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Wenn stolz auf neuen Glanz wir blicken,
Der auf das Sternenbanner fällt,
So baut das Herz oft gold'ne Brücken
Hinüber in die alte Welt.

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SEARCHING GERMAN MILITARY SOURCES

Robert E. Ward

"Mobility is the curse on genealogy"—such should be the motto of the family researcher who laboriously tracks his ancestors to their places of birth. "If only they had stayed in one location," is uttered. This dilemma is often encountered by the genealogist whose ancestors came from Germany, for he is confronted by the ancient German tradition of apprenticeship. With few exceptions, German occupations required a period of apprenticeship which meant leaving one's hometown to gain the requisite experience and skills of one's trade under the tutelage of the "Meister" (master).

While searching German military sources, thoughts have often turned to the phrases of the well-known folksong, "Es ist ein harter Schluss" in which the plight of the apprentice is expressed with humorous comments and insults aimed not only at the "Meister," but at his wife as well. Since it is the nature of military service that the soldier shall move about, one must first devise an approach to the mobility factor. This is perhaps best done by identifying the soldier's regiment or unit and remembering that prior to 1800 German military regiments carried no numerical or alphabetical designations, but rather were named after their superior officers. Therefore, search other sources carefully for a clue to the particular regiment.¹ If you don't discover this information in available sources, consider the geographical possibilities of his enlistment. In addition to publications on the subject of the German military, those family heirlooms may yield the desired information.

While researching, for example, one of my collateral lines, I started with a regimental beer stein which had been handed

¹Minor sources such as the colorful military service certificates issued in the 19th century as a memento of the soldier's service sometimes list the regiment and headquarters. Those that do not, should be studied carefully since some of the pictures and scenes printed on them may give a clue to the geographical location. German-Swiss military records date from about 1800 and generally give the soldier's name, rank, places of residence, and occupation. Information as to their whereabouts can be obtained from the Eidgenoessisches Militaer-Departement, Bundeshaus, 3000 Bern, Switzerland [see *Major Genealogical Record Sources in Switzerland*, Series C, No. 2 1967) published by the Genealogical Society of The Church of Jesus Christ of Latter-day Saints, hereinafter referred to as LDS] and the various Swiss archives, a list of which will be found in Maralyn A. Wellauer's

down to me. Thus I learned that "Gefreiter" (Private) Weller belonged, in the years 1911-1913, to the Infantry Regiment "Alt Heidelberg" (3rd Wuerttemberg Regiment) No. 121, 5th Company, out of the town of Ludwigsburg. Since ancestor Weller came from Heilbronn am Neckar in the state of Baden-Wuerttemberg, it was only natural to suspect that he belonged to a military unit headquartered nearby. Had I not had the beer stein, I would most likely have checked military records for units in towns such as Stuttgart, Heidelberg, or Ludwigsburg.

The chances that a male ancestor served in the German military are good, since (1) if he was employed in some governmental occupation, e.g., customs officer, mailman or policeman, it is most likely that he saw service in the military, since soldiers were often given priority in government hiring practices,² (2) military service was frequently required throughout German history.

If the German ancestor was a noble, it is also likely that he was, in some way, associated with the military. If the listing of his surname is preceded by the abbreviation "v." (short for "von"), then it is safe to assume that he was nobility before becoming a soldier (usually an officer). If, however, the surname is preceded by the word "von," he was, at the most, patent, nobility, or it was properly a part of the surname.³

The following are common sources pertaining to German military service.⁴ In addition to them, the genealogist should also search records and publications pertaining to the nobility and, of course, to heraldry. German military sources since the 17th century are the easiest to find.

A Guide to Foreign Genealogical Research, rev. & enl. ed. (Milwaukee, 1976), pp. 213-18. German-Austrian military records date back to at least 1740, and consist of three general types: *Garnisonsmatrikeln* (give name, rank, dates of birth and marriage, name of spouse, date of death); *Musterunglisten* (give name of soldier, date of birth and birthplace, residence and rank); *Konskriptions-register* (give name, date of birth, place of birth, occupation and residence, sometimes names of relatives and their place of residence). See *Major Genealogical Record Sources in Austria*, Series C, No. 16 (1971), published by the LDS. Names and addresses of important Austrian archives are given in Wellauer, op. cit., pp. 20-28; she lists German archives on pp. 109-23. See also *Historical Background Affecting Genealogical Research in Germany and Austria*, research paper, Series C, No. 19 (1977); and *Major Genealogical Record Sources in Germany*, research paper, Series C, No. 1 (1975), published by the LDS.

²Note that public schoolteachers and frequently physicians were included as government employees.

³The designation "von," originally meant "from," in surnames. It later became also a designation for nobility. Therefore, Johann von Hohenstatt, for example, could have come about his name either by being a noble or as a fellow named Johann who came *from* the village of Hohenstatt.

⁴Much of the information contained in this article has been extracted from Eckart Henning and Wolfgang Ribbe, *Handbuch der Genealogie* (Verlag Degener & Co.: Neustadt an der Aisch, 1972), pp. 98ff.

Stammrollen (Nominal Rolls)

The *Stammrollen* were kept for petty officers and soldiers who were non-commissioned. The oldest is said to date from 1726.⁵ Before 1850, they contain the name and place of origin of the soldier, the period of his military service and his height (in cubic measure). After 1850, the *Stammrollen* list the name, place of origin, period of military service, height, and the town of birth.

This type of military source is usually found at the state archive (*Staatsarchiv*) of the state, province, or region in which the soldier's regiment was headquartered. The Bavarian army records are at the *Kriegsarchiv* in Munich; the Saxon military records are at the State Archive of Dresden (East Germany); the army records for Hannover are at the State Archive of Hannover; those for Wuerttemberg are at the State Archive of Stuttgart. Many of the Prussian military records have been destroyed. What is available on Prussian soldiers is mostly at the *Geheimes Staatsarchiv Preussischer Kulturbesitz* in Berlin-Dahlem. If you have a Prussian Army ancestor, you ought to also check the holdings of the *Heeresarchiv* in Potsdam (East Germany).⁶

Ranglisten (Rank Lists)

The term for this type of source is deceiving since it contains information only on officers. Arranged by regiment, it dates back to 1784 and includes the officer's name, the title of his commission, and sometimes other data. Although the *Ranglisten* are written in longhand, some of them were printed as early as the 18th century. They were not officially printed during World War I, however. They are mostly in the possession of German archives.

Stammlisten (Troop Lists)

This source contains varying amounts of information. Some are quite extensive and even give the names of wives, the names and birthdates of children and the place and date of the marriage of the serviceman. The *Stammlisten* of various regiments and units have appeared in print and are generally available at German archives.

Regimentsgeschichten (Regimental Histories)

German regimental histories are similar to those written on American military organizations and usually list the names and dates of soldiers killed in action and who have been decorated for bravery, etc. They are mainly concerned with relating

⁵See Hans Saring, *Die Söldner des Soldatenkoenigs*, *Brandenburgische Jahrbuecher*, Heft 2 (1936).

⁶For details on the Prussian Army, see Alexander von Lyncker, *Die Altpreussische Armee 1714-1806 und ihre Militaerkirchenbuecher* (Berlin, 1937) and *Die Preussische Armee 1807-1867 und ihre sippenkundlichen Quellen* (Berlin, 1939).

incidents on the battlefield and frequently stretch the truth. They are to be found in German archives, libraries, and antique bookdealers' stores.

Militaerkirchenbuecher (Military Church Registers)

This source can be divided into two main types: (1) those from the Prussian Army, and (2) all others. They consist of two specific types: (1) *Regimentskirchenbuecher*, and (2) *Garnisonskirchenbuecher*. In general, both the former, i.e., regimental church registers, and the latter, i.e., garrison church registers, give the same kinds of information as the church registers kept by clergymen not stationed in army camps.⁷

The military church registers kept by the Prussian Army can be further distinguished. First, the regimental church registers were kept only for those infantry and cavalry units which had a chaplain assigned to them. The garrison church registers, on the other hand, contain entries on all troops stationed at a particular garrison insofar as the same are not recorded in the regimental church registers. Whereas the garrison church registers date back at least to the late 17th century, the regimental type was started much later.

Henning and Ribbe⁸ point out that the researcher should not limit his search to the military church registers of a particular regiment, since it was common practice to record data on any soldier who happened to pass through a garrison town. Therefore, this source does not limit itself only to those soldiers whose regiment or unit was headquartered there.

Since these registers were the private property of the chaplain or travelling preacher, many of them did not come into the possession of the Prussian Army and have been lost.

When searching for a Catholic ancestor soldier before 1806 in this source, look into the Protestant registers. Military church registers for Catholics were not separately kept until after that year.

Military church registers do not list deaths. This information was kept by the local churches in the garrison town.

The researcher is cautioned not to count on the birthplace entry for the soldier's children which may be found in many military church registers, since it is often the location of the regiment's military staff and not the actual town of birth.

⁷For a discussion of the types of information found in German church registers, see Robert E. Ward, "German and German-American Genealogical Guides and Sources Since 1850," *Genealogical Journal*, 6 (March 1977): 3-14. This article was republished in a three-part series, beginning 10 September 1977 in the *Tri-State Trader* (Knightstown, Ind.).

⁸Cited in footnote 4, *supra*.

Most of the Prussian military church registers are located at the Geheimes Staatsarchiv Preussischer Kulturbesitz in Berlin-Dahlem.⁹

Fortunately, most of the garrison church registers for other parts of Germany were turned over to the church registries and local archives and state archives of the garrison towns.

German-American Military Sources

In the United States, German-born immigrants are recorded in two basic types of sources relating to their military service which are often overlooked by the genealogist: (1) records of German military clubs in the United States, and (2) sources on the special German-speaking regiments and units in the Civil War. The former are in the possession of German-American organizations and historical societies; the latter are frequently found in local histories, German-American publications, and at historical societies. The first type were composed of information on former soldiers in Germany who, after settling here, formed fraternal and social clubs and reminisced of days gone by.

In addition to the bibliographical sources listed above, the lists published by genealogical societies, the HETRINA-series, the *German-American Genealogical Monographs* (lists German-American soldiers) by Clifford Neal Smith, etc., one should also contact or pay a visit to various German archives which have special holdings on the German military.

In his *Address Book for Germanic Genealogy*, (1977), Ernest Thode lists the following archives for military records: Staatliches Archiv (Kriegsarchiv), Leonrodstrasse 57, D 8000 Muenchen; Heeresarchiv, Gutenbergstrasse 109, D 7000 Stuttgart; Deutsches Bundesarchiv (Militaerarchiv), Wiesenthalstrasse 10, D 7800 Freiburg im Breisgau, all three of which are in West Germany. For information on German marines and sailors, contact the Deutsche Dienststelle, Eichborndamm 167, D 1000 Berlin 52, West Germany. The Oesterreichisches Innenministerium (Karl-Schweighofer-Gasse 3, A 1000 Wien, Austria) and the Kriegsarchiv (Stiftgasse 2, Wien, Austria) have records on German-Austrian soldiers.

The researcher seeking information on a German-American ancestor who served as a soldier here or abroad, should consult the three major bibliographies: Henry Pochmann and Arthur R. Schultz, *Bibliography of German Culture in America To 1940* (1953); Don Heinrich Tolzmann, *German-Americana: A Bibliography* (1976), and Emil Meynen, *Bibliographie des Deutschtums der kolonialzeitlichen Einwanderung in Nordamerika . . . 1683-1933* (1937). Olga K. Miller's *Migration, Emigration, Immigration* (Logan, Utah: Everton Publishers, 1974) also has

⁹For an extensive list of its holdings, see *Uebersicht ueber die Bestaende des Geheimen Staatsarchivs in Berlin-Dahlem*, Teil II (Koeln u. Berlin, 1967).

a section on German-American soldiers which she lists in a section entitled "Foreigners in American Wars."

The Smiths' latest book, *American Genealogical Resources in German Archives* (1977) contains many heretofore unlisted data, for example, references to sources on the issuance of emigration permits to persons subject to military service, pension correspondence of soldiers from the former Hannoverian Army who fought under the British flag until 1815, and so forth.

In their *Encyclopedia of German-American Genealogical Research*, the Smiths advise the genealogist not to limit himself to German archives alone, but rather to search also in Canadian, American, and British archives. "A major difficulty with German military records has to do with the fact that such records are dispersed among many archival collections, reflecting the fact that, until the twentieth century, each of the principalities recruited its own troop units . . . Another difficulty has to do with the fact that, for centuries, German principalities provided mercenary troops to any country willing to pay for them."¹⁰

Whereas sources on the so-called "Hessian" soldiers in the American Revolution have been widely published in English-language books and periodicals, other sources on the German military in Europe have received only scant attention in genealogical literature in the United States. Excellent bibliographies are to be found in German publications, for example, Eduard Heydenreich, *Handbuch der praktischen Genealogie* (1913), and Paul Hirsch, *Bibliographie der deutschen Regiments- und Bataillonsgeschichten* (1906).

Major sources on German-American soldiers are listed among the works cited in Clifford Neal Smith and Anna Piszczan-Czaja Smith's *Encyclopedia of German-American Genealogical Research* published by R. R. Bowker Co. (1976). Smith and his wife have made major contributions to genealogical literature on German-Americans in the colonial period. An important list of German-American mercenaries is to be found in Erhard Staedtler, *Die Ansbach-Bayreuther Truppen im amerikanischen Unabhaengigkeitskrieg 1777-1783*, which was published as volume 8 of the *Freie Schriftenfolge der Gesellschaft fuer Familienforschung in Franken* (Nuernberg, 1956).

In addition to the *Gesellschaft fuer Familienforschung in Franken*, many other German genealogical societies have published articles and bibliographical data on German-American soldiers. Many of these publications are regularly added to the Ward Collection at the Western Reserve Historical Society in Cleveland, Ohio.

¹⁰Clifford Neal Smith and Anna Piszczan-Czaja Smith, *Encyclopedia of German-American Genealogical Research* (New York: R. R. Bowker, 1976), p. 152.

The Institut fuer Archivwissenschaft at Marburg is presently publishing the series known as HETRINA (*Hessische Truppen im amerikanischen Unabhaengigkeitskrieg: Index nach Familiennamen*) which is a computer printout by surname. The State Archive of Marburg is compiling and publishing data from the muster rolls of Hessian units which served in Britain and North America.

From this short overview, it can be seen that some proficiency in reading the German language is necessary when searching sources and records on the German and German-American military. The family researcher must also equip himself with knowledge or aids to decipher the abbreviations and special terms encountered when delving into German military sources and records. A *Pionier*, for example, is a German word meaning *pioneer*; however, in Kaiser Wilhelm's army at the end of the 19th century, the term applied to what we might call *army engineer*.

Terminology

The Catholic military church registers are frequently written wholly or partly in Latin. To assist the genealogist, the C.A. Starke Verlag (Postfach 310, 6250 Limburg/Lahn 1, West Germany) has published a special series of books entitled "Grundriss der Genealogie." Volumes 2 and 3 of this series are entitled *Latein fuer den Sippenforscher* (1965/1969) and were compiled by Karl H. Lampe who lists Latin terms, place names, personal names, and occupations which are frequently encountered in genealogical research. The sixth volume of this series is Paul Arnold Grün's *Schluessel zu alten und neuen Abkuerzungen* (1966) which is a dictionary of old and new abbreviations, in German and Latin, found in genealogical sources.

Military terms in the German language can be found in dictionaries such as Cassell's *German-English, English-German Dictionary*, or the *Brockhaus Illustrated German-English, English-German Dictionary*. They are available at most large American libraries. Cassell's is commonly sold in American bookstores.

A standard reference book on German genealogical terminology is published by the Verlag Degener. Compiled by Fritz Verdenhalven, it is entitled *Familienkundliches Woerterbuch* (2nd ed., 1969).

Locating Publications on the German Military

In addition to the C. A. Starke Verlag, the Degener Verlag is a major genealogical publishing house. The latter's address is 8530 Neustadt/Aisch, Postfach 1340, West Germany. It publishes Germany's most widely circulated genealogical periodical, *Familienkundliche Nachrichten*, in which you can place an ad

regarding your ancestor or a request for information on military sources.

Many books and other publications treating the German military can be borrowed from German libraries through your local American library's interlibrary loan agreement. Hard-to-find sources can usually be purchased from German bookstores which specialize in rare and out-of-print publications, for example, the Braun'sche Buchhandlung, Antiquariat-Abteilung, Kaiserstrasse, 7500 Karlsruhe, West Germany.

German newspapers are particularly helpful if your ancestor was in the military service since they contain extensive lists of officers and their regiments. To locate a newspaper for the area from which your German soldier-ancestor came or in which he was stationed, write to local and state archives in that area. Thode's aforementioned *Address Book for Germanic Genealogy* lists, according to region, most of the state archives in Germany and Austria and gives information on some of the local ones. Consult your local librarian for information on how these newspapers can be borrowed for research purposes.

GERMAN-AMERICAN GENEALOGICAL NOTES

Some recent additions to the Ward Collection of Americana Germanica at the Western Reserve Historical Society in Cleveland, Ohio are:

1. *Die Entstehung der europäischen Stadtfreiheit in Wallerfangen und in Flandern*, by Andreas Mailänder (1976). Published by the Landrat des Landkreises Saarlouis.

2. *Heimatkundliches Jahrbuch des Landkreises Saarlouis*, 3 vols. (1960, 1966, 1975).

3. *Unsere Heimat. Mitteilungsblatt des Landkreises Saarlouis für Kultur u. Lanschaft*, Issue 1 for 1976, Issues 1, 2, 3, 4 for 1977.

4. *Register zu dem Heiratsbuch der katholischen Pfarrei St. Peter zu Bous*, by Philipp Rupp (1977). Veröffentlichung der Vereinigung für die Heimatkunde im Landkreis Saarlouis, No. 1.

5. *Der französisch-republikanische Kalender*, by Gernot Karge. Veröffentlichung der Vereinigung für die Heimatkunde im Landkreis Saarlouis, No. 2. [Contains tables for conversation of French Republican calendar dates]

6. *Zeitschrift für Niederdeutsche Familienkunde*, 52. Jahrgang, Heft 4 (Hamburg, July 1977). Copy at Ward Collection of Americana Germanica, Western Reserve Historical Society, Cleveland, Ohio. Articles on: Von der Meden (Hamburg-East Prussia — names in church chronicle of town of Odagsen near Einbeck — Curio family in Otterndorf and Hamburg — names in records on town of Hamburg — names from area known as Pappenteich.

**HOOSIER KULTURKAMPF:
ANGLO-GERMAN CULTURAL CONFLICTS
IN FORT WAYNE, 1840-1920**

By

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The realities of life for people living in the Old Northwest were measured by their membership in reasonably well-defined ethnic and cultural groups. Such is the case in northern Indiana's Fort Wayne where ethnic loyalties to national origins, language, and religion made up the flesh and blood of interpersonal contacts and defined the nature of social and political conflicts. The ebb and flow of ethnic encounters during the nineteenth and early twentieth centuries suggests that the well-known Anglo-German antagonisms of the World War I years were but the culmination of a well-established pattern of conflicts waged to determine the cultural structure and values of America's towns and cities.

Early nineteenth century ethnic relations in Fort Wayne show relative cooperation in the 1820s and 1830s between the German and Anglo (English and Scottish) Protestants living within a population majority of Miami Indians and French and French-Canadian Roman Catholics. But splits developed by 1837 when separate ministers and buildings emerged for the Protestants—divided chiefly between German Lutherans and Anglo Presbyterians. Open friction was the case by the 1840s as each group staked out rival religious and social territories.

Incipient friction was fed by ethnic values of religious and cultural superiority, if not of confidence in an exclusive possession of the truth. Conservative German Lutherans would not allow their people to use the English language as it was believed to corrupt the purity of their theology, and they saw themselves as the redeeming influence in a corrupt English culture. To paraphrase Perry Miller, they understood themselves as a "German Errand into the Wilderness." The battle lines for northern Indiana were clearly drawn.

Fort Wayne evidence of the ensuing cultural combat is found by 1844 in the existence of three rival parochial school systems run by German Lutherans, German Catholics, and by Anglo Presbyterians. These school divisions and their cultural perpetuation were characterized by school-children fights after school which were carried on for well over a century. The parochial school divisions closely approximated the ethnic population balance in a community that would remain until the 1890s composed of approximately one-third German Lutheran, one-third German Catholic, and one-third English and Scotch Protestants.

Critical ethnic divisions in Fort Wayne in the 1850s led to be the famous cultural and political conflict between the Know-Nothing Movement (the aggressively Anglo-assimilationist party) and the ethnic Democrats. Know-Nothing issues in Fort Wayne centered around advocacy of anti-Catholicism, public education, temperance, and restrictions on immigration and voting in order to restrain the "flying horde of Europe's vomit." Most German ethnics, as could be expected, resented such rhetoric and opposed politically such cultural objectives. Battlefield leadership in Fort Wayne was led for the Anglos by the Presbyterian editor of the *Fort Wayne Times* and Methodist ministers, while the German opponents were led by Lutherans and Catholics.

The cultural division was also a political party division: German Democrats versus Anglo Whigs—later many of the Whigs participated in the People's or Know-Nothing Party and then still later in the Republican Party. The conflict of the 1850s cemented Germans of Lutheran and Roman Catholic background into the Democratic Party for the next fifty to seventy years. Ironically, in many ways these conflicts of the 1850s created a "German" nationality in America where none had existed in Europe because of the various political and traditional divisions among the numerous German states. But now in America, immigrant perceptions of a common "English" cultural opposition and the lack of distinctions in the perceptions of Anglos created an inclusive "German" nationality.

One of the Know-Nothing issues which remained throughout the century in the center of Fort Wayne German-Anglo group controversies was the availability of alcohol. In the early 1840s the Presbyterians along with other Anglo-Protestants sponsored their own Separate Fourth of July celebration in Fort Wayne claiming that the public festivities were controlled by the Germans who only commemorated the liberty of drunkenness. When the 1855 Indiana legislature with strong Know-Nothing support passed state-wide prohibition, Fort Wayne saloonkeepers—heavily German—refused to abide by it until local Anglo-prohibitionists hired lawyers to force the state to prosecute.

In 1894, the German Democratic coalition temporarily split on the rocks of rival German Lutheran and Catholic mayoralty candidates allowing the Anglo temperance and American Protective League candidate to slip into the mayor's office. German Lutherans who switched party votes to elect a law-and-order anti-Catholic instead of the German-Catholic Democrat were dismayed to find that not only did the mayor seek to close the saloons on Sunday and at 11:00 p.m. on weeknights, but that his attempted city patronage against "anti-Protestants" included German Lutherans as well as Catholics. German Catholics counterattacked through a criminal libel suit brought by local Bishop Joseph Rademacher against the editor of the Fort Wayne A.P.A. *American Eagle* for an inflammatory article alleging sexual immortality by priests in the local Catholic orphanage.

Public education in Fort Wayne was also a continuing controversy for ethnic rivals for over a century. It was no accident that Fort Wayne was very slow in developing a public school system. While there were false starts in the 1850s, it was really not until the immediate post-Civil War period that fully tax-supported education came to Fort Wayne. Public education was supported by Anglo Protestants, especially Presbyterians, and opposed by German Lutherans and Catholics. In fact, during the early experiment with public schools in the 1850s, leading German families refused to pay a property tax to support public schools. This

issue, along with temperance, was crucial in holding together the Lutheran and Catholic Democratic coalition. The reasons German ethnics opposed public schools were, of course, their opposition to taxes for public education since they were already subsidizing parochial schools and their fear that public education would become ungodly, or, even worse and much more likely, it would become Anglo Protestant. It was no coincidence that the public school's first superintendent in Fort Wayne was an ordained Presbyterian minister and the former teacher-director of the local Presbyterian church school.

When compromises were finally worked out in the late 1860s for Fort Wayne public schools, four elementary schools were set aside for instruction in German. By the 1890s enrollment in these all-German schools had dropped, and the schools were reduced to two. Under a reorganization plan in 1901, German language instruction was given to more students—in five schools for all eight grades of each—but now it was taught for only one class hour a day by a special language teacher. This modified bilingual effort in a period of greater ethnic assimilation proved more successful, and with the stimulation of increased German cultural activities such language instruction spread to fourteen of the seventeen Fort Wayne elementary schools by 1916. When the public high school opened in 1868, a German language teacher was one of the highest paid instructors; German remained the only modern foreign language taught in the school. At the time World War I broke out, the high school was employing five teachers of German and eight of English in its language arts program. In the separate Lutheran and German Catholic parochial schools German was ordinarily the language of instruction, especially in the Lutheran schools; but by 1915 an increasing use of English was relegating German to the status of a foreign language and as the language for religious instruction.

Rivalry between parochial and public schools continued into the twentieth century based upon perceptions of religious exclusion. Older Anglo residents relate, for instance, that in the summers they played with German

parochial students, but when school commenced in the fall, Lutheran and Catholic parochial students would no longer play with them, the perceived reason being that parochial teachers taught that outsiders were religiously impure, would not go to heaven, and that their students should not become contaminated.

Basic characteristics of these ethnic divisions in the Fort Wayne population can be reconstructed from the 1880 census rolls. The census shows 9,632 first and second generation German-Americans in Fort Wayne, or about thirty-six percent of the total population. Assuming, conservatively, a German third generation roughly equal to the size of the second generation, the total percentage of German Americans in the late nineteenth century was nearly sixty percent of the Fort Wayne population. A representative group of one hundred first and second generation immigrations in Fort Wayne in 1880 shows seventy-five Germans, twelve Irish, four English, four French, three Scots, and two miscellaneous. In the rural areas of Allen County there was a smaller percentage of first and second generation Germans than in the city—twenty percent—but still the largest fraction of rural ethnics.

Of the first generation immigrants in Fort Wayne in 1880, nine out of ten Germans married either a first or second generation German, eight of ten Irish married first or second generation Irish, while only four of ten Anglos married a first or second generation Anglo spouse. The differential rate of ethnic assimilation is even more clearly seen in the 1880 census in the marital selection of second generation ethnics. At that stage one finds nine of ten Anglos had married at least third generation or native-stock spouses, six of ten Irish, but only four of ten Germans.

The cultural loyalties of many of these German families were to expressions of things German. Ernest Sihler, son of the patriarch of St. Paul's German Evangelical Lutheran Church, for instance, wrote of the superiority of the Lutheran parochial schools compared to the public schools, noting that the German classes provided the intellectual nourishment of Goethe, Schiller, and Luther instead

of the "infantile" English-language primers found in the public schools. Sihler also claimed that the German parochial teachers were "scholarly men, not half-baked products of the crude educational beginnings of the West. They had been trained at *German* gymnasia and had studied at *German* universities." German pride was amply evident.

By the 1900-1914 period increased cultural assimilation had occurred, for by then up to four generations of German-Americans had lived in Allen County. They and more recent arrivals were subject to powerful economic and social forces encouraging assimilation. Revealing examples of this cultural process include Charles Biederwolf, a second generation German who was the popular secretary of the town's Chamber of Commerce. Originally of a Democratic Lutheran background, by the time of his Chamber of Commerce position he was a Republican and a member of the First Presbyterian Church. Edward Hoffman, another second generation German, moved from the farm to law school and rose to the post of secretary of the Democratic National Committee; along the way he shifted denominationally to First Presbyterian. George Waldschmidt, a first generation German, kept his Lutheran affiliation, although belonging to a First Presbyterian Men's Club, but as one of the 1908 founders of the German-American Bank and Trust Company he became a prominent Republican Party leader. The pursuit of social respectability led into the Republican Party; and for those with shifting secular loyalties or a desire for Masonic membership prohibited by the Catholics and the Missouri Synod Lutherans, it led into Anglo-Protestant denominations.

While there was noticeable assimilation, there was also ethnic tenacity in this period. The National German-American Alliance served as an umbrella organization for numerous Fort Wayne German clubs and singing societies and the local German press. German newspapers in Fort Wayne dated back to the 1850s, and in 1914 one of only three German dailies in Indiana was located in Fort Wayne. The German community in Fort Wayne was held together by a leadership of Lutheran and Catholic clergy, press editors,

parochial teachers, and Democratic Party leaders among all of whom self-interest and personal beliefs coincided. New strength in the German community of 1900-1914 was shown by the establishment of the German-American Bank (which became the "Lincoln" National Bank when the United States entered the war in 1917) and by a newly annual "German Day" celebration held in Germania Park which was owned by the Berghoff Brewing Company. This celebration ceased with United States entry into World War I, and with it the park which was sold to the Elks.

In the 1914-1917 period, cultural conflicts moved from the second to the front page of the local press as the European war heightened the ethnic identity of Anglo-Americans and German-Americans alike. Both Germans and Anglos from Fort Wayne lobbied Congress over United States entry into the war. Each contributed money and letters to the press to support their respective European preferences. German-American businessmen in Fort Wayne lobbied Anglo banks to refrain from proposed loans to the British. German farmers and tradesmen attended pro-German plays in the local theaters where, by their contributions, they joined the Society of the Iron Cross. The two-party press in Fort Wayne, not anxious to antagonize German voters, provided surprisingly balanced coverage of the war up until January of 1917. Yet political shifts occurred in 1916 as German Lutheran Democrats, always the softer element in the ethnic coalition, shifted to Republican national candidates in retaliation for Woodrow Wilson's increasing tilt to the British and for intervention.

The war years from 1917 to 1919 was the time for the Anglos to gain the upper hand in the long-term cultural clashes with the German ethnics. Now they could wield the added weight of patriotism to force Anglo-assimilation upon the only moderately meltable German ethnics. The new cultural power was dramatized in the issues of prohibition, women's suffrage, the use of the German language, and yet another offensive against parochial schools. Old and new organizations were used. The traditional ones were the Anglo-Protestant denominations; the new ones were the

County Council of Defense and the American Protective League. Importantly, the Anglos were now aided by assimilationist Germans—mainly German business and professional leaders.

The number and complexity of ethnic conflicts involving Germans and Anglos in Fort Wayne during World War I are more than can be dealt with here. A few examples, however, suggest the culmination of a pattern of cultural conflict that dated back three-quarters of a century. Early friction resulted from the federal government order for all un-naturalized German immigrants to file "Alien Enemy Registrations." The requirement and what it suggested about one's reputation was devastating for local German residents, while it gave further evidence to Anglo-assimilationists that they should use every device and government power to enforce Anglo conformity.

The persistent issue of the use of German language returned in the war with a vengeance. As a result of new political support to suppress those notoriously militaristic German verbs and sentence structures, the use of the language in Fort Wayne schools, churches, and public trolleys was prohibited by 1918. Some of the other cultural issues involved wartime prohibition and the battles fought between brewers and leaders of the women's suffrage movement over the relationship between men's liberty to drink beer and women's right to cast votes. Another conflict involving Anglos and Germans was fought out over the methods used in selling war bonds to local ethnics.

With the advantage of hindsight, it is easy to see the unnecessary pain, humiliation, and heartaches that the wartime climate of ethnic suspicion encouraged. The arrogance and naivete of the time is embarrassing to behold. Every consumer complaint, from ground glass in the peanut butter to a sick milk-cow, was blamed on one's German neighbors. A major irony was the circumstance that local Germans who enlisted with the first beat of the war drum and who marched off in step to defend the world from Prussian militarism were accorded patriotic cheers, while local German Anabaptists, who had left Germany in part to avoid military involvements,

became the target of vilification and personal abuse. Yet, it was also true, as contemporary critics pointed out, that Allen County Anabaptist farmers were happy to gain wartime profits from the high prices being paid for grain, hogs, and draft horses. Everyone was a casualty of wartime moral ambiguities.

Inner turmoil shook the foundations of local Germans. On the eve of America's entrance into the war, an elected county commissioner of German background had to fight for his good name, as well as his political life, after ordering county employees to remove flags from courthouse windows. The resulting attack upon his patriotism forced him to grovel before the electorate with apologies and solicited testimonials from Anglos in high standing. Elsewhere in town some parents refused to speak German in the presence of their children so that their offspring would not grow up with the accents that brought suspicion upon the father and mother. While no one went to the local courts to change their Germanic last names, a number of families unofficially altered spellings to Anglicize names ending with "meier" and "engel."

What were the results of this accelerated drive against German cultural characteristics during the World War I years? The evidence strongly suggests that German cultural traits and activities were driven from the public arena, although some would survive within the home or within private organizations. Overall, German ethnicity would never regain its pre-World War I strength in Fort Wayne. The broader anti-foreign movement of the 1920s, legislative restraints on new immigration, the rise to power of the Nazis in Germany in the early 1930s, and World War II did not provide a sufficient interval of time for any substantial public revival of ethnic pride in things German. The long-term raids against German culture had escalated into a military war against the Hun, and in Fort Wayne, U.S.A., the Anglo-assimilationist Kulturkampf was victorious.

NOTES

1. Studies that bear on the subject of this paper include Milton M. Gordon, *Assimilation in American Life* (New York, 1964); Paul Kleppner, *The Cross of Culture* (New York, 1970); Gerd Korman, *Industrialization, Immigrants, and Americanizers* (Madison, 1967); and Frederick Luebke, *Bonds of Loyalty: German Americans and World War I* (DeKalb, 1974).

2. Karl Detzer, *Myself When Young* (New York, 1968) reports on the late nineteenth century; interviews affirm similar fights well into the twentieth century.

3. Carl F. Brand, "The History of the Know Nothing Party in Indiana," *Indiana Magazine of History* 18 (1922), 47-81, 177-206, and *Fort Wayne Times*, May 31, 1854, p. 2.

4. *Fort Wayne Times*, July 11, 1850, p. 2.

5. *Fort Wayne Journal*, July 17, 1894, section A, p. 1; *Fort Wayne Weekly Journal*, May 3, 1894, pp. 1, 5.

6. Professor J. Randolph Kirby, IU-PU Fort Wayne, has generously shared with me his published research on "The Free School in Fort Wayne, 1853-1860."

7. *Annual Reports of the Fort Wayne City Government, 1894* (Fort Wayne, 1895), pp. 280-286; *Annual Reports of the Fort Wayne City Government, 1901* (Fort Wayne, 1902), pp. 432-477; Ernest W. Cook, "Fort Wayne School History," 1921, scrapbook; *Directory of Public Schools, 1916-1917* (Fort Wayne, 1916), n.p.

8. Testimony at a Fort Wayne First Presbyterian discussion group, April 1977.

9. The statistics which follow were tabulated by me from the 1880 Allen County census in the *Tenth Census of the United States, 1880*.

10. Ernest Sihler, *From Maumee to Thames and Tiber* (New York, 1930), pp. 20, 29.

11. B. J. Griswold, *Pictorial History of Fort Wayne* (Chicago, 1917), II, pp. 64, 295, 591.

12. Local ethnic foreign policy lobbying can be found in the *Journal-Gazette*, Aug. 4, 1914, p. 2; Aug. 6, p. 7; Aug. 13, p. 4; and Jan. 31, 1915, p. 7. Political repercussions from the United States drift towards participation are seen in the *Daily News*, Oct. 4, 1916, p. 14; Oct. 16, p. 1; and Oct. 21, 1916, p. 1.

13. See Clifford H. Scott, "Fort Wayne German-Americans in World War I: A Cultural Flu Epidemic," *Old Fort News* 40 (1977), 3-18.

14. *Fort Wayne Journal-Gazette*, March 20, 1917, p. 1 and March 28, 1917, p. 1.

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PUBLICATIONS:

HERITAGE REVIEW

DER STAMMBAUM

GERMAN-AMERICAN HERITAGE CHART

No. 1: LEYERLE

Compiler: *Robert E. Ward*

21010 Mastick Road, Cleveland, Ohio 44126

Ancestor No.	Name	Birthplace & Date	Occupation
768	ANDREAS LEYERLE	Pforzheim ca.1650	Master Nailsmith
384	ANDREAS LEYERLE	Pforzheim 1678	Master Nailsmith
192	ANDREAS LEYERLIN JOHANN LAURENTIUS	Pforzheim 1709	Master Nailsmith
96	LEYERLE JOHANN LUDWIG	Pforzheim 1748	Master Nailsmith
48	LEYERLE JOHANN LUDWIG	Durlach 1794	Master Nailsmith Inventor & Jack
24	LEYERLE LUDWIG FRIEDRICH	Durlach 1826	Manufacturer
12	LEYERLE FRIEDRICH KARL	Durlach 1850	Jack Manufacturer Stationary
6	LEYERLE ELSA MARIE	Ziegel- hausen 1876	Engineer
3	LEYERLE ELMER FRANK	Cleveland 1910	Housewife
2	WARD ROBERT ELMER	Cleveland 1913	Metal Finisher Professor &
1	WARD	Cleveland 1937	Lawyer

NOTES: (See *Unser Geist* by Robert E. Ward, privately published at Youngstown, Ohio in 1968).

Ludwig Friedrich Leyerle (No. 12) immigrated to Cleveland, Ohio in 1902 from Ziegelhausen where all of his nine children were born. Eight of them, including Friedrich Karl (No. 6), followed. Descendants of Johann Ludwig Leyerle (No. 24) presently reside in Durlach, Saarbrücken, Ziegelhausen, Maryland, California, and the Cleveland area.

The surname, Leyerle, has been traced to Switzerland and Baden-Württemberg. It appears in a chronicle for the city of Pforzheim for the year 1540 (Meister Leyerle) as the name of man who was either a baker or butcher, Jakob Leyerle. He is also mentioned in a Pforzheim document for 1539. According to Hans Bahlow (*Deutsches Namenlexikon*, 3rd ed.: 1977) this surname is derived from the Middle High German word for *lyre* (*lire*) and appeared as early as 1290 as the surname form *Lirer* (Hans Lirer) in Worms.

GERMAN-AMERICAN HERITAGE CHART

No. 2: *BUSCHOW*

Compiler: *Robert E. Ward*

21010 Mastick Road, Cleveland, Ohio 44126

Ancestor No.	Name	Birthplace & Date	Occupation
32	FRIEDRICH BUSCHOW	Germany ca. 1800	unknown
16	SAMUEL BUSCHOW	Germany 1825	unknown
	AUGUST KARL		
8	BUSCHOW	Flatthof? 1859	machinist
	ALBERT FRED		
4	BUSCHOW	Cleveland 1885	plumber
2	HERBERT BUSCHOW	Cleveland 1913	truck driver
	DARLENE KAY WARD, nee		
1	BUSCHOW	Cleveland 1941	housewife

NOTES:

Samuel Buschow (No. 16) immigrated to Cleveland around 1885. His sons and daughters, including August Karl Buschow (No. 8) had arrived there around 1883. The naturalization papers for his son Julius E. Buschow list his hometown as "Flatthof." Verification of this town as the place from which the Buschows immigrated has not yet been made. Descendants in Cleveland recall they spoke Low German and settled in a Prussian neighborhood on Cleveland's South Side.

Siebmacher's *Wappenbuch* displays and describes a Buschow coat of arms taken from a document from the year 1379 next to the name of Claus Buschow, a vassal of the ruler of Brandenburg. His surname appears to have come from the nobleman's estate, Buschow, in Havelland. No link between his line and the Buschows of Cleveland has been found. The earliest appearance of the surname is found in a document from the year 1256 which mentions a Johann Buschow. The name has also been found in Ziethen (1493), Crons-kamp (1593) and Mechow (1610). A town named Buschow is located near Rathenau in what is now East Germany. There is also a town named Buskow near Neuruppin which dates back at least to the year 1256.

This surname appears variously as Buschal, Buschdon, Buschof, Bush, Bushan, Bushaw and Bushow in American records. It may be related to the German names Bucho, Buchow, Buscho, Buschoff, BÜSchoff, Buschouw, Buschowius, Busco, and Buskow.

A history of the Buschow Family is in preparation by the compiler of this German-American Heritage Chart.

GENEALOGIE

Deutsche Zeitschrift für Familienkunde

Organ der „Deutschen Arbeitsgemeinschaft genealogischer Verbände“ und der „Abteilung Genealogie und Heraldik im Gesamtverein der deutschen Geschichts- und Altertumsvereine“.

1952 begründet und herausgegeben von
Gerhard Geßner und Heinz Reise

Schriftleitung:

Dr. Wolfgang Huschke und Dr. Heinz F. Friederichs

Die Stellung des einzelnen Menschen in seinem Verwandtenkreis bestimmt und formt ihn, gibt ihm Rückhalt und legt ihm Verantwortung auf. Die Verwandtenkreise in ihrer geschichtlichen Entwicklung bilden Stände, Stämme und Völker.

So ist die Familiengeschichte ein Brennpunkt für historische, kultur- und gesellschaftsgeschichtliche, politische und biologische Fragen und zieht aus diesen Berührungen Folgerungen für Erkennen und Handeln des Einzelnen. Damit ist zugleich auch der Gesichtskreis dieser Zeitschrift umrissen.

GENEALOGIE hat sich das Ziel gesetzt, der persönlichen, praktischen Forschung zu dienen und den spürenden Fleiß der Einzelnen an hohe bedeutsame Ziele zu binden. Das geschieht durch die Veröffentlichung von Themen aus allen Gebieten der Genealogie und ihrer Nachbargebiete. Quellenveröffentlichungen haben vorwiegend überregionalen Charakter. Familiengeschichten bringen genealogisches Material bedeutsamer Geschlechter oder sind methodisch-systematisch von besonderem Interesse. Das deutschsprachige Ausland ist in unsere Arbeit einbezogen. Über wichtige Ereignisse bei den Fachorganisationen berichten wir kurz. Im Literaturteil bespricht GENEALOGIE wesentliche Veröffentlichungen. In der Zeitschriftenschau wird der Inhalt von deutschsprachigen Fachblättern und Jahrbüchern regelmäßig dargelegt.

Als einzige monatlich erscheinende genealogische Fachzeitschrift erfüllt GENEALOGIE heute eine internationale Aufgabe. Sie repräsentiert die deutsche Genealogie in aller Welt. Ihre Bedeutung ist auch von ausländischen Genealogen anerkannt.

Jährlich 12 Hefte im Lexikonformat mit je 32–48 Seiten, dazu 2 Beilagen. Jahrespreis DM 33,60 zuzügl. Versandkosten. Einzelheft DM 5,—. Probeheft bitte anfordern!

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Generalregister zur Deutschen Wappenrolle

2. erweiterte und ergänzte Auflage

Herausgegeben vom Verein HEROLD zu Berlin zum 50jährigen Jubiläum der
Deutschen Wappenrolle

Aus dem Inhalt:

Vorwort des Herolds-Ausschusses — Biographien der beiden ersten Wappenrollenführer Walter Freier und Joachim v. Goetzke — Die Entstehung und Entwicklung der Deutschen Wappenrolle 1920—1972 — Satzung der DWR — Muster eines Eintragungsblattes und des dazugehörigen Wappenbriefes in Faksimile — Alphabetisches **N a m e n r e g i s t e r** aller Eintragungen in der DWR für die Jahrgänge 1920—1972 — Nach Landschaften geordnete Übersicht über die Ursprungsheimat der wappenführenden Familien — Übersicht über die Berufsgliederung der Wappentifter.

Die 2. Auflage des Generalregisters zur Deutschen Wappenrolle gibt einen Überblick über alle seit der Einrichtung der DWR bis 1972 registrierten Familienwappen. Im Hauptteil des Werkes, dem Namenregister, wird von jeder Eintragung außer dem Namen der wappenführenden Familie und der Eintragsnummer die Ursprungsheimat, die Anschrift des die Eintragung veranlassenden Familienmitgliedes bzw. (im Falle seines Ablebens) seiner Nachkommen im Mannesstamm, das Datum der Registrierung in der DWR und — soweit erfolgt — der Hinweis auf die Veröffentlichung in der Buchreihe DWR wiedergegeben.

Das Generalregister ermöglicht einen Überblick darüber, welche Familienwappen wissenschaftlich geprüft und hinsichtlich des zur Führung berechtigten Personenkreises festgelegt wurden; dadurch unterscheidet es sich von den (leider sehr zahlreichen) unkritischen Sammelwerken. Auch für diejenigen Benutzer, die nicht in erster Linie heraldisch interessiert sind, ist das Generalregister mit über 6000 Familiennamen und auf den gegenwärtigen Stand gebrachten Anschriften von unschätzbarem Wert; denn von den dort aufgeführten Familien befindet sich reichhaltiges genealogisches Material (Ahnentafeln bis etwa 1800, z. T. sehr umfangreiche Stammtafeln) bei den Akten der DWR, aus denen Auskunft erteilt werden kann. Darüber hinaus gibt das Generalregister Auskunft über die Organisation der DWR und ihre Entwicklung bis zum heutigen Stande unumstrittener Anerkennung im gesamten deutschen Sprachraum. Die Wiedergabe der wichtigsten Urkundenmuster und Formblätter ermöglicht einen Überblick über das Eintragsverfahren und den Umfang des in der DWR registrierten Stoffes.

Das Werk ist nicht nur für alle öffentlichen Bibliotheken und Archive, sondern auch für jeden Genealogen und Heraldiker unentbehrlich.

1973. 464 Seiten mit 6 Abbild. u. 26 Karten. 8°. Ganzl. DM 75,—. (ISBN 3 7686 8001 0).

VERLAG DEGENER & CO., Inh. Gerhard Gebner, D 8530 Neustadt (Aisch), Postfach 1340

Genealogisches Jahrbuch

Band 14, 1974

Herausgegeben von der Zentralstelle für Personen- und Familiengeschichte.

Schriftleitung: Dr. Heinz F. F r i e d e r i c h s

Der 14. Band dieses weithin geschätzten Jahrbuches behandelt zunächst einige grundsätzlich zu beachtende Themen: Sowohl die praktische Forschung als auch die mathematische Auswertung der wissenschaftlichen Ergebnisse haben ergeben, daß die quantitative Genealogie die Abrundung der gesamten Forschungsarbeit herbeiführt. Dem vorwiegend historisch-soziologisch arbeitenden Genealogen die Anwendung dieser Methode nahezubringen, ist die gelungene Aufgabe von Armin E. H e p p , der „**Möglichkeiten und Grenzen der quantitativen Genealogie**“ aufzeigt. Eine neuartige Forschungsmethode, wenn es gilt, die Herkunft eines Namens aufgrund kartographisch-statistischer Untersuchungen zu ermitteln, stellt Manfred G e y e r in seinem interessanten Beitrag über die **vogtländischen Geyer** zur Diskussion. Die Reihe der nun folgenden genealogischen Beiträge eröffnet Heinz K i o n k a mit einer historisch-genealogischen Betrachtung über die **Slavnikiden**, ein böhmisch-schlesisches Geschlecht des 10. Jh., dem der **hl. Adalbert von Prag** angehört. Sehr aufschlußreich ist die Abstammung des **hl. Thomas von Aquin** aus langobardisch-fränkisch-normannischen Geschlechtern, die Heinz F. F r i e d e r i c h s nachweist (Europäische Ahnentafeln, 2). Das Testament einer Jugendfreundin des späteren Königs **Ferdinand II. v. Aragon** und Sizilien, von dem spanischen Historiker Arman de Fluvia i Escorsa erstmals veröffentlicht, bietet Einblicke in die spanische Oberschicht des 15./16. Jh. Nach Westfalen führen die Forschungsergebnisse von Hans Jürgen W a r n e c k e über die seit dem 16. Jh. vorkommenden Familien **Gildehaus** in Borghorst und Burgsteinfurt, von denen ein Zweig nach Südafrika auswanderte. Dieser gehört zu den Ahnen des südafrikanischen **Staatspräsidenten Jacobus Johannes Fouché**, die Hans-Georg B l e i b a u m ausführlich behandelt; in dieser Ahnenliste treten neben 38 Prozent Niederländern und 21,9 Prozent Hugenotten 31 Prozent deutsche Familien auf, so die Gildehaus(en) und Winkelhausen aus Westfalen, die Diederichs aus Niedersachsen, die Burchert, Siek und Vortmann aus den Hansestädten, die Claasen aus Dithmarschen, Carstens aus Schleswig, Kutzer aus Ostfriesland, Lamprecht und Niemann aus Brandenburg, Otto aus Stettin, Becker aus Ostpreußen, Greef und Sachs aus Magdeburg, die Steinberg, Putter und Kreil aus Hessen, Both aus Thüringen, Basson und Cloete vom Niederrhein, Meyer aus dem Elsaß, Kreutzmann aus Baden. Nicht weniger interessant ist die Betrachtung von Franz O s w a l d über **Alfred Kubins Vorfahren und Geburtsheimat**, und sehr aufschlußreich ist die Zusammenstellung der **Deutschen in Italien zwischen 1400 und 1800** von Alfred E n g e l m a n n . Über die **Institution des Familientages bei den ungarischen Adligen** berichtet Istvan K a l l a y . Nachträge zu „**Franken und Wikingen in de strijd om Lotharingen**“ und die Berichte über die „**Höchster Vorträge**“ der Zentralstelle runden den vielseitigen Band ab.

1974. 164 Seiten mit 4 Abbild., 1 Bildtafel, 1 Landkarte als Falttafel, 8°.

Brosch. DM 24,— (für Mitglieder der Zentralstelle DM 18,—).

— ISBN 3 7686 3005 6 —

VERLAG DEGENER & CO., INH. GERHARD GESSNER, D-8530 NEUSTADT/A.

Schriftenreihe der Stiftung Stoye

der Arbeitsgemeinschaft für mitteldeutsche Familienforschung e. V.

Bisher sind erschienen:

Nr. 1 Das Spandauer Bürgerbuch von 1600 bis 1734 und die Spandauer Neubürgerliste von 1579 bis 1596.

Bearbeitet und durch andere Quellen ergänzt von Ingeborg Kolb.

Das Original des Spandauer Bürgerbuches ist verloren. Mit dem größten Teil des Stadtarchives ging es in Flammen auf, als in den letzten Kriegstagen 1945 der südliche Dachstuhl des Rathauses ausbrannte. — Frau Kolb schrieb aber glücklicherweise schon im Jahre 1940 diese wichtige Quelle zur Spandauer Stadt- und Bevölkerungsgeschichte vollständig ab.

1971. 124 Seiten, gr. 8°, broschiert DM 18,—. ISBN 3 7686 4000 0.

Nr. 2 Sieben Land- und Türkensteuerregister von Eckartsberga in Thüringen 1497 bis 1565/69.

Bearbeitet von Hans-Joachim Radestock.

Die Arbeit bringt für die kleine Stadt, die ab 1485 Sitz eines Amtes war und in preußischer Zeit dem gleichnamigen Kreis seinen Namen gab, eingehende und genaue Aufgliederungen der einzelnen Haushalte nach steuerpflichtigen Personen. Das Grundeigentum ist nach Lage, Größe, Wert und Steuersatz wiedergegeben, so daß neben Genealogen auch Flurnamenforscher, Soziologen und Numismatiker (Währungssätze) interessantes Material finden.

1972. 80 Seiten und 15 Bildtafeln mit 25 Abbild., gr. 8°, broschiert DM 18,—. ISBN 3 7686 4006 X.

Nr. 3 3000 Berliner Kolonisten und Kolonistensöhne 1686 bis 1812

Zusammengestellt von Carl Schulz.

Schon lange vor dem 1. Weltkrieg gingen die Berliner Kolonistenakten verloren. Ein Zufallsfund im Geheimen Staatsarchiv veranlaßte Carl Schulz, in den Bürgerrechtslisten und Bürgerrechtsprotokollbüchern des Stadtarchivs nach den in Vergessenheit geratenen Kolonisten zu suchen. 3000 konnte er in mühsamer Forschung aufspüren, ihre Namen, Berufe, Herkunftsorte, Religion, das Stadtviertel ihrer neuen Niederlassung und ihre Bürgeraufnahme festhalten. Eine bedeutsame Quelle zur Familien- und Stadtgeschichte!

1972. 132 Seiten, gr. 8°, broschiert DM 18,—. ISBN 3 7686 4004 3.

Nr. 4 Die Neubürger der Stadt Weimar 1520—1620

Zusammengestellt von Wolfgang Huschke

Die schriftliche Überlieferung über verliehenes Bürgerrecht bietet wegen der personengeschichtlichen Angaben wertvolle Hilfe für familiengeschichtliche Forschungen. Außerdem zählt sie zu den wichtigsten Quellen städtischer Bevölkerungsgeschichte. Die Stadt Weimar ist in der glücklichen Lage, eine geschlossene Reihe von Bürgerbüchern zu besitzen, die Bürgerrechtseinträge aus den Jahren 1542 bis 1919 enthalten. Deren ältestes, das Einträge aus den Jahren 1542 bis 1620 umfaßt, ist die ergiebigste Quelle dieser Veröffentlichung. Die Wahl des Zeitraums ist bedingt durch die archivalische Überlieferung, die erst ab 1520 die Aufstellung einer nur durch eine Lücke von wenigen Jahren unterbrochenen, im übrigen aber vollständigen Liste gestattet.

1973. 204 Seiten und 8 Bildtafeln, gr. 8°, broschiert DM 30,—. ISBN 3 7686 4007 8.

Nr. 5 Langenroda Kreis Artern/Unstrut

Aufzeichnungen aus dem verlorenen Kirchenbuch 1599—1708. Von Ernst Hänsgen.

Das älteste Kirchenbuch ist seit 1945 verschollen. In mühsamer Arbeit gelang es, aus verschiedenen Aufzeichnungen einen Teil der Eintragungen zu rekonstruieren. Das Buch bietet in der Einleitung topographisches und geschichtliches Material über Langenroda, Statistik der geistlichen Amtshandlungen 1599—1708, Aufzeichnung der Trauungen, Taufen, Begräbnisse und Patenschaften, Listen der Pfarrer von 1593 bis 1928, der Lehrer von 1590 bis 1945 und Häuserlisten (mit Namen der Besitzer) für die Jahre 1770, 1886, 1901 und 1972. Namen- und Ortsregister erschließen den reichen Inhalt.

1974. 82 S., 4 Bildtaf. mit 2 Karten u. 3 Abbild., gr. 8°, broschiert DM 18,—. ISBN 3 7686 4008 6.

VERLAG DEGENER & CO., INH. GERHARD GESSNER, D 8530 NEUSTADT (AISCH)

FIRST CHRISTMAS TREES IN AMERICA

- Wooster, Ohio, 1848*, August Imgard, a tailor from Wetzler, Hussia, has long been credited with being the initiator of custom in U.S.
- Richmond, Va., 1846*, August Bodeker, druggist.
- Williamsburg, Va., 1845*, Dr. Charles Frederick Ernest Minnegerode, native of Hussia, professor of Latin and Greek at the College of William and Mary, erected tree in home of Judge Beverly Tucker.
- Rochester, New York, 1840 & 1847*, In Lutheran Churches, the latter tree at a pageant, admission 25 cents, children half price.
- New York City, 1843*, Advertisement in New York Tribune "Christmas Trees" and decorations.
- Philadelphia, Pa., 1842*, Presbyterian Minister Theodore Ledyard Cuyler, at celebration and boys school, adorned with coats of arms and fancy ribands (sic).
- Fort Motte, S.C., 1839*, on Cheves Plantation. Tree was decorated with fruits, sugar plums, candies and cakes, brilliantly lighted with candles (not anything new, novel or strange).
- Cincinnati, Ohio, 1835*, mentioned in memoirs of Krausnick family.
- Philadelphia, Pa. 1834*, Doctor Constantin Hering and teacher Frederick Knerr brought trees from the Jersey sight followed by laughing, shouting and stone throwing boys.
- Belleville, Ill., 1833*, Gustave Koerner, jurist, political advisor to Abraham Lincoln, one-time ambassador to Spain. "We had a Christmas Tree, of course . . . the top of a young sassafras tree, dressed with ribbons and bits of colored paper, wax candles, little red apples and nuts and all sorts of confectionary. Perhaps first lighted tree on banks of Mississippi."
- Cambridge, Mass., 1832*, introduced by Charles Follen, Hessian, first professor of German at Harvard University. Tree is mentioned in biography written by wife Eliza Lee Cabot Follen, and Harriet Martineau: *Retrospect of Western Travel*, London 1838, vol. II, pp. 178,179. 7 dozen wax papers, gilded egg cups, paper cornucopiae filled with comfits, lozenges and barley sugar."
- Cleveland, Ohio, 1851*, Pastor Henry C. Schwan almost lost his pulpit for having a Christmas tree in Church.
- Fort Dearborn (Chicago), 1804*, Captain John Whistler, 1756-1829. Story cannot be verified, unless Whistler had custom from Hessians on whose side he fought in Revolutionary War.

* * *

Did the Hessians have the Christmas Tree?

Johann Wolfgang von Goethe in his world renowned novel: *The Sorrows of Young Werther*, 1774, writes under date of December 20, 1772, Wetzlar (in the heart of Hussia): Lotte was decorating tree with wax candles, sweetmeats and apples.

Submitted by
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AT YOUR SIDE
THERE WERE GERMANS TOO

by

K O N R A D K R E Z

Not as burdens to these shores we throng,
From our cherished German Fatherland.
Indeed, we have brought so much along,
Unknown to you, yet by our hand.
And when from the dense forestal shields,
and the open wilderness you
wreath'd your vast and verdant fields,
At your side there were Germans too.

So much of that which in earlier days
you brought here from across the sea,
We taught you how to prepare, and ways
to produce more goods, yes, 'twas we.
Dare not forget this, deny it n'er —
Say not that we did not so do,
For a thousand forges witness bear:
At your side there were Germans too.

And though your art and your sciences now
bring their strength and power to this land,
Their fame rests still on the German brow,
'Twas mostly done by German hand,
And when from your songs melodies ring
memories of hearts once so true,
'Tis known to me, in the songs you sing
is much put there by Germans too!

Thus, with great pride on this soil we stand,
Which from the wilds our strength brought claim,
Ever wonder then, what kind of land,
'twould be if n'er a German came!
And so we declared in Lincoln's day,
And that day freedom's horn first blew —
Yes, we dare undeniably say:
At your side there were Germans too!

Translated from the German original by Dr. Robert E. Ward, Cleveland, Ohio, U.S.A.