



Texas Wendish Heritage Society

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NEWSLETTER

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SEASON'S WENDISH HYMNS

OCTOBER - REFORMATION

Jed'n twjerdy brod je nasch Boh ssam
bron dobra, ssylna skala.
Won je wschej' nusy pumha nam,
kiz je nasz sapschijala;
sly stary njepscheezel
by nasz rad pozrjecz chzyl,
won jara mozny je
a ma doscz lesznoscze,
tu psches njoh' nichto njeje.

231, Wendish Hymnal, 1838. 1888

NOVEMBER - THANKSGIVING

Njech Bohu dzakije
szo wutroba wschech' tuczi,
kiz wulke wezy szam
tu czini a tez wschodze;
kiz wot mladoscze nam
tu sdzerzi ziwjerje
a wschitku dobratu
nam stajnje wudzol'.

319, Wendish Hymnal, 1838, 1888

DECEMBER - CHRISTMAS

Ja s njebiesz dele pschindu k wam,
tez dobre nowiny ja mam,
wscho dobre chzu wam powjedacz
a wot teho tak saspewacz:

61, Wendish Hymnal, 1838, 1888

HISTORY OF SERBIN ST. PAUL'S CHURCH by W. H. Bewie

(This is part II of this article found in the Archives of the Texas District, Lutheran Church-Missouri Synod, Austin, Texas. John J. Socha, Editor.)

"...it will also be instructive, especially to the present generation, for they will see how much time and labor and how many headaches and heartaches went into the building up of a good sound Lutheran church at Serbin.

As we all know, the Serbin church was started when a certain group of Wends came over from Germany to Texas, under the leadership of Rev. Johann Kilian, who was himself a Wend.

The reason why these Wends left Germany and came to America is plainly given in a document which these people drew up when they got ready to leave Germany, a document which is still preserved in the archives of the church. It was drawn up and signed May 23d, 1854. There it says: "The main purpose of this organization is, to emigrate to America and there to organize a pure Evangelical Lutheran congregation and to become a colony." By colony they mean that the organization wants to buy enough land so that it can settle its people on it. Instead of everyone buying his own little piece of land, one whole piece (it turned out to be a league of land) was to be bought, out of a common treasury.

I want to say here, that in those days that was the general idea, namely that people organized not only for religious but also for economic purposes, the same as the Saxons did that immigrated under Martin Stephan. But when you combine these two different purposes you commonly invite trouble. The Wends also experienced trouble, although time will not permit me to go into detail as to this feature.

Why did this colony decide to go to TEXAS, instead of going to Australia as another Wendish colony did at that time? The reason is this. In the year before, in 1853, a number of Wends, about seventy altogether, had left Germany and gone to Texas. They wrote such glowing letters back home to their friends, that it was decided by the Kilian group also to go to Texas. The former Wends had settled near New Ulm, and the new group decided to settle as near to them as they could buy land. In that way it happened that they settled where they did settle namely near Rabbs'

Creek. Sometimes Rev. Kilian in his letters refers to the settlement also as Pin Oak, but commonly as Rapp's Creek.

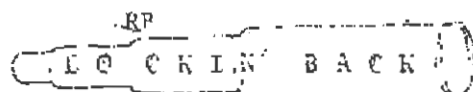
Of course, being a Christian congregation, they also wanted a Christian pastor. This Christian pastor is expressly mentioned in this document, from which I am quoting. It was, as you all know, Rev. Johann Kilian. The document states clearly that he is to perform the Lutheran ministry among the colony. It is also stated that for the first year he is to act as school teacher, and to take charge of the school for the children. Also, his salary is given. He is to receive \$300.00 in order to pay the expenses of shipping for himself and his family and his furniture and books. Then after they get here, he is to receive a salary of \$700.00. It is also said that, if this should prove to be insufficient, they will add to his salary out of the funds of the company. They also settled in Germany according to German money what he is to receive in the wilds of Texas for official acts.

A baptism is to cost 10 Groschen, the churching of women is to cost 5 Groschen. A marriage is to call for a free-will offering by those that are present. If the groom does not belong to Rev. Kilian's church, he is to pay 10 Groschen. A marriage certificate is to cost 10 Groschen. A funeral in itself is to cost 10 Groschen. If the biography of the dead person is to be written and read, that will cost 20 Groschen. If there is also to be a funeral sermon it will amount to two dollars.

I mention these little details, as they show plainly that the people were brought up in Germany under such arrangements as they had no idea that in America it might all turn out different. They came to Texas with German ideas and customs, all around.

That these people meant well by their pastor is plain from the fact that it was written in this long document that, if Pastor Kilian were to die, the colony would see to it that his family would be taken care of. It is also stated that out of the land which the company was going to buy in Texas, a certain piece of land will be deeded to him for his own personal property.

This document is then signed by the committee which was in charge of things: Carl Lehmann, Pres., Carl Teinert, Ernst Adolf Moerbe, Johann Hohle, Christoph Hohle and Johann Urban. (TO BE CONTINUED.)



If you were a late 18th or early 19th century home-maker, what would you be making when following this recipe:

**~*~* To Make Chacknell:*

TO a pound of flour put a pound of butter, six eggs (beating out the whites), three quarters of a pound of powder-sugar, a glass of water, a little lemon-pest chopped very fine, and dried orange-flowers, work it well together; then cut it into pieces of what bigness you please to bake, and glaze them with sugar.

The Experienced English Housewife

Elizabeth Raffald 1769

what oven temperature ???
how long to bake ????

Most of you cooks use a variation of this recipe and I'll share a delicious version with you next time.

In the meantime, won't you please take a few minutes to share with the Society some of your favorite recipes. You don't need to type it, just clearly list the amount, the ingredients, and the directions.

if you don't have any handed-down recipes, please don't ignore this request. If all the recipes were similar to the one above, we couldn't sell this new cookbook like we have the present one. Do send us some of the special recipes you enjoy using the most.

By JCSB

For the cookbook committee

We thank Joyce Dube for this appeal for recipes.

Send your recipes NOW to: Wendish Cook Book

P.O.Box 311

Giddings, Tx. 78942-0311