



# Mitteilungen

A publication of the

**Sacramento Turn Verein**

German-American Cultural Center

Volume VIII, No. 4

October, November, December 2009

## One loaf of bread: 3,000,000,000,000 Marks

In July 1923, an elderly German living in the German Rhineland sent off a letter of desperation to distant relatives in Milwaukee, pleading for assistance. Part of his letter read as follows:

“Starvation is imminent. The supply of foodstuffs is at a standstill. As a result of the occupation of the Rhine and the Ruhr by the French, the railroads have stopped operation. Owing to the total devaluation of the German Mark, the cost of living has skyrocketed: thus one ½ kilo of bread costs 50,000 Marks, ½ kilo bacon 150,000 Marks, 1 egg 10,000 Marks, ½ kilo butter 100,000 Marks, 1 liter of milk 18,000 Marks, ½ kilo coffee 350,000 Marks.”

In August 1923, one of the Milwaukee relatives replied, enclosing a \$5.00 contribution. His cousin in Germany wrote to thank him, but also to inform him that, just one month later, that the situation had worsened and that a loaf of wheat bread now cost 2 to 3 trillion Marks. In addition, he wrote, 50 kilos of potatoes cost 6-7 trillion Marks, and a portion of beef cost the same 6-7 trillion Marks.

### How much did that \$5.00 contribution buy?

Today, a \$5.00 donation seems miniscule, considering the plight of Germans in 1923. Yet at the dollar exchange rate in August 1923 of 4,620,455 (and at a cost of 69,000 Marks for a loaf of bread), \$5.00 would have bought about

67 loaves of bread. In September, it would have bought 65 loaves.

It is reported that in 1923 in America, \$5.00 was worth about \$50 in today’s dollars.

### Dollar Exchange Rate of the Paper Mark in Berlin in 1923 (in monthly averages)

January .....	17,972
February .....	27,918
March .....	21,190
April .....	24,475
May .....	47,670
June .....	109,996
July .....	353,412
August .....	4,620,455
September .....	98,860,000,000
October .....	25,260,000,000
November .....	2,193,600,000,000
December .....	4,200,000,000,000

### The Schieber

The inflation produced a class of persons, called the *Schieber*, who dealt in scarce goods and articles in violation of the anti-profiteering laws and other regulations.

These exploiters of the victims of inflation took on the characteristics of the nouveau riche. As caricatured in the *Berliner Illustrierte Zeitung*, the *Schieber* “can afford champagne, lobster, and women, just as he can commission paintings for his bathroom, even though he does not know whether a Botticelli is a cognac or a cheese.”

(continued on next page)



**A Berlin woman uses Reichsbank notes to light her morning fire.**



**This “small-denomination” 2-million Mark note, was issued in September 1923,**

The Sacramento Turn Verein’s German-American Cultural Center is dedicated to preserving the same proud German heritage that was instrumental in the founding of the Sacramento Turn Verein in 1854. The Sacramento Turn Verein, a member of the German-American Heritage Foundation in Washington, DC, meets in the old “Turner Hall,” at 3349 J Street in Sacramento, where its German-American library is housed. Visitors are welcome.

### The money factories

Throughout the inflation, Berlin’s Reichsbank had to re-issue more and more banknotes as previous issues lost their value. In the end, a colossal 10,000,000,000 notes had been issued.

In order to produce all of these, a total of 30 paper mills were in full production providing paper, and 132 private printing firms were contracted to assist the Reichsbank print the actual notes.

To give an idea of the sheer volume of paper printed, if the 10 billion banknotes printed had been put end to end, the line would have been three times as long as the distance from Earth to the moon.

### Government presses couldn’t do enough

Cities, municipalities, credit institutions and countless businesses printed up local notes – or *Notgeldscheine*. This was “emergency money.” The Reichsbank notes were issued by the central bank in Berlin, while *Notgeld* was printed by city banks, small towns, all sorts of public bodies, the German railway departments, and even private companies.

### Inflation ‘benefits’

The inflation was a bonanza for those who owed money, for they could simply pay in devalued money as long as it was based on the concept that one Mark equals one Mark.

Overall, the state profited from this enormous inflation. The entire war debt, upwards of 154 billion Marks on November 15, 1923, had a value in 1914 currency of a mere 15.4 Pfennig!

The inflation was profitable for the big industrialists as well. Thomas Mann wrote, “. . . they were in no hurry to stop it. During those years, the Krupps, Stinneses, Thyssens, etc., got rid of their indebtedness, which ran into real millions, by paying their creditors in inflated millions, and thanks to these same inflated millions, they

<u>British &amp; Continental</u>	<u>U.S.</u>	<u>Number of zeroes following the “1”</u>
million	million	6
milliard	billion	9
billion	trillion	12
thousand billion	quadrillion	15
trillion	quintillion	18
thousand trillion	sextillion	21
quadrillion	septillion	24
thousand quadrillion	octillion	27
quintillion	nonillion	30
thousand quintillion	decillion	33

**Readers not familiar with German should be alert when reading German words like *Milliard, Billion, and Trillion*, which mean in English, “billion,” “trillion,” and “quintillion,” respectively.**

acquired real millions-worth of property.”

During the inflation, a radical change occurred when Germany’s great wealth in mineral resources and industrial plants became concentrated in fewer and fewer hands.

The small and medium property-owners lost their holdings, and the biggest snapped them up. They acquired property and paid with paper.

### The inflation’ ends

On November 1, 1923, the *Rentenbank* was established. The population showed great relief when the *Rentenmark* was introduced. The exchange rate was a trillion (1,000,000,000,000) paper Marks to one *Rentenmark*. Thus ended the great inflation.

### And a decade later . . .

Much has been conjectured about the influence that this great inflation had on the coming to power of Adolf Hitler a decade later. One point of view:

“. . . we find the German government actively appealing to the lowest human emotions of jealousy, envy and greed in order to hide its own responsibility for the economic disruption.

“And inevitably this was to play right into the hands of demagogues like Adolf Hitler.

“It is no coincidence that he made his first bid for power at the height of the inflation, in the beerhall putsch of November 8, 1923.

“Historians and economists, therefore, are in general agreement that the inflation can be given much credit for the rise of Hitler. For although he did not come to actual power for another decade, the putdown of the putsch supplied the Nazis with many martyrs to aggrieve, and it was during his subsequent prison term that Hitler wrote *Mein Kampf*.

“Thus, as early as 1937, Lionel Robbins could declare emphatically that ‘Hitler is the foster child of the inflation.’” (*The Economics of Inflation*, by Costantino Bresciana-Turroni, London, George Allen & Unwin, 1937)

## Mitteilungen

Quarterly newsletter of the Sacramento Turn Verein’s German-American Cultural Center – Library, 3349 J Street, Sacramento, CA 95816

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### Volume VIII, No. 4

October, November, December, 2009  
*Mitteilungen* is published by Lorelei Press,  
P.O. Box 221356, Sacramento, CA 95822-8356.  
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## 'Because of his love of Agnes'



Agnes Bernauer

During Carnival season in 1428, Albrecht, Prince of Bavaria, had come from Friedberg to Augsburg for tourneys.

For refreshment, he went to the public baths. Sauna baths then were not only prescribed by doctors, but were places of entertainment and recreation. Such visits were, of course, free of charge for high-ranking guests.

At the baths, Prince Albrecht saw Agnes Bernauer, the pretty daughter of an Augsburg barber-surgeon.

The Prince was more than pleased with the young lady's beauty and, understandably, suddenly became very fond of bathing.

In 1432, the wedding of the Prince with the "Angel of Augsburg" was held secretly, since she was not of noble birth.

As the 15<sup>th</sup> century was not a particularly rigorous one as far as morals were concerned, no particular notice was

taken of the secret marriage for some time.

Two years later, however, Prince Albrecht was excluded from the games in Regensburg "ab amasiam Agnetem" (Latin: "because of his love of Agnes").

When this decision did not break the nuptial knot, his father, Duke Ernest of Bavaria, stepped into action. On October 12, 1435, the lovely Agnes Bernauer was captured, her arms and legs cast into irons, and she was thrown from a bridge into the Danube.

An old bill states that the hangman, in accordance with municipal laws, charged 60 kreuzer (the coin of the day) for performing this duty. The messenger who reported the execution received a bonus for "having sent her to heaven."

This shows something of the behavior of the Royal Family in those days. A beautiful Augsburg lady was sentenced to death, because of a misalliance.

Melchio Meyer, Martin Greif and Friedrich Hebbel wrote dramas about this unhappy love affair. Carol Orff considered her worth a modern opera.

Source: Seybold, Heiner, *Augsburg: A Small Book about a Great City*; Brigg Verlag, Augsburg, 1991

### Bowling – from the beginning

According to a German historian, around the third or fourth century AD, German pastors instructed worshippers to place a *kegel* – a wooden club carried for protection – at the end of a lane, and to throw a large stone at it. The *kegel* symbolized a *heide* (heathen), and if the parishioner knocked the *heide* over with the stone, the parishioner's sins were forgiven.

People enjoyed this sin-cleansing ritual so much that it became an activity that spread throughout the country, then through Western Europe, delighting churchgoers and non-churchgoers alike.

Over the years, wooden balls replaced the stone and the number of kegels used increased, ranging from three to 17.

Theologian Martin Luther, who was an avid bowler, is said to have declared that nine pins was the ideal number. Whether it was due to Luther's pronouncement or not, nine became the standard number of pins used for centuries, and the game became known as "ninepins."

(Editor's note: You might expect, therefore, that the German word "*Kegelbahn*" means "heathens' alley", but no, it means "bowling alley.")

Source: Barbara D. Diggs, "The Origins of Bowling"; *History Magazine*, June/July 2009



### Early German immigrants viewed as traitors

In the early days of German immigration, German arrivals in America were often victims of anti-foreign activities perpetrated by those "true Americans" who managed to forget their own beginnings.

For example, in 1855, when about 40 members of the Columbus Turn Verein returned from a picnic, a group of Know Nothings (nativists) pelted them with stones when they refused to lower the banner they were carrying.

The German colorbearer was holding a red silk flag inscribed in German.

Rumor had it around town that the banner was "the Red Republican Flag of Germany" and that it carried an anti-American aspersion.

That inscription read, on one side of the flag, "Frisch, Fröhlich, Frei" ("Fresh, Merry, Free" – part of the Turn Verein motto).

The other side read, "Durch Übung zur Kraft; durch Forschung zur Erkenntnis; Bahn frei!" (Strength through training, knowledge through inquiry; clear the way!) [meaning clear the way for the new progressive ideas and ideals of the Turn Verein movement].

Source: LaVern J. Rippley, *The Columbus Germans*; Indiana University Purdue University, Indianapolis, 1998



# Everything you ever wanted to know about CURRYWURST

- Currywurst is the the everyday snack of sliced pork sausage swimming in a curry-tomato sauce.
- A new Deutsches Currywurst Museum opened this summer in Berlin – dedicated to all things currywurst, and commemorating the dish’s 60th birthday.
- The new museum traces currywurst back to post-war Berlin in 1949, when the city was still in shambles, and it became a welcome change to the limited diet options available at that time.
- Currywurst came to represent the everyday German, the de facto refreshment of countless inspectors in German thrillers.
- There’s no agreement on the perfect currywurst. Some like it with the sweet taste of Indian curry, others with a touch of mustard powder, and still others with a hot chili or lemongrass-flavored curry.
- Politicians started posing with currywurst, to show they were “real, down-to-earth” folk. (Former Chancellor Gerhard Schröder loved to picture himself as a currywurst aficionado.)
- About 800 million currywurst dishes are sold in Germany each year, at street stands and high-end restaurants.
- At one upscale celebrity-favorite hangout, currywurst is served on chinaware and with a glass of champagne on request.
- In the former East Germany, the dish is somewhat different – the sausage is often softer because it lacks casing (sausage casing wasn’t available under the Soviet regime).
- Preferences vary: You eat currywurst with French fries, white bread, or a whole-grain loaf.
- There’s just one no-no when it comes to currywurst: – ketchup. Germans consider it uncultured and inauthentic.
- One of the famous “rubble women” (or *Trümmerfrauen* – women who cleared up the debris of Germany’s war-torn streets), Herta Heuwar, found some English curry by trading with British soldiers. After experimenting in her kitchen, she concocted the cheap yet filling dish known as currywurst: grilled

sausage, sliced, with a gravy-like sauce containing English Curry and stewed tomatoes.

- Ms. Heuwer took her recipe with her to her grave, but currywurst lived on.
- In post-war Berlin, currywurst was known as “poor man’s steak” because most Germans couldn’t afford to buy a proper piece of meat.
- As a result, currywurst took off, with knock-off stands and restaurants mushrooming across Berlin and into other cities.



- German engineers have been quick to develop sausage-slicing machines (but there is no McCurrywurst, nor a Currywurst King chain).
- Walk into a German pub and you’re sure to get a conversation going about the differences among currywursts. (But all agree that currywurst is an integral part of German culture.)
- In Berlin’s Kreuzberg district, customers line up day and night for a version of currywurst that is deemed to be particularly aromatic and tangy.
- A native German who recently opened a currywurst restaurant in New York’s East Village says “I grew up on currywurst.” He worked with German friends to develop the perfect sauce. Of all things German, “I just missed currywurst,” he says. Source: Kessler, Roman, “The Craze Over Currywurst,” *The Wall Street Journal*, August 27, 2009

## From birth, they knew their place – exactly!

A German word that can cause confusion because it looks like an English word is the word *Stand*. In former times, this word represented one of the most important aspects of the life into which our German forebears were born. (The word, a noun, is pronounced *shtahnt*.)

Unless we are familiar with the German social system of past centuries (which to some extent is still in existence today), we could misconstrue the meaning of *Stand*.

The class system, by which our German ancestors found themselves automatically holding a particular *Stand*, or “standing” among their peers, was based, almost without exception, on the trade, the profession, or occupation *into which they were born*.

A person’s *Stand*, defining that person’s position or class in society, was taken for granted. It was the basis for the privileges and duties that accompanied his standing in the community – or, his *Stand*.

Therefore, we often find that the records that the churches and government kept about our German ancestors include a section reading “*Stand*.” In that section, the civil registrar or cleric reported a person’s occupation – for example, “*Bauer*” (farmer), or “*Schmied*” (smithy), or “*Knecht*” (farmhand) or “*Lehrer*” (teacher).

A person had no choice in determining in what social level he was to live his life, but rather, he was automatically pigeon-holed according to his occupation. And what determined that occupation? Almost always it was the accident of his birth.

Therefore it would be wrong to assume that a very intelligent, hard-working peasant could ever work his

way up into a higher class. He knew, practically from the day he was born, that God had placed him in his particular *Stand*, and that it was his duty to live his life in the status to which he was born. In other words, he “knew his place.”

The farmer’s son became a farmer, and a tradesman’s son went into a trade, usually that of his father. And the son of a farmer or tradesman married the daughter of a farmer or tradesman, respectively.

The German word *Stand*, can mean, depending on the context, status, position (referring to a job), rank, profession, trade, or occupation.

A somewhat different use of the word *Stand* occurs in connection with the status of an inhabitant’s personal life – concerning the person’s marital status, the person’s family status, (including matters concerning his spouse and children), and his departure from the community through death or a physical move away from the community.

In this sense, *Stand* carries a more family-specific connotation, especially evident when it is combined with the word *Amt* (meaning “office”) to form the word *Standesamt*, the local governmental office in Germany which performs, even today, the local civil registration function, including the conducting of marriages. This office has traditionally been in charge of keeping track of local inhabitants’ changes in personal and family status, through the recording of their births, marriages, deaths, and moves from one community to another.

From the 16th century to the present day, most such records have been archived. Those old records that were not lost through wars or other physical disasters, are usually still available today.



### *The ‘good old days’*

In centuries past, German cities, and even other tiny jurisdictions like duchies and principalities, had their own monetary currencies. Anyone traveling from one to another of these jurisdictions needed to change his money at the *Wechselstube*, like this 16th century money-changing office.

(Does this remind you of traveling in Europe before the 2002 switchover to the euro?)

Guess who profited from all this confusion. It was the *Geldwechsler* (money-changer), who charged substantial fees for his services.

Good thing these smart fellows lived before the appearance of the euro, or they would be filing for unemployment benefits today!



## German immigrants recall the sauerkraut-making days of their childhoods

My mother, Amanda Helena Voss, emigrated from West Prussia to Schenectady, New York.

In the cellar of their home, the family stored vegetables and fruits, most of which was grown in the back yard. In the fall, the family's cabbages were harvested, and sometimes augmented by additional heads purchased from a nearby market.

The cabbages were cleaned, the stalks and outer leaves removed, and the remaining cabbage sections cut into thin slices, which were carried down to the cellar where a large stoneware crock awaited their arrival.

The cabbage slices were put in layers inside the crock with salt between the layers. To pack the layers tightly in the crock, the young Voss daughters were enlisted as cabbage stompers.

The girls removed their shoes and stockings, took off their skirts, and pulled up their slips. They then stepped into the crocks and stomped down the cabbage as successive layers were added.

Upstairs, at the top of the cellar stairs, Grandpa Voss guarded the door against any male's entrance while his daughters were *en déshabillé*. When the last layer of

cabbage was stomped down and the girls redressed, Grandpa went down to the cellar and laid a wooden cover on the crock, placed a heavy stone on it, then left the crocked cabbage to ferment.

Every so often thereafter, Grandpa would go down the cellar stairs to check on the progress of the fermentation and to skim off any scum which might have accumulated on the surface of the cabbage.

Then came the day when Grandpa came upstairs from the cellar and proudly announced to the family that the sauerkraut was ready.

My mother's favorite sauerkraut dish was pork spareribs in sauerkraut with an onion or two, accompanied by boiled potatoes.

The sauerkraut was intended to last the family until the next spring or early summer. It provided the family with food rich in vitamin C, needed in northern climes without benefit of fresh fruit in the winter.

It must have been good for my mother, as she lived 92 years, but in her later years, she was forced to eat canned, store-bought sauerkraut. **Paul F. C. Mueller**

As children in West Münsterland, we used to haul the cabbages in from the field in a pulling cart (*Handwagen*). The outer leaves were removed (later I fed them to the rabbits), the cabbage cut in half, and shredded on a slicer. Then the shredded cabbage was placed into a barrel, one layer at a time. A handful of salt was strewn between each layer.

One of the children, with his washed, naked feet stuck into a new pair of wooden shoes, stomped the cabbage down until the juices flowed, layer by layer. The

child would go round and round with his wooden shoes to make sure every inch of kraut was stomped.

We children were supposed to support the dizzy child, but we had more fun tickling and teasing him, since we knew he could not come after us. When the barrel was full and the job done, the cabbage was covered with a wooden lid, then topped with a boulder, about 12 inches in diameter. Then the barrel was placed in the cellar for fermentation. **Maria Brand**

### More childhood memories of sauerkraut days

Some German immigrant reporters told about young family members performing their stomping duty with their bare feet, with wooden shoes, or wearing *Krauttretensocke* (kraut-stomping socks). Others told of using a *Stössel* (wooden pounder) or other mechanical device to crush the cabbage before it was set in the cellar to ferment.

Some also told about saving the large outer leaves of the cabbage, unshredded, and laying them over the cabbage so as to completely cover and protect the kraut before the wooden lid and the heavy rock were laid over all.

**Right: Preparation for sauerkraut days ahead**



## ‘With Harp and Fiddle on Our Backs’

Friday, October 23, 2009, 7:30 p.m.

Presented by the German-American Cultural Center – Library  
in the Turn Verein Banquet Hall

Here in the Sacramento region, we have a rare opportunity to witness the story of a German itinerant harp player who travels the world with her harp on her back, eventually making her way to California.

She tells of her life as a wandering musician – her fate, her love, her disappointments – and plays and sings her songs in between, bringing to life the history of the German *Harfenmädchen* (harp ladies) who walked from town to town in Germany, carrying on their backs their portable harps (called “hook harps”) and entertaining the locals in inns, at fairs, and on street corners, for a few Kreuzer – an ordinary sight in Europe in the 18th and 19th centuries.

It was common for couples to travel together – the husband playing the violin, the wife the harp.

When the German-American Cultural Center – Library learned that “Cantefable,” this German troupe (Nancy Thym and Thilo Viehrig) would be touring in California in October, we promptly scheduled them for this program. Such luck!

Nancy Thym, recognized internationally for her programs combining harp music, songs, and stories, studied theater, dance and anthropology in her native California, and later folklore and ethnomusicology. She has been living and working in Germany for more than 20 years. Her specialty is theater pieces portraying harpists of the past.

Thilo Viehrig, an instrument builder and musician, studied violin and organ building as well as instrument



restoration in East Germany. For more than 20 years he has concentrated on the performance practice and reconstruction of historical instruments. He established the musical instrument museum at the Center for Performance Practice in Michaelstein, Germany, and his copies of historical instruments (harps, bowed instruments, clavichords, harpsichords and organettos) can be viewed in various museums. As a musician, he has specialized in historical bowed instruments – vielle, rebec baroque violin.

Admission is \$10. (This is much, much smaller than the troupe’s usual admission fee, but Nancy Thym is eager to perform in her hometown area, despite the smaller venue we can offer.)



## Mecki – your average guy

Ask any German over 60 who Mecki is, and you’ll get a positive response. During the 1950s, Mecki was the most famous hedgehog in the world – he was the *kleiner Mann*, your average Joe.

Mecki was based on the fable of the race between a hare and a hedgehog, originally written in 1840 and filmed in 1937.

How the hedgehog (the tortoise, in the English-speaking world) outwits the hare has a timeless appeal, and Mecki’s popularity increased with the use of his figure as a symbol in advertising and TV.

Mecki proved a great success for soft-toy makers Steiff. Even the German federal government used him in a film to draw people to the polls.

Over the years, the character was transformed from a cheeky fellow into a respectable, if somewhat bourgeois, husband and father.

## Harmonie Annual Fall Concert Saturday, November 14

155th Annual Concert  
"Herbstlied" (Autumn Song)

Free concert starts at 3:30 pm,  
preceded by a No Host Cocktail Hour

Dinner (6 p.m.) and Dance following the  
Concert: \$25 per person; includes appetizers  
served after the concert.

Dinner menu: Pea Soup. Gulasch with  
Noodles. Dessert



Choir Director: Steve Coolidge  
American River College String Orchestra,  
under the Direction of Steve Thompson

Prepaid reservations for the Dinner/Dance  
are required by November 9. Dinner tickets  
will be held at the door. (Submit a list of names  
for groups of 5 or more.)

Send checks (payable to "Sacramento  
Turner Harmonie") to Irene Guzauskas, 2766  
Hyannis Way, Sacramento, CA 96827

## Eleventh Annual Christkindlmarkt (A German Christmas Market)



Saturday and Sunday  
December 5 and 6

Saturday: 10 am - 6 pm  
Sunday: 11 am to 5 pm



Gifts, crafts, Gluhwein, Gerostete Mandeln,  
entertainment, Santa Claus, Christkind,  
and much more

## Halloween Party Saturday, October 31, 7 p.m.

Sponsored by the Turn Verein's  
Women's Soccer Teams

A Party for adults in the Turn Verein Banquet Hall  
Prizes for the best costumes

Join the fun

## Oktoberfest at the Turn Verein

**When:** Friday & Saturday, Oct. 2-3

**Doors open:** Friday at 6 p.m.

Saturday, at 3 p.m.

**Where:** At the Sacramento Turn Verein, 3349 J Street. Tel. (916) 442-7360

**Music:** German music in the Main Hall with dancing from 6 to 11 p.m.

**Bands in the Main Hall:** Friday, "Al Gruber Band"; Saturday, "Die Alpen Band"

**Upstairs Bands:** Friday: "AKA Live"; Saturday: "Q Balls"

**Admission:** Adults: \$10.00; Children 6-12 \$5.00; under 6, free

**Entertainment:** Camtia Schuhplattlers, Turner Harmonie; bands; dancing until 11 p.m.

**Special feature this year:** the 3 p.m. opening on Saturday, to accommodate families

**Food and drink:** Oktoberfest Beer from Munich; authentic German food; wine, champagne

**Biergarten:** Enjoy specialty foods  
**Kaffeehaus:** Upstairs café offering specialty desserts, coffee

**Hint:** For best seating, come early

**Mingle in the Library:** Browse and chat, 3-6 p.m., Saturday

## Calendar of meetings and events at the Turn Verein

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
O C T					1	2 <b>Oktoberfest 6:00 pm</b> <i>(Dancing until 11pm)</i>	3 STV Library open 10 a.m. - 2 p.m.  <b>Oktoberfest 3:00 pm</b> <i>(Dancing until 11pm)</i>
	4	5 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	6 STV Library Open 10 a.m. - 2 p.m.	7 STV Member Meeting 8:00 p.m.	8 STV GACC/Library Meeting 7:30 p.m. Library	9	10 STV Library open 10 a.m. - 2 p.m.
	11	12 STV Harmonie Rehearsal 7:30 p.m./Banq.Hall STV GLS Meeting 7:00 p.m. Library	13 STV Library Open 10 a.m. - 2 p.m.	14 STV Soccer Meeting 7:00 p.m. Club Room.	15	16	17 STV Library open 10 a.m. - 2 p.m.
	18	19 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	20 STV Library Open 10 a.m. - 2 p.m.	21 <b>STV OLD TIMERS NIGHT</b> <i>(Members only- Reservation Required)</i> 6 p.m.	22 STV Actives Meeting 8:00 p.m. Club Room	23 STV GACC/Library <b>'With Harp and Fiddle Our Backs'</b> 7:30 p.m. Banquet Hall	24 STV Library open 10 a.m. - 2 p.m.
	25	26 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	27 STV Library Open 10 a.m. - 2 p.m.	28 STV Board Meeting 7:00 p.m.	29	30	31 STV Library open 10 a.m. - 2 p.m.  STV Soccer <b>Halloween Party</b> 8:00 p.m. STV Banquet Hall

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
N O V	1	2 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	3 STV Library Open 10 a.m. - 2 p.m.	4 STV Member Meeting 8:00 p.m.	5	6	7 STV Library open 10 a.m. - 2 p.m.
	8	9 STV Harmonie Rehearsal 7:30 p.m./Banq.Hall STV GLS Meeting 7:00 p.m. Library	10 STV Library Open 10 a.m. - 2 p.m.	11 STV Soccer Meeting 7:00p.m. Club Room	12 STV GACC/Library Meeting 7:30 p.m. Library	13	14 STV Library open 10 a.m. - 2 p.m. <b>STV Harmonie Annual Concert 3:30 p.m.</b>
	15	16 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	17 STV Library Open 10 a.m. - 2 p.m.	18 STV Member Meeting 8:00 p.m.	19	20	21 STV Library open 10 a.m. - 2 p.m.
	22	23 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	24 STV Library Open 10 a.m. - 2 p.m.	25 STV Board Meeting 7:00 p.m.	26 <b>Thanksgiving</b>	27	28 STV Library open 10 a.m. - 2 p.m.
D E C	29	30 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	1 STV Library Open 10 a.m. - 2 p.m.	2 STV Member Meeting 8:00 p.m.	3	4	5 <b>Christkindlmarkt 10am – 6pm</b>
	6 <b>Christkindlmarkt 11am – 5pm</b>	7 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	8 STV Library Open 10 a.m. - 2 p.m.	9 STV Soccer Meeting 7:00p.m. Club Room	10 STV GACC/Library Meeting 7:30 p.m. Library.	11	12 STV Library open 10 a.m. - 2 p.m.
	13 <b>Christmas Parties: • Soccer Club • Harmonie • GACC/Library</b>	14 STV Harmonie Rehearsal 7:30 p.m./Banq.Hall STV GLS Meeting 7:00 p.m. Library	15 STV Library Open 10 a.m. - 2 p.m.	16 STV Member Meeting 8:00 p.m.	17 STV Actives Meeting 8:00 p.m. Club Room	18	19 STV Library open 10 a.m. - 2 p.m.
	20	21	22	23 STV Board Meeting 7:00 p.m.	24	25 <b>Christmas Day</b>	26 STV Library open 10 a.m. - 2 p.m.
J A N	27	28	29	30-	31 <b>STV NEW YEAR'S EVE PARTY</b>	1 <b>New Years Day</b>	2 STV Library open 10 a.m. - 2 p.m.
	3	4 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	5 STV Library Open 10 a.m. - 2 p.m.	6 STV Member Meeting 8:00 p.m.	7 STV GACC/Library Meeting 7:30 p.m. Library	8	9 STV Library open 10 a.m. - 2 p.m.
	10	11 STV Harmonie Rehearsal 7:30 p.m./Banq.Hall STV GLS Meeting 7:00 p.m. Library	12 STV Library Open 10 a.m. - 2 p.m.	13 STV Soccer Meeting 7:00 p.m. Club Room	14	15 STV GACC/Library <b>"Feuerzangenbowle"</b> 7:00 p.m. Banquet Hall	16 STV Library open 10 a.m. - 2 p.m.
	17	18 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	19 STV Library Open 10 a.m. - 2 p.m.	20 STV Member Meeting 8:00 p.m.	21 STV Actives Meeting 8:00 p.m. Club Room	22	23 STV Library open 10 a.m. - 2 p.m.
24	25 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	26 STV Library Open 10 a.m. - 2 p.m.	27 STV Board Meeting 7:00 p.m.	28	29	30 STV Library open 10 a.m. - 2 p.m.	

### German Classes, German Language School

- Beginning IB\*** (T/Th, 5:30-6:30 pm) Oct. 20-Dec. 17
- Beginning 1D** (T/Th, 6:35-7:35 pm) Oct. 20 - Dec. 17
- Intermediate 2B** (TT/Th, 7:45 - 8:45 pm) Oct. 20 - Dec. 17
- Conversational\*** (M, 6:00 - 7:00 pm) Oct. 19 - Dec. 14
- Advanced 3A** (M, 7:00 - 8:30 pm) Oct. 19 - Dec. 14
- Children, ages 8-12\*\***(Sat., 9:30 - 10:30 am) Oct. 17 - Nov. 21
- Children, ages 4-7 \***(Sat. 10:30 - 11:30 am) Oct. 17 - Nov. 21

All classes are \$80.00 (8 weeks), at Sacramento Turn Verein. Children’s classes are \$60 (6 weeks) at Sacramento Turn Verein.

To register or for further information, contact Monika at 916.230.3826, or via e-mail at monikagls@rocketmail.com  
\*Materials fee is \$10.00 (varies by class); adult classes require a textbook.

\*\*Textbook and Workbook are \$40.00. Textbook may be rented for a single session.

Make checks payable to “STV German Language School”

Website: www.sacramentoturnverein.com

Turn Verein telephone: 916.442.7360

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#### LIBRARY HOURS

Sacramento Turn Verein Library

3349 J Street, Sacramento

Tuesdays and Saturdays: 10 a.m. until 2 p.m.

### Upcoming events at the Turn Verein

- Oct. 2,3 (Fri., Sat.):** Oktoberfest (see page 10)
- Oct. 6 (Tues.):** German-American Day
- Oct. 17 (Sat.):** German Language School classes for children begin (see page 9)
- Oct. 20:** German Language School classes for adults begin (see page 9)
- Oct. 21 (Wed.):** Oldtimers’ Night (Members only; reservations required)
- Oct. 23 (Fri.);** “With Harp and Fiddle on Our Backs,” Cantefable, through the German-American Cultural Center – Library (see page 8)
- Oct. 31 (Sat.):** Halloween Party (see page 9)
- Nov. 14 (Sat.):** Sacramento Turner Harmonie Fall Concert, “Herbstlied” (see page 9)
- Dec. 5, 6 (Sat., Sun.):** Eleventh Annual Christkindlmarkt (See page 9)
- Dec. 13 (Sun.):** Christmas parties (Soccer Club, Harmonie, GACC-Library)
- Dec. 31 (Thur.):** New Year’s Eve Party
- Jan. 15 (Fri.):** Feuerzangenbowle, Banquet Hall
- Mar. 20 (Sat.):** 2010: Grand Opening of the German-American Heritage Center of the USA at Hockemeyer Hall, Washington, DC

Sacramento Turn Verein  
German-American Cultural Center – Library  
3349 J Street  
Sacramento, CA 95816

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