

Der Brief

Winter 2022



The Newsletter of the Historical Society of North German Settlements in Western New York and Das Haus, Ein Haus und Der Stall German Heritage Museum. 2549 Niagara Road - Vergholz, Niagara Falls, NY 14304. www.dashausmuseum.org, dashausmuseum@gmail.com



Christ Moeller Restaurant – Ward Rd and Niagara Falls Blvd.

1912 – 1925 Owned and operated by Christopher and Emma Moeller

1925 – 1938 Owned by Alexander & Sallie Wokoske (they resided in a home to the rear of the restaurant)

1939 – 1944 Owned and operated by J Orin Duffney (Known as Duff's Restaurant (Grill))

1944 – 1955 Owned by Winifred & Raymond Schotz (Known as either "Top Hatter's or Mad Hatter's grill")

1955 – 1977 Owned by Stanley & Josephine Janik (Known as "Villa Capri Restaurant")

1977 – 1981 – Transfer to John Minicucci (apparent Foreclosure)

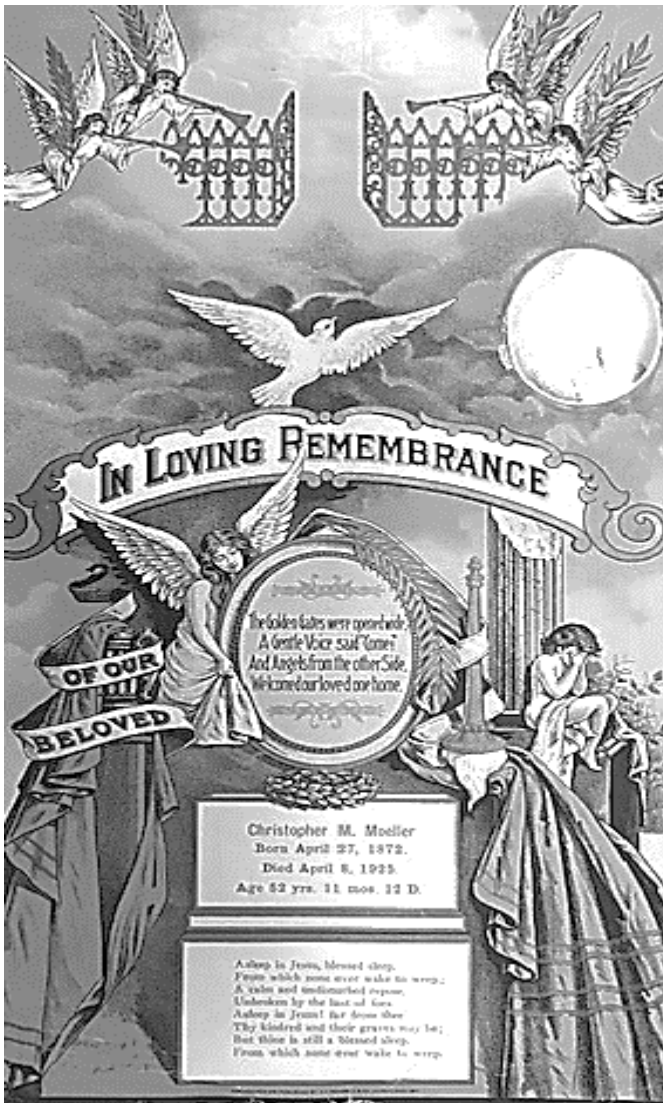
1981 – 1988 Transfer to Loeschel, Inc. and operated as a German restaurant

1988 – 1997 Owned by Stan & Josephine Janik again (Now known as Janik's Steak House)

1997 – 2011 Purchased by Tomsic Properties (Operated as J.T. Wheatfield)

2011 – 2019 Various owners and operators (One of which was Westby's)

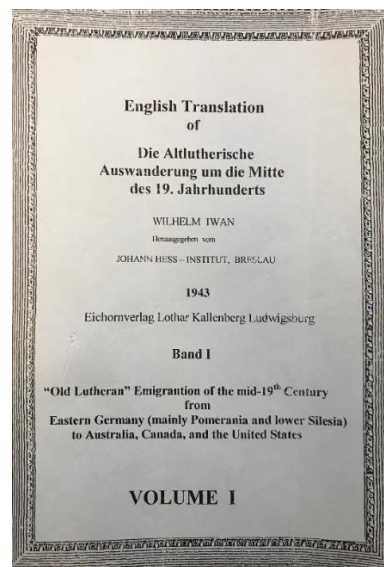
2019 – Present Known and operated as "Soliday's".



This "remembrance card" is rather unique. It was perhaps like today's memorial cards. It is "In loving remembrance of our beloved..." Christopher M Moeller, born April 27, 1872, died April 8, 1925. Aged 52 yrs., 11mos., 12 D. The poem in the oval in the center reads "The golden gates opened wide, A gentle voice said "Come", And angels from the other side, Welcomed our loved one home."

Thanks to Winston Moeller for the history of his grandparent's restaurant and remembrance card.

[Note: This article was created with Winston's help and was previously scheduled in this issue for publication. As you may know, Winston passed away in October. We will miss this long-time member's knowledge and sage advice.]



Wilhelm Iwan, author, historian, and Lutheran theologian lived from 1871 until 1958. As a historian, he documented the 19th century exodus from Prussia to America and Australia by a group who sought religious freedom. In 1945 he fled from his homeland and lived the remainder of his life as a refugee in West Germany. The English translation was published by the Trinity Freistadt Historical Society, Mequon, WI, in 2002. The full set, \$60, is available for purchase through Terry Schoessow, c/o Trinity Lutheran Church, 10729 W. Freistadt Rd, Mequon, WI 53097. The separate name index can be purchased for \$20. The documents may also be purchased through the pommerscher.org website.

A summary of Wilhelm Iwan's *Die Altlutherische Auswanderung um die Mitte des 19. Jahrhunderts*

Why did our forefathers leave their beloved homeland to venture across the sea to a foreign land where they hadn't any idea of if they would be successful or if they would end up penniless, begging on the street? We believe it was a mixture of many things that had been coming together for years that caused this dramatic decision to be made by so many families.

One of the best sources we can find is the book "old Lutheran Emigration of the mid-19th century from Eastern Germany" by Wilhelm Iwan. The following pages are the second of 4 installments that will appear in consecutive issues of Der Brief.-Ed



Rev. Krause



Rev. J.A.A. Grabau



Rev. H. von Rohr

Back in Prussia, an unfavorable letter, called the Roscoe letter was being widely circulated. The writer complained of the hardships of his journey and the lack of work, Lutheran leaders, money in America and expressed his desire to return to Prussia. The king immediately seized on this and issued a royal order declaring that as of June 1838 all departing Lutherans must be accompanied by a clergyman of their own faith. This order stopped many plans that were well under way. There were people who had sold all their possessions, received a permit and now were held up from leaving because of the clergy requirement. There were many pastors being held by the state who did not want to leave Prussia and several others who did, but all were not connected so now was a time of decision for pastors, congregations and individuals. This order stayed in effect until 1845 so the WNY immigrants were under this edict as plans were made to go to America.

In Breslau, the permits for immigration were not held up because they had all used pastor Krause as their accompanying clergyman. In the spring of 1838, pastor Krause did provide a formal statement saying that he would be the designated clergy for the group from Breslau.

The second primary immigration took place in 1839. This immigration was made up of mostly Pomeranians. In this area, the idea of immigration had been bubbling up for several years. In 1838 Pastor Grabau and von Rohr arrived in Kammin talking about immigration. The number of Pomeranian applications had exploded and was now around 700 people. The previously mentioned Altenstein was becoming aware that he might have a serious problem to report to the king. Krause and Grabau (now in Hamburg) were the clergy that the immigrants claimed as their pastors. Many smaller groups from Griefenberg, Wollin, Regenwalde and others joined together in Settin and camped there waiting for the paperwork to be approved which local officials seemed to be "slow walking" through the governmental processes for several months causing the immigrants to write directly to the king to help in expediting it. They finally received permission and left from Kammin in June to start the journey.

Pastor Grabau of Erfurt and Captain von Rohr of Magdeburg were the major leaders who provided the impetus for the Pomeranian immigration in 1839. Grabau had managed to escape from Heiligenstadt prison with von Rohr's help and they continued to be in contact with Kavel, Krause, Huschke, Scheible and many other clergy that and were in favor of the immigration. Grabau and von Rohr set about visiting many of the congregations that had expressed interest in migration. Von Rohr laid out a set of principles that any interested congregation should agree with as a way to start the process.

"As long as we remain in the homeland, we must continue to hold worship services and be prepared to suffer for our confession.

We must try to obtain permission to immigrate, but if necessary we reserve the right to flee without permission.

We want to ask the king for the release from prison of Pastor Grabau as our clergyman.

We want to take along all other pastors and candidates for whom the immigration has become a matter of conscience.

By January or February 1839, four representatives shall be elected. Two from Pomerania and two from Saxony-Thuringia and the Mark."

At the same time leaders of the various congregations or groups of congregations were formulating the community rules for the migration. They included establishing a community fund to which every man would voluntarily contribute. From the community fund, loans will be arranged so as to cover everyone's travel to New York by the fund. They intended to establish a community at the nearest location in New York where work can be found for all. The first duty of the community will be to build a church and school in the new location. There were many other terms and conditions for the immigrants to review and agree with but in essence, anyone who was committed to the immigration because of their religious convictions was welcomed. The leaders then signed this agreement and if approved by the congregations would allow von Rohr and others to negotiate for ships and travel necessities on the group's behalf in Hamburg and London.

The congregations accepted these conditions. The poor among the immigrants paid almost all they had, and the rich a large amount to cover all the costs.

Things were falling into place, however one important item remained. Grabau had been arrested and was in Heiligenstadt Prison again and had become ill and was getting worse. Entreaties from his congregations and wife to the king for assistance had been rejected. The government feared that his death might create a martyrdom causing greater problems so they did release him from jail to a private home under police surveillance. He recovered from his health issues and by April of 1839 and was ready to travel by June.

During this time the various congregations were also applying for immigration documents to the authorities. Here are some parts of the Erfurt congregation's application." We the undersigned Evangelical Lutheran residents of this city have seen, after having tolerated eight years of persecution by the United State Church find that no more hope exists that we will be granted the right to hold independent, separate church services. We are in danger of being led into aposty through persuasion and force by the United State Church..... We obediently beg the highly esteemed magistrate to bring about most graciously the granting of permits by the royal government for immigration to St. Louis in the United States of North America..... Pastor Grabau has already declared his readiness to immigrate with us....." Signed by the heads of 27 families. These 100 individuals were interrogated and duly warned on March 4, 1839. They received their permits on April 15th. Grabau received his permit while still in prison and left to join the congregations on June 13. This same procedure was being conducted at government offices all throughout the region. Very few people were convinced to stay by the officials, however some of the leaders had to deal with investigations and some of the younger men as well as it was assumed that they were immigrating just to avoid their mandated military service.

Through spring and early summer von Rohr and others continued to negotiate travel arrangements. Finalized contracts were authorized and departure dates in late June were set. Grabau had fought through some last minute delays and was in Hamburg in June. Things were coming together slowly. Pastor Krause had visited America to make preparations and was now in Hamburg as well. He was not well suited to this organizational task and had generated much confusion in his Silesian followers. However, the congregations that claimed him as their pastor were not well organized, so either as a result of Krause or their own confusion they continued to arrive piecemeal throughout the summer. Grabau, Krause and von Rohr were now all in Hamburg and after much discussion von Rohr and Grabau were able to sort things out.

A few words need to be said about Pastor Krause. There is no doubt that he was indeed one of the first of the clergy who stood for the migration. However he flipped over many times during the years that he was involved. He was one of the first to be sent to make preparations and scout out the new country. Thus in November of 1838 he left Liverpool without a permit on a "reconnaissance journey". He boarded the English ship the "Chieftain" and had a terrible voyage to New York. The ship Leaked, passengers had to cook their food on deck, water was rationed to one cup a day, they ran out of provisions, other passengers were described as lice infested thieving Irishmen and Scots who stole provisions during the night. The trip took 3 months. Then the Lutherans in New York seemed to be cold and not very helpful. He ran out of money and wrote home for some so he could complete his journey to Buffalo. He sank into a depression and wrote a scathing letter to his followers in Prussia. "Take no steps toward immigration! It is the greatest misery, both spiritually and physically. I shall return as soon as I obtain the money". A sympathetic pastor in Pennsylvania contacted him and wanted him to explore western Pa. Then he received a welcoming letter from the Lutherans in Buffalo imploring him to come as soon as possible. In any case, Krause seems to have somewhat of a change of heart once again and served as pastor to congregations in Buffalo until September. He penned a letter to his future bride in Breslau saying that he still planned to return to Germany when possible.

The immigrants back home seemed to realize Krause's indecisive nature and weighed his input along with several glowing reports from other immigrants who had made the trip, found a home and were making substantial progress.

Von Rohr was the other scout. He was still in England negotiating for the travel arrangements and considering other offers from other companies that would solicit the Germans for their colonizing abilities. It seems that they were in demand to a degree. One company representing Damarara, (a tropical area in or near India) offered to assist with passage, provide land for a church and school, and provide work on several plantations. Von Rohr presented the information but it was decided that the climate would not be right. In any case, von Rohr drew up a contract with Becket & Son, shipping agents for the journey to America. Parts of the contract were as follows:

1. The company to be transported shall consist of 1000 persons of which one third are children and infants. A variance of 300 more or less will be acceptable.
2. The company shall leave within 40 days.
3. Becket & son agree to pay the freight cost of 2.17.6 Pounds per adult and half that for a child under 14. Infants will be free.
4. 1000 Pounds will be deposited here by Mr. von Rohr as a deposit.
5. Becket & son agree to procure ships which will provide fire, water and comfortable accommodations for the immigrants. The intermediate deck shall be 6 feet high and all shall be granted freedom to walk the deck to the extent compatible with ship regulations. As these are immigrants for religious purposes they must be allowed to hold morning and evening services with song and prayer every Sunday.
6. Each company is allowed to take 4 goats.
7. As soon as the ship reaches sea, a well secured lantern shall burn in the intermediate deck at night. The passengers shall watch over this at all times.

Once preparations were complete von Rohr left for Baltimore. He traveled by land to Philadelphia, New York and Easton PA always discussing options and figuring out where the coming group might find the best opportunities to settle. As part of his investigation he found that work was available on the Erie Canal in and around Buffalo for 1 dollar per day.



Meanwhile the Silesian immigrants left Hamburg in July of 1839 on the American vessel "Caroline". After a largely uneventful trip they landed in New York on August 24th. The next day they traveled to Albany via steamboat and after a short train ride moved on the Buffalo. While on the way to Buffalo they met pastor Krause who had secretly started his return to Germany. The group was able to convince Krause to stay with them in Buffalo and wait for Grabau. He stayed for a short time, but continued to be despondent in the new country and was heading back anyway. Even meeting with von Rohr and Grabau on the way to New York couldn't convince him to stay. His up and down descriptions of life in America had caused serious concern among the immigrants but did not deter many. His reasons for returning were that he wanted treatment for some physical ailment by a German doctor, he wanted to warn other immigrants about cheating shipping agents and lastly to get married to his fiancée.

The rest of Grabau's group came to America in 5 ships. The congregations totaled over 1000 people. Grabau's ship arrived in New York in September having passed through some terrible weather on the crossing. Von Rohr met them and they started planning immediately to leave New York. After much discussion, a plan started to form in which they would all travel to Buffalo and then some would move on to Wisconsin and in fact that was what did occur.

Von Rohr went on to Buffalo and arranged some lodging in a few waterfront warehouses. As soon as the group arrived, von Rohr presented a proposal that he had received to those who still had money to immediately move to Wisconsin and settle near Milwaukee. Government land was priced at just \$1.25 per acre. The rest of the group intended to settle in Portage along the Genesee Canal (near Letchworth state park) and form a branch of the Buffalo congregation. The Wisconsin group was counting on pastor Krause to go with them. They left quickly as the snow was starting already. Von Rohr led 40 families via the great lakes to Wisconsin. It seems that Buffalo was to become sort of a staging point for all

the other settlements, but many of the immigrants seemed to like the Buffalo area and did indeed find work, and when Grabau arrived it filled out the puzzle pieces quite well as he found a basic church already established. The second floor of a house on the corner of Main and Eagle Streets was where Grabau gathered the new congregation for services. He held services there twice each Sunday and during the week also taught religious education and English. On most Sundays there was not enough room for all to be seated in the room so a series of larger and larger rooms, and halls were rented. Finally it was decided to build a church of their own. Grabau had his church incorporated as the "Old Lutheran Church" in December of 1839 and a plot of land was purchased at the corner of Godell and Maple. The cornerstone of Trinity Church was laid at the end of March. This was a 2 story 40 X 60 foot barn like structure. The first floor was the school and the second the church. There was a small organ loft for the old Magdeburg organ that had made the trip which was played with the regular church band. The congregation grew quickly attracting new members from all over Buffalo. By 1843 the membership had reached 1500 souls. By 1851 the church had been lengthened by 50 feet. Grabau also recognized the need for additional clergy so he started what later became the Martin Luther Seminary. He had 45 students in his first class including von Rohr and Mueller, the oboist (discussed in a previous Der Brief). Grabau now served three additional congregations, Genesee Canal, and new congregations in Eden (St. Peter) and Humberstone, ON.

William Iwan contacted Mathilde Scheley, whom we have mentioned quite often in recent Der Briefs. She was a knowledgeable woman from Wisconsin and had studied the "Old Lutherans" extensively. Mathilde visited Buffalo around 1880 as a young woman and wrote of the many impressions that she had of the fast developing city. Iwan wanted to include a few in his history. "No one knows anything about the old quarter in the heart of Buffalo anymore. The old structures are left disdainfully in an isolated part of this large cosmopolitan city. The small old Lutheran church stands on the corner with its back to the street and speaks of the old times. Built in 1840, it was the oldest house of worship in the city. The lower half is made with old unfinished quarry stone and the upper part is made of wood. The old church seems almost grotesque in its modesty, and nothing like it can be seen far and wide. Trinity church sits at the end of Maple St in this remote corner of the metropolis and is so fascinating that one cannot pass it with indifference. The gigantic stone colossuses of the more fashionable churches in the city, ornately erected in the upscale sections of town, do not speak such a language as this old church."

Meanwhile in 1839, von Rohr led his group to Wisconsin. In Milwaukee the group received several offers of land near Milwaukee, but the Lutherans wanted to move further into the forest where there would be plenty of room for expansion. The group settled on a spot 16 miles NW from Milwaukee and named it Freistadt. They purchased 40 acres for each person and 40 acres for the center of town for a church and school. The winter of 1839 was a terrible one and the immigrants set to work building cabins as soon as possible. Although there were early snows and cold, everyone ended up in a cabin to face the winter. The travel to and from the settlement was a mixture of no roads and bad roads crossing some 30 streams. Von Rohr tells of carrying 80 pounds of flour and other supplies to the settlement for Christmas festivities and to keep from going hungry. The snow was still 3-4 feet deep until early May and there were Indians on snowshoes chasing deer through the settlement at times, but they were all friendly, just on the hunt.

In the spring of 1840 they erected a 30 X 20 log structure to act as a church and school. They had no pastor as were still waiting for Krause to come. Grabau was terribly busy in Buffalo and then dealt another blow to the settlement in Wisconsin. He called von Rohr back in the fall of 1840 to train him for the clergy. It was probably a good long term strategy, but it left the Freistadt people in a difficult spot.

Pastor Krause turned up back in Germany and told the authorities of his thoroughly negative view of America and the whole immigration in general. The local official, Altenstein used the information to hinder further immigration, even going so far as to discussing with the king how to best to use Krause as a propaganda tool against the migration to those still planning to go. However, true to form, Krause once given the opportunity to publicly speak on the subject recanted all his statements as false thereby embarrassing Altenstein and the government in general.

Friedrich Wilhelm III died in early 1840 as did Altenstein. Friedrich William IV now assumed control. Some of the old Lutherans were hopeful that there might be a change in policy toward the immigrants. This seemed to actually happen as the new king issued an edict pardoning the pastors who were in prison, and that some of their official acts would be recognized by the government. In actual practice however this was not the case. The local officials still did not recognize old Lutheran confirmations therefore young people could not find work. Marriages were not recognized but annulled and old Lutheran pastors were still being arrested for performing official acts. The king, when questioned, abided by the United State Church rules so his first edict was largely in question. This duplicity in royal orders kept the mistrust alive in many quarters. In fact, many churches were still closed and clergy imprisoned. One of them, pastor Ehrenstrom, was exiled to the fortress at Graudenz. We will hear more of him later. (to be continued...)

Our ancestors had precious little room in their trunks in which all their worldly possessions must fit in order to make the journey to America from Prussia. However almost every family made space in their trunk for the family Bible or other religious works. These were "folio" sized books, approximately 20" x 10" x 4" thick. So, it was no inconsequential decision. One of the most popular books was "True Christianity" by Joseph Arndt along with several sermon books that the elders would read from during services when no clergyman was available, which was quite often. A true family treasure would be the old family Bible. Some of the immigrants had Bibles dating back to the 1600's, therefore at the time of the migration they would already be almost 200 years old. One of the most popular versions of Luther's Bible is what is called the "Elector" Bible. Let's learn more about this work that was a cornerstone of the immigrant's religious thought and experience which was really one of the chief reasons why they immigrated in the first place.

The Elector Bible (Kurfürstenbibel) is a German language folio-sized book. It is Martin Luther's translation of the Bible (Old and New Testament and much more) that was authorized by Ernest I, Duke of Saxe-Gotha and printed by Wolfgang Endter in Nuremburg, Germany from 1641 to 1758. Other names for this Bible are the Weimer Bible and the Ernestine Bible.

The earliest known edition to have survived to this day is the Detmold edition printed in 1649. There were 14 - 17 editions of this Bible. The Elector Bible includes glossaries explaining difficult words and passages as this Bible was designed for the enlightenment of "ordinary people".



Queen Christina of Sweden (1626–1689)

The first edition of this Bible was printed starting in 1641 and had no dedication. The second edition was printed starting in 1649 had an engraved portrait of Queen Christina of Sweden included with a 4-page dedication. The third edition was printed starting in 1652 also was dedicated to Queen Christina of Sweden. The fourth edition was printed starting in 1662 after Christina's conversion to Catholicism. This action made it inappropriate to have her portrait in the Bible and it was therefore replaced with a portrait of Ernst of Saxony.



Ernst the Pious, Duke of Saxe-Gotha-Altenburg (1601-1675)

Left an orphan early in life (his father died in 1605 and his mother in 1617), he was brought up in a strict manner, and was gifted and precocious but not physically strong. He soon showed traits of the piety of the time. As a ruler, by his character and governmental ability as well as by personal attention to matters of state, he introduced a golden age for his subjects after the ravages of the Thirty Years War. By wise economy, which included his personal generosity, he freed his land from debt, and at his death left a considerable sum in the treasury, and reduced taxation. Enhanced public security and an honest and efficient judiciary received much of his attention, and his regulations served as models for other states.

His laws were not conceived in the spirit of the then modern ideas about individual liberty; they forbade secret betrothals, tried to regulate dress, and extended even to the stable, kitchen, and cellar. Nevertheless, his regulations promoted agriculture, commerce, learning, and art. His palace of Friedenstein in Gotha was rebuilt, and its library became one of the

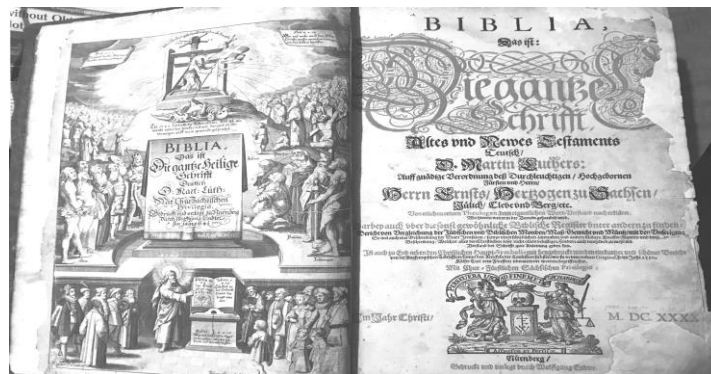
largest in Germany. Churches were built and in 1642 Ernest became the father of the present-day grammar-schools. It was a popular saying that his peasants were better instructed than the townsmen and nobles elsewhere, and at his death, it was said, no one in his land was unable to read and write. He made the gymnasium in Gotha a model school which attracted pupils not only from all German lands, but from Sweden, Russia, Poland, and Hungary. In like manner he fostered the University of Jena, increasing its funds and academics with emphasis on the religious side. He provided leadership in church affairs as well, which won him the nickname of "Praying Ernest". The Bible was his own everyday book and he strove unceasingly to make his people as religious as possible in a strict Lutheran pattern. Ernest was recognized as the "father and savior of his people."

Originally, Duke Ernst intended to run Johann and Heinrich Stern's print shop in Lüneburg, whose printing shop was considered the best in Germany at that time, to commission the printing and publishing of his Bible, and was about to close the deal with them in Weimar. However, after both the Stern brothers and the bookseller and printer Wolfgang Endter from Nuremberg and the Jena printer Ernst Steinmann had submitted proofs, the sovereign decided on Endter on the advice of Johann Gerhard. The theology professor from Jena had pointed out several advantages in dealing with Endter, that the Nuremberg printer came close to the Stern brothers in terms of paper and print quality, that it was easier to send manuscripts and proof sheets to Nuremberg than to Lüneburg, and that Endter had a very capable proofreader, Nuremberg was in the middle of Germany and therefore it would be conducive to the distribution of the Bible once completed.

The learned consortium prepared a revised and corrected Luther's text and provided it with glossaries. The main purpose of this edition was to protect the common man, who would not be experienced in arts and languages, from heresy. The explanations should be kept as brief as possible, and explained "according to the actual verbal understanding via the common tongue".

In order to leave Luther's text from 1545 unchanged in the revised version, the wording was lifted from the glossaries with larger sentence types in bold and these were also put in brackets. In this way, however, the biblical language was stripped of its expressive metaphor in order to give space to an apparent rationality.

The Bible edition was also enriched by including information about the biblical months, measures, weights and coins, with a description of Jerusalem and a report on the Augsburg Confession.



Title Copper Engraving

The high demands, scope and lack of clarity of the glossaries raised justified doubts as to whether the target group, the "common man", favored this form of text presentation and whether the desired purpose was really achieved. The fact is, however, that the Elector's Bible became extremely popular, had 14 editions by 1768 alone, had translations into French (1666) and Italian (1673) and thus became the most widespread Bible edition of the 17th and early 18th centuries. The rich presentation alone, namely the elaborate illustrations are beautiful and very well done. In any case, according to the duke's will, each parish should have a copy of this edition,

The portrait engravings, text illustrations and title coppers are eloquent testimony to the advanced artistic graphic printing industry of the 17th century. The splendid title copper was sketched out by the portrait and landscape painter Christian Richter († 1667), court painter in Weimar, we owe the implementation on the copper plate to the Augsburg portrait engraver Johann Dürr († around 1680). In the center is the short title on the suspended ceiling of an oversized lectern. To the left of this are the chosen characters of the Old Testament, starting with Adam and Eve, through Moses, Isaac, Aaron, David and Noah, and to the right those of the New Testament, namely John, Peter, Paul and Mary Magdalene, but also the tax collector and the thief at the cross. Together with the assembled people of God, they look to Christ, who treads the winepress and conquers death and evil (Isa. 63: 3). Underneath, the events of salvation history are translated into

doctrine by Christ pointing to the open scripture that speaks of him (Ps. 40: 8; John 5: 39); he is surrounded by the community made up of the three medieval estates, clergy, nobility and peasantry.

The picture sections contain 18 engraved titles with biblical scenes, as well as plans of the city of Jerusalem, maps of the area of Paradise, of Canaan and the entire Mediterranean area to document the journeys of the Apostle Paul, floor plans and floor plans of Noah's Ark, the heretic tree and a picture from the Augsburg Reichstag. In particular, the method of summarizing biblical scenes portrayed in the Bible are used in numerous Bible prints of the 17th and 18th centuries.



With Wolfgang Endter (1593-1659) the duke had undoubtedly made a good choice, because the son of Georg the Elder. Ä. († 1630), the founder of the active printer and publisher dynasty, was considered a large-scale entrepreneur, had married into the commercial leadership of the imperial city and, after the death of his father, led the company, to which its own paper mill was affiliated, to flourish; He was represented at the trade fairs with extensive book production. Due to his publishing achievements, he was in 1651 by Emperor Ferdinand III. raised to the hereditary nobility. His sons and heirs continued to run the business and took care of printing and selling the constantly improved Elector's Bible until 1768

From our board member = Another beautiful “starting out” childrens’ prayer from Martha Haseley

Jeden Schritt und jeden Tritt
geh du lieber Heiland mit!
Geh du mit uns ein und aus
Führe du uns selbst nach Haus!

Every step in and every step out
Go with us Dear Savior!
Go with us in and out
You, yourself, will bring us home!

Upcomming Events – Annual membership contribution due on April 1 !!

January General Meeting – TENTATIVE, “Memories Show and Tell” - 1/21/22, Wheatfield Community Center, **2:00 PM**
Febuary General Meeting – TENTATIVE, Martha Haseley, Platt Deutsch - 2/17/22, Wheatfield Community Center, **2:00 PM**
March General Meeting – TENTATIVE , Topic TBD - 3/17/22, Wheatfield Community Center, **7:00 PM**

Der Brief is published quarterly by the Historical Society of North German Settments in Western New York, Das Haus und Der Stall German Heritage Museum, 2549 Niagara Road, Niagara Falls, New York 14304. (716) 795-2890. We are a 501 c 3 organization. Email address: dashausmuseum@gmail.com, web address: www.dashausmuseum.org. © All Rights Reserved. The editor and President of the Historical Society is John Schultz. John Milleville is Vice President, George Camann is Treasurer, Martha Haseley is the Secretary. Other board members are June Stenzel, Dianne Retzlaff, Dorthy Kew, Ruth Camann, Don Schroeder, Cindy Sileo, Richard Williams, Justin Higner, Ruth Voelker, Lois Wiseman, and Elaine Timm.

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Join our Historical Society and receive Der Brief every quarter!

The Historical Society welcomes new members! If you find our newsletter and our mission interesting we hope that you will make a membership contribution and join us. Our mission is to educate adults and children concerning the heritage of the nineteenth century settlements of North Germans in western New York, and thus to preserve that heritage. We do this by preserving the history, artifacts, documents, manuscripts, publications, photographs, Plattdeutsch anecdotes, crafts and customs of these hearty immigrants, their descendants and the communities in which they lived.

We maintain Das Haus und Der Stall German Heritage Museum, sponsor an annual dinner, hold informative monthly meetings with special speakers, offer for sale books and other items published by the Society, and distribute Der Brief, our quarterly publication to 29 States and 3 foreign countries.

If you would like to become a member of our society, please fill out this form and send it to the address indicated.

Membership Chairman
Historical Society of North German Settlements in WNY
2549 Niagara Rd., Niagara Falls, NY 14304 – 2020

Enclosed is a membership donation of **\$20** (additional donations are very much appreciated)

Name _____ Phone _____

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