

# GERMAN AMERICAN MUSEUM, LIBRARY AND FAMILY HISTORY CENTER ST. LUCAS HISTORICAL SOCIETY



PRESERVING THE PAST  
CELEBRATING THE PRESENT  
EMBRACING THE FUTURE



Newsletter # 3  
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## WHAT WE ARE ALL ABOUT

The St. Lucas Historical Society is a growing team of interested folks from the community and across the country who are dedicated to the development and growth and of the German-American Museum, Library and Family History Center. The Museum is in the beautiful 105-year old St. Luke's School Building in St. Lucas, Iowa.

The Society has three primary focus areas:

- Preservation of the school building and blacksmith shop,
- Development of the museum,
- Celebration of the rich history and cultural heritage of the community.



## Building Preservation

Over the past decade, the Society has focused its energies on restoring and preserving the school building, which is on the National Registry of Historic Places. Major restoration and preservation projects include:

- Repairing the roof structure and installing new roof shingles,
- Tuckpointing the brick facade of the building,
- Installing a new climate-control system on all three levels of the building,
- Installing a core backup heating system on the 2nd and 3rd levels of the building,
- Constructing a new floor and storage area over the old furnace room and,
- Repairing and preserving the historic wood-frame windows (ongoing).

Matching grants from the Iowa State Historical Society and generous donations from the 250 supporters and community businesses have helped us accomplish these critical preservation goals.

## Museum Development

Over the past decades, the Society has focused on the development of the Museum, Library and Family History Center. The generous donations of several thousand historic documents, artifacts, photos, books and other materials have allowed our collections to grow rapidly.

The Silos and Smokestacks National Heritage Area has generously supported the develop of seven theme areas for the Museum collections. These Museum themes include:

- Why people came to this area from Europe.
- The role of the church and religion in establishing the community.
- The importance of education.

- The critical role of agriculture and industrial arts in the development and growth of the community.
- The role of social organizations.
- The role of sports in shaping community identity.
- The role of military service in integrating the community into the larger region and nation.

### **Celebration of the Rich History and Cultural Heritage of the Community**

The third focus area of the Society has been the celebration of the rich heritage of the community. These activities include the annual Christmas Reflections program, the Oktoberfest celebration, history seminars, and classical church music concerts. We have hosted lectures on family history and topics unique to this area, as well as family gatherings and community social events.

We continue to work on the development of these theme areas. Donations of historical materials and artifacts are always most welcome.

## **IMPROVEMENT PROJECTS**

### **The Museum**



During the Spring and Summer volunteers removed 8 sets of 3 large pane double-hung windows from the annex portion of the Museum for restoration. We took them to Harmony, Minnesota where Abraham Herschberger, an Amish craftsman who specializes in window restoration, spent many long hours repairing them to near mint condition. In late October and early November, we installed the restored windows. The new windows look very handsome, and the repaired caulking and window frames will help with climate control in the building. We also restored the main double-hung window on the east side of the attic. An anonymous donor has been helping with this project. The Amish craftsman now has the 8 large, 6-panel storm windows for reconstruction and restoration. Many of these Annex storm windows have panes missing and most have all the putty missing on the outside. They will be restored in the coming months.

### **The Blacksmith Shop**



In July, several volunteers formed a team and with the help of a Calmar tree service, removed the 2 very large trees that were overhanging the Blacksmith Shop. Dale Kruse Nursery volunteered to take all the large branches and trunks for firewood. John Kuennen took the smaller branches to his farm for burning later. The completion of this project was a big relief as the trees posed a threat to the blacksmith shop and nearby structures. Dan Smith, Dan Kuennen, John Kuennen, and Dale Kruse were

instrumental in getting the job done. Many thanks for their efforts.

### **Software Acquisition**

Over the past summer, the Museum acquired the latest version of PastPerfect 5.0 software and 2 new laptop computers to begin the process of identifying and cataloging the artifacts, photographs, books and papers in our museum, library and family history center. The software also supports museum administrative functions such as tracking income and expenses and volunteer and supporter data. These acquisitions were supported by donations from the Sigismund Schaufenbuel family and Clair Blong.

The software is highly recommended by the Iowa Museum Association (IMA). Our membership in that organization helped us get a 30 % discount off the price of the software. Now we need of volunteers to begin entering the data to get the identification and cataloging process underway. Our goal is for our volunteers to participate in the museum cataloging training course offered by the IMA.

Please contact us if you are interested in helping with this project to take our museum to the next level of organization and accessibility.



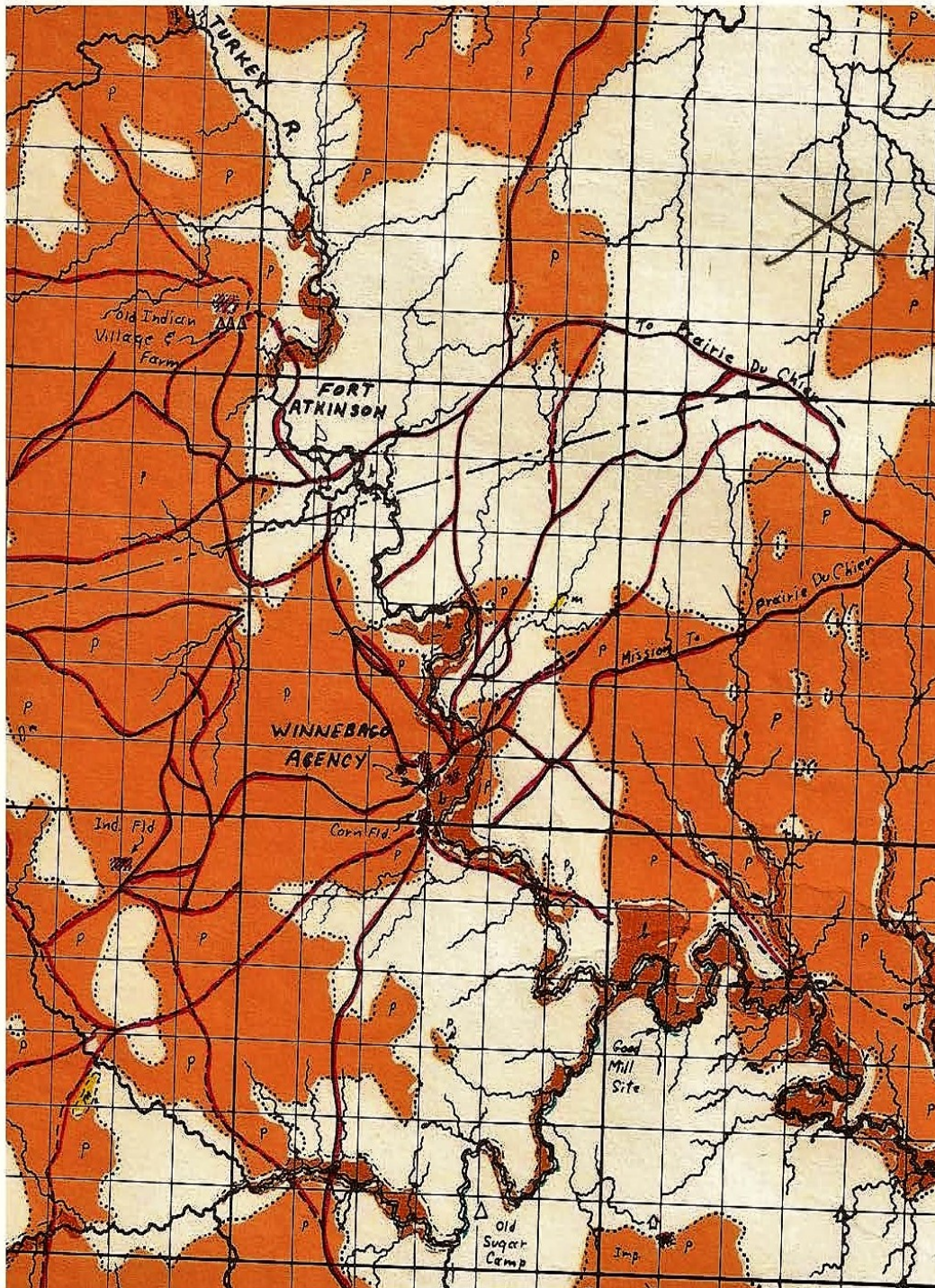
## SPECIAL INTERESTS

### Why is Fort Atkinson Located Where It Is?

By William J. Burke

St. Lucas is in a historically rich region.

Commonly known key elements of this history include the 1830's Neutral Zone, The Military Road, the Native American culture of the area, and Fort Atkinson itself.



This is a partial enlargement of the Trygg map reproducing the 1840's Public Lands Township Survey information. Fort Atkinson is represented by a small square on the upper Prairie du Chien road. The dashed line is the 1825 Neutral Line. The colored zone is open prairie.

Less commonly known building blocks of this history include Rolett's Trading Road and the French trading road through the area recorded in 1718 as the *Chemin des Voyageurs* (route of the traveler).

Much has been written about the Neutral Zone. Most recently Mr. Terry Landsgaard wrote an article on this topic for the last issue of this newsletter. Mr. Landsgaard is an authority on this and on local Native American culture.

Important research on aspects of the Neutral Zone have also been provided by Mr. Dan Borcharding, who portrays Neutral Zone Army surveyor, Captain Nathan Boone. Mr. Borcharding portrays the Captain in authentic military uniform at events including the annual Rendezvous at Fort Atkinson. His re-creation of Boone's survey maps of this Zone is excellent.

So, how does all this help explain why Fort Atkinson is located where it is? Like many historical decisions, they often result from the overlaying of several factors, some that may never have been specifically recorded because they were obvious at the time.



With the passage of time, such important factors are lost, leaving it up to researchers to put together likely factors and theories to explain things.

I have such a theory about the location of Fort Atkinson. I will amend it if other credible information emerges. The important thing is accurate knowledge about our heritage and why a local culture brought us to where we are. It reinforces our pride in our community, especially if our place on the land was an important part of building our nation and who we are going forward.

My theory goes like this:

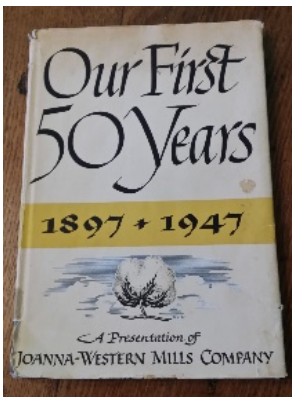
The Fort was located at a point on a long-established trading route between the Mississippi and Missouri Rivers. This route was mapped as early as 1718 by the French and in the 1755 map by John Mitchell, who labeled this route as “route of the French to the western Indians” and in the same corridor the “road leading to the Red Cedar River,” established by Joseph Rolette, a Prairie du Chien trader, was mapped in 1832 by Capt. Nathan Boone. It seems reasonable to speculate that it was on this already established route that the Military Road was located and which led to a site conducive to the location of an Army fort.

People in frontier lands, including Natives and Europeans, used paths of the least resistance, meaning they used established travel routes; the U. S. Army would have been no different. This was a very natural route of travel because the topographic ridge tops were relatively level, were mostly open, and free from flooding and stream crossings. It was also important for a development of this size to be on a source of water and stone for building. In the end, there would have been an overlay of factors, with history has yet to uncover which factors were the locational priorities.

This theory of location can also include the fact that the Fort is very close to the Neutral Line established in 1825. This location would not have been within either the Sioux or Sac/Fox tribal parts of the Neutral Zone, thereby indicating impartiality in protecting the newly relocated Winnebago tribe into this zone with the Army’s mission of protecting them from both the Sioux and Sac/Fox.

Since I began the study of this subject in the mid 1960's, I have found that new research is constantly uncovering historic facts in dusty archives both in this country and in Europe. Such archives include the U. S. Military, Jesuit missionaries, the railroads, and from the archives in France, Spain and England from which the earliest military and commercial enterprises took place on our landscape. And, increasingly, the diaries and journals of the early explorers are revealing facts that fill the voids in our understanding of the past. Internet research has revealed information otherwise not readily available. For example, the earliest maps of our lands were drawn by Europeans and placed in their archives before official document repositories were established in the United States. I believe that some of these maps will reveal information that will answer valuable questions about the early history of the landscape we now reside on.

### Discovery of Lost Regnery Book



Recently Lee Stammeyer received an old book for our Library from his nephew, Roger Langreck. Roger purchased the volume when the St. Luke’s High School Library was sold to the public in the 1970’s and was now donating it to our Library. The volume, printed in 1947, is titled *Our First 50 Years 1897 + 1947: A Presentation of Joanna-Western Mills Company*. The book is in very good condition and still contains the library card with names of students who checked out the book from the school library.

The book was originally given to Father Francis Schuh by William. H. Regnery in June, 1948. Mr. Regnery stated: “To my dear friend and pastor of the church of my boyhood, Reverend Francis L. Schuh, with sincerest regards and deep respect”, signed William H. Regnery. This rare volume is now part of the William H. Regnery exhibit in the Family History Center. Mr. Regnery was the generous benefactor for the St. Luke's High School

Library and in the early 1950's, the Recreation Center and Dining facility connected to the school.

The book covers the early days of ‘Western Shade Cloth Company’, what was manufactured by the company, the spinning and weaving in the Joanna cotton mills, the changing world of the Chicago plant, rolling out the rollers in Ogdensburg, marketing, and building industrial citizenship.

This volume reflects Mr. Regnery's enterprise development and management philosophy. William Regnery, who spent his formative years in St. Luke's Parish and School, became one of the largest Midwest industrialists with shade cloth manufacturing plants in Chicago and later textile plants in South Carolina.

A large oil portrait of Mr. Regnery hangs in the Family History Center room. The extended Regnery family has maintained that St. Lucas connection across the decades with visits and support for preserving and restoring the St. Luke's School Building, now the Museum.

### **Making Communion Hosts for St. Luke's Church**

The "Host Maker" by Diane Ott Whealy



On January 16, 2009, I had the pleasure of interviewing Germaine Schmidt Winter. Sitting at her small kitchen table at the Winter farm, she shared the story of how she came to have the distinct position of baking the altar hosts for the church. The communion host is the bread which is used in the ritual of celebrating the sacrament of the Holy Eucharist.

Germaine remembered that as a child, she visited the nuns' house and watched them bake the host. The sisters prepared the batter, poured it on a griddle on an old wood cook stove, then placed a heavy cast iron plate with a wooden handle on top to make a flat sheet. At the time, altar bread may have simply broken into pieces after baking instead of cut into rounds.



In the 1930's, Monsignor Schuh purchased a host maker for the nuns. Elizabeth (Lizzie) Junk began making the altar bread, followed by Mrs. Eleanor Reicks, who made the hosts until 1974. Germaine heard that Mrs. Reicks was planning to quit the job of making the hosts, so she asked Father Bohr for his approval to begin making the hosts. In September, she took over the job.



Germaine was paid \$375 a year, but she had to provide the flour and electricity. She had a special table built in her basement to hold the machine that was used just for making the hosts.

The recipe for the bread was 1 cup of flour and 1 cup of cold water. Germaine liked to use Robin Hood brand of flour, even though it was more expensive, she said it worked better than other brands. This made a very thin batter and was mixed until there were no lumps. A 3-cup batch made about 1,200 small hosts. This recipe followed the ancient tradition of the Latin Church, stating 'that the altar bread for celebrating the Eucharist must be made only from wheat, recently baked and be unleavened.' In 1980 a new recipe was introduced that required the batter to be made of part whole wheat flour.

Gradually the number of hosts needed increased. In the earlier years of the church, people received communion only once a month. The young ladies received communion on the second Sunday of each month called "Sodality" Sunday and the young men received communion on the third Sunday, called "Aloysius" Sunday. By 1974 the whole congregation took communion only after they had gone to confession, usually once a month. Later when people started taking communion every day without going to confession, the need for more hosts increased, and more were needed for Church Holy Days and special occasions such as weddings and funerals. This increased the number of host needed to 1200 each week.

Arlene Reicks Bodensteiner, daughter of Eleanor Reicks, described how she would help her mother make the hosts and count them. At that time, there were 12 grades of school and all the students went to communion every day. One year she made nearly 30,000 communion hosts!

Each Saturday Germaine would check the sacristy to see if there were enough hosts for Sunday communion. She then made a batch on Saturday evening or early Sunday morning. Germaine remembered one Saturday night, Father Florian called and said he had only one host remained and he needed more. Luckily, she already had a new batch made and it was ready to take to the church.

Germaine did not have any modern conveniences, like a timer. She would pour about two tablespoons of batter on the hot iron and slowly say one “Hail Mary” and they would be done. Germaine confided in me that whenever she made host, she would always say a prayer for the person receiving it.

Then she scraped off any batter that oozed out the sides and removed the sheets of baked bread. The challenge was to keep the sheets of dough soft. If they became brittle, the host cutters would crack the sheets and the edges would look crumbly. Commercial factory host makers have humidifiers to control the moisture of the baked sheets. Once again, Germaine improvised and would soften the sheets by covering them with a steamy cloth to make them workable.

These pieces were placed on a hard board. In the beginning this was a leaf from the kitchen table. Later, a new cutting board was purchased just for this purpose. One sheet could be cut into 4 large hosts or 28 to 30 small ones. The quality of the hosts was very important to Germaine. She wanted them to have a clean, smooth edge. Nicky Foreman would occasionally sharpen her cutters and they always worked much better after that.

Germaine had her own unique grading system for the finished host, which I am sure meant no disrespect to her work. She used what was available to her, 2 round metal beer trays. The good hosts were placed on the tray which asked the question, “What’ll you have? Pabst Blue Ribbon,” the questionable ones were placed on a red “Old Style Lager” tray. The hosts were air dried after baking and were placed in an airtight, blue plastic pail with a tight lid. Germaine carried this handled bucket to church early on Sunday mornings.

Nothing went to waste in the household, including the leftovers from host baking. She used a metal strainer to shake the hosts around and remove any loose crumbs. Those morsels, along with any broken ones and the batter that squished out the side of the iron, were all taken outside. The pigs and the chickens loved the scraps, but she was careful that she did not give them too much so they wouldn’t get fat.

Germaine started making the hosts in 1974 and continued until 2004, when she decided that she had done the job long enough and it was time to find someone else to take over. But she could not find anyone willing to do the job. I asked Germaine if she had ever received a raise or bonus upon retirement. She said, “No, but when I quit, the Rosary Society gave me a rosary.” Today, Darlene Bulgren Schwaumann says the hosts are ordered from the Dubuque Religious Center that supplies churches with candles, wine, lights, and hosts. Sunday and week day mass goes consume about 200 hosts a week. Darlene chuckles when she remembers that she and Betty Jane Junk helped the nuns make hosts during her grade school years at St. Luke’s School in the late 1940s.

Over the years, repairs were needed for the machine and Germaine wrote to the manufacture to get parts. After a long wait, a letter came back saying the parts were ‘no longer in existence.’

This unique group of ladies may be ‘no longer in existence’ either, but these devoted women have held a distinguished and invaluable position in the history of St. Luke’s parish.

### **Sister Theophane Wurzer, Franciscan Sister of the Eucharist From St. Lucas, Iowa**

By Carl Most

Sister Theonilla Wurzer, later Sister Theophane, was born at home on June 27, 1921 at her parent’s farm 2 1/2 miles northeast of St. Lucas, Iowa and entered eternal life in Lowell, Michigan on May 4, 2016. Guided by the Holy Spirit and support by people of faith throughout he life, she devoted her life work for all of God’s children.

Theonilla was the fifth of twelve children of Konrad and Barbara (Kuennen) Wurzer, the granddaughter of Anton (Tony and Anna (Boeding) Wurzer and John H. and Theresa (Martin) Kunenen, all well known in St. Lucas.

Sister Theophane attended St. Luke’s Catholic school through the 10<sup>th</sup> grade and finished high school at Aquinas High School in La Crosse, Wisconsin. Her teachers at St. Luke’s and Aquinas were from the Franciscan Sisters of Perpetual Adoration (FSPA) whose St. Rose Convent Mother House is in La Crosse. She entered the Sisters of Perpetual Adoration on August 14, 1940 and professed her vows in 1943. In that same year, three other women from St. Lucas also joined St. Rose Convent; Sister Margaret Boyer, Sister Rose Katherine Kuehner and Sister Johanna Schaufenbuel. In 1973, Sister Theophane became a founding member of the Sisters of Eucharist in Lowell, Michigan.

Sister Theophane's education continued along several paths. After graduating from the then three-year nursing program at the convent's St. Francis School of Nursing, Sister was placed in charge of a 20-bed hospital ward. After a three-month learning experience at Chicago's Cook County Hospital, she was a teaching nurse in a communicable disease unit. This experience brought Sister into an environment she had never encountered and went beyond anything she could have imagined. Devotion to the needs of others became her life-long passion.

Sister Theophane told of an experience during night duty from 7 pm to 7 am. There were 70 patients under her care, all of whom were to be in bed by 10 pm. When she checked her patients at 10 pm, she found that 30 or more of the male patients were not around. She walked down the long corridor with a lantern, only to find these men in a room enjoying a game of cards. Rather than order them to bed, she gave them an additional 30 minutes to finish their card game. When she checked the room again at 10:30, she found that the men were standing at attention and had even put the tables and chairs in place and straightened up the entire recreation room. They then proceeded to retire for the night without a complaint. That was good psychology!

Sister Theophane continued her studies at Viterbo College in La Crosse and at the Catholic University of America in Washington, D.C. where she earned a Bachelor of Nursing Degree in 1952. She received a Master of Science Degree in Nursing Education from Indiana University in 1967. She spent 21 years in La Crosse as an instructor of pediatrics and maternal nursing at Viterbo College and at St. Francis School of Nursing. Later at the University of Windsor in Ontario, Canada, she continued with postgraduate work and later became a pediatrics nursing supervisor at Sacred Heart Hospital in Idaho Falls, Idaho. She later taught nursing in Duluth, Minnesota and in Portsmouth, New Hampshire.

Perhaps Sister Theophane's most challenging assignment came when she left the United States to travel to the Holy Land, again one might say, she was guided by the Holy Spirit. From 1979 until 1991, she worked in Jerusalem, where Christians are a tiny, often challenged minority. She began a nursing program for Bethlehem University and initiated programs teaching new Palestinian mothers. She taught them techniques of infant massage to increase parent-child bonding and to promote physical and psychological health for their babies. Her efforts were always directed to assisting those in need and those on the margins of society.

In 1991, Sister Theophane returned to the United States and cared for the elderly sisters at the Franciscan Life Process Center in Lowell, Michigan. There she also coordinated groups to assist in many projects at the Center.

As is the case with many nuns who have given their life to the Church, Sister's educational background was outstanding. Not all are aware of the fine education these women received and which they brought to bear in their professional careers, and always committed to the service of mankind.

Those who knew Sister Theophane and visited her Franciscan Order in Lowell, know how she and the other Sisters brought in boys and girls to their facility from Michigan's inner cities such as Detroit and Flint. They taught the children about plants, animals, nature, good hygiene habits and proper diet, and provided a degree of counseling and care.

### **An Amazing Find**

By Elaine (Schaufenbuel) Burk

Growing up on a farm near Waucoma, Iowa in Chickasaw County, I enjoyed gardening even when I was only 10 years old. Working in our garden gathering spinach to put in fresh vegetable soup, I made an amazing discovery. Right there on top of the dirt in a row of spinach, was a shiny, silver coin. It looked very old and unlike any I had ever seen. I picked it up and showed it to my dad. The date of 1782 was barely visible, and we wanted to know more about the coin. We went to the New Hampton Public Library and found a book on old coins. We learned that it was a Spanish silver coin, called Spanish silver real.

After all these years, I wanted more information about the coin so I took it the Iowa State Archeologist Office in Iowa City. He put the coin under a microscope and took pictures. Seeing it under the microscope clearly showed the date as 1782. After some research, I found out that these coins are known as the "portrait" or "modified pillar" type in English, and as "busto" in Spanish.

These photos taken of a coin found in a reference book shows a coin much like the coin found on the farm.



The front of the coin shows a bust of the King, and the rim is inscribed 'CAROLUS III DE GRATIA' with the date (1787).



The back side of the coin shows two columns (pillars of Hercules) with the motto 'PLUS VLTRA' on banners, and with the crowned shield of Leon and Castil. On the rim was inscribed 'HISPANIC ET IND. REX', the mint mark, value, and assayer's initials.



Next is a photo of the back of the coin found on the farm. This coin obviously shows years of use, and even though the markings are not clear, it is possible to identify that it matches the coin from the book.

It was very interesting to learn about the use of coins in early America before we became a country in 1776. Spanish coins were used for trade on a limited basis as far as Iowa, having been minted in Mexico City, Lima, and the silver mines at Potosi, Bolivia. In my research, I also learned that while the French claimed Iowa, the Spanish owned part of it for some time.

The archeologist noted that when he looked at the coin under the microscope, he could see where part of it had been cut off with a knife. This seems to have been a somewhat common practice then to retrieve silver. As one archeologist stated, "If you did this to 100 silver coins, you would have quite a pile of silver. If enough of these pieces are collected and gathered together, it could be quite valuable."

John Doershuk, state archeologist, said that it made sense that the coin was found on our farm not far from the Crane Creek River. He said that an old Indian Trail began at the trading post east of Bradford (Now a ghost town) in Chickasaw County, traveled past the Crane Creek, continued through Eden in Fayette County, passed near the Indian Subagency and Fort Atkinson and ended in Eldorado on the Turkey River. Our farm was just north of the Crane Creek River and so probably not far from the Indian Trail that ran close to the river.

The archeologists mentioned that there had been two Spanish coins with similar dates to mine, found near Fort Atkinson; one at the Mines of Spain near Dubuque, and one near the Des Moines River in southeastern Iowa.

There is a wonderful book written by William J. Burke titled, *The Upper Mississippi Valley. How the Landscape Shaped Our Heritage*. This book details how the history of this region of Iowa was shaped by its landscape and why the location of the old French trading road, the *Chemin des Voyageurs*, and all the other settlements in northeast Iowa are where they are. This book is also available in the Museum library. Refer to the article in this newsletter written by Mr. William Burke, called "Why Fort Atkinson is located Where It Is."

Little did I realize how historically special this part of Iowa is! I marveled at the discovery of this coin that told so much about the history. What an historically special area this little corner of Iowa happens to be! If only coins could talk, what adventures they would reveal!

## **75<sup>th</sup> Anniversary of the Death of Chaplain Aloysius H. Schmitt at Pearl Harbor**

By Clair K. Blong



In early September, experts with the U.S. Department of Defense identified the remains of Father Al Schmitt, Lieutenant (Junior Grade), U. S. Navy. Chaplain Schmitt was serving on the Battleship USS Oklahoma at Pearl Harbor on the morning of Dec. 7, 1941, when the ship was attacked. The ship capsized minutes after the attack. Schmitt helped other men to escape through a porthole saving the lives of 12 other sailors. When the small compartment flooded, he was unable to escape. He was the first Catholic chaplain to die during World War II.



In October, Father Schmitt's remains were brought back to St. Luke's Church for a Memorial Mass service. His remains were then taken to Loras College in Dubuque, Iowa, for a Mass service and interment in Christ the King Chapel. Many St. Lucas relatives and friends attended both services.



Why is Father Schmitt so important to the St. Lucas community? Relatives, friends and parishioners maintain a strong attachment to Father Schmitt and believe that he still has a strong spiritual and psychological influence in the St. Luke's Parish community. To better understand, we need to highlight some key aspects of his life.

Aloysius H. Schmitt was born near St. Lucas, and baptized and confirmed in St. Luke's Church and grew up under the loving care of parents with a strong Catholic faith and tradition. Aloysius acquired his strong Christian values in St. Luke's Catholic Parish and St. Luke's Grade School. Unknown to many folks is the fact that Rev. Francis L. Schuh, the Pastor of St. Luke's Church, served as his spiritual mentor for many years, throughout his formative spiritual years and during his service in the Navy. Father Schuh visited Chaplain Schmitt on the USS Oklahoma when the ship was in Bremerton, Washington, in the summer of 1941. They were very close, much like a father and son relationship.

When Father Aloysius Schmitt returned from his theological studies in Rome, he said his first mass in St. Luke's Catholic Church with a very large congregation. During his five years in the Navy, Chaplain Al chose to write his siblings frequently and spend his last Navy extended leave with family and friends in St. Luke's Parish. During this time, Chaplain Aloysius Schmitt saw his life's labor as a "privileged duty to help in building the morale of men and bring them nearer to God" and "came to realize that we all, men of the Navy, officers and priests, are here because of the love we bear for our land".

Chaplain Aloysius Schmitt, knowing that we must all embrace death, said in the summer of 1940, "I am ready to die any time; I have always tried to be prepared to go, but on the sea, because of its hazards and impending immediacy of death, I am preparing myself every moment of every day. I see no reason why I should fear to die."

In 1942, Archbishop Rohlfman of Dubuque, presided over the solemn military mass and the erection of the large bronze plaque in St. Luke's Church in St. Lucas to commemorate the life of service of Father Aloysius Schmitt.

Important to note, St. Luke's Parish erected a memorial stone in St. Luke's Cemetery for Chaplain Aloysius Schmitt, and his parents Henry and Mary (Kuennen) Schmitt are buried in St. Luke's Cemetery.

Chaplain Aloysius Schmitt has remained a cherished son of St. Luke's Parish and community, and an inspiration to all the veterans from the community who have gone into the service. This sentiment was further expressed when the "Chaplain Aloysius H. Schmitt Post of the American Legion" was established immediately following World War II in St. Lucas. The Post remains very active today.

In 2015, the St. Lucas community erected a large, handsome 'Chaplain Aloysius Schmitt Memorial' as part of its local Veterans Memorial to honor of all veterans of our wars and conflicts.

Chaplain Schmitt is memorialized in an exhibit on the second floor of German-American Museum, Library & Family History Center in St. Lucas. Victoria Kuennen Schmitt, West Union, Iowa, recently donated the U.S. Flag from Chaplain Al Schmitt's Coffin to the museum. It is now included in the exhibit. Father Schmitt attended school in this building.



Many St. Lucas religious and civic organizations, including the Catholic Church parishioners, the Catholic Order of Foresters, the Knights of Columbus, National Catholic Society of Foresters, the American Legion Chaplain Aloysius Schmitt Post, the St. Lucas Historical Society, and the German-American Museum and Library, continue to actively honor, cherish and celebrate the exemplary life of Chaplain Aloysius Schmitt. His remarkable life influences this community even today.

## EVENTS AND ACTIVITIES

### Lee Stammeyer 95<sup>th</sup> Birthday Recognition

Leander C. Stammeyer, born March 31st, 1921, celebrated his 95th birthday at the German American Museum on April 2, 2016. Approximately 200 family members and friends gathered to share memories and express good wishes. Lee was in his element, surrounded by people he loves. After everyone sang 'Happy Birthday' to him, he voiced his gratitude and sang 'Old Dog Trey' for the guests.

Lee received the distinct honor of "Citizen of the Year" by the St. Lucas Town Council. At a ceremony in June, Mayor Jim Rausch honored Lee and spoke of his achievements throughout his many years of service to the community, and his prominent role in founding the St. Lucas Historical Society.

### Clotiel Frana Kuennen 96th Birthday Party

By Rosemary Kuennen Most

On Sunday, September 4, family and friends gathered to celebrate Clotiel Kuennen's 96th birthday in the St. Lucas Historical Society Museum.



Over 150 friends and family members attended a celebration to honor Clotiel on her very special occasion. She is a faithful supporter of the museum, contributing in many ways, always with a cheerful smile.



Clotiel was born and grew up in Calmar, Iowa. Her parents (Louis J. and Rose Frana) built and operated the Olympic Theater. Their Opera building still stands on the square in Calmar. When she was very young and before "talkies" took over, Cloie remembers sitting with Rose's sewing lady pestering her to read the printed text that accompanied the silent movies. Cloie ran the popcorn machine, a job she liked because she saw everybody who came to the movies. She attended the University of Iowa 1938 to 1939. In 1940, at the age of 20, she married Hermie Kuennen, who was 25, and moved to St. Lucas. Hermie was the youngest in his family, and as was the custom at that time, remained farming on the home place, and as also the custom, his parents (John H. and Theresa Kuennen) continued to live with the young couple doing what they could to help.

She found life in the small German farming community different from her non-farm background. And she was Czech. But over the years she got used to the German ways in St. Lucas. Clotiel started a 4-H club for St. Lucas girls in the late 50's. The girls took sewing and cooking projects to the Fayette County Fair. The active group couldn't be sustained, however, because her own family continued to grow. Also in the 50's she and Hermie belonged to a thriving bowling league on the 2 lanes in the St. Luke's gym basement.

After their last child was born, Clotiel continued college at Upper Iowa University in Fayette and graduated in 1964 with an Elementary Education degree. She taught many area children in her years teaching 4th grade and kindergarten at Turkey Valley. After teaching for 21 years she retired in 1985.

Clotiel has enjoyed her life in St. Lucas and has found the community very supportive. Hermie died in 2002, but Cloie continues to support and attend as many events as possible in St. Lucas and surrounding areas.

### Oktoberfest 2016

The tenth annual Oktoberfest Celebration was held on September 24th in the St. Luke's Church parlor. The event was sponsored by the Catholic Order of Foresters, Court # 2100 as a fund raiser for the German American Museum, Library and Family History Center. The authentic German meal consisted of a roasted pork dish with potatoes from Dennis Boyer's garden, carrots, sauerkraut, spätzle, and assorted desserts prepared by volunteers.

Joyce Moss led the team of over 25 volunteers in preparing and serving her traditional German family dinner. Torrie Getter, Miss St. Lucas, was the welcoming hostess for the event. Over 180 meals were served in the church parlor including carry out meals. This was a very successful fund raising event for the sustainment and growth of the Museum.

Following the Oktoberfest dinner, the Society held an Open House at the Museum. Many dinner participants and their families toured the Museum viewed recently acquired artifacts and displays while enjoying German refreshments. The revamped and expanded Chaplin Aloysius Schmitt exhibit was of special interest.





A note of appreciation sent to the Society by Father Kyle Digman after being invited to tour the museum summed up the thoughts expressed by many. After his visit to the museum, he remarked, "I look forward to getting back and spending more time there. Thanks especially for all you do for the community. Your work helps to make our town and parish a more vibrant and faith filled place to be."

How did this group of volunteers manage to plan, prepare for, and present such a successful event? Pictures of the work in progress and the community celebrating the event say it best.

### THE TEAM



### PLANNING



### PREPARING



### CELEBRATING





## A Round Table Discussion: Hidden in Plain Sight: Native American Living and Burial Sites in the Turkey River Valley Area

By Carl Most



A Round-table discussion was held at the German-American Museum on Friday, October 5, 2016.

Mr. Russ Baltus of Spillville, Iowa opened the discussion with an insightful history of Native American culture from 10,000 years ago to the present. Mr. Baltus is a published author and subject-matter expert. He set the context of the discussion with a review of over 13,000 years of history. This included the changing continental environment, geologically and biologically. He spoke of animals of the mega fauna which the Paleo-Indians encountered and hunted. These people lived in small groups which were highly mobile; they were largely hunter gatherers that followed the animal herds. Change in climate forced changes in the culture of the early Indians.

The emergence of more sophisticated tools, especially for hunting, was of great interest. Mr. Baltus showed various spear and arrow heads that showed greater sophistication in their thinking. He also showed parts of pottery and explained that these items were made with various clays available to the Indians and that they were fired for hardness. Some of the items were over 400 years old and showed a high degree of sophistication. In more recent times, from the 16th century, agriculture and horticulture entered the culture of the Native American.

There are historic records from around 1600 that were written by French and Spanish explorers. Coins of Spanish origin have been found in Iowa, made from metal mined in Mexico and South America, which indicates cross cultural contacts. One such coin was passed around for attendees to examine. Mr. Baltus briefly discussed the linguistic groupings of different Indian peoples, i.e., the Dakota, Lakota etc. Some spoke in different tongues, but were mutually understandable. The further influence of French and Spanish contacts, such as horses, fire arms, and metal utensils brought further change to the lives of Indians.

Mr. Bill Burke, whose area of specialization is maps of early American settlements and the movement of Indian tribes along trails from the east coast of America to the west coasts then led the discussion. He shared maps of the earliest trails used by the Indians and later by the French and Spanish explorers. Many of these trails followed the paths made by various animals. Later people used the same routes early trading routes. In the 1800's the Old Mission area of Northeast Iowa was a safe place for Indians. He showed a 1718 map made by a French cartographer which showed the "*Chemins des Voyageurs*" (route of the traveler). Many of the French explorers followed the buffalo trails and recorded the routes. Many maps made by these explorers were returned to Europe. A British cartographer, John Mitchell, made a map in 1775 which essentially follows the French maps. This map showed the

waterways from the St. Lawrence River to rivers in Wisconsin and Iowa. Later, railroads followed the same routes. Some of the maps showed a squatter settlement, mill site, Indian claims (Fox and Winnebago), maple sugar sites and burial sites.

The discussions were vigorous and demonstrated a great deal of interest in the topic. Many attendees shared stories and experiences in the St. Lucas area that were told to them by their parents or grandparents.

Some of the topics the group addressed:

There were Indian mounds and sites where the Native American lived and tents were erected in the area. These tents were dissembled and transported with the group when they moved away.

Dennis Boyer spoke of local sites that were Indian burial grounds. Elaine Schaufenbuel Burk shared a Spanish coin dated 1782 that she had found in the area. The discovery of this coin confirmed that the French and Spanish explorers used coins that were minted in South America as a medium of exchange.

Diane Ott Whealy and her father Fidelis Ott spoke of how the Indians lived and of their attire. Diane's grandfather 'shod' the horses for Indians in the area. He collected spear points and arrow heads that he found in the fields.

Some recalled the 'blanket Indians' – persons with minimum attire and carried only a bag with fishing equipment. These Indians came and left each year, but co-existed with people in the area. Several came through St. Lucas and interacted with the merchants. They lived off the land and traded with the farmers and store keepers.

Some recalled that the government attempted to introduce the Indian to agricultural, farming lifestyle, but this effort was unsuccessful. Many remembered where these farms were located.

Some of the artifacts found on farms in the area came from distant parts, which indicates that the Indians had extensive trade routes and exchanged goods in distant areas.

The 'three sisters' gardening system was used by the Indians. Three kinds of plants, corn, beans and squash, were planted simultaneously. Each crop grew at a different rate which eliminated weeds and resulted in a good yield at harvest time.

The various types of housing were discussed: teepee, wigwams, and other forms. Living in severe cold weather was difficult, yet with the use of tree bark and fur to cover the shelters, the Native Americans survived.

Lee Stammeyer spoke of the sites where the Indians camped by Bass Creek. This creek was named after the bass wood trees, not the bass fish in the creek. He remembered Indian children playing near the creek and climbing in the trees. Bison were plentiful in the area. French explorers mentioned bison in their reports.

This lively and informative discussion lasted over 2 hours. Many requested that the Society host another round table on the same topic. Many commented that they had more questions. They also said that they had learned so much from the others and had more information to share

### **Christmas Reflections Program**

By Jeanette Ditzenbach

The 14<sup>th</sup> Annual "Christmas Reflections" program will be held on Sunday, December 18, 2016 at the German-American Museum of St. Lucas. This event, sponsored by the St. Lucas Historical Society, began in 2003. The event has been enjoyed by many from St. Lucas and surrounding communities and is a highlight of celebrating the Christmas spirit in a traditional, time-honored atmosphere.

There will be "Open House" from 11:00 am until 5:00 pm when guests are invited to leisurely visit the museum. There are many historical exhibits and displays that will be of interest to families and guests.

Guests will experience the warmth and true spirit of the Christmas season when they enter the museum and see the many creatively decorated trees, unique holiday décor, historic displays and more. A special feature this year is a beautiful Nativity scene on display from Clarice and Harvey Timp, as well as other Nativity displays. Featured will be Carolers, Christmas table settings, Nutcrackers and toys. The "Three Kings" will make an early appearance.







A Holiday buffet (a free will offering) will be served in the dining Room from 11:30 am until 3:00 pm. The buffet will consist of three hearty soups: German Sauerkraut/Sausage, Ham and Bean, and Potato Leek, all prepared by talented volunteers of the Society. In addition to the soups, light sandwiches and assorted home-made desserts will be served. The soups and sandwiches will be prepared by Joyce Moss and D.J. Orthaus. Women from the Society will furnish desserts.

Everyone is invited to a sing-a-long at 3:00 pm. Alumni of the Christmas Reflections choir will lead singing of holiday selections. The Christmas Reflections choir has been part of the celebration from the very beginning. This popular choir has also given concerts and sang for vesper services in the school chapel over the years.

### Season of Good Cheer and Spirits

By Clair K. Blong

In my mother's hand-written cookbook from the 1940 - 50s, we recently discovered fading recipes for beet, carrot and elderberry wine making (See photo). Agnes Ann Ditzenbach Blong, our mother, would send us out into the Bass and Sugar Creeks and cow pastures to collect elderberry blossoms for the wine.

While the summer and autumn days were busy canning times, Agnes enjoyed making these tasty wine concoctions in the basement for the Thanksgiving and Christmas holidays. Since the recipes were hand written, we surmise the recipes were passed down to Agnes from either her mother, Cecelia Kipp Ditzenbach, or from Philomenia Bodensteiner Blong, her mother-in-law.

In this season of good cheer, fellowship, and warm spirits, her recipes may be of interest to budding wine makers. What they may lack in detail, was made up with alcohol content.

#### Beet Wine

Boil 8 beets in 3 quarts of water. Then strain off beets and add enough water to make 6 quarts.

Add 6 pounds of sugar, 1 pound of raisins, ½ dozen oranges sliced, 1 cup fresh yeast.

Mix all together and stir daily for about 7 or 8 days or until it stops working.

Strain and bottle and leave caps loose.

#### Carrot Wine

Grind enough carrots to make 1 gallon. Then add 1 gallon of warm water, 1 gallon of sugar.

1 cake of yeast dissolved in a little warm water, stir for 4 days. Then let it stand for 12 days.

Strain and let it stand until it stops working. To have this wine nice and clean don't squeeze.

the bag of pulp it gets cloudy if you do. Just let it drip or also syphon off.

#### Elderberry Wine "Very Good" (her notation)

1 gallon of blossoms to 3 gallons of water and 9 pounds of sugar

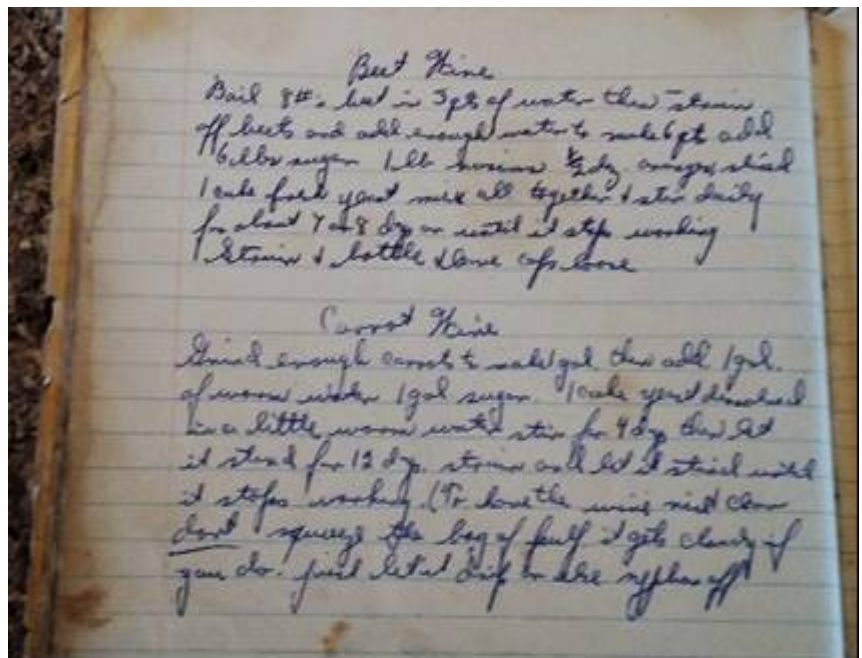
Put on fire until it boils, add the blossoms to the sugar and stir well

Only till it comes to a boil

take off fire and pour in ½ cup of lemon juice

Let cool then add 1 cake yeast

Then it has to ferment for 10 days





After 10 days it has to be strained and placed in jugs

put in 3 pounds of raisins put in a cool place for 3 months then strain the raisins out and it is ready for use.

Put in bottles and cool.

Agnes also made a very tasty dandelion wine. We are still looking for that recipe.

## VISITORS AND RESEARCHERS

### High School Students and teachers from Baden-Württemberg, Germany visit museum.

On Friday, October 21, High School Students and 2 teachers from Baden-Württemberg, Germany, visited the cemetery, St. Luke's Church, the Museum and Goerend Transmission.

The tours gave them a glimpse into the past, present and future of a thriving German American community.



Virginia Manderfield led the students on a tour of St. Luke's Church, including some history of the magnificent stained glass windows and the pipe organ. Jeanette Ditzenbach demonstrated how the pipe organ was played. The students were in awe of the sounds that heard from the large organ pipes. Some of students were so excited that they asked to sit at the keyboard and play. Jeanette encouraged them to try. They beamed when they heard the music coming from the organ while they played! It was an especially memorable experience for all.



Small groups of students were guided by members of the Society. They were very interested and inquisitive about several of the exhibits, which prompted comments and questions.

After tours of the cemetery, church and museum, the German students visited Goerend Transmission, a local business in town. This home-grown, third generation business, established in 1947, has become a world leader in supplying custom-built transmission parts.



Darla and Marissa Goerend gave the German students and teachers an executive level briefing on the growth of the business and a tour of their state-of-the-art machining facilities. The enterprise is an excellent example of American small business growth and development, much like their German counterpart that is the mainstay of the German economic boom and robustness over the decades since World War II. The students were very impressed and wanted to stay much longer to learn more about the Goerend family enterprise.

Everyone was thrilled and excited about being a part of this historic event for the community. The Calmer Courier newspaper covered the visit and did an extensive news article. The efforts of a great team of volunteers made the St. Lucas visit for the German high school students and teachers from Baden-Wurttemberg a very educational and successful experience. The volunteers included: Steve Story, Virginia Manderfield, Jeanette Dietzenbach, Elaine Burk, Joyce Schaufenbuel, Carl Most, Rosemary Most, Phyllis Orthaus, Lee Stammeyer, Darla Goerend, Marissa Goerend and Clair Blong.

## Open House

An Open House was held at the museum on Saturday and Sunday, June 18 and 19. An estimated 90 visitors came and viewed the interesting displays, the availability of genealogical resources, family tree information and the historical interviews on CD. Many of the visitors or their parents had attended school in the building.

## Museum Collection Additions/Donations



### Archangel Michael Statue

Recently the Victor and Margaret (Aud) Franzen Family donated the large St. Michael statue to the Museum. The Henry and Catherine (Remke) Franzen family had originally donated the statue to St. Luke's Church in 1914. For many decades, the St. Michael statue and the Archangel Gabriel statues stood on the flanks of the high altar near the front of the church. The St. Michael statue was removed from the Church and was no longer being used, so for many years it was stored in the small chapel in St. Luke's Cemetery. The Franzen Family then donated the statue to the Museum. Many thanks to Wilma Meyers, David Franzen, and Dan Kuennen for the flawless transport and movement of the large statue into the Museum. This statue from over 100 years ago is a major contribution to the Museum theme that emphasizes the role of faith and religion in the community.



### Angel Gabriel Statue

Annette Nolte Kuennen, a granddaughter of John and Magdalena Nolte, related that her Nolte ancestors donated the Archangel Gabriel statue to the newly constructed St. Luke's Church in approximately 1915. After many decades of standing next to the main altar in St. Luke's church, the statue was returned to the Nolte family around 2000 when the pastor felt it no longer fit with contemporary church liturgy.

The Nolte family stored the statue on the family's farmhouse porch for past 15 years. Now Archangel Gabriel rejoins the partner statue, Archangel Michael, at the Museum. We are planning to do some cleaning and paint restoration work on the statue in the coming year.

The Angel Gabriel statue was in St. Luke's Church for many decades but was given back to the Nolte family 15 years ago. The statue has been repainted to different colors but the original colors can be determined.

We now have both statues in the Museum, thanks to the super human lifting efforts of Ben and John Kuennen. Donations to cover the costs of the restoration and preservation work on these two magnificent statues are very much appreciated. These statues are very important historical church artifacts and major contributions to the Museum collections.

### LaVerne Franzen Donates His Korean War Era Army Uniform

LaVerne Franzen donated his Korean War era U.S. Army uniform to the German American Museum. LaVerne presented the uniform and his Army picture to Lee Stammeyer, who manages the military service display. Lee thanked LaVerne for his kind donation of an Eisenhower style Army uniform. LaVerne was drafted in October 1951, completed basic training at Indian Town Gap, Pennsylvania, then volunteered for airborne training and service at Fort Benning, Georgia. He was honorably discharged in October 1953. Laverne's uniform is now on display in the military service exhibit on the second floor of the Museum.



### Marina Guertiez-Harsh, painting of the historic Museum building



Marina Guertiez-Harsh, a young Colorado artist, painted her impression of the historic Museum building. Marina spent several days sketching the building and painted it last summer and autumn. Marina is a Junior at the University of Colorado in Colorado Springs, majoring in psychology and fine arts. Marina is pictured donating the painting to Society President, Clair Blong. The painting is exhibited with other historic photos and paintings and building.



## Donations of Artifacts and Materials

- Father Aloysius Schmitt news article (Framed). American Legion Post, St. Lucas, Iowa
- *Wheatfield with Crows*, Van Gogh framed print, large copper wood-stove kettle, 9 German history books, Framed Lilac print, desk lamp, Augsburger beer sign, sled. Clair Blong, Fort Atkinson Iowa.
- Wooden office desk and book shelves. Duane and Kim Boos, Lake City, Minnesota
- Father Aloysius Schmitt Pearl Harbor papers. Marge Kuennen Clark, Des Moines, Iowa.
- American leather working stand (1874), German handmade wooden shoe-repair stand (1840). Leander and Odelia Cremer Estate, Festina, Iowa.
- 10 German religious and historical books. Linus Cremer, Texas.
- 10 boxes of high quality Christmas decorations. Jeanette Bodensteiner Croatt, Minnesota.
- Antique St. Luke's Church Rectory lamp. Mel and Jeanette Dietzenbach. Decorah, Iowa
- 25 trim wood boards Festina School Building, Ken Ehler, Festina, Iowa.
- German School books, Bible, historical artifacts. Lawrence and Evelyn Elsbernd, Calmar, Iowa.
- Blong and Franzen Families Cookbook. Kathy Franzen, Brooklyn Park, Minnesota.
- Korean War Army paratrooper uniform, dress boots, brush. LaVerne Franzen, St. Lucas, Iowa.
- Archangel Michael Statue from 1914. Victor and Mary Franzen Family, West Union, Iowa.
- Oil Painting of the School/Museum. Marina Harsh-Gutierrez, Colorado Spring, Colorado.
- Various religious articles, sick-call box, 40 books from the former school library. Leon Kruse, St. Lucas, Iowa
- St. Lucas Pirates catcher's chest protector and face mask from 1950s. Dan and Kathie Kuennen Family, Waucoma, Iowa.
- Box of historic society program files. Kenny Kuennen, Decorah, Iowa.
- Regnery Book on Joanna-Western Mills Company. Roger Langreck, West Union, Iowa.
- 5 Antique, curved smoking pipes. DeVere Manderfield, St. Lucas, Iowa.
- 15 photos of farm work, church programs and wedding ribbons, 6 Women's Catholic Order of Forester booklets and papers, 1920s Valentine's card, 2 large antique tin boxes, large agriculture volume. Virginia Manderfield, St. Lucas, Iowa.
- Framed Indian Tribal Map. Map, Winter Training Certificate donated by Virginia Manderfield, frame donated by Larry Pitzenberger, New Hampton, Iowa.
- 5 antique, area church cookbooks, Baby crib hand-crafted by Nick Foreman. Robert and Pat Meinert, Dyersville, Iowa
- 140 German language literature, history, travel books and 2 large German posters. Carl Most, Rochester, Minnesota.
- 2 large glass, artifact display cases. Margaret Murray, Chatfield, Minnesota.
- Archangel Gabriel church statute. On loan from Leonard Nolte family, Fort Atkinson, Iowa.
- Catherine Ditzenbach Meinert 1934 Wedding Hope Chest Quilt. Phyllis Orthaus, New Hampton, Iowa.
- Cream and milk separator canister. Richard Orthaus, New Hampton, Iowa.
- High School Cheer Leader outfit. Helen Kruse Pinter, Fort Atkinson, Iowa.
- Framed World War I Army Unit photo. Larry Pitzenberger, New Hampton, Iowa.
- Antique quilt. Elsie Reicks, Spillville, Iowa.
- Book *Battleship USS Oklahoma*, Joyce Schaufenbuel, Colorado Springs, Colorado.







- U.S. Flag from Chaplain Al Schmitt 's Coffin. Victoria Kuennen Schmitt, West Union, Iowa.
- 25 historic St. Lucas family pictures. Alex Schmitt, West Union, Iowa.
- 3 boxes of funeral prayer cards. Alma and Ken Schneberger, Calmar, Iowa.
- Memorabilia of St. Luke's Church and School, *Lucana* and *Highlights*. Leona Winter, St. Lucas, Iowa.
- 13 large interior signs for the Museum, Budweiser Distribution Center, West Union, Iowa.

## Book Acquisitions

Ellin S. Feld, et. Al. **Anfang und Fortschritt: An Introduction to German**, 1973. New York: The Macmillan Company, 1973. 431 pages. Designed to teach four skills in learning the German language: listening comprehension, speaking, reading, and writing. Excellent beginning text.

Clarence A. Glasrud (Editor), **A Special Relationship: Germany and Minnesota, 1945 – 1985**. Minneapolis: Concordia College, 1983. 81 pages.

Hajo Holborn, **A History of Modern Germany: 1840-1945**. Princeton, New Jersey: Princeton University Press, 1982. 844 pages. The volume covers German history through some of its most turbulent and disaster prone decades of nationalism, industrialization, unification, imperialism and war.

John Lukas, **June 1941: Hitler and Stalin**. New Haven: Yale University Press, 2006. 169 pages. This book offers penetrating insights into Hitler and Stalin as they embraced in a life and death struggle. It describes Hitler and Stalin's strange, calculating and miscalculating relationship before the German invasion of Soviet Russia, with its gigantic and unintended consequences.

Jim Merkel, **Beer, Brats, and Baseball: St. Louis Germans**. St. Louis, Missouri: Reedy Press, 2012. 210 pages. Germans started coming to St. Louis in the 1830s and put their stamp on this frontier outpost. By the 1860s Germans were the majority with their own newspapers, theaters, clubs and churches. After the Civil War, they brewed beer, ran the local baseball team, and were a force in city politics. Even today St. Louis is defined in large part by its German heritage.

Traveling Summer Republic and City Archives of Giessen (Editors), **Utopia – Revisiting a German State in America**. Bremen, Germany: Edition Falkenberg, 2013. 350 pages. In 1834, 500 Germans boarded two ships to America, led by one idea: freedom and democracy. The Giessen Emigration Society crossed the Atlantic Ocean in hopes of founding a model democratic German State in the US. Their idealism encouraged further immigration, and helped in the struggles against religious intolerance and the abolishment of slavery during the Civil War. They integrated themselves into Missouri's history and helped achieve a rich German heritage in Missouri that still exists today.

Hans Wagner (Editor), **Der Landkreis Amberg-Sulzbach**. Amberg, Germany: Amberg Zeitung, February 1978. 208 pages. An excellent history of this region in Germany with many historical photos, diagrams and maps.

Fiona Water, **A Corner of a Foreign Field**. Hertfordshire, England: Atlantic Publishing, 2007. The illustrated poetry of the First World War. 190 pages. Contains some of the greatest poetry ever written about the cataclysmic catastrophe that was branded the war to end all wars. Gripping photos of the meaningless of human lives in the horror of the trenches.

John Willet, **The Weimar Years: A Culture Cut Short**. New York: Thames and Hudson Inc., 1984. 160 Pages. The Post World War I Weimar Republic was a brief period of creative exuberance in Germany and ended with the rise of Hitler in 1933. This is an excellent, concise pictorial history.

If you are interested in donating to the museum, contact Virginia Manderfield (563-778-2710) or Clair Blong (719-237-1763).

## **Request Cookbooks for Museum Collection**

By Joyce Schaufenbuel

We generally think of cookbooks as a collection of recipes and not much else. Cookbooks, or recipe books, can teach us about more than just food. They provide a way to connect to the lives of people in the past and help us to understand what life was like in their day. They can be a way to share and preserve cherished, heirloom family recipes for future generations. They can also be a valuable, trustworthy resource for learning about family lifestyles, traditions and social history.

Questions come to mind when I see cookbooks, especially older ones that I find at estate sales, antique stores etc.

Here are just a few of the things that I wonder about.

Who wrote these cookbooks or collected the recipes for a recipe book?

What do we know about the intended audiences?

Were recipes modified over the years to adapt to the lifestyle changes? What foods and ingredients were available and where did they come from? Did the political, social or economic climate at that time influence what foods were available? For example, during wartime rationing in the 1940s, a revision of a cookbook featured a supplement entitled "An Easy Guide for Your Ration Points."

How were the recipes prepared? What tools were used in the kitchen - were the recipes cooked or baked on a fire or in an oven of wood-burning stove, a gas range or electric range? Considering all these factors can give us an idea of the era when the recipes were written or collected.

What recipes were used most often? For example, the stained, dog-eared, discolored, and heavily annotated pages likely contained recipes that were favorites.

Another type of recipe collection is the community cookbooks. These recipe books, often used as fundraisers for churches or social groups, are much more than just a catalog of recipes. They can be historical accounts that give us a glimpse of a community. They provide not only favorite recipes, but also the name and often information about the person who contributed the recipe.

If you are doing family history research using the obvious resources of census records, vital records, church and school, records, gravestones, newspapers and so on, consider what you might learn about your family by reading family cookbooks or recipe collections. Some families even publish cookbooks which include family history.

If you or members of your family have a cookbook or a collection of recipes that you would like to share and preserve, consider donating that book to the museum or give it to the museum on loan. It would be especially interesting if you could include any information you have about the collection; who it belonged to, how they acquired it, how you acquired it, what makes it special for your family, and what recipes you commonly use today.

Our goal is to have this special collection in the museum to give everyone a chance to contribute and therefore, share part of their family story with others today and in future generations.

Thank you in advance for considering a contribution to this unique and important collection that will represent a part of our local heritage. We enthusiastically look forward to hearing from many families.

## **Message from the Society Board**

We are very thankful for a truly blessed and fruitful year in:

- ~growing the collections of the Museum, Library and Family History Center,
- ~increasing attendance at the Oktoberfest and Christmas Reflections events,
- ~expanding family and student tours of the Museum,
- ~increasing donations support,
- ~increasing volunteer participation in activities,
- ~publishing the Newsletter twice a year,
- ~initiating the cataloging of the collections, and
- ~restoration projects like the windows.

Your interest and support is vital to preserving and celebrating our community heritage. We invite you to our Christmas Reflections program to relax and enjoy the holiday season with good food, pastries, refreshments, and a sing along with your family, friends and neighbors.

Happy Christmas and all the best to you and yours in the New Year.

Clair K. Blong, president

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