



Mitteilungen

A publication of the

Sacramento Turn Verein

German-American Cultural Center

Volume XVI, No. 4

October, November, December 2017



Coming soon to the Turn Verein! October 13 and 14

Mark your calendar now – for Friday and Saturday, October 13 and 14, for the biggest, boldest Oktoberfest anywhere around here – at the Sacramento Turn Verein, of course!

For all the details, see page 3.

There you will find information including:

- How to buy tickets
- The hours of the Friday-Saturday event
- Admission at the door
- The bands, upstairs and downstairs, including live Polka/Rockbierfest bands: the Gruber Family Band, and AKA Live
- Traditional German folk-dancing of the Alpentänzer Schuhplattler
- The Biergarten
- The traditional German Choir
- Activities and crafts for children
- Authentic German Food and Oktoberfest beer
- The Kaffeehaus
- Parking information

The background

The first Oktoberfest was observed in 1810, in celebration of the October 12 marriage of Crown Prince Ludwig (who went on to become King Ludwig I) to his bride Princess Therese, who is the namesake of the Oktoberfest grounds in Munich known as “Theresienwiese,” or the “Wiesn” (meaning ‘meadow’) for short.

From its beginning as a horse race in 1810, to honor a prestigious marriage, the Munich Oktoberfest has evolved into the world’s largest fair, with more than six million people attending every year.

Over time, the celebration was extended to, as currently, just over two weeks of non-stop merriment. (This year, in 2017, the Oktoberfest runs from September 16 to October 3.) Even though the main portion of the celebrations falls into the month of September, the original name stuck.

The beer

The modern Oktoberfest centers around one of Germany’s most well known

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.

products – beer, which flows in copious amounts during the sixteen-day merriment. Six select breweries, five of which export their beer to North America, serve up the fabled refreshment: Löwenbräu, Spaten, Paulaner, Hacker-Pschorr and Hofbräu.

These brewery giants, along with innumerable small to medium size German craft or micro breweries, abide by a strict purity law which dates back to 1516. The 1516 decree mandates that three ingredients – barley, hops and water – and nothing but these three ingredients – are to be used in the making of German beer.

The food served

Visitors also eat immense amounts of food, mostly hearty traditional fare like bratwurst sausages, sauerkraut, soft pretzels, rotisserie chicken, and othe Bavarian specialties such as Obatzda (a bread spread made with brie cheese, onions and spices), potato pancakes (“Reiberdatschi” in Bavarian, “Kartoffelpuffer” in standard German) and big gingerbread hearts for the sweet tooth.



Mitteilungen

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

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Paying the help

Most waiters and waitresses are freelancers: Once hired, the freelancer buys a block of beer and a block of food coupons at a reduced price. This means that if the waiter is going to sell 500 beers and 500 meals the first day, he would have to shell out around the equivalent of about \$10,000, just to get started. The price paid by the customer is 10 percent higher than the price the waiter paid for it.

The cash in the waiter’s wallet at the end of the day is his share of the day’s sales plus tips. All earnings are subject to income taxes.

A waiter carries as many as ten mugs of beer at a time and works a nine-hour shift (13 hours on weekends). Sometimes a rude and/or drunk guest will deliberately stick out his foot and trip a waiter, causing nasty falls, broken glass, and physical injury.



Some Oktoberfest terminology

- **Auf de Bänk:** an order from the band for guests to “stand on the tables”
- **A Bier, bittschen:** “One beer, please”
- **Brezn:** huge Bavarian pretzels
- **Dirndl:** Bavarian folk apparel for women; also a nickname for a country “lass”
- **Gaudi:** “Great fun”
- **Hendl:** a chicken, roasted on a spit
- **Host mi?** “Did you understand what I just said?”
- **Maß:** one liter of beer
- **Masskruagstemma:** a drinking game in which you must hold one very heavy liter of beer with your arm outstretched. The one who holds longest, wins.
- **Oans, Zwoa, g’suffa:** an often heard German toast
- **O’zapft is:** “It’s tapped!”
- **Prost:** “Cheers”
- **Radi:** oversized radish, carved into a spiral, served with rock salt
- **Schunkeln:** locking arms with your neighbor and swaying from side to side with the music
- **Schweinsbratn:** Roast port, a Bavarian specialty
- **Steckerlfisch:** mackerel or trout on a spit
- **Tracht:** generic term for a folk apparel, male and female
- **Weißwurscht:** “white sausage” (*Weißwurst*)
- **Wiesn-Herzerl:** a huge gingerbread cookie shaped like a heart, usually with a saying written on the front



50th Annual Oktoberfest Sacramento Turn Verein



@ 3349 J Street

BUY TICKETS @ www.sacramentoturnverein.com

916.442.7360

~Friday & Saturday~

October 13th & 14th

Friday - 6:00 P.M. - Midnight ♦ Saturday - 3:00P.M. - Midnight

♦ Saturday 3 - 6:00 PM Children Activities and Crafts ♦

Live POLKA/ROCKBIERFEST Bands!

~Main Festhalle~

♦ The Gruber Family Band ♦

~Upstairs in the Festhalle~

♦ AKA LIVE ♦

~Traditional German Folk Dancing~

♦ Alpentänzer Schuhplattler ♦

~Traditional German Choir~

♦ Turner Harmonie ♦

~Biergarten~

♦ The Alpenmeisters Band ♦

Authentic German Food & Oktoberfest Bier

Biergarten ♦ Wine ♦ Dancing ♦ Kaffeehaus

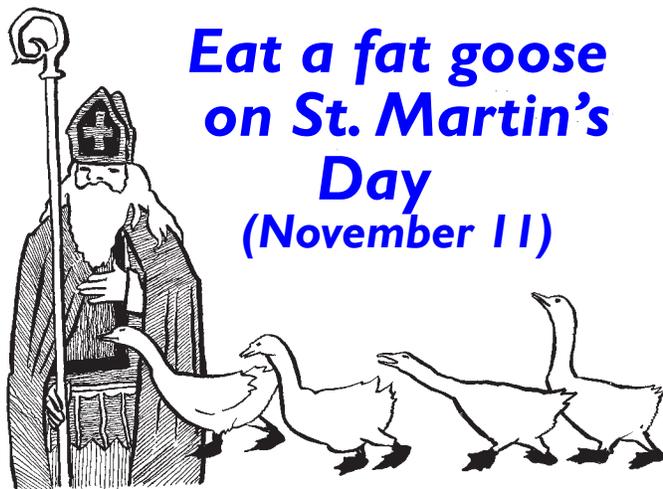
Admission at Door: \$20 Adult | \$5 Children (12 & under)

Valid Photo ID Required for Adult Beverage Wristband

COME EARLY FOR PREFERRED SEATING

♦ Parking located 100 yards WEST down 'J' Street ♦

~ Herzlich Willkommen! ~



Every legend seems to have at least two, if not several more, origins. For example, look at Martinmas, or St. Martin's Day on November 11. Poor Martin, known for having given a naked beggar half his cloak at Amiens (France) because he had nothing else to give him, is associated to this day with what? With geese!

One explanation is that Martin dreamt that Jesus appeared to him wearing the donated cloak to keep him warm, thus causing Martin's conversion to Christianity – and then later, when he was about to be named Bishop of Tours, feeling unworthy, he is said to have hidden himself from the Pope's messengers in a flock of geese.

But the geese, recognizing his virtues, gave him away by cackling loudly. As a result, he was indeed installed as Bishop, thanks to the geese (or so the legend goes).

A more practical explanation for St. Martin's connection with geese is that on *Martinmas*, taxes were due, and since the geese had been fattened up through the summer, and the farmers had to feed them scarce fodder, no longer could the geese fatten themselves by grazing in the meadows, so the farmers thought they might as well pay their landlords in geese as taxes in kind, and at the same time save on expenses for fodder.

Still another explanation is that in pre-Christian Europe, the day was traditionally observed with the festival of Bacchus, the Roman god of wine and celebration, and his Greek, Celtic and Germanic equivalents.

The Celts celebrated by eating their fattened geese and washing down their meal with the new vintage. Long afterward, the Christian church associated the pagan Bacchanalian festival with the legend of St. Martin, who died on November 11, 401.

Whatever the source of the goose connection, St. Martin's Day was a time of festive eating and drinking, for the peasants were at this time of year slaughtering the first pigs and beginning to sell their grain at harvest. In late autumn, and especially on St. Martin's Day, the *Martinsgans* (Martin goose) may still appear on restaurant menus. In Bavaria, it is common to serve the goose with red cabbage and dumplings

Winter is here

St. Martin's Day also signifies that the winter has fully arrived. One saying makes that point bluntly: "Nach Martin scherzt der Winter nicht." (Winter does not joke any more after St. Martin's Day.)

St. Martin's Day used to be an important date for shepherds, who considered Martin to be their patron saint. His day coincided with the date that their contracts ended, the day when they bargained for better terms of service.

The custom was that they blew their horns until their masters arrived. Then they would present them with a *Martinsgerte* (a decorated branch), and they would recite rhymes, resulting in their receiving presents.

The special day marked the end of harvesting and wine making, and the beginning of work by artificial light and snowy weather. This saying portrays the expectation of winter and snow: "*St. Martin kommt auf einem Schimmel geritten*" (St. Martin comes riding on a white horse).



St. Martin shares his cloak with the beggar

German Education in the Nineteenth Century

Despite the problems that village schools faced in the nineteenth century as they attempted to reach and teach the young, it must be said that the efforts were strong and insistent, if too often futile.

Teachers faced challenges both with rowdy pupils and almost shameful teacher pay scales. What must be told, however, is that, by the end of the nineteenth century, the percentage of literates in the population was almost 100 percent, compared with about 82 percent for France, and 20 percent for Spain. It should not be inferred, however, that literacy did not imply the ability to think for oneself.

The numbers of German primary schoolchildren who went on to higher schools were few. In 1865 they represented 5.7 percent, 6 percent in 1896, and 7.2 percent in 1906 of the total population. Even after the industrial revolution was well underway, the additional money spent on state education tended to benefit more or less the same section of the community.

Nevertheless Germany was still considerably more progressive in this area than Britain or France. Although the

percentage of working class children who got to grammar school or university in the nineteenth century was negligible, the 20 percent of lower middle class children who did so compares very favorably with any European country in the same period.

Entry to higher education was not restricted on religious or ideological grounds; there was no equivalent in Germany to the Test Acts in Britain, which discriminated against Non-conformists and Catholics up to 1871.

In Germany, the highly authoritarian system of teaching and lecturing and the hierarchical structure within the teaching profession were accessible to the majority of the middle classes, because of the clear professional and social advantages that the system enabled the successful among them to enjoy.

It was made abundantly clear in Wilhelmine Germany that the principal aim of educational institutions was to provide good, industrious and obedient citizens.

Source: Eda Sagarra, *An Introduction to Nineteenth Century Germany*. Longman Group Limited, 1980



In this room converted to a schoolroom, the teacher bangs a hammer against the front board to try to get his pupils' attention. An infant cries in his cradle. For punishment, a boy sits crying on the wooden donkey (as punishment). The schoolmaster's wife shakes her fist, scolding. The family laundry is being hung out to dry, the dog is barking, the chickens scramble about. The village pastor stands aside, viewing the commotion. (Etching by J. Nussbiegel: *Antikes Schulleben*, 1825.)



“The Fools’ Bench,” where inattentive and naughty children were sent

School Rules, around 1900

1. All students must sit erect, with their backs forming rows behind one another.

2. All children must lay their clasped hands on their slate boards.

3. Both feet must be placed straight down on the floor, beside each other.

4. All students must look the teacher straight in the eye.

5. There will be no talking, chattering, whispering, looking around, secretly reading, or being nosy about what is going on around the student.

6. When wishing to be called on by the teacher, the child should hold up a finger of the right hand humbly, with the elbow of the right arm supported by the left hand.

7. When giving an answer, stand up quickly, look the teacher straight in the eye, and speak in complete sentences, loud and clear.

8. Books will be taken out and put away by the numbers. On the count of “one,” the children reach for the book lying under their desks. On the count of “two,” they lift the book above their slateboards. On the count of “three,” they lay the book soundlessly on the board and again turn their gaze toward the teacher.

9. The following order will be used when handing out books: The teacher will give the books to the bench

captains. On “One,” the bench captain takes his book {from the stack}, and quickly and quietly passes the other five books to his left. On “Two,” the second student takes a book and gives the other four to his neighbor on his left, and so on.

Source: Carl Kehr, *Die Praxis der Volksschule*, 9. Aufl., Gotha 1889

Behaviors to be punished

In one school, the following behaviors were recorded as being causes for student punishments:

- Laughing in school
- Prattling, gossiping
- Being lazy
- Being disobedient
- Being stubborn, not wanting to read
- Persistent lying
- Not doing the homework
- Throwing stones
- Coming to school drunk
- Using indecent language
- Singing immoral songs in front of girls
- Not greeting people on the street
- Taking 7 eggs out of a bird’s nest
- Being impolite and disrespectful to adults





Source: Woodcut, Auf der Eselsbank ("At the Donkey's bench"), around 1880

Punishments

Officially forbidden but frequently practiced:

- Stand at or beside the school bench
- Stand in a corner of the room
- Stand in front of the door
- Wear the donkey-cap and ride the wooden donkey

donkey

- Sit on the donkey's seat
- Kneel on a pouch filled with [dried] peas or beans

beans

- Kneel on a triangle-split log
- Pull the hair
- Pull at and twist the ears
- Slap the face, box the ear
- Flick a finger on the back of the head (*Kopfnüsse*)
- Hit the child's knuckles or fingertips with a bamboo rod ("Tätzen")
- Use a cane to hit the child's back or buttocks
- Require that the student remain at school after other pupils have gone home
- Copy over and over a poem, a prayer, a song, etc.



A Side-by-Side Story

Die Saga vom Kyffhäuser

Nach seinem Tode, so erzählt die Sage, ist Kaiser Friedrich Barbarossa in den Berg Kyffhäuser hinabgestiegen.

Alle seine Helden sind dort um ihn versammelt und im Stalle stampfen ungeduldig die Pferde. Der Kaiser selbst sitzt an einem Marmortische. Er hat seinen Kopf auf die Hand gestützt und schläft. Sein roter Bart ist über den Tisch gewachsen und reicht bis auf den Boden.

Von Zeit zu Zeit wacht Barbarossa einmal auf und befiehlt dann einem Zwerg aus dem Berge hinauszugehen um nachzusehen ob noch die Raben um den Berg fliegen.

Kommt der Zwerg zurück und meldet, daß die Raben noch da sind, so schüttelt der Kaiser traurig mit dem Kopfe und schläft wieder ein. Wenn die Raben aber nicht mehr da sind, dann wird der Kaiser aufstehen, seinen Schild an einen dünnen Baum hängen, der dann anfängt zu grünen. Dann wird der Kaiser mit all seinen Rittern ausziehen und das deutsche Reich in seiner alten Herrlichkeit wieder aufrichten.

Dies ist eine alte Weissagung, welche durch den alten Kaiser Wilhelm im Jahre 1870 ihre Erfüllung gefunden hat.



The story

After his death, so the story goes, King Friedrich Barbarossa descended into the Kyffhäuser mountain.

All his heroes are there surrounding him, their horses stamping impatiently in their stalls.

The king himself sits on a marble table.

He sleeps, supporting his head on his hand. His red beard has grown over the table and reaches all the way to the floor.

From time to time, Barbarossa wakes up and orders a dwarf to go out on the mountain to see whether the ravens are still flying around the mountain.

If the dwarf returns and reports that the ravens are still there, the Kaiser shakes his head sadly and goes back to sleep. If the ravens are no longer there, the Kaiser will awaken and hang his shield on a dry tree, which will begin to sprout. Then the Kaiser, with all his knights, will set forth, and the German empire will be restored again in all its former splendor.

This is an old prophecy which, through the old Kaiser Wilhelm, was fulfilled in 1870.

The History of the Christmas Tree (Weihnachtsbaum) in the 400 years since it was first mentioned

1604: Earliest written account of a Christmas tree, in a travel report from Alsace

1611: First Christmas tree decorated with candles, in the castle of Duchess Dorothea Sybille of Silesia

1660: Introduction of the Christmas tree at the Hannoverian court

1755: The Christmas tree made its first sowing in Berlin in Leipzig in 1767; in Dresden in 1807, and in Danzig in 1815.

1775: Goethe introduced the tree at Weimar's court

1816: First Christmas tree at the Vienna court

1818: Invention of Stearin and Paraffin (1830). Christmas trees were displayed in homes of

1830: The first time for the Christmas tree to be taken into the München residence of King Ludwig I of Bavaria

1840: The first Christmas tree in Paris

1848: First Christmas tree ornaments

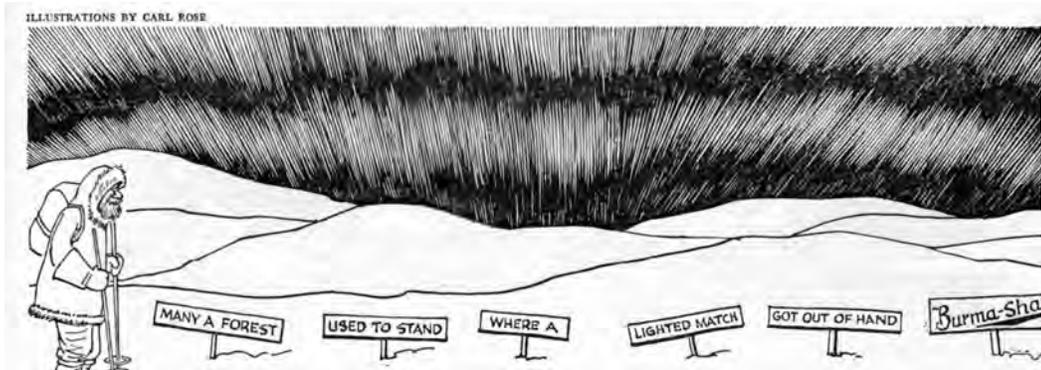
1872: Albert von Sachsen-Coburg, German prince-consort of Queen Victoria, introduced the Christmas tree in England.

1882: First Christmas tree in the White House

From 1900: Churches made the lit Christmas tree part of their Christmas celebrations

Source: Translated from the *Nordwest-Zeitung*, December 24, 2004





MEMORIES – Yes, but only for those who rode the highways in the late 20's to late 50's

Starting in 1925 two sons of Clinton Odell started digging holes for posts to advertise their father's product, Burma Shave – along two highways leading to Minneapolis.

Several special advantages were concealed in an arrangement of six small messages planted fifty paces apart. At thirty-five miles an hour, it took about eighteen seconds to roll through the whole series.

This was far more time and attention than a newspaper or magazine advertiser could realistically expect to win from casual viewers.

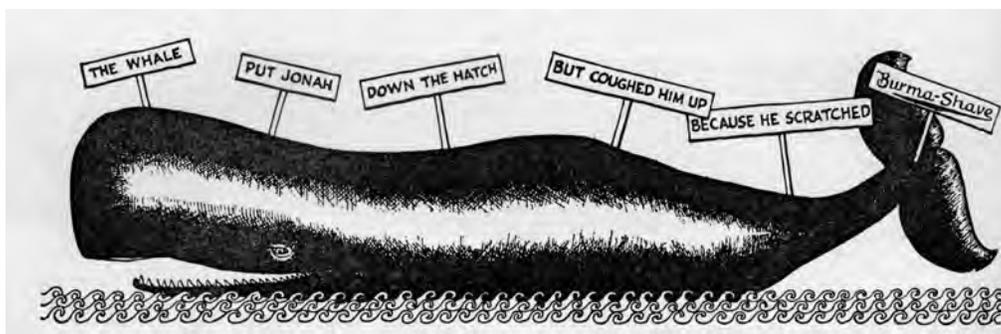
The great years for the Burma-Shave road signs were the 1930s and late 1940s, with almost 7,000 sets of jingles scattered along the United States.

Once, when a crew working in New England had installed old mac donald /on the farm / shaved so hard / he broke his arm / then he bought / burma-shave. The foreman, noticing on a mailbox that the farmer's name was in fact McDonald, he became worried. And so he hunted up the farmer and explained.

“He just looked at me for a long moment. Then he burst out laughing. Turned out that he got a big kick out of it, and of course the whole neighborhood did too.”

By the late 1950s, it was evident that increased car speeds, broad superhighways, and the impossibility of reaching urban and suburban markets with rural road signs were reasons to remove the signs.

WITH / A SLEEK CHEEK / PRESSED TO HERS / JEEPERS! CREEPERS! / HOW SHE PURRS / BURMA SHAVE
 HIS FACE / WAS LOVED / BY JUST HIS MOTHER / HE BURMA-SHAVED / AND NOW - / OH BROTHER! / BURMA SHAVE
 SAID JULIET / TO ROMEO / IF YOU WON'T SHAVE / GO HOMEO / BURMA SHAVE
 A SILKY CHIN / SHAVED SMOOTH / AND CLEAN / IS NOT OBTAINED / WITH A MOWING MACHINE / BURMA SHAVE
 TO GET / AWAY FROM / HAIRY APES / LADIES JUMP FROM FIRE ESCAPES / BURMA SHAVE
 HE HAD THE RING / HE HAD THE FLAT / BUT SHE FELT HIS CHIN / AND THAT / WAS THAT / BURMA SHAVE
 THE ANSWER TO / A MAIDEN'S / PRAYER / IS NOT A CHIN / OF STUBBY HAIIR / BURMA SHAVE



Source “The Verse by the Side of the Road,” by Frank Rowsome, Jr., *American Heritage*, Dec. 1965

Join a German language class at the Sacramento Turn Verein!

2017 LATE FALL SCHEDULE FOR ADULTS

Beginning German IB	Monday	6:00 - 7:30 pm	Oct. 16 - Dec. 11
Beginning German IB	Tuesday	6:00 - 7:30 pm	Oct. 17 - Dec. 12
Beginning German ID	Tuesday	7:45 - 9:15 pm	Oct. 17 - Dec. 12
Intermediate German 2AB	Monday	7:45 - 9:15 pm	Oct. 16 - Dec. 11
Intermediate German 2CD	Tuesday	6:00 - 7:30 pm	Oct. 17 - Dec. 12
Intermediate Conversation 2C	Tuesday	7:45 - 9:15 pm	Oct. 17 - Dec. 12
Advanced German 4AD	Monday	6:00 - 7:30 pm	Oct. 16 - Dec. 11
Advanced Conversation 4CN	Monday	7:45 - 9:15 pm	Oct. 16 - Dec. 11
Beginning Conversation 1CN	Wednesday	6:00 - 7:30 pm	Oct. 18 - Dec. 13
German Holiday Traditions	Wednesday	6:00 - 7:30 pm	Oct. 18 - Dec. 13

(No classes will be held November 20-23 (Thanksgiving Week))

2017 LATE FALL SCHEDULE FOR CHILDREN

Krabbelgruppe (ages 1-3)	Saturday 09:30 am - 10:00 am	Oct. 21 - Dec. 16
Children's Class (ages 4-7)	Saturday 10:15 am - 11:00 am	Oct. 21 - Dec. 16
Children's Class (ages 8-12)	Saturday 11:15 am - 12:15 pm	Oct. 21 - Dec. 16

(No classes will be held Nov. 25 (Thanksgiving) and Dec. 2 (Christkindlmarkt))

Registering early, online, makes for smooth and efficient scheduling and enrollment procedures.

Fees

Adults: \$110 per 8-week class; \$75 per 4-week class

Children: Krabbelgruppe: \$65 per child
Other children's classes: \$85

Textbooks, materials

Costs for adult textbooks are additional. Each textbook covers a complete A-D cycle. Fees are due upon enrollment and are not refundable.

Minimum class sizes

Classes will be formed with a minimum of six students. Enrollment of fewer than six students may cause a class to be canceled.

Website: www.stv-germanlanguageschool.org.
Now you can register and pay online!

What's going on at the Turn Verein?

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
O	1		3	4	5	6	7
		STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	STV Library Open 10 a.m. - 2 p.m. Library	STV Membership Meeting. 8:00 p.m.	STV GLS Meeting. Library 7:30 p.m.		STV Library Open 9 a.m. - 1 p.m. Library
C	8		10	11	12	13	14
		STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	STV Library Open 10 a.m. - 2 p.m. Library	STV Soccer Meeting 7:00 p.m. Club Room.	STV GACC/ Library Meeting 7:30 p.m. Library	STV Oktoberfest 6:00 pm	STV Library Open <u>During Oktoberfest</u> STV Oktoberfest 3:00 pm
T	15		17	18	19	20	21
		STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	STV Library Open 10 a.m. - 2 p.m. Library	STV Membership Meeting. 8:00 p.m.	STV - GLS Board Meeting 7:00 p.m.	STV Library GACC Program	STV Library Open 9 a.m. - 1 p.m. Library

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

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

First Class
U.S. Postage
PAID
Sacramento, CA
Permit No. 1315

Komm mit zum Turn Verein

Oktoberfest: October 13-14
See pages 1-3

German-American Cultural Center – Library

Want to learn more about German traditions and ways of life? You can help keep such memories alive by joining and participating in activities of the German-American Cultural Center – Library. Membership is only \$15 per year.

To join, send your check for \$15, payable to “GACC-L” and mail it to GACC-Library, Sacramento Turn Verein, 3349 J Street, Sacramento, CA 95816.

We meet at 7:30 p.m. on the second Thursday of the month in the Turn Verein Library. Welcome!

GERMAN-AMERICAN CULTURAL CENTER – LIBRARY
LIBRARY HOURS: 10 a.m. to 2 p.m. Tuesdays; 9 a.m. to 1 p.m. Saturdays.
Telephone 916-442-7360