

Historical Perspectives

A Semi-annual Journal of the
German American Museum,
Library and Family History Center



**German American Museum, Library
and Family History Center Building
St. Lucas Historical Society
St. Lucas, Iowa 52166**

Winter 2020

Issue # 10

**Mission Statement
of the
German American Museum, Library
and Family History Center**

**Preserve the Past
Celebrate the Presence
Embrace the Future**

Museum Exhibit Theme Areas:

Geographic features of the landscape

Indigenous Americans: removal policies and tribal revival

Why Europeans came to Iowa

Role of religion and the clergy in the community

Importance of education and the teaching nuns

Development of farming and industrial arts

Evolution of family social life

Sports: baseball, basketball and softball

National defense service and economic change

Preserving and celebrating cultural heritages

About Historical Perspectives

As a dynamic and growing organization
with attentive and intellectually
curious team members,
we are expanding our focus to a wider
set of interests, issues and topics beyond the
initial focus of the Newsletter.

With the publication of
Historical Perspectives or
Historische Betrachtungen,
we are focusing on
substantive articles,
artistic expression, and
research materials
that highlight
historical and contemporary topics
in the
arts, the humanities,
history and literature, and
the social and physical sciences.

Please consider
sharing ideas and
contributing articles to the
development of the
semi-annual journal,
Historical Perspectives.

Historical Perspectives

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Museum Sketch by Terry Landsgaard
November 2020

Christmas Reflections Meal

Fund Raiser For Sustaining The German American Museum

On Saturday, December 12th, members of the St. Lucas Historical Society will provide the traditional Christmas Reflections meal as a curb-side pick-up dinner from 3:30 PM to 7:00 PM at the German American Museum, Library and Family History Center in St. Lucas.

“This 18th Christmas Reflections dinner,” states Joyce Moss, vice president of the St. Lucas Historical Society, “is a ‘Hot Beef Sundae’ featuring beef brisket in gravy with fresh home-made mashed potatoes with a cheese garnish, topped with a cherry tomato. Each carry-out dinner will also include coleslaw, fresh carrots in sauce, homemade dinner rolls and a special dessert box of Christmas goodies (homemade Christmas cookie, holiday bar, and a Belgian chocolate).”

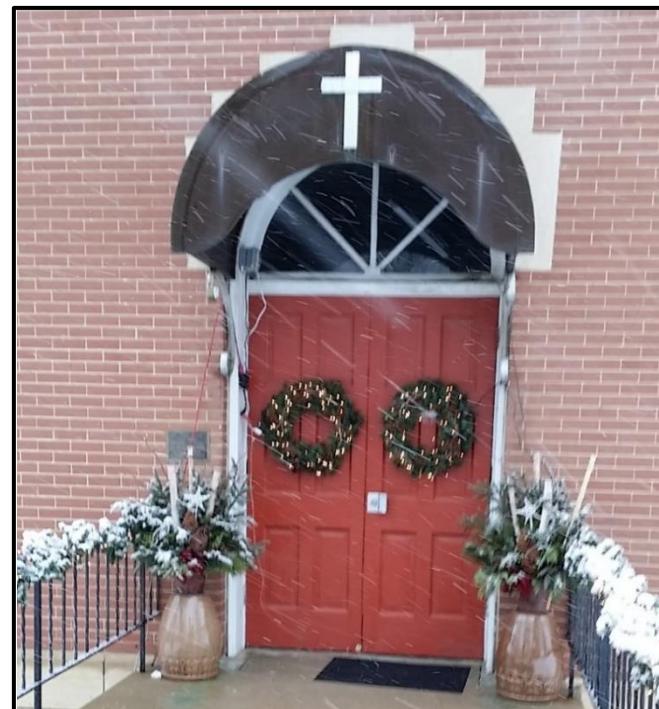
Virginia Manderfield, treasurer of St.

Lucia Court #233 of the National Catholic Society of Foresters (NCSF), states that “the Christmas Reflections meal is a NCSF matching funds event to help with maintenance costs of the Museum building, including the need to replace the leaky roof system.”

Clair Blong, president of the Society, notes that “Christmas Reflections is the only fund-raising event we are able to hold this year, so please consider the German American Museum in your end-of-the year charitable giving. The annual June cultural heritage workshop and Oktoberfest fund-raising events were cancelled due to the COVID pandemic.”

The St. Lucas Historical Society is recognized as a Federally and State of Iowa non-profit charitable organization. Mel Bodensteiner, a Society board member states that, “On June 1, 2003, the IRS granted the St. Lucas Historical Society the 501(c)(3) tax-exempt status as a non-profit charitable organization. All donations are greatly appreciated and will be put to good use.”

For dinner planning purposes, please call Virginia at **563-778-2710** to indicate how many dinners you plan to take home on this pre-Christmas evening.



German American Museum Open House Weekend

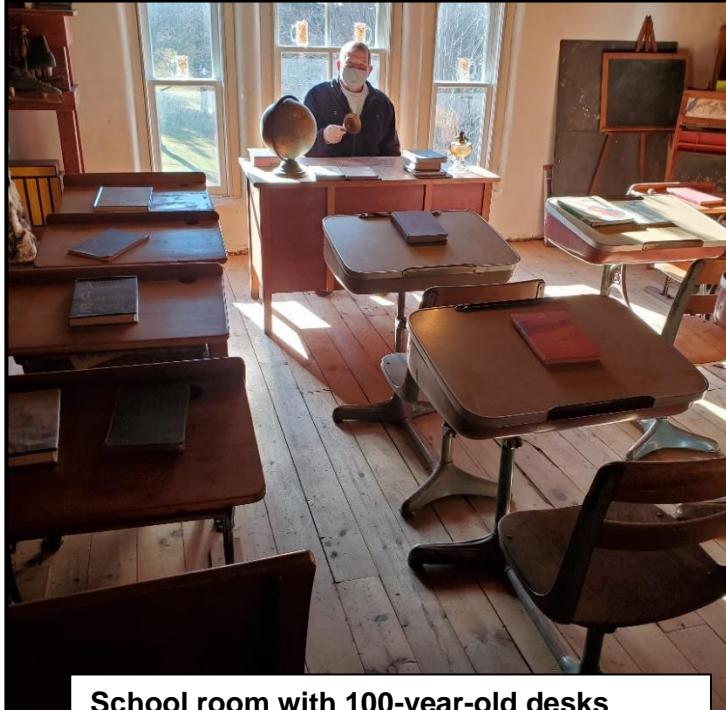
The St. Lucas Historical Society will hold an Open House at the German American Museum on Saturday, December 19th and Sunday, December 20th from 10:00 AM to 4:00 PM.

Joyce Moss urges, "Please bring your family and friends to see the refreshed museum exhibit rooms and the newly-restored huge attic space with its many elaborate Christmas trees and decorations." Among the newly acquired museum exhibits are a 160-year-old German spinning wheel and a handsome antique piano from the Elaine Kuennen Sloan estate.

Joyce Moss is very excited about the Summer and Autumn long restoration effort in the attic. Joyce notes, "Society volunteers provided over 1,350 hours of effort to completely refresh the attic space. Dan Kuennen led the grueling volunteer team effort to scrub the 110-year-old red cedar roof beams and hardy Douglas fir attic flooring. Dan has scars to prove it."



New exhibit in the attic space



School room with 100-year-old desks

The attic now has additional antique lighting and several very interesting exhibits including a women's tearoom and a turn of the century school room with 100-year-old school desks.

In addition, there is a men's lounge with 1,200 historic beer cans, unique farm feed signs, grain and feed bags and old sports gear. The children's play area has antique doll houses and toys. Most striking are the displays of devotional pictures from local families and the forest of Christmas trees that create a North Pole atmosphere.

Diane McCarty, treasurer of the Society notes, "If you would like to display an antique or heirloom in any of these exhibit areas, please bring it by the museum. The museum exhibits and attic displays are a community-wide effort to save and celebrate our cultural heritage."

Clair Blong states, "COVID pandemic procedures will be in place during the Open House. Entry to the

museum means wearing a mask and physical distancing in the exhibit rooms. Face masks will be available for anyone needing one."

Carl Most, the secretary of the Society extends the German greeting, "Der Vorstand und Mitglieder von der Historical Society wünsche allen von nah und weit Frohe Weihnachten und einen guten Rutsch ins Neue Jahr! Gnade sei mit Euch und Friede von Gott und dem Herrn Jesus Christus."

Translation of Carl's remarks is: "The Board and Members of the Historical Society wish everyone from near and far Merry Christmas and a good New Year. Grace to you and peace from God and our Lord Jesus Christ."

Elizabeth Boeding's Milano Concertina

Mary Jo Boeding Sabelka

Ms. Elizabeth Boeding, R.N. was born July 9, 1898, to Herman and Caroline (Kuennen) Boeding on the Boeding family farm 3 miles S.W. of St. Lucas. From an early age Elizabeth showed a knowledge of and nurturing for the sick and dying.

Elizabeth attended High School in St. Lucas and graduated from the St. Francis School of Nursing in La Crosse, Wisconsin in 1924 with her R.N. degree. Elizabeth returned home and served the St. Lucas community and surrounding area for years doing private duty nursing, often staying weeks on end with recovering surgery patients, and from accident victims to new mother with childbirth complications.

Everyone that knew Elizabeth would often comment on her strong faith, positive attitude, and strong work ethic. After some years, Elizabeth moved to New Hampton to work at St. Joseph's Hospital and in area nursing homes well into her 70s. Elizabeth worked during the economic depression of the 1930s, during the World War II years and also during the Korean Conflict of the early 1950s.

Elizabeth carried a small duffle bag with basic nursing supplies, often going into homes that had no electricity, running water, indoor toilet or medical supplies. Hard pressed relatives would often ask for financial help and she would try to help as best she could. Working for 50 cents to \$1.00 per day, Elizabeth would often go without pay when families could not pay. She survived with a simple lifestyle and knowing her work and faith was making a difference in people's lives. She would smile sweetly when younger nurses would complain about a 40-hour work schedule.

Music was in the heart of most homes. Elizabeth grew up with her concertina, a piano, an accordion and an organ. The old neighborhood also had musicians that played harpsicord, harmonica, violin, a guitar and drums. Songs back then were sung in German by the older family members and in English once the children attended school. Celebrations included neighborhood bands, church choir members, with lots of singing and square dancing.

Elizabeth was very family orientated. We looked forward to 'Aunt Lizzy' visiting the farm. We could always count on Aunt Lizzy to comfort us when we showed her a well healed cut or scar. Sitting on her lap or next to her we felt we received the best of care. To keep us healing, a stick of gum or a piece of candy was the proven medication.



Elizabeth Boeding's Milano Concertina

Elizabeth had this concertina in her home until about 40 years ago when she gave it to her niece, Ruth Boeding Huffman for safe keeping. Ruth kept it safe until she donated it to the Museum in Elizabeth's memory.

Aunt Elizabeth was my inspiration to become a nurse. Her caring attitude, work ethic, and her faith in God made a life worth living. She worked many long years and experienced many changes in nursing. Elizabeth died at 90 years of age at the New Hampton Nursing and Rehabilitation on April 14, 1988, two years after suffering a stroke during surgery. Her spirit lives on in her extended family.

Entrepreneur Spirit Of St. Lucas Ventures To The West

Karen Kuennen Guidice, daughter of the former Clarence and Geneva Kuennen, of St. Lucas, Iowa, is the co-owner of Chugwater Chili Corporation located in the small town of Chugwater Wyoming. Karen is a great example of the entrepreneurial spirit and free enterprise system. "Just do it." as they say, and Karen did it with St. Lucas values of grit, ingenuity, and determination.



Co-Owners Justin Gentle and Karen Guidice

located along Chugwater Creek in southeastern Wyoming, just 45 minutes north of Cheyenne, Wyoming. History of the town includes the lore that Indians began to call the area "water at the place where the buffalo chug." The word "chug" is said to describe the noise that the buffalo made when they fell into the water from the high bluffs along the valley. White settlers adopted the Indian name and called the area "Chug Springs." Chugwater Creek was named after Chug Springs, and the first settlement in 1886 was named Chugwater. From that came the name Chugwater Chili Corporation and their Chugwater Chili.

Chugwater Chili Corporation started in 1986 when five local farm and ranch families purchased the Wyoming State Championship Chili Recipe and turned it into a "for-profit" business to help the surrounding community and the town of Chugwater. From humble beginnings in a home basement office and a ranch bunkhouse for packaging, the company's headquarters is now located in downtown Chugwater.

Now thirty-four years later Karen Guidice and Justin Gentle own Chugwater Chili Corporation and are keeping the tradition going strong. Karen (Kuennen) Guidice states that "Our secret blend of 12 spices is packaged as a convenient powder that can be used for more than just chili. This award-winning chili seasoning is the perfect blend of spices as a great taco seasoning as well and can be used for burritos, enchiladas, meatballs and so much more." Karen says, "We have added to our product line with our Dip & Dressing Mix, Red Pepper Jelly, Steak Rub, and more as we continue to grow. Our products are natural products are made in the USA and are all natural, gluten free, with no added MSG or preservatives." Chugwater Chili Corporation. started the first ever Chugwater Chili Cook-Off in 1986 and is now an annual event hosted every year in June. Amateur and professional cooks from throughout the state and nation come to compete with their award-winning recipes. Funds raised from this event go toward helping the local community.

Karen reflects that Chugwater is not only her hometown but is home of the famous Chugwater Chili. The founding of Chugwater Chili Corporation is a story of real small-town values at work.

The enterprise co-owner Justin Gentle says it best: "We've found what works, and we've stuck with it." What began as a top-secret recipe that claimed the "Wyoming State Championship Chili Recipe" is now Chugwater Chili, a world-renowned tradition since 1986.

located along Chugwater Creek in



Carving The Ox: A Metaphor For Living

Luke Ellis Blong

It is my pleasure to share with you one of my favorite passages from the essential writings of Zhuangzi (ca. 369-286 B.C.E), a fascinating fellow who fluctuated between acerbic mystic, subtle rustic, bottom dweller and high flyer, unassuming rebel, abstruse jester, and frivolous sage. A profound comedian and a funny philosopher, Zhuangzi's writings are certainly not bereft of intellectual and spiritual depth but are most characterized by provocative humor and sonorous beauty. Zhuangzi is generally considered to be among the greatest of literary and philosophical giants that China has produced and is a thinker who invites you to think about what he says instead of just accepting his paradoxical remarks. The passage goes by several names depending on the translation, but it involves a cook and an ox, so it is simplest to refer to it as "Carving the Ox".

Zhuangzi was rather fond of highlighting the absurdities of the dominant philosophical enterprise of his day: Confucianism. While it is true that his criticisms are sometimes scathing, it is also clear that Zhuangzi held a good deal of admiration for the literature and thinkers that comprised the Confucian core tenants. He sought to further elucidate these deeper truths and cut through the esoteric aspects of courtly philosophy, expressing his own understanding of Confucius' teachings. In the Carving of the Ox story, Zhuangzi uses a cook's expertise to show his own interpretation of freedom.

Confucianism is commonly understood to place significant emphasis on self-cultivation or mastery, and one common way in which some later Confucians liked to emphasize the nature of self-cultivation was through music. Music follows musical rules, and a song can be played or sung harmoniously. It requires the correctly tuned instruments, significant practice, and appropriate knowledge to perform admirably.

However, Zhuangzi might say that this analogy is a bit off the mark. Real self-cultivation is less about following the rules and more about exercising your own judgment. Where courtly Confucianism would adhere to ritualized performance of perfectly calculated musical compositions, the authentic Confucianism that Zhuangzi and Confucius himself exhort is more easily described in terms of the freedom of musical improvisation. This idea of improvisation as freedom is shown in Zhuangzi's story about Carving the Ox.

"The cook was carving up an ox for King Hui of Liang. Wherever his hand hacked it, wherever his shoulder leaned into it, wherever his foot braced it, wherever his knee pressed it, the thwacking tones of flesh falling from bone would echo, the knife would whiz through with its resonant thwing, each stroke ringing out the perfect note, attuned to the 'dance of the Mulberry Grove' or 'Jingshou Chorus' of the ancient sage-kings.

"The king said, 'Ah! It is wonderful that skill can reach such heights!'

"The cook put down his knife and said, 'What I love is the Course, something that advances beyond mere skill. When I first started cutting up oxen, all I looked at for three years was oxen, and yet still I was unable to see all there was to see in an ox. But now I encounter it with the spirit rather than scrutinizing it with the eyes. My understanding consciousness, beholden to its specific purposes, comes to a halt, and thus the promptings of the spirit begin to flow. I depend on Heaven's unwrought perforations¹ and strike the larger gaps, following along with the broader hollows. I go by how they already are, playing them as they lay. So my knife has never had to cut through the knotted nodes where the warp hits the weave, much less the gnarled joints of bone. A good cook changes his blade once a year: he slices. An ordinary cook changes his blade once a month: he hacks. I have been using this same blade for nineteen years, cutting up thousands of oxen, and yet it is still as sharp as the day it came off the whetstone. For the joints have spaces within them, and the very edge of the blade has no thickness at all. When what has no thickness enters into an empty space, it is vast and open, with more than enough room for the play of the blade. That is why my knife is still as sharp as if it had just come off the whetstone, even after nineteen years. ¹ Literally translated, this phrase refers to the optimal way of dividing up and organizing something to suit human purposes or the nodes in a natural material along which such dividing is most easily done.

"Nonetheless, whenever I come to a clustered tangle, realizing that it is difficult to *do* anything about it, I instead restrain myself as if terrified, until my seeing comes to a complete halt. My activity slows, and the blade

¹ Literally translated, this phrase refers to the optimal way of dividing up and organizing something to suit human purposes or the nodes in a natural material along which such dividing is most easily done.

moves ever so slightly. Then all at once, I find the ox already dismembered at my feet like clumps of soil scattered on the ground. I retract the blade and stand there gazing at my work arrayed all around me, dawdling over it with satisfaction. then I wipe off the blade and put it away.'

"The king said, 'Wonderful! From hearing the cook's words I have learned how to nourish life!'".¹

With an almost musical twanging of his knife, the cook butchers his ox with precision and no small amount of improvisation. Real self-cultivation is a lot like masterfully butchering an ox, rather than following a rule about where to chop next, the cook must have an understanding of the particular ox he is working with, leaning into it and prodding it and finding the places where his knife slips through effortlessly.

The most important element to the cook's harmonious performance is his attitude.

When he arrests himself midway through a cut and freezes up when he comes to an impasse, he stops to consider how to best follow the natural course or way of things, and he continues with great focus. This shows a certain intersection between the cook's mastery of his skill and his mastery of living. The cook's single-minded concentration and pure responsiveness to his task of

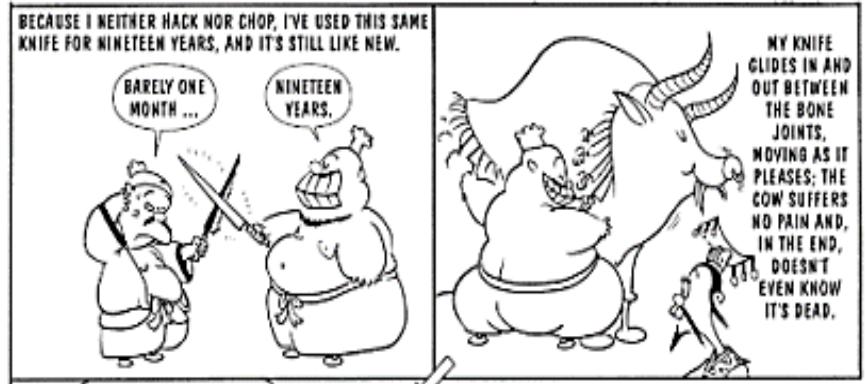
dismembering the ox is what is admirable indeed, but it also reveals much about how he carries himself in other areas of life. He does not force things and is rewarded by meeting with no resistance in what he does.

The cook forces nothing in his butchery, he works along the natural grain of the animal – goes with the flow – and where he once saw only the oxen themselves, he now sees nothing but the path through which he is able to glide his knife smoothly and rhythmically. He is not seeing the ox strictly with his eyes, but feeling every part of it as a whole in the tension of the meat and his knife – such is his concentration. If a man such as the cook conducts himself this way when cutting an ox, perhaps his attentiveness and capacity to spontaneously follow the natural way of things is unmatched even in daily life.

In this regard he is the opposite of the average butcher who thinks he can win his way through life by hacking through the knotty sinews and tendons, perhaps even bones, only to dull his blade in the course of trying to save time overcoming these unnecessary difficulties he has made for himself. The cook in the story does not have such obstacles, because his blade roams freely through the natural grain of the meat and his knife's edge is preserved, and he has for himself a deep sense of self-contentment. The average butcher could produce Bouillon cubes suitable for soup with his hacking, while the cook in the story pulls apart the meat across the natural seams with such deft and skill that it seems as though the ox itself has not realized it has fallen apart. In this way, we ought to think a little bit more like the cook: carving an ox is quite a big task for one man, but by focusing not on the obstructions and instead going with the flow, the ox is carved without the cook himself even realizing until it is done. Within this story are several powerful Confucian metaphors about living a happy and gratifying life, and with a little more exposition about Zhuangzi, Confucius, and the Confucian tradition, these will be made more evident.

It is an oversimplification to think of Zhuangzi as a mere critic of Confucianism. Rather, Zhuangzi's best work was in reinterpreting oftentimes intentionally obscured and classist Confucian notions. The Confucianism contemporary to Zhuangzi frequently placed significance on fascinating over behavior, ritual, and rules, and was considered with great seriousness by court ministers and other officials. Zhuangzi saw that it was his duty in some part to reacquaint people with the deeper meanings of Confucianism that were lost as Confucius' legacy began to sprawl and embed itself with the literati of the ruling classes.

To Confucius' credit, he and his followers were impoverished but happy public-spirited individuals who were content with hardship. Early Confucianism focused on the arduous struggle to be genuinely happy and live well despite adversity – to be harmonious within one's circumstances.



Much of this came down to having a proper attitude. As vagrant scholars, Confucius and his followers sought employment in the courts of dukes and warlords, and more often than not he and his disciples were unemployed and living like beggars. Like the mastery of any art, cultivating the proper attitude is only achieved through constant discipline and practice, concluded the early Confucians.

Later Confucian scholars and court ministers seemed to fail to take this complete context to heart. Instead, they focused mostly on the matter of study and deliberate ritual with great intensity. Confucius' teachings were, after his death, quickly turned into a remarkably elaborate set of rules and practices by his numerous disciples and followers. Though these values and moral systems are largely secular, they were followed with a kind of religious adherence.

For later Confucian thinkers, scrutiny of Confucius' teachings, alongside those of his followers and other commentators, for clues as to what Confucius himself would do in a given situation became emphasized over the development of one's own judgment. This led to a view of freedom that was bound by moral correctness and trying to live up to the standard of the great sage Confucius. As an example of this sort of dedication, the memorization of Confucius' sayings and poetry to be quoted at your rhetorical opponent in court was commonly seen as the epitome of class and education.

One of Zhuangzi's most poignant criticisms of these later Confucian thinkers and commentators was that cultivating the proper attitude out of which appropriate responses to one's circumstances come naturally is what is desirable. Rather than the form these responses take, or the elaborate social rituals intended to ensure one's behavior conforms to expectation, Zhuangzi thought that what was really commendable about Confucius' teachings was having the right attitude and outlook. How things are done is not important, because a right way and a wrong way are arbitrary things. Instead, pursuing things in a way that feels natural is what is most important – like the cook cutting the ox where it naturally comes apart and there is no resistance. The right way to make Bouillon cubes is not the right way to keep your knife sharp for nineteen years.

This is in line with Confucius' original intention regarding his ethics: setting personal example of what it meant to be a good person for people to follow was much more important than explicit rules of behavior. After all, being a good role-model required skilled judgment, not just following rules. In this way, Zhuangzi drew upon one of the deepest teachings of Confucius: self-cultivation is not simple study of codified rules, but rather the attainment of sound judgment. It also goes without saying that one does not need to be a scholar to be a worthy role model with exceptional judgment, either, and the Carving of the Ox story shows in small part Zhuangzi's dedication to showing the virtue of the common person. The cook's skilled judgment with regards to carving the ox belies his sound judgment with regards to how to live life happily.

In the Carving of the Ox story, after observing all of the cook's movements, the king is brought to exalt and praise the menial worker. Displaying not the courtly Confucianism known for freedom that has embodied constraint within itself and its attention to behavior, the cook shows a freedom that roams in between constraints. It is the cook's attitude towards the world that is reflected in his craft. His achievement of mastery of living is marked by his spontaneity and improvisatory freedom in his skilled butchery that makes him so remarkable that even a king could be brought to praise him.ⁱⁱ

It is perhaps ironic that from observing this menial worker, the king recognizes he has learned how to nourish his own life. The story makes clear that Zhuangzi's opinion is that it is not only courtly scholars and esteemed sages who are worthy role models. Even the humble cook, who seeks no fame for himself, can be an ideal role model to display sound judgment and consideration and show how to live a fulfilling and happy life, still using the same knife for nineteen years and counting.ⁱⁱⁱ

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iii *Zhuangzi: The Way of Nature*, translated by Brian Bruya, illustrated by CC Tsai, Princeton University Press, 2019.

Native Wildflower Plants In Iowa

Sketches By Terry Landsgaard

I have always greatly admired the many wildflower plants found in the countryside and road ditches of Iowa. One of my hobbies is sketching wildflower plants, scenery and objects. This article highlights some of my favorite native flowering species: Velvet Leaf Mullen or (Indian tobacco), Prairie Smoke, Arrowhead and Prickly Pear Cactus.

Velvet Leaf Mullen or *Verbascum Thapsus*



Velvet Leaf Mullen or *Verbascum Thapsus* Mullein is a soft (almost velvet-like) biennial that can grow very tall. This dicotyledonous plant produces a rosette of leaves in its first year of growth. In the second year it produces a single unbranched stem. The tall pole-like stem ends at a dense spike of yellow flowers. It is a common, wild edible plant that spreads by prolifically producing seeds, but rarely becomes aggressively invasive, since its seed requires open ground to germinate.

The common name, mullein, comes from the German language, meaning king's candle because of its scepter-like, candle-straight growth. Depending on the summer weather conditions, this wild edible may not produce a lot of flowers. All parts of this plant are covered with star-shaped trichomes. This covering is particularly thick on the leaves, giving them a silvery appearance. Source: EdibleWildFood.Com, 2020.

Arrowhead Wildflower or *Sagittaria latifolia*



Common Arrowhead (*Sagittaria latifolia*) is a native, perennial, emergent aquatic plant. It grows in marshes and other shallow waters as well as when stranded on muddy banks. The leaves of these plants are shaped like arrowheads. The plants growing in shallow waters tend to develop narrow leaves, while those growing in muddy areas develop wider leaves.

The roots of Arrowhead develop fleshy tubers similar to potatoes. These are food for beavers and muskrats. Native Americans collected these tubers and cooked them like potatoes. They also made a tuber tea to aid with digestion and made a poultice of the tubers and leaves to help heal wounds and sores. Source: Eileen Miller, "Arrowhead" on Iowa Wildflower Wednesday, July 26, 2017.

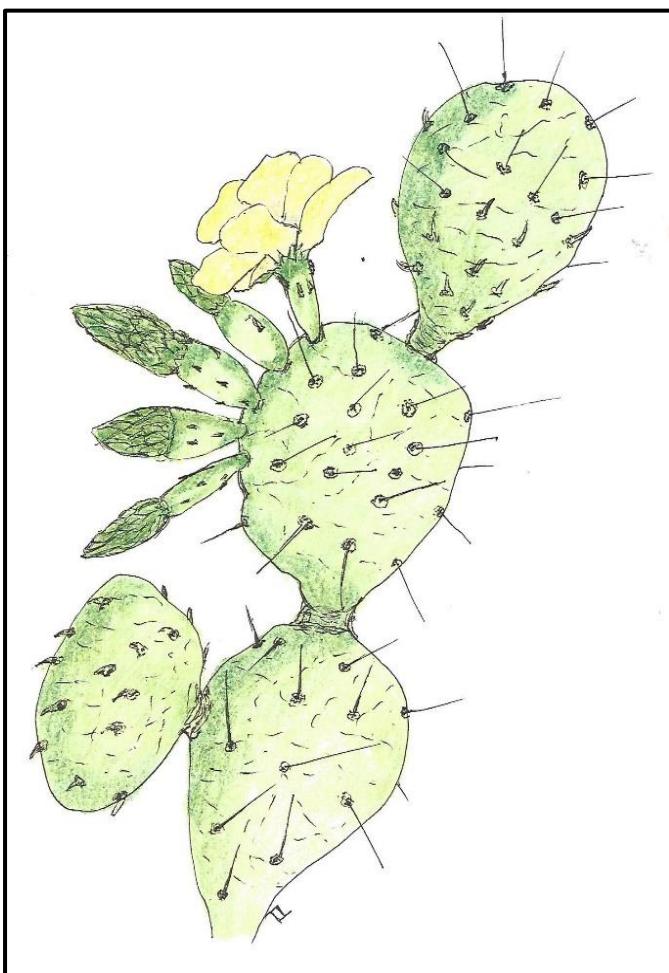
Prairie Smoke or *Geum triflorum*

Prairie Smoke is a native North American perennial noted for the appearance of the wispy seed heads. Other common names include Old Man's Whiskers, Purple (or Red) Avens, Long-Plumed Avens, and Three-Flowered Avens. This prairie and open woodland wildflower in the rose family (Rosaceae) can be locally abundant on upland prairie sites. It is commonly found on shallow and gravelly sites as well as in silty and loamy soils.

Unfortunately, it has become rather rare over much of its range, outcompeted by naturalized invaders and eliminated by development. Native Americans used this plant for medicinal purposes. Prairie smoke is among the earliest bloomers on the prairie. It blooms in late spring through early summer, bearing clusters of nodding reddish-pink, maroon or purple flowers on 12-18" stems. Source: Susan Mahr, "Flower, Native Species, Perennials", University of Wisconsin-Madison, Master Gardner Program, June 2, 2008.



Prickly Pear Cactus or *Opuntia humifusa*



The eastern prickly pear cactus (*Opuntia humifusa*) is native to the lower 48 states of the United States. It is not only a beautiful plant, but it is also edible, provides food and protection for wildlife and can be used in native landscaping. This cactus is easy to spot. Like other spiny succulents, the prickly pear has flat, fleshy pads (called cladodes) covered in spiky spines. The prickly pear produces showy yellow flowers. It likes dry, rocky or sandy prairie lands. Source:

<http://uipress.lib.uiowa.edu/ppi/display.php>

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An Immigrant's Service In The Civil War

Joyce Schaufenbuel

Sigismund Schaufelbuehl was born on January 25, 1835 in Zurzach, Switzerland, a small village that is bordered by the Rhine river that separates this country from Germany. For over two hundred years this village was the home of the Trade Fairs that people came from many European countries twice a year for the popular fairs. They traveled by river to this town because it was located at the intersection of three major rivers and boat travel was the ideal way of travel to get to this destination.

Sigismund's father was a baker with a large family. Sigismund was the fourth son and so would have to find a way to make a living. Up until the advent of the railroad in Switzerland, many people traveled to Zurzach by boat for the annual trade fairs. With the introduction of the railroad, travel by train was now the major mode of transportation to larger cities for trade fairs. This permanently ended the Zurzach fairs.

As industrialization increased many Swiss were allured by the promise of a better life in America. There were reports of rich farmland available to purchase from the US government because of the relocation of Native Americans.

Coming to America

Sigismund's trip to America required a great deal of preparation before leaving Zurzach. Records show that he had to have his birth certificate and baptismal record. He also had to provide a number of food items before he boarded ship, including: 70 pounds potatoes, 5 pounds of rice, 5 pounds peas or beans, 10 pounds of flour, 15 pounds of beef or pork, 3 pounds of butter, 1 1/2 pounds coffee, 2 pounds salt, 1 quart of vinegar. The fare for the trip was 210 francs.



His passport had sketches of a ship and a train, indicating that both modes of travel would be used to reach his destination.

He had to be in Basel on the evening of April 13, 1857 with all of his belongings; he was allowed one piece of baggage.

Food items required for the trip

In Havre		Für New-York.		Für New-Orleans.	
Für jede Person über 8 Jahren.					
Zwieback	Pfund 30		Pfund		
Kartoffeln	" 10		"		
Reis	" 5		"		
Erbsen oder Bohnen	" 4		"		
Mehl	" 10		"		
Schweinefleisch	" 15		"		
Kinderfleisch	" 3		"		
Butter	"		"		
Gemahlener Kaffé	"		"		
Zucker	"		"		
Salz	"		"		
Essig	Litre				
Kinder von 1-8					

Page from Sigismund's Passport

Sigismund left Zurzach on a boat on the Rhine river, traveled by boat to Basel. From there he took a train to the port city of Le Havre, France. There he boarded the ship Alleghanean on April 20, 1857. The ship manifest listed his age as 22, his occupation was a brewer and he would be staying in the United States. Passengers who intended to stay in the United States were required to state that they had employment when they arrived. His plan was to be a brewer.

This trip across the ocean took 6 weeks. The ship arrived at Castle Garden, NY port on May 26, 1857. Castle Garden was America's first official immigration center before the US Office of Immigration opened at Ellis Island in 1892.

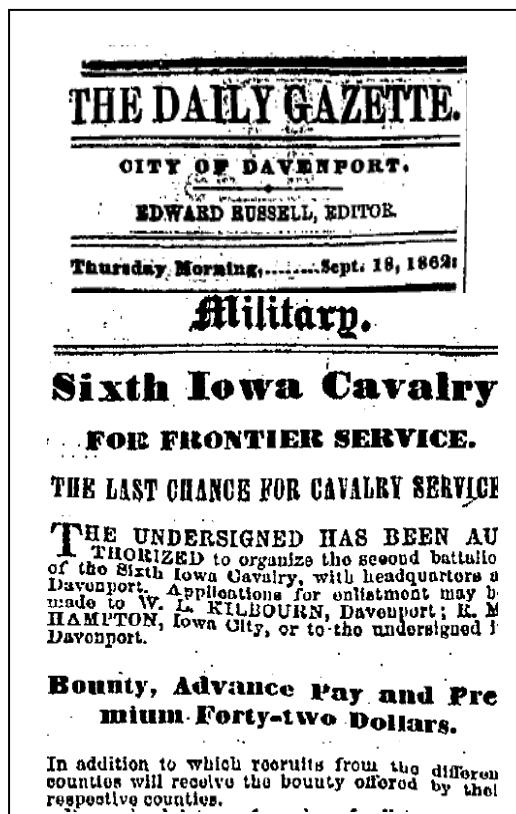
The New York Herald, Wednesday May 26, 1857 listed the following: "Ship Alleghanean arrived at Castle Garden port, New York, Captain Mooney. Ship left La Havre port, France, on April 20 with merchandise and 351 passengers. 4 deaths, 1 birth."

Getting to Iowa

At that time there were several trains leaving New York with destinations in the west. The Ohio River from Cincinnati was a primary transportation route for pioneers traveling westward. After arriving at Castle Garden, he took a train to Cincinnati. From Cincinnati, he took a boat down the Ohio River until they reached the Mississippi River at Cairo, Illinois and then sailed up the Mississippi River to McGregor (Iowa). He walked

from McGregor to Old Mission, presumably with a group of others from the ship. Ship records show there were other Swiss on the same ship, including some from his hometown of Zurzach, and some with their destination listed as Iowa. It is likely some accompanied him to northeastern Iowa. He went to stay with his uncle, Roman Eggspuhler, the brother of Sigismund's sister Susanna, when he arrived. Roman Eggspuhler came to America and settled in Spillville in 1849. He owned a brewery in Spillville and Sigismund worked in the brewery and also became a farm hand for local farmers.

He became a citizen on the United States on July 12, 1858, a little more than a year after he arrived. Sigismund worked for his uncle until he volunteered for service in the army on October 6, 1862. He enlisted in the 6th Regiment of Iowa Cavalry in October 1862 in Davenport, Iowa for 6 months training.



Around this time there was a massive effort to entice young men to join the service. This clipping from a Davenport newspaper illustrates the offer of a bounty, advance pay and a premium of forty-two dollars. This particular solicitation was for service in the 6th Regiment of Iowa Cavalry. This was the last group of troops called from Winneshiek and Clayton Counties.

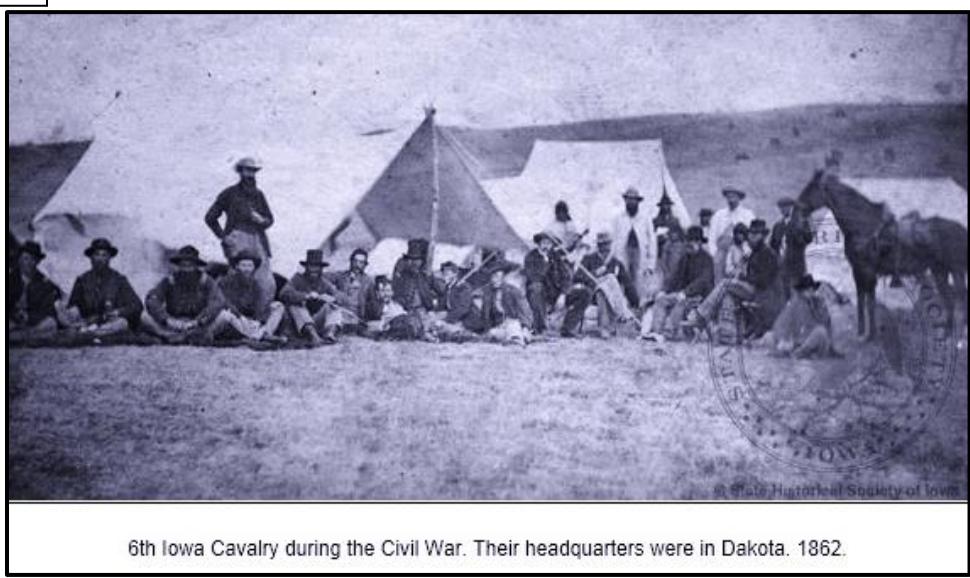
The troops trained for 4 months at Camp Hendershott near Davenport, Iowa. In early April of 1863, the troops set out on foot to march the 350 miles across Iowa to Ft. Randall in the Dakota Territory. They traveled 8-25 miles each day, arriving near the end of June. The spring storms of the late March and early April combined with the melting snow and poor roads, made traveling slow and tedious. They marched across the muddy fields of Iowa during the worst winter in history. There was illness and some deaths reported on this trip. This hard traveling was useful as training for what the regiment was to encounter later in the Dakota Territory. Expecting to go to battle, the troops were surprised and disappointed when they found out their duty was to protect the borders of the Dakota Territory from Indians instead of fighting the 'rebels.' The primary mission was to control the Indian tribes on the Great Plains.

Photo courtesy of Iowa State Historical Research Center, Iowa City, Iowa

The 6th Regiment, Iowa Cavalry

This regiment was organized at Davenport January 31 to March 5, 1863. Moved to Sioux City, Dakota, March 16-April 26, 1863. Operations against hostile Indians about Fort Randall May and June. Moved to Fort Pierre, and duty there till July. Sully's Expedition against hostile Sioux Indians August 13-September 11. Actions at White Stone Hill September 3 and 5. Duty at Fort Sully, Fort Randall and Sioux City till June 1864. Sully's Expedition against

hostile Sioux Indians June 26-October 8. Engagement at Tah kah a kuty July 28. Two Hills, Bad Lands, Little Missouri River, August 8. Expedition from Fort Rice to relief of Fisk's Emigrant train September 11-30. Fort Rice September 27. Duty by Detachments at Fort Randall, Sioux City, Fort Berthold, Yankton and the Sioux and Winnebago Indian Agencies till October 1865.



6th Iowa Cavalry during the Civil War. Their headquarters were in Dakota. 1862.

The Regiment lost during service: 1 Officer and 21 Enlisted men killed and mortally wounded 1, Officer and 74 Enlisted men by disease. Total 97. (Source National Park Service)



Fort Randall South Dakota



Fort Randall South Dakota

Fort Randall During Civil War

Fort Randall was a strategic location along the Missouri River that made it a key fort in two lines of western frontier defense. It was the last link in a chain of forts protecting the overland route along the Platte River.

In the line of duty during August of 1864 while marching through the badlands of the Dakota Territory from the Missouri river to the Yellowstone river, he contracted an affliction of his eyes. This eventually caused complete loss of sight in his left eye and partial blindness in his right eye. He was later admitted to the Post hospital at Fort Randall on October 8, 1864 and diagnosed with Typho Malaria and eye disease. Typho-malaria is a form of fever having symptoms both of malarial and typhoid fever. Camp Fever is a terms used for all of the continuing fevers experienced by the army: Typhoid Fever, Malarial Remittent Fever, and Typho-malarial Fever. The last named is a combination of elements from the first two diseases. This combination, Typho-malarial Fever, was the characteristic "camp fever" during the Civil War.

In His Own Words

Following is an excerpt taken from a letter that he was required to write to the Pension Board in 1880 detailing his account of his war experience and his injuries or disease. This two-page letter was included in his pension application.

"I was taken sick in the plains near the Platte River in Dakota about August 1864 with Chronic Diarrhea. My eyesight was also affected that I can scarcely see to read common print now. As I could not do any more duty on the plains, our Regiment sent me by steamer boat down to the hospital at Fort Randall in October 1864, where I laid for about 6 months under the care of the doctors at the hospital. After I got so that I could do small duties about the hospital I was put to attending the sick as well as my own case would permit. In the Summer, a lot of the boys got their discharge and I got mine too on July 30, 1865 as I was not able to do anything there. Since I came home, I have not been able to do a day's work as would be required from a laborer. I have been troubled with chronic diarrhea for the past 16 or 17 years."

A letter in his pension file written on his behalf by a comrade, Jacob Haas writes the following. "He contracted a disease of the eye and chronic diarrhea from exposure to the dry alkaline soil while marching through the badlands, drinking alkaline water, the intense heat and drought conditions and alkaline dust. He was so weak and his eyesight so bad that he fell off his horse and tripped on his saddle. It was late at night when I took him to the boat and the cabin was filled with sick soldiers. Some of them were praying, some of them were swearing. He had dysentery or diarrhea. I left him on the boat and went outside and slept on a bed of shelled corn that was meant for our horses. The next morning, I went to see him and he did not know how he got to the boat or who took him there. I cleaned him up as best I could, covered him with a blanket and never expected to see him again." He did survive thanks to the kindness of the fellow comrade who realized how sick he was and took him to the hospital boat, believing that he might not live through the night.

After he was discharged on July 30, 1865. he started the process of applying for a pension in 1880. It was a long, drawn out process and required many visits to doctors – including a specialist who was 65 miles away by

train from where he lived. He had a letter from a doctor in his area that said Sigismund was not well enough to travel. The government doctor insisted that he find a way to get to the city to see one of their specialists. He did go, leaving his ill wife at home. The doctor's diagnosis was the same as that of the other doctors, blindness and Typho Malaria.

Letters of reference from several of his friends and neighbors validating his character and symptoms of his illnesses, had to be sent to the pension board.

Also included was a letter from his captain. T. W. Burdick who wrote, "He was a good, faithful soldier."

Later, he moved to St. Lucas and opened a store. At that time, locals could purchase a variety of items, food and clothing in these local businesses. It was reported in the *'Jerico Community Echo Newspaper'*, Vol 55 NO 35, August 31, 1939, "The third building in St. Lucas was built on the present Kruse corner by Sigismund Schaufenbuehl who conducted a saloon."

He married Magdalena Stathel, daughter of Anton Stathel who is credited for establishing the town that was originally named after him (Statheltown). Later the name was changed to St. Lucas. Sigismund and Magdalena had 4 children, 2 of whom died in infancy. Magdalena died at a young age. Sigismund later married Franziska Stathel, the second daughter of Anton Stathel and had a family.

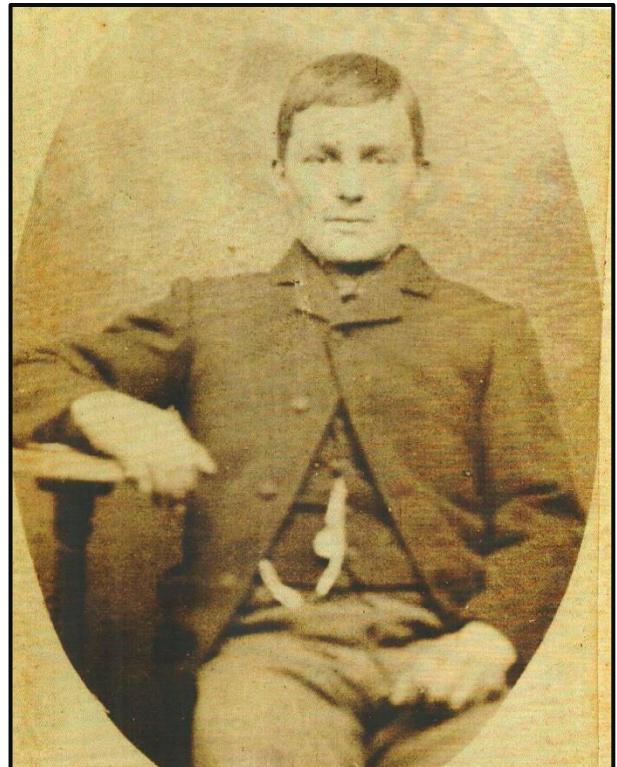
It was possible there were Schaufenbuehls in Switzerland but no one had searched so none were ever located. Then in 1977 my sister and her husband were traveling through Europe. They would be in Germany part of the time and because it was close enough to Switzerland to visit, they rented a car and drove to Zurzach, Switzerland. Before they left for their trip, my father had given my sister Sigismund's travel papers hoping that if she got close to his birth place they might find some records at the courthouse in Zurzach. When they found the courthouse she found one person who understood English and showed her the papers. The lady took her papers and went to another room and soon came back with exciting news. The papers matched the records in the courthouse. What a discovery that was! Indeed, they had found Sigismund's birthplace. They went to a restaurant to have lunch outside not knowing that they were sitting directly under the Schaufenbuehl family crest on the outside of the building.

This discovery led to many family reunions and celebrations both in Switzerland and America. We learned that the Schaufenbuehl family had a long history in the town including a family crest that dated back to 1497. It answered many questions but also raised even more. I wanted more information about the family background and Sigismund's early life.

I started by contacting Mr. Alfred Hidbar, Director of the District Museum in Zurzach, Switzerland. He provided a wealth of information about the Schaufenbuehl family in Zurzach. Mainly, the family had been residents of this village for over 400 years. He provided a map of the town that showed the residences where family members had lived during the last centuries, including Sigismund's family. He also provided information about their occupations, family members, property ownership and description, etc.

Many of the ancestors had titles in religious organizations and there were buildings and churches that had stained glass windows dedicated to these particular persons.

Mr. Hidbar said that he often has visitors from the US looking for information about their ancestors that emigrated to US. He asks them if they thought their ancestors had a better life by going to America. At the time I visited in 2012 I would have likely said yes. Sigismund was able to find an occupation, buy land, (in the northeastern Iowa area known as Little Switzerland of Iowa), marry and have a family.



Sigismund Schaufenbuel in Civil War Uniform

He settled in a tight-knit community where most residents were of the same religion and many were immigrants from the Germanic countries of Germany, Switzerland, Austria and Belgium. Had Mr. Hidbar asked me that question after I learned about his Civil War experience, I may not have been so sure of my answer.

Later that year I began researching my family history for a Schaufenbuel American/Swiss reunion that was scheduled to be held in St. Lucas, Iowa in June of 2014. I knew from family stories that Sigismund had served in the Civil War and had lost sight in one eye. I wondered if he ever received a pension for his blindness. At the local library history center, I learned that there were Civil War Pension Application records archived at the National Archives in Washington DC.

I contacted the records office and found out that indeed, they did have Sigismund's Civil War Pension application. A few weeks later I received a CD with all 101 pages of the application. The application included copies of his service, battles he participated in, numerous reference letters from fellow comrades and military leaders, from friends and neighbors from St. Lucas and Spillville. It also included copies of doctor's reports and evaluations, recommendations as to whether his ailments were enough to consider if he deserved a pension for his disabilities, and a narrative written by him about his war experience.

He filed his first application in 1880, received \$8 a month for partial disability because of blindness and Typho Malaria. He filed twice more after the laws were changed making him eligible because of other injuries and his age. His final notice of pension approval, \$30 a month was on April 4, 1918. He died on June 28, 1918.

I also learned about a War Memorial in the Spillville Town Square with the names of Spillville area veterans who served their country. Sigismund Schaufenbuel's name was included with names of local men who served in the Civil War.



Veteran's War Memorial, Spillville, Iowa

For Further Reading

Beginning United States Civil War Research gives

steps for finding information about a Civil War soldier. It covers the major records that should be used.

Additional records are described in 'Iowa in the Civil War' and 'United States Civil War, 1861 to 1865' (see below).

National Park Service, The Civil War Soldiers and Sailors System, is searchable by soldier's name and state. It contains basic facts about soldiers on both sides of the Civil War, a list of regiments, descriptions of significant battles, sources of the information, and suggestions for where to find additional information.

Iowa in the Civil War describes many Confederate and Union sources, specifically for Iowa, and how to find them. These include compiled service records, pension records, rosters, cemetery records, Internet databases, published books, etc.

United States Civil War 1861 to 1865, Part 1 describes and explains United States and Confederate States records, rather than state records, and how to find them. These include veterans' censuses, compiled service records, pension records, rosters, cemetery records, Internet databases, published books, etc.

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National Archives Website <https://www.archives.gov/veterans>

Searching For Ancient Sea Turtle Nests Around The World!

Barisal Kržič, Scientific Illustrator and Naturalist; Gale A. Bishop, Geologist and Paleontologist;
Michael J. Samms, Geologist, & Andrew K. Rindsberg, Ichnologist

Abstract

Trace fossils are traces made in the sediment by ancient animals, such as footprints and crawlways. Four fossilized sea turtle nesting trace-fossil suites exist: swimming trackways from the Jurassic of France (Gaillard et al., 2003); Cretaceous nests from the Western Interior Seaway (Fox Hills Formation), Colorado (Bishop et al., 2000, 2011); hatchling crawlways from the Pleistocene of South Africa (Lockley et al., 2019); and a newly discovered trace fossil suite from the Late Albian of Pula, Croatia. The trace fossils are closely aligned with the nesting ethogram (the sequenced behaviors) of sea turtles, consisting of 11 behaviors. The Jurassic traces are flipper swimming marks and the Pleistocene traces are a series of hatchling crawlways. The other two trace fossil suites preserve virtually the entire sequence of traces. Those in Colorado (including a crawlway, covering pit, egg chamber, washed out egg chamber, and egg molds) representing one (or possibly two) nesting events in the Fox Hills Sandstone (~74 mybp) exposed along the western shoreline of the Western Interior Seaway (Plate 1). Those in Pula, Croatia represent approximately ~38 covering pits, several body pits, one or two egg chambers, three turtle impressions, a crawlway, and possibly hatchling crawlways entrained in 110 mybp Late Albian limestone of the proto-Adriatic.

Limon, Colorado, Fox Hills Fossilized Sea Turtle Nest

A heavy-mineral occurrence located in Elbert County, Colorado, has been evaluated by several organizations over the last 30+ years, including evaluation by E. I. Dupont. *Infomine.com* (accessed on September 22, 2010) reports the occurrence covers 25,000 acres; contains rutile, ilmenite, zircon, and garnet; and grades 10 percent heavy minerals by weight. In September 1999 Radar Acquisitions issued a press release in which the exploration area was defined as being approximately three-square miles containing approximately twenty million (20,000,000) tons of inferred heavy-mineral resource. The overall heavy-mineral content in the exploration area was reported as 10.6% heavy minerals by weight. It was reported that heavy mineral concentrates made from a wet gravity separation contained 28 percent to 31 percent ilmenite, 35 percent to 37 percent garnet, and 6 percent to 7 percent zircon on a topographic feature known as Titanium Ridge (Figs. 1 & 2). Titanium Ridge is a long narrow ridge trending N 20° W in Sec. 23, T. 8 S., R. 58 W., Elbert County, Colorado. The ridge has a prominent bluff at its north end (Fig. 1). The exposure is interpreted to represent a beach preserving forebeach (shallow subtidal), backbeach, washover fan, and aeolian facies with abundant rooting throughout the exposed section near the top of the ridge. Heavy-mineral bands are present in exposed foreshore sediments overlain by backbeach sediments and are capped by aeolian sandstones, interpreted to be a complete package of facies representing an ancient transgressive shoreline within a regressive sequence analogous to a modern facies tract from St. Catherines Island, Georgia that contain nesting structures of sea turtles.

Figure 1. Looking along an azimuth of 140° at a feature known locally as Titanium Ridge.

The presence of beach features included a sea turtle nest within laminated heavy-mineral placer accumulations, plant roots, wood fragments, and sea turtle nest structures (Bishop et al., 2000; Bishop et al., 2007; Bishop and Pirkle, 2008; Pirkle et al, 2009; Bishop, et al., 2011). Orientation of washover trough scour fills and swash lineations at Titanium Ridge indicate the ancient beach had a strike of N 20° W, and the shoreface dipped to the east-northeast.

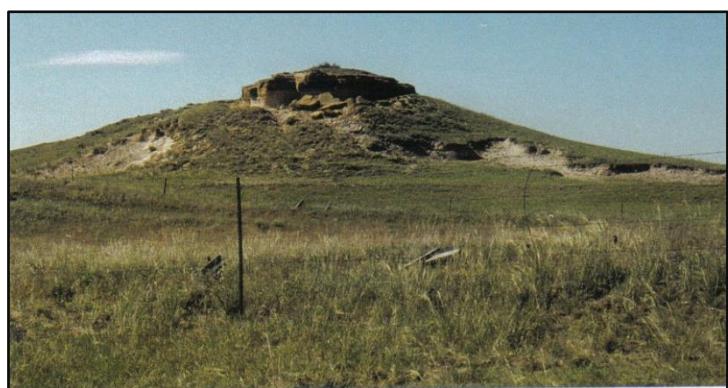


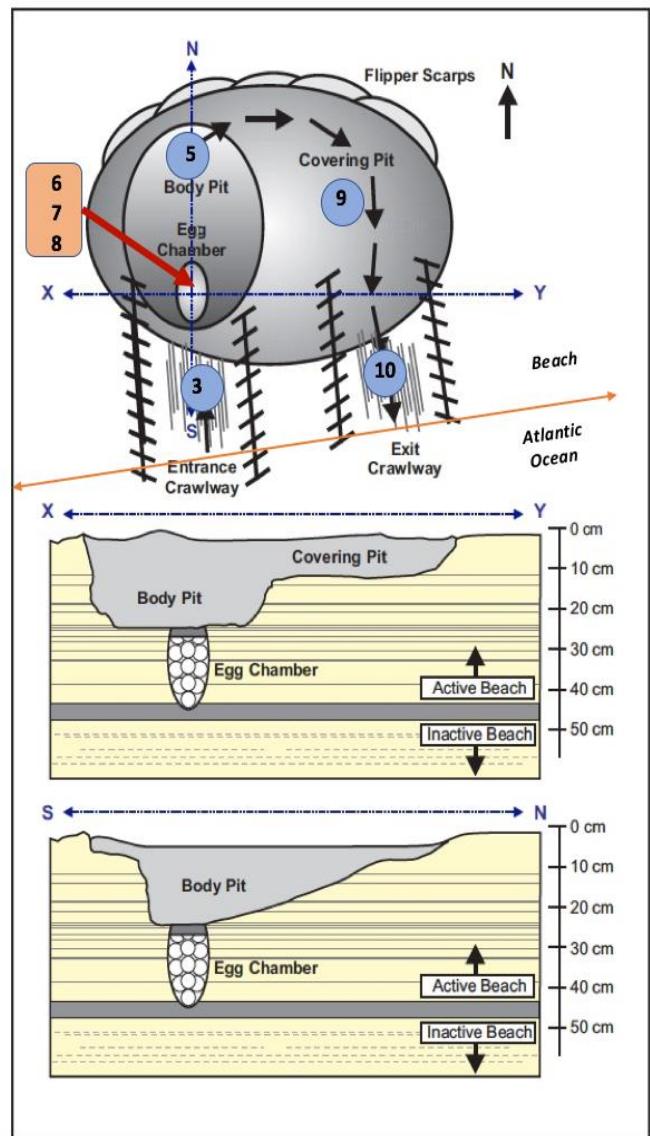
Figure 2. The ethogram of nesting loggerhead sea turtles (*Caretta Linnea's*) shows the type and sequence of sedimentary structures produced by modern and ancient sea turtles.

This ancient beach was expected to possibly contain sea turtle nests as the skeletons of sea turtles are common in the nearby marine strata as well as heavy mineral deposits. The prograding Fox Hills shorelines of this Cretaceous beach were envisioned as an ancient analog to beaches on St. Catherines Island, a Georgia barrier island and a valid analog for the Titanium Ridge beach. Exploration by E. I. De Nemours Dupont in 1998 validated the model and demonstrated it contained the world's first described loggerhead sea turtle nesting structures (Plate 1).

Serendipity produced a fourth suite of fossilized sea turtle nests discovered in 110-million-year-old late Albian Cretaceous rocks at Pula, Istria, Croatia (Kržič, 2010), who identified an impression of a sea turtle resting on an ancient Cretaceous shoreline. This cryptic impression is 40 million years older than the Fox Hills nests. Correspondence with Bishop led to the recognition of two additional sea turtle resting traces and ~38 covering pits that were validated in situ at Pula by Bishop, Samms, and Kržič in June 2019. This trace-fossil suite now includes three resting traces of sea turtles, ~38 covering pits, 2 body pits, and a partial crawlway entrained in limestones that were contemporaneously trampled by dinosaurs, including theropods, sauropods, and ankylosaurs. Associated thin-bedded, algal-bound limestones bear traces of pterosaurs and crocodilians. The proto-Adriatic setting, fringing the edge of the Cretaceous Adriatic Carbonate Platform (Mezga, et al., 2007), is analogous to the Recent Bahama Carbonate Bank.

The Pula nesting suite is the most significant sea turtle trace-fossil nesting suite found to date; it pushes our knowledge of the development of the sea turtle ethogram, rookeries, and covering behavior back in time 40 million years.

Initial documentation indicates that the sea turtles were approximately 1 m long, and excavated body pits similar to those of modern loggerheads documented on St. Catherines Island, Georgia (USA) (Bishop, et al., 2011). An updated generalized ethogram diagram illustrating the sequence of nesting events documented from modern nesting ethograms is presented and tied to illustrations of the ancient traces, and an ecosystem interpretive image produced by Kržič provides environmental context for this new ichnofauna (trace fossils representing an ancient fauna). The sea turtle nesting structures are contemporaneous with dinosaur tracks and trackways. The ichnofauna is also providing the opportunity to enhance and extend the science of ichnology, as we, led by Dr. Andrew Rindsberg, will formally describe the sequence of traces produced by the sea turtle ethogram as a taxonomic ichnogenus. Two papers are prepared for publication in 2021: one describing the trace fossils themselves and another establishing sea turtle nesting traces as an ichnogenus.



This research illustrates the awesome power of science unencumbered by specific disciplines, and the importance of crossing discipline lines to work collaboratively and internationally on sea turtles to discern their evolutionary history. Covering behavior by sea turtles had already evolved by the Cretaceous, 40 million years earlier than we previously knew, indicating that depredation (probably by dinosaurs), had already evolved and the sea turtles were already actively camouflaging their egg chambers 110 million years ago!

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200-year-old Cottonwood tree on Gerleman farm near St. Lucas
Photo by Clair Blong
November 2020

Free Will, Determinism, And Moral Responsibility

John C. Franzen

Philosophy

In the study of philosophy, we are concerned with giving rational justifications to our common sense understandings of our experiences, or to revisions of those understandings, to the extent that this will be possible. One of the sets of understandings of our experiences that is most often discussed in philosophy, is the one surrounding our social practice in holding ourselves, and each other, to standards of moral responsibility for our actions. One of the most prominent major problems of philosophy is that of clarifying the relations among the relevant concepts involved-- the concepts of freedom, of the determination of human actions, and of moral responsibility.

Free Will And Moral Responsibility

We ordinarily take it for granted that for us to have moral responsibility for our actions, we need to have exercised some sort of free will in our taking of those actions. But what is the nature of the free will that we need to have exercised, in order for there to be moral responsibility? And do we ever indeed have that sort of free will when we act?

What About Science ?

Let's concentrate first on the second of these questions: Do human beings sometimes have the sort of freedom that is necessary, for humans to sometimes have moral responsibility for their actions? Students who know little about science or philosophy are inclined to answer yes, of course, obviously. But in recent centuries, more and more of the events in the universe, including human actions, have seemed to become explainable scientifically, in terms of prior causes. The events are understood as the inevitable effects of particular sets of prior causes behaving in accord with laws of nature. And science has surely proven its general soundness many times over.

Determinism Regarding Human Action

One result of the productivity of scientific explanations for events of this kind has been the formulation of the very general theory known as determinism, which is the view that every event in the universe, including every human action, is the inevitable effect of prior causes behaving in accord with laws of nature. Human beings surely are strongly influenced in their actions by prior events they have experienced, so a considerable plausibility does seem to attach to this view.

In the last analysis, there are only two positions one can take regarding the thesis of universal determination. If one affirms the thesis that every human action is like practically all the other kinds of events in nature, in being caused according to the laws of nature (prior to and outside of human beings), then one is a *determinist* regarding human action.

Determinism Versus Indeterminism

One important consequence of this view is that the human being can never be the truly originating cause of his or her action. We often get the strong impression that one is the originating cause of one's own action. But surely one cannot judge the extent to which one's decision stands in causal relation to prior events simply by observing that decision alone, apart from its possible prior influences which might have been its causes. Yet if one does deny the thesis of determinism, then one is an *indeterminist* regarding human action.

The ultimate resolution of this question, of whether determinism or indeterminism regarding human action is true, is probably ultimately a scientific task rather than a philosophical one, although it would probably take philosophers to do the exposition of how certain findings in scientific research show one or the other of these views to be true. The science from which such evidence seems especially to be coming is the science of psychology-- the science of the brain and behavior-- and the evidence from psychological research seems to be favoring determinism.

Determinism Compatible With Moral Freedom?

Now let's turn to the second of those questions with which we started, which question is the other half of the problem of the relation among our concepts of freedom, of the determination of human actions, and of moral responsibility for our actions. This is the question of what is the nature of the free will that we need to have, in order for there to be moral responsibility for our actions. This second question is a much more thoroughly philosophical issue than is the issue between determinists and indeterminists, which is probably ultimately a scientific question.

Compatibilism Versus Incompatibilism

The main problem that needs to be addressed in resolving this second question is that of whether the kind of free will needed for moral responsibility in humans is compatible with determinism regarding human action-- the view that all human actions are inevitable effects of prior causes originating outside of human beings, in accord with laws of nature. Some philosophers who (non-scientifically) research this problem argue that the kind of free will that is necessary for moral responsibility is in fact compatible with determinism regarding human action. This view is called **compatibilism**. Other philosophers argue for the opposite view, the view that determinism is **not** compatible with moral freedom (i.e., the kind of freedom needed for moral responsibility). This contrasting view is called **incompatibilism**.

How do philosophers dispute about this subject? As is the case regarding other purely philosophical subjects, they usually contend with each other by way of "thought experiments": descriptions of hypothetical circumstances which seem to yield the greater plausibility of one view over the other-- in this case, the greater plausibility of incompatibilism over compatibilism, or vice versa.

Circumstantial Freedom, But Also Need Self-Originative Freedom?

The reader might find it intuitively "obvious" that the view which holds there to be an incompatibility between determinism and moral freedom is more plausible than is the view that holds their compatibility. But there is an important aspect of the compatibilist position that might cause you to rethink matters: Compatibilists hold that the only kind of freedom that a moral agent needs to have, in order to have moral responsibility for actions, is circumstantial freedom, i.e., freedom from external constraints, and from such natural limitations as would render impossible the performance of the act that one is being held morally responsible to have done.

This kind of freedom is mere freedom-as-opportunity. Incompatibilists, on the other hand, believe that in order for human beings to have moral responsibilities, they need not only freedom-as-opportunity but also freedom-as-power, and in particular the power to fully originate one's acts. In other words, they believe human beings need not only circumstantial freedom, in order to have moral responsibility, but also what might be termed self-originative freedom-- the freedom to sometimes be genuinely originating causes of their actions-- instead of just being the last link in chains of causes for their actions, causal chains that have originated outside of themselves.

Incompatibilism And Indeterminism

There are three interesting combinations of solutions, to the compatibilism-v.-incompatibilism problem and the determinism-v.-indeterminism problem. One is the incompatibilism/ indeterminism combination: This is the view that although in order for humans to have moral responsibility, the relevant kind of freedom would require that determinism be false, nevertheless determinism is indeed false, so we do sometimes have the freedom needed for moral responsibility. This is probably the view taken by most persons who are unfamiliar with science and philosophy, but some prominent philosophers have taken this view as well.

Incompatibilism And Determinism

Another interesting combination of solutions for these two related problems is the incompatibilism/ determinism combination. This is the view that in order for there to be moral responsibility, the relevant kind of freedom we would need to have isn't just circumstantial freedom; one would also need self-originative freedom, so determinism would need to be false. (In other words, thus far, the holder of this view agrees with the holder of the previous view above.) But on this view, we just don't ever have that kind of freedom, for determinism regarding human action is true.

Perhaps needless to say, most people at least initially are uncomfortable with this particular combination position. It means we don't have rational justification, in the sense of indeterminism regarding human action being true, as would need to be the case, according to all incompatibilists, for our practice of holding people morally responsible for at least some of their actions. But in the place of rational justification, we would still presumably have a certain practical justification for this social practice, as we seem perhaps to have in any case. For we as members of society would still have certain interests in common, such that holding people morally responsible would perhaps still make an important kind of sense.

Compatibilism And Determinism

The third and final interesting combination of solutions to these related problems is the compatibilism/determinism combination. This is the view that in order for there to be moral responsibility, it doesn't seem to matter, ultimately speaking, whether determinism regarding human action is true. For on this view, in order for one to have the kind of freedom that is necessary for one to have moral responsibility, one only needs circumstantial freedom (as we surely do sometimes have), *not* the freedom to be an originating cause of one's actions.

If this compatibilism/ determinism view is true, then we do have rational justification for the practice, when we hold people morally responsible for their actions after all, for we have the relevant kind of freedom. But many readers will probably have a hard time agreeing with this combination view-- that we only need freedom from external constraints, and freedom from natural limitations that would otherwise render the relevant kind of actions that are called for impossible, in order for us to have moral responsibility.

Relevance For Life?

What does this set of philosophical problems say about the relevance of philosophy for human biographical life? Well, I would say that one answer to this question lies already in my opening paragraph: This problem, like all philosophical problems, starts out as a puzzle in our life experiences, and in our attempts to make rational sense out of our life experiences. But an additional sort of relevance for the particular subject we have been discussing is the following: I can see a solid possibility that determinism might be true. And I can see a solid possibility even that incompatibilism might be true as well.

Since I have come to realize that this incompatibilism/ determinism combination is a live possibility, I have been far less inclined ever to attach any truly strong sort of blame to people for their actions. I have surely also ruled out ever endorsing very severe punishments of criminals. I believe the only main purposes of punishment for crime are removal for a time, deterrence of other such acts, and perhaps rehabilitation, *not* retribution.

Fortunately, we live in a society in which inflicting cruel and unusual punishments is already constitutionally ruled out, by way of the Eighth Amendment at the national level, and by way of the Fourteenth Amendment at the state and local levels of government. But I believe we should additionally rule out capital punishment, partly in virtue of considerations related to what we have been discussing here.

Parting Encouragement

In closing, let me ask you to please be aware that considerations of limited time and space have required that I simplify the issues considered here very greatly. I would suggest that the more you will read about the problem of free will, determinism, and moral responsibility (and the more you will appreciate the actual complexities of the issues involved), the more interesting this problem of philosophy will become for you. If, for the time being, I have unwittingly thoroughly confused you, then I suggest you might wish to set aside this essay for now and try reading it a second time on some future occasion. Sometimes understanding comes much better the second time through!

Suggestions for further reading

Kane, Robert. **A Contemporary Introduction to Free Will**, 208 pp. Oxford University Press, 2005. Kane elsewhere advocates a form of incompatibilist indeterminism, arguing that we have self-originative freedom, although he might **not** use key terms in quite the same way as I do. But here he attempts to be neutral, in this fairly demanding introductory text.

Lemos, John. **Freedom, Responsibility, and Determinism: A Philosophical Dialogue**, 120 pp. Hackett Publishing, 2013. Lemos' introductory text is less demanding than Kane's and is probably more consistently neutral. Again, please be careful to note how exactly the key terms will be used.

Nelkin, Dana Kay. **Making Sense of Freedom and Responsibility**, 206 pp. Oxford University Press, originally 2011. A more advanced (and non-introductory) account of this subject, in which Nelkin argues with enthusiasm for a form of compatibilist determinism.

Smilansky, Saul. **Free Will and Illusion**, 344 pp. Oxford University Press, 2000. Smilansky argues here for a view that I would classify as a form of incompatibilist determinism, the view that makes many readers uncomfortable. He, however, doesn't see his view in that way. The view taken is conceptually sophisticated, but the text is probably nevertheless terminologically accessible to the lay reader.



Museum Sketch by Kathleen Hadley
November 2020

An Introduction To The Reformation and Protestantism

Russell P. Baldner

Preface: Worms, Germany

In the city center of Worms, Germany, where in 1521 Martin Luther once confessed his faith before Emperor and Reichstag, stands an impressive monument honoring major historical figures associated with the Protestant Reformation. The bronze statue of Luther, standing tallest at center with Bible in hand, dominates the memorial, but the likeness of the sixteenth-century Saxon monk, Professor, Dr. of Theology and Reformer hardly stands alone. Surrounding Luther on all sides are statues and relief sculptures of other early reformers of the church, princes, scholars and contributors to the Reformation. Among these are Prince Elector Frederick III of Saxony and theologians and churchmen Girolamo Savanarola of Italy, the Englishman John Wycliffe, Jan Hus of Bohemia, Huldrych Zwingli, a Swiss contemporary of Luther, and John Calvin originally of France and later Switzerland. Several of the individuals preceded Luther, some by many years, even centuries.

Dedicated in 1868 and although popularly called the *Lutherdenkmal*—the Luther Monument—the Worms memorial recognizes not only Martin Luther and his teachings but also those who held similar as well as contrasting theological views. The historical figures and diversity represented in the Luther Monument thus serve as a convenient visual metaphor and introduction not only to the following historical account appearing here as Part I and as Parts II and III in the next issue of *Historical Perspectives*, but also to a series of articles which is to appear in future issues of the journal, each focusing on separate denominational limbs of the Reformation and Protestantism.

While Martin Luther and the church bearing his name are perhaps first and most closely identified with the sixteenth-century Reformation and the permanent cleft within Western Christendom, a combination of religious, political and social circumstances resulted in a Protestantism that was and remains far more complex and diverse. Major theological differences contributed to distinct and completely independent denominational branches of faith. While the eventual proliferation of separate Protestant religious traditions and the names by which they are known can be a source of confusion, the following introduction to the Reformation and primary branches of Protestantism, their historical context, respective theological character and relationships to each other may serve as a guide and aid to greater understanding.

Part I: Martin Luther and Lutheranism

In 1517, Martin Luther, Professor and Dr. of Theology at the University in Wittenberg in Electoral Saxony, Germany, set forth in writing 95 theses, propositions or statements intended for academic debate. According to popular tradition but meager historical evidence, Luther nailed or posted the theses on the door of the *Schlosskirche*—the Castle Church—which also served as a university hall, its door as a bulletin board.^{iv} The 95 Theses arose out of Luther’s concern over the sale of indulgences by the Church and the consequent potential to jeopardize the spiritual well-being of fellow Christians. Luther’s intent was to bring attention to, examine, and correct what he considered to be a questionable and dangerous practice, not to divide the Church.^v Reflecting years later, in 1545, on the Reformation and its dramatic turn of events, Luther observed, “I got into these turmoils by accident and not by will or intention. I call upon God himself as witness.”^{vi}

Rather than an invitation prompting a proper scholarly debate among theologians, the rapid dissemination of the 95 Theses throughout Germany soon ignited a religious, political and social firestorm.^{vii} A primary instrument facilitating their widespread distribution was the moveable type printing press, a revolutionary medium first developed in fifteenth-century Europe by Johannes Gutenberg of Mainz, Germany.^{viii} By Luther’s time, the innovation in communication technology had become the sixteenth-century equivalent of the internet. Western Christianity was to be permanently altered.

Prompted by the 95 Theses and following several years of confrontation between Luther and the Church, intensifying theological differences which reached far beyond the sale of indulgences, negotiations and political maneuvering, Luther was ultimately summoned in 1521 to appear before Emperor Charles V and the Imperial Estates of the Holy Roman Empire (Germany) at the Diet (assembly, German: *Reichstag*) convened in Worms, Germany. Upon entering the Reichstag chamber and wearing a humble black monastic habit, Luther stood before

an august assembly of sumptuously dressed princes and prelates: Holy Roman Emperor, six imperial electors, seven margraves, twenty-four dukes, thirty bishops, and knights and representatives of the imperial cities. Not a vacant seat was to be had. Stacked on a nearby table were many of Luther's books. However, rather than being afforded an opportunity to debate issues of faith, Luther was summarily asked if he wished to recant, to renounce what he had written. chamber Appearing again on the following day before Emperor and Reichstag and standing in the flickering light of the candle and torch-lit, Luther delivered his historic response:^{ix}

Es sei denn, daß ich durch Zeugnisse der (heiligen) Schrift oder einleuchtende Gründe überwunden werde . . . so bin ich überwunden durch die heiligen Schriften . . . von mir angeführt . . . , und mein Gewissen ist gefangen in Gottes Wort. Derhalben kann und will ich nichts widerrufen, dieweil wider das Gewissen zu handeln beschwerlich, unheilsam und gefährlich ist. (Ich kann nichts anders. Hier stehe ich.) Gott helf mir! Amen!^{ix}

Unless I am convinced by the testimony of the scriptures or clear reason . . . I am bound to the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not retract anything since it is neither safe nor right to go against conscience. I cannot do otherwise. Here I stand. God Help me. Amen.^{xi}

Whether the conclusion of Luther's response actually included the oft quoted words "I cannot do otherwise. Here I stand." is uncertain; his last sentences were drowned out by the noise!^{xii} Boldly spoken by an Augustinian monk before Emperor and Reich, Luther's dramatic response and refusal to recant likely caused quite a stir. Although the two statements traditionally attributed to Luther were not recorded at the time he spoke, they appeared in the earliest printed version and may be genuine.^{xiii} Regardless of their authenticity, the closing words so frequently ascribed to Luther capture a seminal moment in Western Civilization.

Excommunicated by the Church and about to be officially condemned as a heretic and outlaw in the imperial Edict of Worms, Martin Luther departed for Wittenberg, his life now to be in mortal danger. On the way, Luther was "kidnapped," whisked away by friendly forces and secretly delivered and hidden away in protective seclusion at Wartburg Castle, an imposing medieval fortress standing at the summit of a craggy mountain overlooking the city of Eisenach in Electoral Saxony. Some now feared him perhaps dead. To his good fortune, however, Luther had allies in high places, among them his ruling prince, Elector Frederick III—The Wise—of Saxony, one of the seven prominent dignitaries who had recently elected the youthful Charles V as German Emperor, and whose imposing robust figure, with sword raised, flanks the statue of Luther on the monument at Worms. Wartburg castle was Prince Frederick's fortress and provided a secret redoubt, a safe haven. The Saxon Elector, himself a devout Roman Catholic, was not about to forfeit his now famous professor of theology at his recently founded university. Nor did Frederick wish his harboring of Luther in defiance of imperial authority to become public.^{xiv}

Luther remained in hiding at fortress Wartburg for nearly a year. A century earlier in 1415 Jan Hus, a Czech reformer deemed heretic, whose bronze figure is seated below Luther at Worms, had been burned at the stake. Now, one-hundred years later, Luther himself was both hailed and denounced as a "Saxon Hus"; there was good reason to fear for his safety.^{xv}

Central to Luther's theology and teachings was the primacy of Holy Scripture, *sola scriptura* (Latin: scripture alone), the written word of God, expressed in Hebrew in the Old Testament and in Greek in the New.^{xvi} While in hiding, bearded and disguised as *Junker Jörg* (Knight George) at fortress Wartburg, Luther produced his seminal translation of the New Testament, thus rendering the sacred writ from original Greek into a brilliant and pleasing form of German that was to greatly influence the modern standard language. Luther completed the initial translation of the New Testament in an astonishingly brief three months! Unlike previous German translations based on the Latin Vulgate, Luther's New Testament employed a more natural, authentic German and masterful literary style which was easily understood, enjoyed great appeal, and was eagerly received by the general population.^{xvii} Commenting on translation, Luther observed:

Denn man muß nicht die Buchstaben in der lateinischen Sprache fragen, wie man sol deudschen reden . . . sondern man muß die Mutter im Hause, die Kinder auf der Gassen, den gemeinen Mann auf dem Markt driumb fragen, und denselbigen auf das Maul sehen, wie sie reden, und darnach dolmetschen. So verstehen sie es denn, und merken, daß man deudschen mit ihm redet.^{xviii}

For one does not have to ask the letters in the Latin language, how one should speak German . . . rather one must consult the mother in the home, the children on the street, the common man in the marketplace, and pay attention to their language, how they speak, and translate accordingly. Then they will understand and recognize that one is speaking German with them.

Published in 1522, Luther's translation, the *September Testament*, quickly became a best seller. The first printing of 3000 copies immediately sold out as did in short order the 2000 copies of the second.^{xix} In collaboration with other scholars, translation of the Old Testament followed and resulted in the publication of the entire Bible in German in 1534.^{xx}

Especially from its epicenter at Wittenberg and the University established there by Frederick the Wise in 1502, where Luther and his colleagues taught and preached, the Reformation of the church reached out in all directions and was widely embraced. Organizational efforts and adoption of reforms led to the establishment of a new independent Lutheran church, a now separate branch, denomination, of Western Christianity. Supported by ruling German princes and *Reichstädte*, self-governing imperial cities, much of Germany, especially the northern portion, adopted Lutheranism in the form of *Landeskirchen*—territorial churches—although Lutheranism was also widely established elsewhere.^{xxi} Beyond Germany, to the north, all of Scandinavia became Lutheran, as did much of the Baltic region lying to the east.^{xxii}

Early followers of Luther were called “Evangelical” due to their emphasis on the gospel. The term Evangelical is derived from Greek “euangelion,” based in turn on two root words, and means “good news”—the gospel.^{xxiii} When adopted into Latin, the word became “evangelium.” Likewise, “gospel,” a word of Germanic origin and similarly derived from two words, means “good story.” As use of the term Evangelical broadened, it applied not only to followers of Luther but also more generally the larger reform movement.

Luther himself preferred that people not call themselves “Lutheran,” but simply Christian, since what he taught, he said, was not of his making, nor had he been crucified.^{xxiv} History, however, would have it otherwise, as the church which arose out of his teachings generally came to be known as Lutheran or, more specifically, as “Evangelical-Lutheran.” In 1529, at the Reichstag in Speyer, an imperial city on the Rhine River not far south of Worms, allies of Luther and the Reformation “protested” against the decision of the majority to enforce the Edict of Worms, hence, the origin of the term “Protestant,” signifying those who separated from the Catholic church.^{xxv} Depending on context, the term “*evangelisch*” as used in Germany may be synonymous with “Protestant.”

Ever since its composition and presentation in 1530 to the Reichstag in Augsburg, Germany, the *Confessio Augustana*, the Augsburg Confession, has been a fundamental declaration of faith of the Lutheran Church, subscribed to by all who share its name and teachings. Serving as its primary author was Philip Melanchthon, prodigious intellectual and scholar, Professor of Greek, systematic theologian and prominent Luther colleague at the University of Wittenberg.^{xxvi} Separate monuments honoring both Luther and Melanchthon correspondingly stand across from each other on the historic Wittenberg town square. In his contributions to Lutheranism, Melanchthon ranks perhaps only second to Luther, hence also, his prominent lean bronze figure next to Luther at Worms.

The essential theological character of the Lutheran church is expressed in the “*sola*” (or *solas*), from Latin meaning “alone.” Joining *sola scriptura*—scripture alone, as previously noted, are *sola fide*—faith alone, and *sola gratia*—grace alone.^{xxvii} Occupying the theological center of Lutheranism is a key passage from Paul’s Epistle, his letter, to the believers at Ephesus, now located in southern Turkey: “For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast.”^{xxviii} Paul speaks similarly elsewhere (Rom. 1:17, 3:28; Gal. 2:16). Salvation, being justified with God through faith, is a free gift that has nothing to do with having earned it—by works—whether indulgences or

otherwise. This was not about keeping score! From faith, however, proceed good works.^{xxix} In his treatise *The Freedom of a Christian*, Luther declares, “A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all.”^{xxx} The Christian was to be of honest service to his fellows.

Although sharp differences clearly divided Lutheranism and the Roman Church, Martin Luther and the church bearing his name retained many traditional teachings and practices of the Catholic tradition. In several respects, though often unrecognized, the Lutheran Church represented a relatively conservative departure from the Roman Catholic fold. Shared was the continued practice of infant baptism and an uncompromising belief in the real presence of the body and blood of Christ in the Sacrament of Holy Communion—the Eucharist—although now distributed to parishioners in both kinds, bread and wine. Luther taught that in Holy Communion Christ’s words to his disciples, “This is my body” and “This is my blood,” were to be understood as they had been spoken.^{xxxi} Luther rejected, however, the concept of the Eucharist as a sacrifice, a work, in which the priest by transubstantiation causes the bread and wine to become body and blood.^{xxxii} Eliminated, accordingly, was the canon, the corresponding portion of the mass in which the reference to sacrifice occurs.^{xxxiii} By contrast, the general format of traditional worship, including liturgical forms, was retained largely intact in the Lutheran Church, though soon conducted with few exceptions in German rather than Latin. Indicative of the continuity in Christian worship, Luther in 1526 published the *Deutsche Messe*, the “German Mass,” a title which by itself is unmistakably revealing.

Luther had a great love of music, and a rich heritage of congregational singing and instrumental music became hallmarks of the Lutheran Church. Consistent with active participation by the congregation and worship in the vernacular, the language actually spoken by parishioners, were new German hymns, many of which written by Luther himself. Of these, surely the most well-known and beloved is “*Ein’ feste Burg ist unser Gott*”—A Mighty Fortress is Our God—whose steadfast profession of faith is displayed in bold letters across the very top of the Schlosskirche belltower in Wittenberg.^{xxxiv} Luther observed that “Music is a fair and lovely gift of God . . . Next after theology I give to music the highest place and the greatest honor.”^{xxxv} The Lutheran Church was to become a singing church, even in voluntary unrehearsed four-part harmony.^{xxxvi}

Luther and his colleagues likewise placed great emphasis on schools and education. Witnessing a great need for instruction in the Christian faith, Luther wrote the *Small Catechism*, published in 1529 and intended especially for children. The *Large Catechism* was designed for pastors.^{xxxvii}

Although many of the principles in Luther’s teachings and those incorporated in the Lutheran Church were widely shared by other reformers, distinct theological differences were hardly lacking. Nor were those favoring evangelical reforms always as conservative as Luther. In Parts II and III, this introduction to the Reformation will examine other branches of Protestantism and expressions of faith, including the Reformed Church and Anabaptism.

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Post World War II Church Relief Efforts

Carl Most

In a previous Newsletter of the St. Lucas Historical Society, I submitted an article in German about my cousin Wolfgang Most in Germany who lived through the Allied bombing in World War II and grew up in the years following great devastation. My cousin related how he was given simple but nourishing dishes and a teaspoon of cod-liver oil at school during their lunch break. This food came to the children from American Quakers and gave German children a good start in life. One is reminded of Iowa's native son, former President Herbert Hoover's statement, "We will feed the children of our enemies." President Truman looked to Hoover for leadership in this matter.

In this brief article, I submit the letter which I received in 2019 from our good friend Ilse Kania. Ilse grew up in the small city of Bad Nenndorf (population 11,000) in Northern Germany in the state of Lower Saxony (Niedersachsen). She is currently 83 years old, so she remembers well her early years and the situations which families faced. Again, Ilse thanks our country and the churches which gave assistance in those trying times.

Original letter from Ilse Kania, wife of Wolfgang Most, hand-written in German.

dear ich, ihr lieben, kann mich gut an die Nachkriegszeit als Kind erinnern, als die Nahrungsmittel knapp waren. Obwohl mein Großvater eine Bäckerei hatte und für die Pfarrfamilie in Bad Nenndorf für das tägliche Brot sorgen konnte, nahmen wir Kinder gern an der Schulspeise teil, spendiert von amerikanischen Kirchengemeinden. die Feinden wurden Freunde. Thank you United States!

In diesem Zusammenhang sei noch erwähnt, daß besonders die Flüchtlingskinder an Hunger und Not litten. Zur Erinnerung: sie kamen mit ihren Müttern, oft ohne Väter, aus den ehemaligen deutschen Ostgebieten (Ostpreußen und Schlesien) in den Westen, f. diess ist j. der Elbe.

Wie hätten wir als Kinder gedacht, daß es uns heute im Alter so gut gehen würde. Der erste Schritt in die richtige Richtung kam von euren Landsleuten aus Amerika. Wir sollten es nicht vergessen.

Translation

I also, dear friends, remember very well the times right after the war when food was very scarce. Even though my grandfather owned a bakery in the town of Bad Nenndorf and could supply our 'daily bread,' we children gladly ate school lunches donated by American church congregations. Enemies became friends. Thank you, United States!

In this regard I would like to mention that especially the refugee children suffered from hunger and deprivation. They fled with their mothers – often without fathers from the former 'German eastern regions (East Prussia, Silesia) to the west across the Elbe river.

As children we would never have thought that we would be so well off as senior citizens. The first step to recovery came from the people of America. We should never forget that!

As the food situation in Europe rapidly deteriorated as Hoover had predicted, President Truman in March 1946 invited Hoover to the White House. Truman offered Hoover the honorary chair of the President's Famine Emergency Committee. Hoover immediately launched into visiting 25 European and Middle Eastern nations to assess the need and marshal food supplies to the most urgent need, feeding the children in the most war devastated countries. See Kenneth Whyte, *Hoover; An Extraordinary Life in Extraordinary Times* , (New York: Vintage Books, 2017), pages 583-586.



Burr Oak tree near St. Lucas
Photo by Clair Blong
November 2020

Festina Church Members of 1857

Joe Tillman

I was researching information on one family from the 1857 list to find a connection to one of my ancestors. I was intrigued with the data that I had found. By the 1870s & 1880s, the Festina area had become crowded. Therefore, people moved. I found that several Festina area people migrated together to another area, usually westward. There were several different areas to which they migrated: Carroll County, IA; Hutchinson Co., SD; Stearns County, MN, to mention a few.

I decided to see what I could find out about other families on the Member List. (Around 70 family surnames.) I found that several surnames were misspelled and information could not be found on all families listed. The complete list can be found online at: iagenweb.org. Click on "Winneshiek County" then "Churches". From there, click on "Our Lady of Seven Dolors, Selections from 150 year, 1843-1993, celebration booklet."

I have listed the original entry as shown on the Membership List. I also included a brief family biography. There is information about where the members lived before Festina. I have included birth and burial sites and listed only marriages that included surnames from this area. I have included data that I could verify. I am sure that there still could be some mistakes. Above all, I hope that what I have compiled will be of interest to you.

Select Festina Church Members 1857

Andres Joseph, wife: Dorothea, children: Peter 22, Edward, Wilhelm, Johannes, Joseph, Catherina, Franz 10, Heinrich 8.

Brief Family Bio

Joseph Andres, Sr. (1800-1874) born Hesse, Germany. bur. Festina, Winneshiek, Iowa.

Mary Dorothea Fasnacht (1809-1892) born Hoefigham, Germany. bur. Peru, Miami, Indiana.

Joseph & Dorothea arrived at the port of Baltimore on June 30, 1834.

Children:

Peter (1834-1892) b. Pennsylvania. mar. Adeleid Geising (d.1875) bur. Kent, Wilken, Minnesota.

Edward (1836-1879) b. Pennsylvania. bur. Peru, Indiana.

Wilhelm (1838-1904) b. Canton, Ohio. bur. Peru, Indiana.

John (1840-1872) b. Canton, Ohio. bur. Peru, Indiana.

Joseph (1842-1908) b. Indiana. d. Anoka, Ramsey, Minnesota.

Catherine (1844-1931) b. Ohio. bur. Greene, Floyd, Iowa. mar. Michael Wolf.

Frank (1846-1874) b. Allen Co., Indiana. bur. Peru, Miami, Indiana. mar. Josephine Hess.

Henry (1849-1917) b. Allen Co., Indiana. bur. Peru, Miami, Indiana.

The 1850 Federal Census shows the family living in Allen County, Indiana. The 1856 Iowa Census lists the family living in Washington Twp., Winneshiek Co., Iowa. The Andres family lived in Northeastern Indiana. The Oldenburg settlers of the Old Mission area were from Southeastern Indiana. (No apparent connection of the Andres family to the Oldenburg group.)

Joseph & Dorothea lived in 4 states. This was quite uncommon for the time period. Indiana must have made an impression on the sons as 5 of them chose to return to the Peru, Miami, Indiana, area. Joseph Andres and his daughter-in-law, Adeleid Gesing Andres, are the only 2 family members buried at Festina.

Bauhaus Bernard, wife: Christine, children: Johannes 4, Cathrina 2.

Family Brief Bio

Bernard Bauhaus, Sr. (1826-1909) b. Bocholt, Nordrhein, Westphalia Ger. bur. Alta Vista, Chickasaw, Iowa

Christina Rademacher (1836-1916) b. Rhede, Nordrhein, Westphalia, Germany, bur. Alta Vista, Chickasaw, Iowa

Bernard arrived in the USA in 1848. Christina arrived in the US in 1846. mar. Hamburg, Erie, New York in 1854.

Children:

John (1854-1863) b. New York. bur. Festina.

Catharine (1855 -before 1970) b. New York. bur. Festina?

Johanna (1857-1863) Festina. bur. Festina.

Mary (1859-1943) b. Festina.

Christina. (1860-1863) b. Festina. bur. Festina.

Adeline (1862-1933) b. Festina.

Bernard, Jr. (1865-1905) b. Festina.

Elizabeth (1867-1950) b. Festina.

Johanna (1869-1945) b. Festina.

Henry (1871-1925) b. Festina.

Anna (1873-1956) b. Festina.

William (1875-1954) b. Festina.

Caroline (1878-1969) b. North Washington, Chickasaw, Iowa.

Agnes (1879-1964) b. North Washington.

Catherine (1881-1953) b. North Washington.

3 children died in 1863: Christina Nov. 21, John Dec. 10 & Johanna Dec. 12.

Christina Rademacher Bauhaus was the daughter of Bernard Rachemacher & Lena Moellmann/Copenhagen. (Bernard & Lena Rachemacher were also members of the church in 1857.)

The Bauhaus family moved to the North Washington, Iowa, area between 1875-77.

Betchel Sebastian, wife: Elisabeth, children: Caroline, George, Anton Brief Family Bio

Sebastian Bechel (Bachel) (1798-1875) b. Schirrhoffen, Bas-Rhin, Alsace, France.
bur. Festina, Winnesheik, Iowa.

1st wife: Mary Dolliger (1798-1851) b. Schirrhein, Bas-Rhin, Alsace, France.
bur: Old Mission?

2nd wife: Elisabeth ? (1811-1882) b. Bayern, Germany. bur. Lawler, Chickasaw, Iowa.

Sebastian's family immigrated in 1831 to the US. They had 2 children born in France: Regina and George.

According to the Decorah Republican (8 Feb 1875 obit for Sebastian): The family lived in Pittsburgh, Pennsylvania, for 6 years; Oldenburg, Indiana, for 13 years; then moved to the Old Mission area in 1850.

Children of Sebastian and Mary:

Regina Bechel (1825-1915) b. France bur. Ossian. mar. Andrew Meyer.

George Bachel (1827-1880) b. France bur. Festina.

Caroline Bechel(1839-1922) b. Oldenburg, Indiana. bur. Festina mar. Henry Cremer.

Sebastian's son, George Bachel and daughter, Regina Bechel Meyer are 2 of the 6 families that came to the Old Mission area in 1849.

The 1850 Federal Census lists Sebastian, Mary & Caroline. Mary died in 1851. Sebastian remarried a woman named Elisabeth, unknown surname.

Note: The 1856 Iowa census and the 1860 Federal census do not indicate the relationships of the people living together in one house. (Such as son, daughter, stepchild, etc.) This is why researchers have had difficulty using the available records for the era.

The 1856 Iowa Census lists Sebastian, Elisabeth, George Shuter, Caroline and Andrew, Augusta living in the same house. Many genealogists think that George & Andrew (Anton ?) are Elisabeth's children from previous marriages. That would explain the family listing in the Festina.

Brokamp Herman, wife: Elisabeth, children: Maria 12, Elisabeth 8, Franz, George, Anton.
Brief Family Bio

Herman Brockamp (1809-1892) b. Oldenburg, Germany. bur. Festina, Winneshiek, Iowa.

Elisabeth Tackenburg (1815-1900) b. Hannover, Germany. bur. Festina, Winneshiek, Iowa.

Herman immigrated in 1833. Elisabeth immigrated in 1834. mar. 1840 at Cumberland, Allegany, Maryland.

Children:

Henry (1841-1843) b. Cumberland, Allegany, Maryland. bur. Cumberland?

John (1843-1854) b. Cumberland, Md. bur. Franklin Co., Indiana?

Maria (1845-1927) b. Cumberland, Md. bur. Alta Vista, Chickasaw, Iowa. mar. Wm. Gardner.

Elizabeth (1848-1923) b. Doddridge Co., W. Virginia. bur. Chicago, Illinois. mar. Joe Schmitz.

Clara (1848-1854) b. Doddridge Co., West Virginia. bur. Franklin Co., Indiana?

Frank (1851-1876) b. Doddridge Co., West Virginia. bur. Festina.

George (1851-1932) b. Doddridge Co., W. Virginia. bur. Watsonville, Ca. mar. Mary Bechel.

Anthony (1854-1931) b. Franklin Co., Indiana. bur. Los Angeles, Ca. mar. Katherine Beer.

Clemens (1857-1944) b. Festina. bur. Ossian, Iowa. mar. Josephine Etteldorf.

Josephine (1862-1941) b. Festina. bur. Fort Atkinson, Iowa. mar. Frank Schieber.

Herman & Elisabeth Brockamp lived in 4 different states, uncommon for this time era

Search for your family here:

Log unto: iagenweb.org.

Click on "Winneshiek County" (<http://iagenweb.org/winneshiek>)++++

Click on "Churches".

Click on "Our Lady of Seven Dolors"

Click on "Selections from 150 year, 1843-1993, celebration booklet."

Blazing a Path Into International Accounting Opportunities

Joseph Stammeyer, son of John Stammeyer and grandson of the late Leander Stammeyer of St. Lucas, recently graduated Summa Cum Laude (highest honors) in the top 2% of his class from Iowa State University in Ames, Iowa with a major in both Accounting and International Business. While enrolled at Iowa State University, Joseph was nominated as a Hagan Scholar, and also as a National PCAOB Scholar which was only awarded to 234 students nationwide for the 2020-2021 academic year.



Joseph Stammeyer

Joseph is a member of Beta Gamma Sigma, a national business honor society that allows only members that are within the top 10% of their undergraduate division.

Joe also had the opportunity to study abroad in Lancaster, England for three months in the Fall of 2018. He spent time hiking in every national park in England as well as spending time in Scotland, Wales, and Ireland. Related to his study abroad, Joe was nominated to be an Espeland Scholar which enabled him to meet and discuss his abroad experience with Curt Espeland, past-CEO of Eastman Chemical. He received an award of \$5,000 for his study abroad experience.

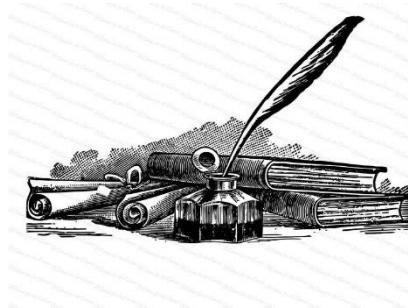
What are some of the key pointers Joe learned on his international studies tour? Joe says he gained an international perspective and learned to respect other cultures. He notes that how they live their day-to-day lives is critical to self-awareness in your own life. Joe also says there is rarely only one right way to do something. From the

classroom to the national parks of England, there is always more than one route to success. And finally, Joe notes, do not be afraid to live fully; your anxiety is your only boundary. If you see an opportunity to thrive, take it and never look back.

Joe has since spent two years working as a Peer Advisor in the ISU Study Abroad Center. Here he shared his experience abroad with students and encouraged them take the opportunity to study abroad. Upon conclusion of the Fall 2020 semester, Joe will remain at Iowa State for an additional year to pursue his Master of Accounting degree with a specialization in taxes.

Joe enjoyed two business internship experiences during his time at Iowa State University. Joe spent 8 months as an intern with Transamerica in Cedar Rapids, IA in 2019 with one of their many accounting and data analytics-based teams. He also interned with KPMG accounting firm for three months in 2020. He subsequently was offered a full-time position within the KPMG Tax division. After graduation from the Master of Accounting program he will begin his career with KPMG in Portland, Oregon. Joe is currently studying for the CPA examinations and plans to have all four sections completed by early 2022.

The Stammeyer family members have been dedicated supporters of the German American Museum since its inception over 15 years ago. Joe is grateful for the support of his family during the ups and downs of the last 4 years while he completed his degree.



My Childhood Christmas Eve

Jane Keating

In the stillness of the night I can still feel the cold winter air, it hurts to breath, it's so cold. Mom puts a blanket over us as we sat shivering in the back seat. She starts the old car; we were on our way to midnight mass. I can hear the snow crunching as the tires passed over it, it's so cold.

Oh, there is the church, look at the glow in the stain glass windows, I couldn't wait to get inside, so cold. Mom opens the big church door, the smell of Christmas filled my nostrils, a calmness came over me, I stopped shivering, look there is the crib with baby Jesus, I said to Mom. She put her finger over her lips as to tell us to be quiet, no talking in church.

After mass which seemed to take forever, Mom took us up to the crib, there he was, baby Jesus, so soft, such a sweet little face. The animals were standing in the straw. I said, Mom look at the donkey. "Yes" Mom said, that is the donkey that Mary rode into town. Now it is time to leave, back into the cold old car and she would tell us the whole story about baby Jesus, on the way home from church.

Santa came while we were gone, we looked under the tree for our name tag on our gift, oh, I got a little doll, Bob got a baseball glove and ball, Tom got a toy truck. Dad got a pair of slippers and Mom got a new sweater. Then we climbed into our beds on that dark night.

Christmas Day, wow, look at all the food on the old kitchen table. Mother stayed up in the wee hours of the night preparing. We had a delicious dinner that included roasted pheasant (dad had gone hunting), mashed potatoes, gravy, Czerwona Kapusta z Jablkami which was a red cabbage with apples and a lovely Polish bread called Babka z Rodzynkami or Baba with Raisins, oh and Chruscikiki' (Angel Wing Crisps).

Yes, it was Christmas, we had food on the table, a gift and we had each other. We were blessed.



Heritage Christmas Recipes

Czech/Bohemian	Janet Bodensteiner, Barbara Jirak, Helen Jirak, Kathryn Kuennen Levina Lentz, Mary Riha, Edna Shores, Eileen Tlusty
German	Louise Eller, Ron Eller, Jann Dietzenbach
Hispanic	Julio Gutierrez
Irish	Erica Bodensteiner, Regina Leichtman
Luxembourg	Kevin Wester, Clair Blong
Norwegian	Jodi Steinlage
Polish	Jane Keating
Swedish	Lisa Ellis, Sonja Ellis, Gina Rhoads
Switzerland	Bernadette Schaufelbuehl

Czech/Bohemian Recipes

Czech Braided Bread or Houska.

Kathryn Shores Kuennen & her mother, Edna Vsetecka Shores (deceased)

Ingredients: 1 pkg. dry yeast, $\frac{1}{4}$ c. warm water, 1 c. milk, $\frac{1}{2}$ c. sugar, $\frac{1}{4}$ c. butter, 2 eggs, 2 egg yolks, 1/8 tsp. mace. 1 tsp salt, 4 1/4 c. flour, 1 c. raisins, $\frac{1}{2}$ c. nuts

Directions: Soften yeast in water. Scald milk, add butter. Cool to lukewarm. Add sugar, yeast, eggs, mace, salt, and 2 c. flour. Beat until smooth. Cover and let rise until light (30 minutes). Add raisins, nuts and remaining flour (Enough to make dough easily handled). Knead till smooth. Cover and let rise until double in size (1 hour). Divide into 3 parts. Roll each part into long rolls. Shape into braid. Cover and let rise 45 minutes. Brush with sweetened milk. Bake at 350 degrees for 40 minutes. Spread with icing and sprinkle with cherries and nuts.

Bohemian Rye Bread.

By Helen (Kuntz) Jirak, grandmother of Janet (Jirak) Bodensteiner

Ingredients: 3 cup warm water, $\frac{3}{4}$ cup oil or lard or duck lard, 3 tsp salt, $\frac{1}{2}$ cup sugar (scant), 3 T. caraway seed or more, 3 pkgs, yeast dissolved in $\frac{1}{2}$ cup water, 5 cups rye flour, 4 cups white flour.

Preparation: Combine the first six ingredients, add rye flour, beat well. Add white flour and knead. If dough is sticky add a bit more of white flour. Let rise until double. Punch down and let rise again. Form into 3 loaves and let rise until double. Bake at 375 degrees for 40 minutes.

Dill Gravy or Koprova Omacka.

By Levina Hayek Lentz (deceased)

Ingredients: 1 tsp. butter, 4 tsp. flour, 1 tsp. paprika, 2 c. broth (veg., chicken, or beef), 1 c. milk, 1/2 c. fresh dill (or dried dill, works too) and 1/2 c. sour cream.

Directions: Mix roux with the butter and flour. Add paprika after roux begins to turn golden. Cook briefly, stirring. Add broth, stir to prevent lumps. Add milk. Add dill and simmer for a few minutes. Add sour cream dilute it first with little of the hot broth. Add vinegar, salt and pepper to taste.

Goulash (Czech style).

By Eileen Tlusty

Ingredients: 1^{1/2} lb. beef chuck, 1 onion, 6 T. oil, salt, pepper, sweet paprika, marjoram caraway seeds, all to taste, 5 cloves of garlic, 1 small can of tomato paste, 2 cups hot water.

Directions: Cut meat in small cubes, chop onion and sliced garlic. Brown meat in oil (I use lard) add onion and garlic. Continue to brown. Add salt, pepper, paprika, tomato paste, caraway seeds, and marjoram. Simmer, adding water as needed. Serve with bread dumplings.

Kolaches.

By Kathryn Shores Kuennen & her mother, Edna Vsetecka Shores (deceased)

Ingredients: 1^{1/4} c. warm water, 1/2 c. softened butter, 1 egg, 1 egg yolk, 1/3 c. instant powdered milk, 1/4 c. dry instant potatoes, 1/4 c. sugar, 1 tsp salt, 3 and 3/4 cup plus 3 T. flour, 2 tsp. active dry yeast.

Mom's Prune filling: 1 lb. pitted prunes, 1/2 c. sugar, 1 tsp. cinnamon, and 1 tsp. lemon extract.

Directions: Mix ingredients. May not need all the flour, just enough for a soft dough. Grease bowl and let rise 1 hour. Punch down and pat down on floured board. Let rise for 10 minutes. Shape into 2^{1/2} inch squares. Put 1 tsp. filling in the center. Pinch opposite corners together. Put on greased baking sheet. Let rise about 30 minutes till double in size. Bake at 400 degrees about 9 minutes. Remove from oven and brush with butter.

Bohemian Kolaches.

By Barbara (Riha) Jirak, from her mother, Mary (Franzen) Riha

Ingredients: 3 T. dry yeast dissolved in warm water, 2 1/4 cup milk, 3/4 cup shortening, 3/4 cup sugar, 1/2 cup soupy mashed potatoes, 1 1/2 tsp. salt, 1/2 cup egg yolks, 2 whole eggs, 7 to 8 cups flour.

Directions: Dissolve the 3 T. dry yeast in 3/4 cup warm water. Sprinkle a little sugar over yeast and set aside. Warm the milk, shorten and sugar. Then mix all ingredients together, gradually adding the 7-8 cups flour. Place soft dough in a greased crockery bowl and let rise until doubled. Punch down and let rise again. Turn onto floured pastry cloth. Spread or pat down to about 1/2 inch thick, cover with cloth or plastic and let rest 15 minutes. Form into kolaches, using favorite filling and placing on greased cookie sheets. Cover and let rise about 3/4 size. Bake at 425 degrees. When golden brown, remove from the oven and brush with melted butter.

Hint: A sunny day is perfect and on a cloudy day add more flour. Fillings: strawberry, cottage cheese, cream cheese, prune, poppy seed, apricot and blueberry. Makes 5 dozen.

Pork Sausage Casserole or Kuba.

By Eileen Tlusty

Ingredients: 1 c. barley, 1 lb. pork sausage, 2 cloves garlic, 1 tsp. marjoram, 1 pint canned mushrooms, 1 onion and salt and pepper.

Directions: Cook barley until tender. Brown the sausage. Combine all ingredients. Bake at 325' for 1 hour.

Potato Mushroom Soup or Kulajda.

By Eileen Tlusty

Kulajda is a very popular soup in Southern Bohemia.

Ingredients: 6 c. water or stock (I use beef stock), 1/2 lb. fresh mushrooms or 1 oz. dried (1cup) mushrooms, 1 small onion (chopped), 1 bay leaf, 1 T. caraway seed, 1 carrot (shredded), 4 large potatoes (cubed), Salt and pepper (to taste), 2 C. sour cream, 1/4 C. flour, 3 T. vinegar, and 2 T. dried dill.

Directions : Pour 6 C. water into Dutch Oven. Add the mushrooms, onion, bay leaf, caraway seeds, carrots, and potatoes. Cook until potatoes are tender, adding vinegar, salt and pepper. Mix the flour into the sour cream and slowly stir into the soup to avoid limps. Add dill. Simmer a few minutes until soup thickens. Serve boiling soup after the sour cream has been added.

Potato Pancakes or Bramborak.

By Eileen Tlusty

Ingredients: 2 lbs. potatoes, 1/2 cup milk, 2 eggs, salt, pepper, marjoram, 4 cloves of garlic, 7 oz. flour, lard.

Directions: Peel and grate potatoes and drain. Add hot milk, eggs, and spices and crushed garlic. Add flour & mix well. Drop into hot lard and fry on both sides to a golden brown.

Zelniky or Sauerkraut Crackers.

By Eileen Tlusty

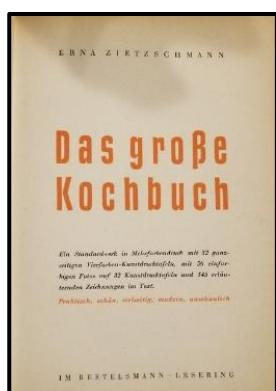
Ingredients: 1 cup cracklings, 1 cup sauerkraut, 1 cup flour (may take more flour) and salt

Directions: Mix together cracklings and sauerkraut, add flour and salt. Stir well. Knead the dough on a floured board, form into a roll, then cut into about 6 pieces, roll out about 1/4 inch thick. Bake on cookie sheet at 400' until brown.

German Recipes

Dampnudel or Steamed Dumplings.

By Ron Eller and Louise Weber Eller



This recipe is found in the German cookbook entitled *Das Grosse Koch Buch*. This traditional German cookbook was given to Louise (Weber) Eller, my mother by Paula Weber, her mother, when my mother married in 1955.

This recipe is for steamed buns. The literal translation for dampnudeln would be steamed noodles. When my family and I lived in Heidelberg, we would walk up a very steep hill through dense evergreen woods to a hilltop restaurant. I had placed orders for these dampnudeln ahead of our visit as the restaurant only made so many and they had to be reserved.

The dampnudeln are also found in the ski resort restaurants and are eaten with either vanilla sauce or a wine sauce. The dampnudeln are also popular at the Christmas markets. The photo shows the recipe in German. My mom has helped translate the recipe into English. My grandmother, Paula Weber, made these on my many visits to her home in Muhlbach. The key is using cast iron pot. And of course, that special touch to brown but not burn the bottoms.

Ingredients: 500 grams of flour (about 1lb), 3 eggs, 2 pkgs active dry yeast, 30 grams sugar, 1 tsp Butter melted, dash of salt (about 1 tsp), 1/4 liter of milk.

Directions: Dissolve yeast with about 1 tsp sugar in lukewarm milk. Add sugar, eggs, salt and the soft butter. Add flour a little at a time and mix until dough forms. Let rise. Put dough on a floured surface and knead. Roll dough out until about 1 1/2 inch high. With a cookie cutter or glass (round) cut out dumplings and let rise again. Put about 1/4 inch water and 1/4 inch oil in a frying pan, sprinkle liberally with salt, bring to a boil and add the dumplings. Cover pan with tight fitting lid, plus you can also put a damp kitchen towel over the lid. You don't want any steam to escape. Cook on high for about 1 minute. Then on low heat for about 30 minutes. You should not open the lid during cooking. Dumplings should be salty and crusty on the bottom.

Kartoffel Waffeln or German Potato Waffles.

By Ron Eller and Louise (Weber) Eller

You may have eaten these at one time. Potato waffles is also the nickname people used for the village of Muhlbach, Germany, where my mom, Louise Eller, was born in 1934. This recipe is hand written by my mother, Louise Eller.

A waffle fest is held once a year across the street from my grandparent's house, August and Paula Weber. My mom, Louise (Weber) Eller, her father, August Weber, and his father, Jakob Weber, were all born in this house 22 Moor Str. in Muhlbach. The house is still there but the family sold it several years ago.

Ingredients: 1lb potatoes, $\frac{1}{2}$ lb flour, 2 eggs, 20 grams yeast, $\frac{1}{3}$ -liter water, $\frac{1}{2}$ lb. bacon, salt.

Directions: Grate potatoes (as for latkes), dice bacon, add all ingredients, mix well and bake in greased waffle iron. Potato waffles is the nickname for Muhlback residents. Once a year, they have a waffle fest and a waffle iron in center of the village.

Palatine Onion Soup or Pfalzer Zweibelsuppe.

By Louise Weber Eller

This hearty soup is native to my home area in Muhlbach, Germany called the Palatine Region. This soup is made during the cold German winter. This recipe comes from the *German Life Cookbook*, by Funcraft Publishing, 1915.

Ingredients: 10 small onions, $\frac{3}{4}$ cup white wine, (Pfalzer if possible), 3 tsp butter, 1 tsp caraway seeds, 2 tsp flour, $\frac{1}{2}$ tsp salt, 4 cup of chicken stock, 1 cup heavy cream, pepper, freshly ground- to taste.

Directions: Peel onions and slice thinly. In a large pot, melt butter over medium heat. Add onions and sauté until golden brown and caramelized. Sprinkle with flour, salt, pepper, and caraway seeds. Mix well. Cook for 1 minute to cook flour. Slowly whisk in stock and wine. Bring to a boil, reduce heat to medium-low and simmer for 20-25 minutes (soup should thicken slightly). Add heavy cream and stir to combine. Taste and adjust seasonings.

Stollen or German Fruitcake.

From Viking Cruises Website, December 2020

Stollen is the classic German Christmas fruitcake: a rich yeast dough studded with nuts and dried fruit. This particular version uses raisins and candied fruit as well as marzipan. It is good served with butter and jam while still warm from the oven, and is delicious days later toasted and topped with honey or preserves.

Ingredients: 2 tsp (6 g) active dry yeast, $\frac{2}{3}$ C (150 ml) warm milk, (110°F/45°C), 1 lg egg, 6 T (72 g) fine granulated sugar, $1\frac{1}{2}$ tsp (7 mg) salt, $\frac{1}{3}$ C (76 g) unsalted butter, softened, $2\frac{3}{4}$ C (300 g) bread flour, plus flour for dusting, $\frac{1}{3}$ C (50 g) currants, $\frac{1}{3}$ C (50 g) raisins, $\frac{1}{3}$ C (50 g) red glacé cherries, quartered, $\frac{3}{4}$ C (170 g) mixed candied citrus peel, diced, 1 C (230 g) marzipan. Garnish: 1 T (8 g) confectioners' sugar, $\frac{1}{2}$ tsp (1.5 g) ground cinnamon, $\frac{1}{4}$ C (25 g) sliced almonds, toasted.

Directions: Sprinkle yeast over milk and let stand until foamy, about 10 minutes. Transfer to a large bowl and add egg, sugar, salt, butter and 2 C (222 g) of flour, stirring well to combine. Add remaining flour a little at a time, stirring well after each addition. When dough begins to pull together, turn out onto a flour-dusted surface and knead in currants, raisins, cherries and citrus peel. Continue kneading until smooth, about 8 minutes.

Transfer dough to a lightly oiled bowl, turning coat with oil. Cover with a damp cloth and let rise in a warm place until doubled in volume, about 1 hour.

Lightly grease a baking tray. Punch down dough; turn onto a flour-dusted surface. Roll marzipan into a rope and place in center of dough; fold over to cover; pinch to seal. Place loaf seam side down on baking tray, cover with clean, damp kitchen towel and let rise to double in volume, about 40 minutes.

Preheat oven to 350°F (180°C). Bake for 10 minutes, then reduce heat to 300°F (150°C) and bake another 30–40 minutes until golden brown. Cool on a wire rack, then dust with confectioners' sugar and sprinkle with cinnamon and almond flakes. Prep time: 32 minutes. Cook time: 50 minutes. Makes 8–12 servings.



Sugar Cookies.

By Jan Bierl Dietzenbach. Recipe from my grandmother, Minnie Loxterkamp Bierl from Ankum, Honover, Germany.

Ingredients: 2 Cup sugar, 1 Cup melted butter, 1 Cup buttermilk, 3 eggs, 1 tsp soda, 1 tsp vanilla, 1 tsp lemon.

Preparation: Mix all ingredients together adding enough flour until stiff. Chill 24 hours. Bake at 350 degree till touch does not dimple.

Hispanic Recipe

Hispanic/Cuban Recipe for Flan.

By Julio Gutierrez

In Cuba, Spain, and all-over Latin America, this dessert is called "Flan Casero" or "Flan de la Casa," because it is usually home-made, and recipes vary widely--almost a different recipe for every different household or restaurant. Mamas and grandmas usually have their own unique touches for Flan from recipes or verbal traditions passed down in the family for generations. For Christmas, other holidays and special occasions, the recipes tend to get more extensive and diverse with added spices, rum, fruits, and other exotic ingredients.

My family's added touches: In pre-Castro days, we used plenty of whole milk, but evaporated and sweetened condensed milk works well and may turn out creamier, as per the below recipe. As you are preparing the flan mixture to put into the refrigerator, mix in the fine-grated peel of one lemon, or lime, or orange, or tangerine. The citrus peel helps to prevent the flan from becoming too sweet and gives it a superb aromatic scent and flecks of bright color (orange, yellow, green).

Add a dusting of cinnamon to the mixture. You can add the cinnamon to the caramel sauce during preparation as below. I also like to add a couple dashes of powdered cardamom. Add a touch of dark Rum to either the flan mixture or to the caramel sauce. It gives the flan a nice kick and aroma.

For "sugar" in the recipes, especially in the caramel sauce, using dark cane sugar will add better flavor, but make the flan a little darker than bright yellow. I don't favor processed white sugar, especially not white sugar from sugar beets. Some folks like to add dark or preferably white raisins to the mix before it sets. Not too many as not to make it too sweet. Too many raisins might degrade the flan's smooth creamy silky body.

It is important to cover the flan mixture with wax paper (best) or plastic wrap when you put it into the refrigerator overnight, at least several hours, before you bathe it in the caramel sauce, to help it set creamier and thicker. For an exotic colorful super-delicious highlight, try adding a topping of fresh raspberries and a dollop of whipped real heavy cream on top of each flan serving portion.

Ingredients: 1 cup (200 g) sugar, 1 (14-ounce/420-mL) can sweetened condensed milk, 1 (12-ounce/360-mL) can evaporated milk, 3 large eggs, 2 large egg yolks, 2 teaspoons vanilla extract.

Directions: Preheat the oven to 325°F (165°C). Melt the sugar in a saucepan over medium heat, stirring frequently, until it turns into a dark caramel, 9 to 10 minutes. (Watch closely). Swirl the pan after you remove the caramel from the heat, as it will keep cooking. Pour about 2 tsp of the caramel in each of six 6-cup (120-ml) ramekins and set them in a baking dish with high sides. In a mixing bowl, combine the condensed milk, evaporated milk, whole eggs, egg yolks, and vanilla and whisk to combine. Divide the custard mixture evenly into the prepared ramekins. Fill the baking dish with warm water halfway up the sides of the ramekins and gently place the pan in the oven. Bake the flan for 12 to 15 minutes, or until the centers jiggle slightly when shaken. Let the ramekins cool in the water bath, then refrigerate for at least 2 hours. When ready to serve, run a paring knife around the edge of the ramekin, place a plate over the top, and invert the ramekin, shaking it a bit to release the flan onto the plate. Liquid caramel will drip down the sides of the flan.

Irish Recipe

Butterscotch Thins.

By Erica (Babcock) Bodensteiner and Regina (Martin) Leichtman

Ingredients and Preparation: Melt over hot water one 6 oz. pkg butterscotch chips, 1/2 cup butter, remove from heat. Beat in 2/3 cup light brown sugar packed, 1 egg. Sift together and stir into Butterscotch Chips 1 and 1/2 cup flour, 3/4 tsp soda, 3/4 tsp vanilla. Chill and shape in 1/2 inch roll. Wrap up in wax paper. Chill thoroughly. Slice very thin. Place on greased cook sheet. Bake at 370 degrees for 5 to 6 minutes.

Luxembourg Recipes

Boxemannercher or Gingerbread People.

By Kevin Wester. From Alex Bastian, "Meals and Memories"

Ingredients: 1 ½ cup dark molasses, 1 cup packed brown sugar, 2/3 cup cold water, 1/3 cup shortening, 6 ½ cup all-purpose flour, 3 tsp. baking soda, 1 tsp. salt, 2 tsp ground ginger, 1 1/3 tsp. ground cloves, 1 1/3 tsp. ground cinnamon, 1/3 tsp nutmeg.



Directions: Mix molasses, brown sugar, water and shortening. Mix in remaining ingredients except frosting. Cover and refrigerate at least 2 hours. Heat oven to 350 degrees. Roll dough ¼ inch thick on floured board. Cut with floured gingerbread cutter or other favorite shaped cutter.

Place about 2 inches apart on lightly greased cookie sheet. Bake until no indentation remains when touched, 10-12 minutes. Cool. Decorate with Decorator's Frosting: Mix powdered sugar and water or milk to make a thick frosting. Add food coloring. These cookies are usually served on St. Nicholas Day, December 6th, each year.

Apple Pie.

From Luxembourg Government Website

Ingredients. For the dough: 2 cups of all-purpose flour, 2 tablespoons of sugar, 2 teaspoons of baking powder, ½ cup (100 g) of butter, ½ cup of milk, 2 peeled, cored, and ¼ inch sliced apples. Toppings: 2 eggs, 1 cup of milk, ¾ cup of sugar. Garnish: powdered sugar or cinnamon powder.

Preparation: Start by preheating your oven at 375°F. Mix the sifted flour with sugar and baking powder. Add pieces of butter and mix it all together. Continue mixing and add the milk gradually until a soft dough form. It has to be easy to handle and be flexible to become a ball. Put the dough on a previously greased and floured 8" cake pan with 2" sides and press it throughout the pan. Slice the apples and press them over the dough. Overlap the slices they keep their form. Mix the topping ingredients and pour them over the top of the cake. Bake for about 40minutes or until the toothpick comes out clean.

Quetschtaart or Plum Tart.

From Expatica.com. "Top Ten Foods in Luxembourg"

Ingredients: 125 gram of butter, 50 gram of sugar, 1 egg, 250 gram of white wheat all-purpose flour, 1 pinch of salt, 500 gram (about a pound) of Damson plums (or regular plums), 2 Tsp. of powdered vanilla sugar.

Preparation: Prepare the dough: beat the butter with the sugar, then add the egg and beat until fluffy. Sift in the flour and salt and quickly knead into a firm dough. Wrap in cling film and put into the fridge for 30 minutes. Preheat the fan oven to 400 degrees. Wash the damsons, halve, remove the stone and cut each into six wedges. Roll out the dough, put into a 9-inch buttered tin. Arrange the plum slices in circles on the tart base. Bake for 40 minutes or until the base seems not too soggy anymore. Dust with vanilla sugar and serve with whipped cream.

Traipan, Black Pudding (Blood Wurst).

Caroline Perry Blong (deceased)

This hand-written recipe from the Agnes Dietzenbach Blong (deceased) recipe book that comes from her sister-in-law Caroline Perry Blong who was using it in previous decades, that is, the 1910s and 20s. The Perry family ancestors came from Luxembourg some decades earlier and brought the simple recipe with them.

Directions: Cook the head, heart, tongue and the hocks of a pig. Then add a big head of cabbage, add 1 cup of cooked onions. Squeeze out all the juice from the cabbage and onions.

Put all above ingredients through grinder. Add the cracklings from the leaf lard.

Then add salt, pepper, a little allspice and cloves, about 1/4 tsp of powdered thyme. Then add the blood. Add enough to make it look bright red. Fry a little to see if its seasoned enough before putting it in casings.

After you have it in casings, tie them and put a few rings in a kettle of hot water. Simmer but do not boil for 10 minutes. Take out and dip in clear water and pack in a crock and keep it in a cool place so they don't sour.

Norwegian Recipes

Kringla or Norwegian Rolls.

By Jodi (Landsgaard) Steinlage

Ingredients: 1 cup sweet milk, 1 cup sour cream, 1 cup sugar, 1 egg, 1tsp soda, 1tsp. baking powder, 1/2 cup butter, 4 to 4 and 1/2 cup flour.

Directions: Mix in order given. Be sure dough is not too stiff. Put on floured board and roll into portions the length and thickness of a pencil. Shape into a figure 8. Bake like rolls at 350 degrees. Serve the rolls in the afternoon and or with evening coffee.

Rommegrot or Cream Pudding.

By Jodi (Landsgaard) Steinlage

Recipe by Agnes Forde, longtime Vesterheim volunteer who made 12 of this rommegrot every year for Vesterheim's Norwegian Christmas celebration. Rommegrot is traditionally enjoyed at celebrations that bring community together.

Ingredients: 1quart milk, 1/2 cup sugar, 1 cup half & half, 1/4 cup butter, melted, 1 cup butter, 3/4 cup flour, sugar and cinnamon.

Directions: Heat milk and half & half, being careful not to scorch. In a large heavy pan, melt 1 cup butter and add flour; cook about 5 minutes, stirring constantly. Pour in milk and half & half. Cook, stirring frequently until mixture bubbles and thickens. Stir in 1/2 cup sugar. Pour 1/4 cup melted butter on top. Sprinkle with sugar and cinnamon. Makes one-half gallon. This may be kept warm and served from a crockpot. Use low heat.

Polish Recipes

My great grandparents came from the Pozan region of Poland. Coming to America in early 1871 they brought many Polish customs. They met and married in 1886 in Paplin, Nebraska, which is located near Ashton and Loup City. My great grandmother's name was Josephine Krajewski and she married Tony Kaminski. Even today the Polish people in Nebraska celebrate their traditions by having a Polish festival every September. Here are two of my favorite recipes from my Polish family.

Kaplon Po Staropolsku or Old Polish Roast Chicken.

By Jane Keating

Ingredients - Stuffing: 8 slices of stale bread, 1 onion (chopped), 2 eggs (beaten), 1/3 cup raisins (optional), 2 tbsp butter (melted), salt and pepper to taste, 1 cup milk.

Preparation: Soften stale bread with milk, squeezing out excess milk, and place in a mixing bowl. Add onions, butter, raisins (optional) and eggs. Mix well. Then season with salt and pepper. Additional dry bread may be added if stuffing needs to be thickened. Stuff chicken as directed.

Ingredients - Chicken: One 3 to 4 lb. chicken, salt and pepper, 4 tsp butter, 1 1/2 cup water.

Preparation: Rub clean chicken inside and rub with salt and pepper. Let stand until at room temperature. Fill chicken cavity with stuffing and fasten wings and legs to close the cavity. Rub entire chicken with softened butter. Bake, covered in a 400 degrees oven for 15 minutes. Add 1 1/2 cup water and reduce heat to 350 degrees. Bake for 2 hours. Baste as needed. Remove covering to brown if necessary. Remove from oven reserving the pan drippings for gravy if desired. Carve and serve with broth or gravy.

Placek Z Jabtkami or Apple Cobbler.

By Jane Keating.

Ingredients: 1 cup chilled butter, 1 t. vanilla extract, 3 cup flour, $\frac{1}{2}$ t. salt, 1 cup sugar, $\frac{1}{2}$ t. cinnamon, 2 egg yolks, 1 cup sugar, 2 T. sour cream, 2 t. baking powder, 8 apples (peeled, cored, and sliced).

Directions: Sift flour, sugar, and baking powder. Using a knife, cut butter into flour mixture until crumbly. Add egg yolks, vanilla and sour cream and mix dough thoroughly. Spread dough on a greased cookie sheet. Arrange apple slices over the dough and sprinkle with 1 cup of sugar. Bake in a 350 degrees oven for 30 minutes. When cool sprinkle with confectioner's sugar.

Swedish Recipes

Our mother, Sonja Linnea Sundstrom, migrated from Sweden to Colorado in 1947. She made sure traditional Swedish recipes were featured at St. Lucia and other festive Christmas gatherings at our family home near Left Hand Creek in Boulder County, Colorado.

Ginger Snaps or Pepparkakor.

By Lisa Ellis, Gina Rhoads, and our mother, Sonja Sundstrom Ellis

Swedish ginger cookies are a must when celebrating St. Lucia or Christmas in Sweden. This is an old family recipe with lots of spices (but no pepper).

Ingredients: 1 cup sugar, $\frac{2}{3}$ cup molasses, $2\frac{1}{2}$ tsp. cinnamon, $2\frac{1}{2}$ tsp. ground cloves, $2\frac{1}{2}$ tsp. ginger, $\frac{3}{4}$ T. soda, 1 cup plus 2 tsp. butter, 1, egg, about $4\frac{1}{2}$ cups flour.

Directions: Dissolve the sugar, molasses and spices in a saucepan. Remove from heat. Dissolve the soda in a very small amount of water and add slowly while stirring. Melt the butter and add to the mixture. Beat the egg and add, stirring well. Pour the mixture in a bowl and add the flour (save a small amount for rolling out the dough). Refrigerate the dough overnight. It will become quite hard in the refrigerator, so take the dough out to temper it before rolling it out. Knead the dough, a little bit at a time. Roll it out very thin with a rolling pin on a floured surface. Cut out the shapes using cookie cutters. Bake the cookies at 400 degrees for 4 to 5 minutes. Watch them carefully, thin cookies burn easily. Store them in a cookie tin when they are cool. Enjoy them during "fika" (coffee time).



Swedish Glogg or Mulled Wine.

By Lisa Ellis, Gina Rhoads and Sonja Sundstrom Ellis

Swedes drink warm glogg during the winter when it is cold and snowy outside. There are many different recipes. This is an old family recipe.

Ingredients: 1 bottle of beer, 3 dried figs, each cut into 4 pieces, 10 whole cardamom or 20 cardamom seeds, 3 pieces of dried Seville orange peel, 6 whole cloves or more for flavor, 1 stick cinnamon, 1 piece of fresh ginger, $1\frac{1}{4}$ cups sugar, $1\frac{1}{2}$ cup vodka, 3 cups madeira, 5 ounces small raisins, 20 blanched almonds.

Directions: Boil the beer with the spices in a saucepan and let simmer for 15 minutes. Add sugar and cook until everything is dissolved. Let this mixture cool and add the vodka. Place the saucepan over low heat and warm the mixture to 131 degrees. Heating to a higher temperature will cause the alcohol to evaporate. Allow liquid to stand and steep for 1 hour, then add the Madeira. The mixture should then continue to steep for another hour. Strain the liquid and pour into a bottle. To serve, heat the glogg to maximum 131 degrees. Heating to a higher temperature is a waste of God's good gifts. Serve in small cups with the almonds and raisins and with a spoon.

Hasselback Potatoes.

By Sonja Sundstrom Ellis and her mother, Wilhelmina Magnusson (deceased) from Lulea, Sweden

Ingredients: Baking potatoes, 2 or 3 T. breadcrumbs, 3 T. melted butter, salt, Parmesan cheese, anchovies

Directions: Number of potatoes depends on the number of persons being served. Peel potatoes and slice across each at 1/8" intervals. Place potato in a large wooden spoon before slicing to prevent knife from cutting completely through the potato. Place potatoes in a buttered baking dish, cut side up. Baste with melted butter and sprinkle with small amount of salt. Bake in 450 degrees oven for 30 minutes. Sprinkle with breadcrumbs, anchovies and Parmesan cheese. Bake another 15 minutes more or until done.

Swiss Recipe

Swiss Fondue.

Bernadette Schaufelbuehl, Bremgarten, Switzerland



Ingredients:

1½ cups shredded Gruyere cheese (6 ounces), 1½ cups shredded Emmentaler cheese (6 ounces), ½ cup shredded Appenzeller cheese (2 ounces), 3 T. all-purpose flour, 1 T. cornstarch, 1 garlic clove, halved, 1 cup dry white wine, 1 teaspoon fresh lemon juice, 1 shot kirsch, a swiss liquor (optional), fresh ground pepper and grated nutmeg. Crusty bread, cut into large cubes.

Directions:

In a medium sized bowl, combine the three cheeses and toss with mixture of flour and cornstarch. Set aside. Rub the inside of the fondue pot with the garlic halves. Add wine and heat over medium heat until hot, but not boiling. Stir in lemon juice and kirsch. Add a handful of cheese one at a time to the wine mixture, stirring constantly and not adding more cheese until the previous has melted, bubbling gently and has the appearance of a light, creamy sauce. Season with pepper and nutmeg. Remove the pot from the heat and place over an alcohol safety burner on the table. Adjust the burner flame so the fondue continues to bubble gently but does not boil. Serve with plenty of crusty bread cubes, apple slices or bite size vegetable pieces to dip into cheese mixture.



Museum at Dusk
Photo by Clair Blong
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