsp. grated horseradish, or horseradish from a jar
1 cup whipping cream or half and half
1/2 - 3/4 cup flour
1/2 tsp. sugar

Cook some bony chicken pieces with about 6 cups water. Add sliced onion and 10 whole allspice, salt and pepper. Cook until meat is done. Remove meat and strain broth, removing the fat. Add the grated horseradish to the broth and bring to a boil. In a shaker jar pour in the cream, then add the flour and shake well. Add to the boiling broth and stir well. Reduce heat and cook until thick. Add sugar and stir well. Taste and add more salt or horseradish if needed.

A Big Thanks to those who contributed and helped with this Cookbook!

(Editors note: A big thank you also goes out to the committee of Jerry Gulden, Angie Portner, and Char Kastanek for the enormous amount of work they put into this new cookbook!)

Coming Events

November 18, 2000

Board of Directors Meeting
9 a.m. GBHS Research Center

Early Immigration and Settlement Patterns of German- Bohemians in Brown County

“We Weren’t First But We Were a Close Second”

by

Robert J. Paulson

Founder: German-Bohemian Heritage Society

The story of the founding of New Ulm in 1854 by members of the Chicago Land Association and their subsequent merger with the Cincinnati Turners is well researched and documented. What is not well-known, however, is that, just a few months later, a very different group of Germanic immigrants settled in the area of the New Ulm, a group of Germans from Bohemia, then a crown province of Austria. They established homes just west of the New Ulm settlement on a site overlooking the Cottonwood river, upstream from its confluence with the Minnesota River. We have members of the German Land Association, seemingly highly educated, and financially well off, with very socialist ideals, coming together with peasants from the hills of Bohemia, to form the New Ulm community. Thus the title of my talk: "Early Immigration and Settlement Patterns of German-Bohemians in Brown County. We Weren't First, But We Were A Close Second"

The German Land Association was founded to establish a community in which its inhabitants could live out their socialist utopian ideas free from religious or governmental

restrictions. They immigrated after the failed 1848 revolution from various principalities in what would later be known as Germany, principally from Wurrtemberg and Prussia. In 1857 these people were well enough financed that they could charter the riverboat "Franklin Steele" to bring new settlers from Cincinnati. These were people of some education and sophistication.

It is possible that one of the "path-finders" of the Chicago Land Co. namely, Frank Massopust, may have been German-Bohemian. This fact is very difficult to document, however, because most of the members of his family were killed in the 1862 Dakota Conflict and no record of his place of birth has been found. In most census records Massopust is listed as "Austrian". The name Massopust can be found only in the Reichenberg district of northern Bohemia, which, of course, was a part of the Austria Empire, and in no other part of Austrian or German Empire.

Now let's take a closer look at the immigrants from Bohemia. These folks came from various small villages in the hills of Western Bohemia, in what is known as the Böhmerwald. These villages were centered around the towns of Muttersdorf, Hostau and Ronsperg near the valley of the Radbusa river. This area is very beautiful but it was not very prosperous in the mid 1800's. Many of the isolated villages were located at higher elevations in small forest clearings where the soil was very poor, and growing season was short. These farms were subsistence farms at best.

Peasants augmented their meager incomes by doing seasonal labor. The men found winter work in the forests. The young girls found summer employment in the well-known spa cities of northwestern Bohemia where they also sold their family's handmade bobbin lace. Lace

making was a well developed cottage industry in this part of the Böhmerwald. In the 17th and 18th century this area also had many village glass blowing factories. Men found work as wood cutters, charcoal makers, or as skilled glass blowers, but by the mid 1800's, due to industrialization, these factories were closed. The economic prospects for this area were not very good.

Unlike the Turners, religion played a big part in the everyday life of these people. They were very pious Catholics for whom the church was the center of their cultural as well as religious life. The German-Bohemians were also known for their music. Every small village had its own village band, some of which were proficient enough to provide entertainment in the spa cities of Karlsbad and Marienbad. Most of the people had a basic elementary education and were able to read, write, and do simple arithmetic, but highly sophisticated they were not.

Unlike the Turners who left their homeland for social reasons, the German-Bohemians emigrated to try to improve their the economic lot in life.

(Photo of Peter Gag courtesy of Brown County Historical Society)

As one old-timer put it "if you were born poor there, you would die poor". Due to the improvement in nutrition, sanitation, and health, the population in Bohemia almost doubled between 1800 and 1850. The infant mortality rate dropped dramatically. Families with eight to ten children were common. The land could no longer sustain this rising population. In an effort to cut the birth rate a large marriage tax was levied to discourage young people from early marriage. The real effect, however, was to dramatically increase the number

of illegitimate births. Even military service, though not desirable, sometimes seemed the only alternative to abject poverty.

The common destination of the very earliest German-Bohemian immigrants was the area of northeastern Iowa, just north of Dubuque. Obituaries of several of the early settlers stated that they had a short stay in New Vienna, or Dyersville, Iowa. It was noted that Peter Sprenger, John Seifert, and Peter Gag, all had traveled overland from Dubuque to New Ulm. What was the attraction of this area of northeastern Iowa for these Catholic German-Bohemian immigrants?

The French Catholic Church was a very strong presence in St. Louis as well as all along the upper Mississippi River. Bishop Loras, first bishop of the Dubuque diocese, which then included the Minnesota territory, established missions along the river to minister to the newly arrived immigrants. St. Paul, Minnesota, was one of these missions. In 1843 he established the church of St. Boniface in New Vienna, Iowa, for the growing numbers of German Catholic immigrants from Oldenberg, Hanover, and Westfalia. The community was named New Vienna to acknowledge the large contribution made by the Hapsburgs, the ruling family of Austria, through the Leopoldine Society, to help establish the German Catholic Church in America. In 1847 a group of Bavarians from the the Oberpfalz near Waldmünchen came to St. Louis and learned of the new German Catholic settlement in New Vienna. Many more families from this border area of Bavaria soon followed. It was just a matter of time until word of the opportunities of this new land spread across the border to Bohemia, to the villages in the Radbuza valley. "Immigrant letters" telling of the possibilities a new life in the German Catholic community of New Vienna played a significant part in persuading these people to leave their beloved Böhmerwald and to come to this new land. The border here between Bavaria and Bohemia was a political boundary not and ethnic or linguistic border. The Bavarian and Bohemian Germans belonged to the same ethnic and linguistic group. They spoke the same German Franconian dialect which, in the Böhmerwald, was called Böhkish. Some of the more wealthy farmers even owned farmland on both sides of the border. Many of them had the same family surnames.

Why didn't the German-Bohemians remain in Iowa? By the mid too late 1850's, most of the best and cheapest land had already been taken up. New Vienna and Dyersville then became "jumping off" or staging areas for the German Catholics moving further west into Iowa, Kansas, Nebraska or north into Minnesota. How the first German-Bohemian immigrants learned about this new Turner settlement on the Minnesota River is not known. What we do know is that a group of families left New Vienna in 1856 and traveled on foot with ox drawn wagons to settle on the bluffs overlooking the Cottonwood river just west of

the New Ulm settlement.

Many assume that Minnesota was a trackless wilderness in the 1850's. It may have been a wilderness, but it was not trackless by any means. There were trails connecting St. Paul and Dubuque, also there were various routes between the Mississippi and Minnesota River's. The German-Bohemian immigrants followed the trail that ran along a glacial ridge north out of Iowa, roughly along the present highway #52, into Minnesota, then through Chatfield to just south of Rochester. From there they turned West passing through Mantorville, Owatonna to the Minnesota River at either St. Peter or Mankato. All these villages had already been established earlier in the years between 1852 and 1854. From Mankato they followed the west bank of the Minnesota River to the Cottonwood. They established their homes in sections 4, 5, and 6 of Cottonwood township along the trail known as the "Cottonwood Trail"

As a result of the 1853 treaty of Traverse de Sioux this area just south of the Cottonwood River became available for settlement. The land was first surveyed on October 13, 1854 by John Ball, Deputy Surveyor for the United States Office of Surveyor General of Minnesota. The first German-Bohemian families began arriving in the fall of the 1856. The earliest families were Martin Leiminger, George Haas, Simon Vogel, John Seifert, Peter Sprenger, Peter Gag, and George Braun. Coming along with the German-Bohemians was John Manderfeld, a Rheinlander. Having married a German-Bohemian girl in Chicago, and being Catholic, Manderfeld always had associated with the German-Bohemian community. Leiminger, Haas, Vogel, Gag, and Braun came from the valley of the Radbusa River in the vicinity of Muttersdorf. Vogel and Leiminger came from the tiny village of Bernstein which is also in this valley. Sprenger and Seifert originated in the village of Gibian, a few kilometers further north. All these areas are in the western part of Bohemia, very close to the Bavarian border.

There were many advantages to settling on the bluff land overlooking the Cottonwood River. Timber for fuel and building materials was readily available. Plenty of game from forests and water from the Cottonwood River was also at hand, and the fertile soil of the virgin prairie was near by. The first maps of this section of Brown County, which were made in 1858, clearly show the George Haas farm located along the Cottonwood trail and the John Seifert and John Manderfeld farms adjacent to the trail that forded the Big Cottonwood River and approached New Ulm from the south. This trail later became known as the "Camel's Back Road".

In the 1857 Territorial Census for Brown County, which at that time extended all the way to the Missouri River, there were eight German-Bohemian households with thirty inhabitants. The year 1858 brought a significant

increase in the German-Bohemian population, all again from the Muttersdorf area. On September 13, 1858 the "Othello" docked in New York Harbor with thirty-nine German-Bohemian aboard, eight families and a number of single men and women.

The first Catholic church in Brown County was established in

1859 in Cottonwood. It was a small log structure placed under the protection of St. Joseph built on land donated by Anton Hochaus, a German-Bohemian. The farmers worked on it off and on from 1859 to 1861. This community was ministered by Father Sommereisen pastor of SS. Peter and Paul Church in Mankato who attended to a total of

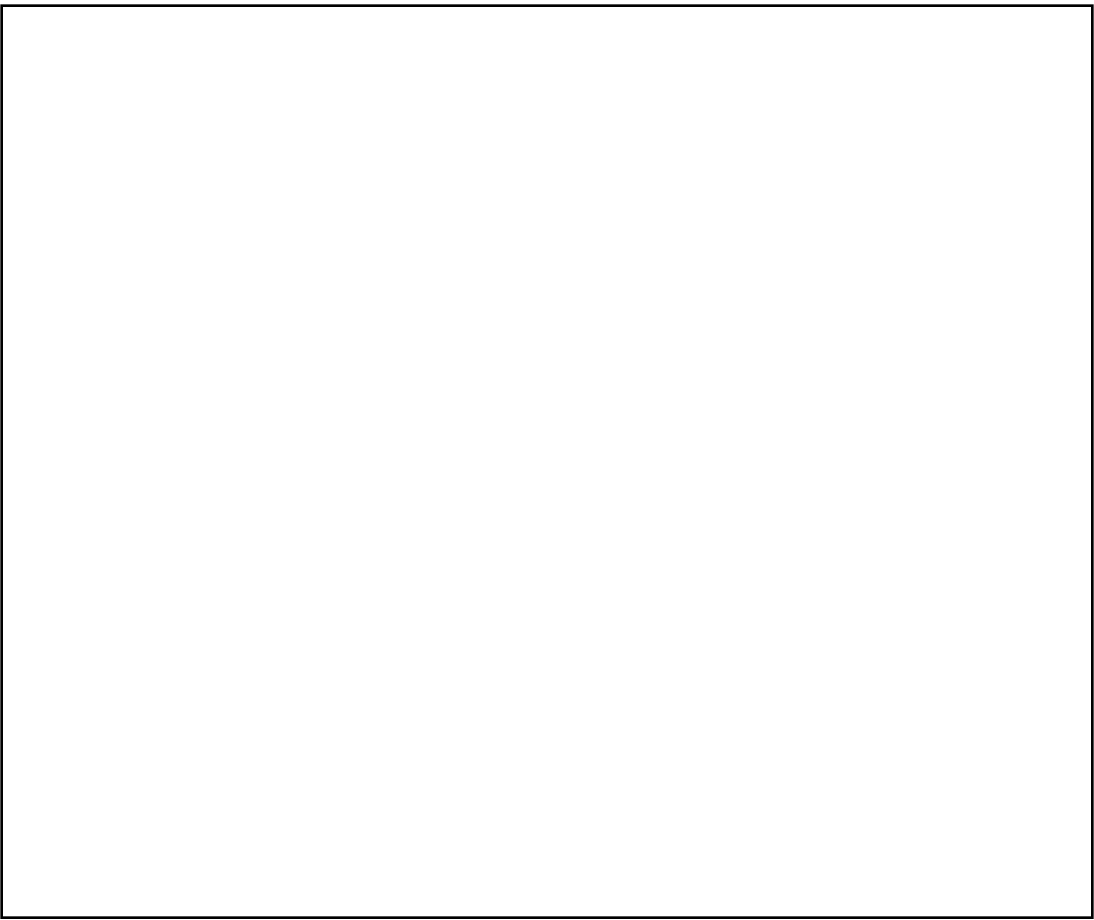
thirty-six missions in fourteen different counties in Minnesota. Father Sommereisen celebrated Mass in the tiny log church in Cottonwood every three to four months.

In the Federal Census of 1860 for Brown County we find one German-Bohemian family in the city of New Ulm and twenty-one families with eighty-one members living in Cottonwood township, which until 1862 also included parts of present Sigel township. The families were still clustered along the bluffs overlooking the Cottonwood River. There were also a few German-Bohemian families living in neighboring Milford township together with the members of the German Land Co. There were also significant number of families in Nicollet County across Minnesota River in West Newton township, clustered around the church of St. George.

Of the three hundred-thirteen Brown County veterans of the "Indian Wars", thirty-three were German-Bohemian. None were listed as officers even though a number of these men were veterans of the 35th regiment of

the Austrian army. It is possible that, because these German-Bohemians spoke a very distinct "Böhmish" dialect they could not be put into command positions because they would not be easily understood by their fellow soldiers. The Reinlander John Manderfeld, however, was a First Lieutenant and was second in command of the Cottonwood township regiment.

According to the 1865 Minnesota State census records, German-Bohemian



immigration to Brown County came to a stand still, this because of the Dakota conflict and the continuing War Between the States. As a result of the Dakota Conflict a number of families left Brown County never to return.

The years 1868 and 1869 brought a significant increase in activity. Large numbers of German-Bohemian immigrants began arriving via riverboat on the Minnesota River. The Indian lands in Brown County became available for settlement, after the the Dakota Conflict. The Homestead Act of 1863 also provided great incentive to immigration.

(Photo of Simon & Barbara Vogel courtesy of Brown County Historical Society.)

The 1870 Federal Census indicated that they were one hundred families with five hundred-thirty members in Brown County with the greatest concentration in Cottonwood and Sigel townships, with one hundred-fifty and one hundred twenty-five German-Bohemians

respectively. Noteworthy is the fact that there were seven families with thirty members living within the city of New Ulm. The professions of these city dwellers were listed as domestic, stone mason, shoemaker, butcher apprentice, carpenter, and laborer. The German-Bohemians also were spreading into the southwestern townships of Brown County primarily on either side of the little Cottonwood River. This tiny river was becoming the Minnesota counterpart of the Radbasa River in County Bischofteinitz in Bohemia. The German-Bohemian highway, so to speak.

In 1872 the Winona and St. Peter Railroad reached New Ulm and Brown County, offering opportunities for the purchase of cheap railroad land. This cheap land, plus the employment opportunities offered by the railroad, the breweries, mills, and other small industries in New Ulm, greatly influenced the immigration of German-Bohemians. The 1880 Federal Census shows that the rural population continued to increase, notably in Sigel township where there were three hundred seventy German-Bohemians, and in Stark and Burnston townships in the southwestern part of the County. The total German-Bohemian population in rural Brown County was nine hundred twenty-seven with German-Bohemian populations represented in every township of the county. At the same time we find a growing German-Bohemian population just across the Minnesota River in Nicollet County with a German-Bohemian population of four hundred thirteen in seventy-four families especially in Lafayette and West Newton township. The biggest change, however, was the shift of the German population into the city of New Ulm itself.

The Census of 1880 for the city of New Ulm shows a German-Bohemian population of two hundred thirty-five in fifty-five different families. The German-Bohemians clustered in the Goosetown and "Wallachai" neighborhoods. Wallachai, meaning low land or swamp land, was located north of the Hauenstein Brewery, in an area drained by a small stream that wound its way to the Cottonwood River. These folks lived on small subsistence farms and worked as laborers in the brewery and the nearby stone quarry.

The largest concentration of German-Bohemians, however, was to be found in the Goosetown area. Goosetown was located between the railroad tracks and the Minnesota River. It comprised the area of Front and Valley streets between about Seventh North and Seven South streets. Some land of this bench of the river was very sandy while other areas consisted of marsh land. The earliest settlers of New Ulm did not consider this area as suitable and took up residence on the upper benches of town or out into Milford, Cottonwood township. This was literally "the other side of the tracks". It was known as Goosetown because of the number of geese that were raised there by the Germans from Bohemia. Raising

geese is a tradition that takes its roots from Central Europe were these people originated.

As the best and least expensive land had already been taken up, the latter immigrants were forced to take up residence in Goosetown until they could save enough money to move to a more suitable location. As time went on many just stayed here and formed a stable ethnic enclave of German-Bohemians.

Goosetown was made up of what might be called many small subsistence farms, much as in the "old country". The small farms might be from a half acre to one or two acres at most. These little farms consisted of a house, a large vegetable garden, a small barn for a few livestock, a chicken coup, a smokehouse and bake oven, and many times a tiny house for the grandparents. The settlers of Goosetown, because most of them were quite poor, built very small homes even though they had large families. Ten or twelve children in the family were quite common. They would have a cow, maybe two pigs, a flock of chickens, and possibly a goat but of course always a gaggle of geese. The cow provided the family with milk and cheese. The pigs provided the pork so important to the German-Bohemian diet. The pigs were slaughtered in the fall and much of the meat was made into sausage which was smoked in the many smokehouses that dotted Goosetown. The geese provided food as well as feathers for the down pillows and feather beds. The chickens also provided feathers, but of a lesser quality, and the much coveted eggs. Of course, vegetables were grown many of which were canned or hung in cellars to be used later in the winter. The smell of sour kraut and pork hung over Goosetown on many a fall evening.

Goosetown was also the industrial section of town. The railroads and the flour mills, the nearby breweries and the stone quarry all provided employment for the Goosetown area residents. In addition, there were well-developed cottage industries of lace making and cigar and button making. The professions listed by the German-Bohemians in New Ulm at this time were: "working flour mill", tailor, laborer, blacksmith, carpenter, stone mason, teamster, "work on railroad", "working in sawmill", "clerking in drugstore", miller, cooper and finally one teacher. The money earned was set aside for the purchase of farmland, of the dreamed of one hundred sixty acre homestead. The Goosetowners rarely traveled "up town" to do business. They were largely self-sufficient in their own little community. They might go up the hill to barter some eggs and milk for coffee or other food items they could not produce themselves, but mostly they kept to themselves. Goosetown was in reality a small "old world" village, with its own language and customs, situated within the city of New Ulm.

By the 1880's a number of German-Bohemian farmers had begun to retire from farming and to move into the northern

part of the city of new Ulm itself. In their declining years it was important for them to be near the church of the Holy Trinity which had been established in 1869 by Father Alexander Berghold, a German speaking priest from Styria.

This trend of both rural and urban growth continued into the 20th-century where we find in the 1900 Federal Census a rural population of one thousand four hundred forty-two German-Bohemians in one hundred fifty-five families, with the largest concentration again in Cottonwood and Sigel townships. The city population had grown to three hundred fifty-six in seventy-two families in Ward One, the south side and Goosetown, and one hundred eight in thirty-four families in the remainder of the city, for a total of nearly five hundred German-Bohemian in over one hundred families living in the city of New Ulm.

The greatest change in the 1900 census, however, can be found in the professions listed. The German-Bohemians list their professions as "capitalist", pharmacist, druggist, barber, landlord, housekeeper, "fresco painter", mason, laborer, blacksmith, carpenter, healer, cooper, railroad laborer, laborer in flour mill, janitor, butcher, grocery store. By the 1920s Census we find the following professions listed for our German-Bohemians: physician, lawyer, teacher, butcher, blacksmith, carpenter, art stone, druggist, musician, politician, carpenter, and lacemaker; clearly showing that the German-Bohemian population was upwardly mobile. In the ensuing decades some of the most prominent physicians, dentists, lawyers, businessmen, artists, musicians, and political figures of New Ulm stemmed from these early German-Bohemian immigrants. The names Vogel, Seifert, Saffert, Eckstein, Polta, Hofmeister, Gag, Wilfahrt, Beranek, Warta all are well know for their contributions to the New Ulm community.

The founders of New Ulm, the Turners, have left a definite "German" mark on the city. Turner Hall, the Herman Monument, the orderly plat of the city, the wide streets and beautiful parks all are vestiges of the German image. However, I would submit that the early German-Bohemian immigrants left their mark on the city as well, and a very important mark it is. The most significant example of their presence is the beautiful German Baroque Cathedral of the Holy Trinity, built at great sacrifice by the German-Bohemian Catholics. Secondly, we find the German-Bohemian Immigrant Monument, erected in 1991 as a symbol of the pride that the descendants of these early German-Bohemian immigrants still feel for their rich cultural heritage.

And then there is the cultural legacy that is still maintained by these people. The "Germanness" of the Turners, the founders, has by now been largely Americanized. It would be very difficult to hear a Swabish dialect still spoken in New Ulm or to eat food

prepared from recipes coming from their homeland in Wurtemberg or Prussia. You would have no problem, however, finding folks who still speak the "Böhmish" dialect or homes were bread dumplings with horseradish gravy or "schmierkucken" is still a part of their family fare. You can still hear good German-Bohemian old-time music and klöppeled lace is still produced. The culture of these early German-Bohemia immigrants is still very much alive and well in New Ulm Minnesota.

Membership Dues

by Jerry Gulden

It is time again to continue your membership in the ever-growing German-Bohemian Heritage Society now approaching 600 families. Your membership ceases on the date above your name on the address label of this newsletter. Membership dues received prior to December 31, 2000 for year 2001 are as follows: family \$10 and foreign membership \$15 per year, after that date \$15 per year for either.

Consider giving a Society membership to a brother, sister, aunt, uncle, son, daughter, grandchildren or good friend as a Christmas gift. The newsletter may put a spark into one of these people and they may be the people who put together your families' genealogy tree for future generations. What a great present!

The dues help the society maintain its rich heritage by sponsoring activities throughout the year. These activities are two general meetings - May and October, a spring dance, summer picnic, maintain a web-site and research center along with a fully packed quarterly newsletter considered to be one of the best.

Along with the membership you can include a monetary donation, consider a memorial too a loved one or friend, or ask that the donation be used to purchase spring flowers that surround the German-Bohemian statue in German Park. Those donations will be noted in the newsletter.

Memory of a Morning in the Homeland

by Jerry Gulden

The memory begins in one of the small Czech Republic villages we visited one morning during the 1995 tour. The house I remember was in the middle of the village although it could have just as well been in the country from the openness of its surroundings. The day is bright, that adds to the intensity of this day's color and probably my memory. We step off the bus, into the front yard of one of the village families, and back into time. There stood a

two story home in front of us. It is a yellow - brown - tan color, the multi-coloring is probably due to the fading of paint with time. The brown picket fence surrounds the house, and has white porcelain electric insulators on top of the major posts for decoration. It's soon evident as to why the fence surrounds the whole house.

The lady of the house is shepherding three goats, a mother and two kids, out of the front yard to the side yard of the house. She is moving the goats with what looks like an old horse buggy whip, she expertly guides them to today's grazing area on the left side of the house. In the back of the house a man using a hay scythe to cut down the tall grasses to feed the goats. The goat is providing milk for the young ones with her, but I am sure the family uses some of the milk for themselves, as these young ones are big enough to be weaned.

To the right side of the house is the pigpen. It has recently rained and the pen is slick from the black fertile ground. There are a couple of hogs and six or seven little ones in the litter. The pigs look different from ours, more like wild pigs, they are longer, built closer to the ground and mostly a black body color. Yes, the young ones are running and slipping around in their little fenced in pen. Some of the newly scythed hay is stuffed into a homemade forage feeder. It was simply made, pieces of wire nailed to the fence, it looked like a bookrack. I don't

know of many farmers feeding hay to hogs in the U.S.

Now I notice that the yard is actually made up of three areas, the home itself, the grassy front and left side is used for forage, the right side is the farmyard and storage. Not only are the hogs housed here, but building wood is stacked end up against the trunk of a large mature, what looks like a basswood tree. Next to this tree is an old dead tree, stripped of its bark, about eight inches in diameter and jutting into the sky for another twelve feet. It has a fork in the top covered by a corrugated spherical tin hat, which houses a big bell. I wondered if we were looking at the village's center of authority, fire station or what?

I now wonder what the towns people thought when they saw the bus pull into their village. We looked and walked around the village for a while and then just as suddenly left. Many of us are curious of them, but I'm sure they were just as curious of us. They wonder why we are so excited to look at their small village, little do they know that some of us originated from villages such as these and it adds real excitement to the trip. Now I feel like apologizing for our intrusion into their day and life, but could not communicate with them anyhow. Now I wonder how would I react to a bus load of tourists, speaking a strange language, stopping in front of our house and taking pictures of my life's surrounding?

Even after five years I can vividly see this setting. I want those of you who have not seen the Homeland villages, to think about the 2001 trip with the founder of our society, Bob Paulson. It is would be an experience to experience!

Special Christmas Sale

The GBHS would like to extend to our members a special holiday sale of two very important parts of our culture and heritage. We have combined two of our best selling books into one special price. Purchase "German-Bohemians - The Quiet Immigrants" written by GBHS founder Robert Paulson and LaVern Rippley and "Duetsch-Böhmische Küche" **first edition** cookbook both for \$25.00 tax and shipping included! That's a savings of \$9.90! Please take note that the cookbook in this special offer is the first edition and not the second edition cookbook that will be available soon. Even if you already own these books they would make a great gift for a family member, friend, or donate them to a library in your home town. See the special colored insert in this newsletter for full details and ordering information. This offer ends December 31, 2000.

Rootsweb Mailing List

(Excerpts of email traffic on the German-Bohemian Electronic Mailing List)

My mother began compiling a list of "German-Bohemian" names from Morrison County, MN. when she indexed the newspaper obituaries for the Morrison County Historical Society. One significant factor you need to remember when dealing with people from that region is that they hold a negative stigma with being considered "Bohemians". During the World War I and II years, there were some Catholic priests in the Pierz, Lastrup, Hillman and Buckman areas that drilled into the people that being "Bohemian" was something to be ashamed of. Children were punished for speaking anything but English, and some 'homeland' traditions were also strongly encouraged to be dropped. So you will find that still carries through today. The "older" families are more apt to discuss their backgrounds and share history with you if you consider them "German". It's a sad situation to deal with when you are one who loves history and genealogy.

Another factor one faces when trying to uncover information with the families in this area is that people "don't know" anything about their family. My father explained his families secretiveness to who they were, and who they were related to, by a very interesting scenario. He tells of how his parents, aunts and uncles and grandparents would seldom give any information out, due to the fact that for a long period of time, immigration officials would come through the area and challenge peoples citizenship. The best way to protect your family and friends was to deny knowing anything about anyone. Interesting huh? But I do recall in my childhood, my grandmother saying adamantly teaching me to "never give information out to anyone because you don't know who you can trust"!

Charlotte Kastanek

Response

Dear Charlotte,

So true!!! This tendency on the part of Morrison County Bohemians to not acknowledge their "Bohemian-ness" has made the research on my husband's family very difficult. To this day, my father-in-law will not acknowledge that his immigrant ancestor was Bohemian. Even though the stigma is long gone, it has carried over into the current generations. According to him, they spoke "German," so they were German--keeping in mind that Germany did not become a country, per se, until the later part of the 19th century. It is quite a shame that this was done to the Bohemian population as they have a rich and varied culture--one well worthy of recognition and admiration.

Popp Shreder (also sp. Schreder and Schroeder)

Newsletter Deadline

The next issue of the Heimatbrief will be mailed in March, 2001. Deadline for articles will be January 20, 2001. Please send us you queries, letters, articles, favorite recipes, or you observations to:

GBHS Newsletter

P.O. Box 822

New Ulm, MN. 56073-0822

Email: lal@mnnc.net

Web Sites Worth The Visit

English version of the Sudetendeutsche Landsmanschaft at: <http://www.sudeten.de/sitese/f0.htm>
It has some good links.

Telephone Directories

www.ancestry.lycos.com/search/rectype/directories/eurotel/main.htm has over 110 million names taken from European telephone directories which include the following countries:

Austria / Österreich

Belgium / Belgien

Denmark / Dänemark

France / Frankreich

Germany / Deutschland

Italy / Italien

Luxembourg / Luxemburg

Netherlands / Niederlande

Spain / Spanien

United Kingdom / UK

Egerland Christmas

by Helmut Kachler

In some places in Egerland the Holy Feast was not celebrated on the evening of December 24, rather on the morning of December 25.

One of the reasons was that many Egerland families had only a one-room house in which they ate and slept and it

wasn't possible to decorate a Christmas tree or bring in gifts without the children knowing about it. So the parents had to wait until the children were asleep and only then could they begin Christmas preparations.

The decorations used on an Egerland Christmas Tree were also somewhat different from elsewhere. There were no glass balls hanging on Egerland trees, only apples, nuts, sweets, licorice and pine cones painted gold or silver. The Christmas Tree in Egerland was called the "Zuckerbaum" (Sugar tree).

In all parts of Egerland there was a big banquet on Christmas Eve but these feasts could not include the meat of warmblooded animals. At the beginning of the meal the eldest member of the family would slice up an apple in as many pieces as there were people at the table. If an apple seed should be cut while the apple was being sliced it meant there would be a death in the family soon.

Each member of the family had to eat a serving from nine different dishes. Anyone who did not empty his plate then had to feed the figure of Zembara. This applied to all family members from the youngest to the oldest and whoever had to do it went to the nearest birch tree and left food there for Zembara. In some parts of Egerland the figure of Zembara is called "d'Sperti."

During the Christmas feast everyone also had to be able to see their own shadow. It was said that those who could not would surely die. At the end of the festivities everyone who was old enough went to midnight mass.

Rootsweb

*(Taken from the G-B Rootsweb Electronic Mailing List)
submitted by Karen Hobbs*

There has been an on-going discussion about the implications of the Munich agreement prior to Hitler's occupation of CZ on the H-War list -- some of which I posted on this list. Some of the comments there pointed out that the areas of Czechoslovakia which had a predominantly German-speaking population (the "Sudetenlands") were under threat of invasion by Hitler as a means to liberate the Germans living there from oppression by the Czech government.

Other postings have mentioned that there were radical groups of Sudeten terrorists who could have actually started a civil war over the separation of the Sudetenland from the rest of Czechoslovakia.

I have been having a private discussion of the subject with Frank Soural (a Sudeten who was expelled in 1945) and have combined some of our thoughts on the history of the Germans and the expulsion in this and the following letter to the list.

I really am not qualified to review all that history in detail... I cannot cite source for information that follows - I am writing this from memory.

Regarding the attitude of the European Allies when Hitler demanded unity of Germany and the Sudetenland at Munich:

There was general consensus that if the Sudetens had their choice to remain a part of CZ or join the Third Reich, they would gladly join the Third Reich. So why not just expedite the wishes of the population and avoid the war that would be necessary if Hitler invaded Sudetenland in the name of justice for the German population there???

Just what was called oppression by the Sudeten Germans is documented in some of the Heimat literature that I have seen -- none of which is in English. It appears to have been an expression of a radical Czech nationalism that had its roots far back in Bohemian history when a Bohemian king invited German farmers and merchants into Bohemia to expose the population to their way of doing things because they were much more productive and profitable than the Bohemian population.

After the Thirty Years War the Bohemian nobility again invited people from neighboring Germany to occupy abandoned settlements in order to get them back into production. Germans from Franconia, Schwaben, Bavaria and Wurttemberg were some who responded and moved to Bohemia where they were given land to farm and did not have to pay any taxes or fees to the noble landlord (most of them had the status of serfs) for up to three years in order to let them get established. The Tax Rolls of 1654 show how many people had established themselves well enough to have assets enough to begin to pay taxes. The names on the rolls for the areas known as the Sudetenland are mostly German.

Another reason the nobility invited the Germans to occupy the land was because they were more productive than the Czechs. They were also catholic which was important in terms of loyalty to a catholic nobility and a catholic Kaiser.

As time passed, the Germans promoted the idea that they had a superior language simply because of the wealth of literature -- to include the Bible -- published in German.

Virtually all educated people in Bohemia were educated in German. That gave the German minority a somewhat "superior" attitude -- even those who were illiterate -- which was naturally resented by the Czechs. In addition, Maria Theresa made German the official language of the Austrian Empire (the language of the Kaiser and court at Vienna) and all records were kept only in German until

1867-68 when the crownlands of the empire began to keep records in their own language as well as German. The Germans also enjoyed generally greater prosperity than the Czechs (often because they used German methods and work ethic that simply made them more productive) and industrial development in Bohemia was often started by Germans because they had the capital to do it. (Czechs migrated into predominantly-German areas of Bohemia because that was where most of the capital and the jobs it generated were found.) Some Czechs saw the German population's economic success as something directly related to their "protection" by a German Kaiser and a Bohemian nobility dominated by Germans and they resented that, too.

The history of Czechs and Germans of Bohemia almost saw the demise of Czech as a literary language until some "radical" students began to demand classes in Czech as well in German at Charles University in the second quarter of the 19th century (Charles University was always a German university before then).

The Czechs who were well-educated took up the cause of social and linguistic equality with the Germans. Some of the books about the rebellion of 1848 in Prague (in English) document their perspective and their agenda and what happened when things got out of hand.

Before 1848 German serfs, day-laborers and factory workers were every bit as poor as the same class of Czechs -- German journeymen were also hard-pressed to support families during the 1860s even if they found a master who was willing to hire them as production-workers. In other words, economic hard-times impacted both Czechs and Germans but overall the Germans were probably a wealthier and better-educated group before 1868. All that changed after Bohemia received autonomy after the disastrous war against Prussia in 1866. The Czech language was used along with German on official documents and the Czechs had more control of their own system of government. Eventually they no longer used German at all in their government bureaucracy. After WWI they began an earnest effort to suppress the language, culture and economy of the 1/3 German minority population.

According to what I have read in Sudeten Heimat literature, between the two world wars the Germans in Czechoslovakia were not allowed to hold any bureaucratic, police, post office, railroad and telegraph or government positions of any kind other than elected office. If a German were in such a position he was put out of the job and a Czech replaced him. All supervisory or upper-level jobs in factories had to be Czechs -- many Germans in management and technical positions lost their jobs simply because they were German. The only ones kept on were those whose expertise could not be replaced and was necessary to keep the facility running -- at least until

the German had trained his own Czech replacement. Unemployed Czechs were brought in from other areas and given lower-level jobs held by Germans in order to increase Czech employment.

Local German families had to share their homes with the imported workers. Many Germans found the only work left open for them was as servants at various SPAs, as migratory farm workers or other menial jobs.

Germans often faced arrest without cause and imprisonment for days without charges ever being made. After a beating or two they would be released. All town mayors, even in towns that had no Czech-speaking people among the population, were required to have a Czech secretary (with no requirement that the secretary speak German) to keep all records in Czech. Sometimes German schools in German-speaking areas were replaced with schools teaching only in Czech even if there were only one or two Czech-speaking children within the school district and a Czech school a few Km. away. So the pressure to suppress the German population was both economic and cultural and led to some German-Bohemians looking for a unification with Germany as the only way to end an unjust situation. Others tried to change things through active participation in CZ politics and there were Germans elected to the Czech representative bodies who sought a more fair system of law. (Most of them were Socialists or at least very liberal.)

The possibility of union between the Sudetenlands and Germany was looming over Bohemia ever since the end of the Austro-Prussian war in 1866 forced the Austrian Kaiser to give concessions to the crownlands. (In 1866 union with Germany would have been unification of generally catholic Sudetenland with protestant Prussia and that was feared by the Bohemians as much as it might have been desired. The victorious Prussians did not demand occupation of Sudetenland. Some historians say he considered taking Sudetenland, too, but Bismarck knew that taking over a catholic territory would be opening the proverbial can of worms. That Catholic-Protestant thing the immigrants brought with them to America was very significant in German politics.)

But the Germans of Bohemia were also aware that they had lost the "protection" of the Kaiser when he gave Bohemia autonomy as a crownland of the empire. To many it was the "handwriting on the wall" and it was the final incentive to find a future elsewhere. They were already struggling with a bad economy, rinderpest (cattle disease), failed crops, riots (in Prague and Pilsen) and an imperial treasury that was empty (the Austrians had to pay Prussia the equivalent of \$405 million as part of the armistice agreement after the war of 1866). There were many who emigrated to the US (not to protestant Prussia) in the late 1860s and the stream of emigres increased steadily as more and more realized that the Czech

majority would eventually want them to be Czech, too, if they were going to get along as well as they had in the past. The economic opportunity in America was also a big incentive -- for many they could not be in a worse situation than in Bohemia and the risk of loss was minimal, so they emigrated. Many Czechs left Bohemia during the same period or a little later for the same economic opportunity.

I have never heard of Czechs and Germans not getting along in the US although at first they tended to settle in separate communities and perhaps did not have that much contact with each other. Besides, they had a common goal that perhaps inspired a spirit of cooperation as well as roots in the same country. (The Fairfax, MN centennial newspaper edition tells of fights between Germans and Irish in the local area --if a German smiled at an Irish waitress in a restaurant, any Irishmen who noticed would wait outside for him and beat him up...).

Regarding the NAZI takeover of Sudetenland:

According to one old Heimat journal from the 1950s, starting about 1936 there were Germans who emigrated from CZ to try to find a new start elsewhere but they chose not to go to Germany because they did not agree with the NAZI government. By the time Hitler moved into CZ there were about 10,000 German-Bohemians who had fled from NAZI rule to other countries. Some of them were able to get the help of the International Red Cross and eventually settled in other countries (Sweden & Canada are mentioned) but most of them were simply deported back to Czechoslovakia by host nations that feared Hitler. They ended up in NAZI concentration camps.

There is a beautiful portfolio of pastel images by Fritzi Mally at Univ. of IL. library that documents the historic types of German Tracht worn in Bohemia. It was published during the 1940s. There are images of children ready for play, schoolgirls ready for class, matrons ready for market and brides and bridegrooms in festive outfits. The text says that the Germans of the various "Sprachinseln" in the interior of CZ (mostly in Moravia) deliberately wore their tracht rather than modern clothing -- which they considered to be "Czech" -- during the interwar period. If that is true, wearing tracht was probably as much a political statement as a cultural one and could only be a practice that promoted the division between Czechs and Germans. The text also says that many of the finer old tracht could be seen only in museums. I got the impression that the portfolio was perhaps commissioned by the German occupation (NAZIs) to promote the idea of the historic German-ness of the Sudetenlands.

Based on postings I have seen on academic mailing lists there is more interest in the history of the Sudetens and Sudetenland now that the archives of the CR are more accessible. I would not be surprised to see some good research published in English in the very near future. In

my opinion the modern histories already published by both sides of the controversy should not be regarded as objective. Some present Czech histories ignore the fact that there was ever a German minority living in the country for 500-800 years. Heimat literature laments the loss of homeland and personal property and tends to dwell on 20th century abuse and injustice without mentioning what brought about radical Czech nationalism in the first place.

One of my cousins who was with the US Army during WWII married a Sudeten woman who was expelled from the Eger district when she was twelve years old. She has told me that they had less than 2 hours notice to pack up and some of her family then had their suitcases snatched away as they were loaded onto cattle cars for the trip to Germany. If that was common it may be one of the reasons so few of the Sudeten families in Germany have any old family photos or other memorabilia. If they chose to fill their suitcases with such things instead of blankets and clothing, they lost it all at the train-loading point.

Some Sudetens were able to ship crates of possessions out of the country just before the expulsion. One Heimat newsletter carries the story of how one family knew they would be forced to leave and crated up what they wanted to keep in a specially built crate that had a secret compartment for valuables. When they got to their destination it was there with nothing missing. They used the empty crate as furniture after they arrived in Bavaria. I don't recall if sympathetic Czech officials actually helped them accomplish the shipment. The article was published in English in the GBHS newsletter.

While my cousin was stationed in Munich with the US Army HQ Staff because he spoke German (MN Boehmish dialect which was fairly close to Bavarian) he had to interview a lot of people for jobs the army needed to fill with civilians. He said that they often hired Sudeten refugees as better qualified for given positions than the local Germans -- especially for the more technical work that demanded more-educated people. That leads one to believe that prior to and during the NAZI occupation some Sudetens were able to pursue a good education in spite of the obstacles placed in their path by Czech officialdom or NAZI rules.

Karen Hobbs

Video Review

Brothers in the Storm

by John-Leonard Berg,

University of Wisconsin-Platteville

October 2000

Brothers in the Storm

VHS Cassette

\$41.50

Color, 32 minutes

Brothers in the Storm is an excellent video for anyone interested in their Bohemian heritage and in the events that have tragically influenced the lives of Sudeten German men, women and children. This video was researched and produced by Dr. James Paulding from Truman State University in Kirksville, MO. The scenic footage of the German and Czech borderlands was collected during several of his information gathering trips to central Europe. The viewer will also see historical black-and-white footage of Czech troop movements and a glimpse of Adolf Hitler. Geared for both the classroom and regular consumption, Brothers in the Storm introduces the American viewer to an era of history frequently missed in history books, nonetheless, having profound implications for modern international affairs.

The 32- minute presentation begins with the expulsion of a German farm family from their ancestral home. Shots are fired. Children cry. A mother pleads for mercy. Next we are given a thorough introduction to Bohemian history. This terribly complex history is clearly and succinctly presented employing maps, narratives and historic video footage. All this results with clearer knowledge of the horrendous events that can happen when differing languages and cultures collide. Despite the real horrors of war, murder and ethnic cleansing-, the viewer is left with some final images of reconciliation and a sense of future hope. A splendid video on a dear topic.

The video is available from Dr. Paul Paling, at 9744 Elizabeth Street, Parker, CO 80134.

John-Leonard Berg, University of Wisconsin-Platteville

Expellee Memorial Chapel

by Don Brand

Next time on a trip through southern Wisconsin, take a short detour for less than an hour to visit an historical site, the Expellee Memorial Chapel near Sauk City, Wis.

Karl and Hermine Hausner built the chapel on their farm near Sauk City. Both were expelled from the Sudetenland after World War II. A number of family members were either slain or expelled from their homeland after the

war. The chapel is a memorial to these people.

There were over 16 million German-speaking people expelled from eastern European countries after the war, including 3.5 million from the Sudetenland.

It was on Sept. 17, 1995, that the Expellee Memorial Chapel was dedicated on the Hausner farm in memory of those killed or evicted from the Sudetenland. Hausner said the chapel also was dedicated to the memory of native Americans, the Sauk Indians, who were forced out of their settlement in the Sauk City area. The small stone chapel has no door and invites people to visit.

Once you step inside, an electronic eye turns on the lights, the bell on the tower rings out and a tape recording plays a message about the history of the chapel. The interior includes a statue of the Blessed Virgin Mary, some plaques and some signs for reading.

Sauk City is on Highway 12 between Baraboo and Madison, Wis. If you are traveling on I-90-94, turn south on Highway 12, continuing south through Baraboo to Sauk City where you would turn right to reach the Hausner farm. The farm address is: E 8893 County Road B, Sauk City, Wis. The chapel is visible to the left off the county road.

The Hausners now live in Oak Brook, IL., a Chicago suburb. People who attended the German-American international conference in New Ulm two years ago may recall Karl Hausner delivered a paper entitled "When World War II Was Over." That paper tells some harsh tales of life as a prisoner, first under the Russian soldiers and then under the Czech people. Hausner was only 16 at the time. He spent some time in the coal mines, then working to cut timber for the mine and for a few months he was assigned to work on a horse farm because of his knowledge of horses.

After about a year under occupation forces, Hausner was among 90 inhabitants of his village of Schwansdorf who were scheduled for expulsion from their homeland. After four days of travel, the expulsion train reached the German border near Furth im Wald. On crossing the border, the refugees were in the American occupation zone. Eventually, Hausner made it to the USA and Wisconsin.

Meanwhile, also back in 1945 when the war ended, Hermine Schwab (the future wife of Hausner) was just 11 years old in the village of Ober-Johnsdorf, which is near Landskron. That is the same area that back in the 1850s produced the Pelzel family to the New Ulm area. Incidentally, Hermine says her uncle, Emil Pelzl, was one of those spared by the Czech partisans because of his knowledge in cattle trading.

After almost a year under occupation forces, Hermine's

mother and three siblings were among those expelled from the homeland. They were put in freight cars and sent by rail to Germany, settling at an expellee camp in Bavaria. (To highlight one Pelzel connection, Johann and Brigitta Pelzel came to the New Ulm area in 1858. The Pelzels were from the Lankskron area of old Bohemia. One of the Pelzel daughters, Rosalia, was married in 1958 to Alois Palmer and they lived along the bottom road-- now Nicollet County Road No. 21-- and down the hill from St. George. Palmer was one of the four original settlers of New Ulm).

by LaVern J. Rippley. \$6.00
German-Bohemian Immigrant Monument Book -
 A souvenir booklet of the monument dedication by the GBHS with early history of the organization. . . \$5.00

Music

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All prices (U.S. Funds Only Please) include sales tax and postage . If you wish to order any of these items, send a check payable to GBHS and mail it with your request to: GBHS, P.O. Box 822, New Ulm, MN, 56073-0822

History For Sale

German-Bohemians - The Quiet

Immigrants by La Vern Rippley & Robert Paulson
 A “must have” book for researchers. Over ten years in the making. Fully researched. Nine chapters describing our German-Bohemian ancestors life in the homeland, the journey to America and life in their new-found homes. Customs, traditions, music, heritage and more. Over 150 photographs. Hard cover, 279 pages. \$25.90

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 One hundred folk tales (fairy tales) translated from the original German text *Hundert Sagen aus den Sudetenländern* by Josef Rotter, 1952. A wonderful insight into the stories our ancestors told for generations. Ghosts, goblins, magic, witches, giants, dragons, and more. The only published collection of German-Bohemian folklore in English. Soft cover, 197 pages \$14.00

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The Whoopee John Wilfahrt Dance Band, His Bohemian-German Roots

Memorials

In Memory of . . .

■
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from Paul & Janice Kretsch

Rose Fischer

from Eleanor Kretsch

Bert Schapekahn

from Paul & Janice Kretsch, George and Angie Portner, Kurt & Eleanor Eisen, Bill & Dianne Embacher, Don & Myrtle Brand, anonymous

Donald Steffl

from George & Angie Portner, Mariann Tremml

Leo Liesenfeld

from Roland & Elaine Dauer, Donald Domeier

Agatha Domeier

from Carroll & Jo Elijah, Gladys Ries, Paul & Janice Kretsch, Eleanor Kretsch, Mr. & Mrs. Kurt Eisen, George & Angie Portner

Myra Franta

from Paul & Janice Kretsch

Charles Niehoff

from Bernice Eckstein

Mr. & Mrs. Keith Blasing, Mr. & Mrs. Kurt Eisen,
anonymous

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Angie Portner, Verna Boesch, Arlene Woratschka,
Christy Hengel, Ralph & Maruel Boesch,
Pat & Sandy Boesch, Mr. & Mrs. Charles Scharf,



Recent visitors to New Ulm and the German-Bohemian Immigrant Monument
L to R: Rick Scharf, Root Creek, WI; Ernie Broeniman from the musical group Dorf Kapelle, Wausaukee, WI;
Robert Paulson, St. Paul, MN; Bob Liebl, Greenfield, WI.

Look Familiar?

**If any of the people in the photos below look familiar please
contact the GBHS.**

We will gladly send you the photos or copies of them.

German-Bohemian Heritage Society
P.O. Box 822
New Ulm, MN 56073-0822

Non-Profit Org.
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Join Us

Membership Form For The German-Bohemian Heritage Society
Family Membership \$10.00 per Year in the U.S. (\$15.00 beginning Jan. 1, 2001) or \$15.00 Foreign
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Name _____ Phone# _____

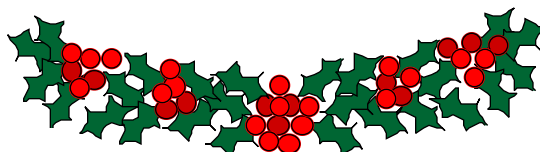
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City _____ State _____ Zip _____

Please list surnames you are researching including geographical locations and/or villages. (Optional)

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by La Vern Rippley & Robert Paulson

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