



Mitteilungen

A publication of the

Sacramento Turn Verein

German-American Cultural Center

Volume XVI, No. 2

April, May, June 2017

Spring wins!

Watch out! April 30! Walpurgisnacht! It's a time for ghouls, ghosts, and witches, on the eve of the first of May.

Everyone knows that on that night the witches ride to the summit of the Brocken on broomsticks, on shovels, or even on pigs, so that they can participate in rituals with the devil.

According to Jacob Grimm, the Harz peaks – the Bockberg and the Brocken – were sites of sacrifice to pagan gods. Here, according to folklore, is where witches gather at night to bid farewell to the snow of winter.

Johann Wolfgang von Goethe, who first hiked the Brocken in 1777, set the Brocken as the location for the witches' *sabbat* in his masterpiece, *Faust*, the story of a man who sells his soul to the devil.

Besides being known as a witch-mountain, the Brocken also has an unexplained natural phenomenon, the *Brockengespenst*, or Brocken specter. When the atmospheric conditions are right, a mysterious shadow falls across the mountainside, and arising from the mist is what appears to be a gigantic cowed figure.

In preparation for the devil's mass, witches would fly or ride to the Brocken, doing the favor to the devil of gnawing a piece off each church bell as they passed it, then dance the snow away on the Brocken.

There the Black Mass was held at the witches' altar (*Hexenaltar*) and at the devil's pulpit (*Teufelskanzel*), with the witches first kissing the Devil's cloven hoof. At the sound of the cock's crow, the mass ended.

In pagan times, Walpurgisnacht was a time to meet for festivals, including human sacrifices, on mountains or other natural landmarks. By the 9th century, when Christianity was accepted, such rituals were outlawed. Those who participated were seen as witches and devils.

Ironically, Christian clergy made an 8th century abbess Walpurga a patron saint against black magic, obviously with the intention of replacing her pagan practices as Waluburg (but after her death, the various cults continued

with their rituals). As a saint, she was given the Feast Day of May 1. The annals claim a miracle-working oil flowed from her tomb.

Even today, long after the pagan festivals ended, villagers reenact their pagan past, as they parade through the streets in their witch paraphernalia, dancing and singing. These celebrations include spooky wilderness hikes in the night, bonfires, demonic shows, and fireworks.

And so we have it: on April 30, the death of winter; on May 1, the birth of spring!



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.

An invitation from the Crocker Art Museum

The Crocker Art Museum now has a special exhibition going – of German Meissen (Dresden) porcelain art, by contemporary artist Chris Antemann.

Because of the Sacramento Turn Verein’s special interest in German history and culture, the Crocker has invited STV members to view this novel presentation: “Forbidden Fruit: Chris Antemann at MEISSEN.”

The exhibition, supported by the Meissen Porcelain Manufactory in Meissen, Germany, will run through June 25 at the Crocker.

Special, docent-led tours will be available on Sunday, April 23 at 1 p.m. and 2 p.m., with 10 to 26 people per tour.

The docent-led tours will include the contemporary Meissen exhibit, in addition to the Crocker’s collection of Meissen pieces, and the German gallery in the historical section of the Crocker.

If there is enough interest, another tour in May or June may be scheduled.

The history

Five years ago, Chris Antemann, a porcelain artist living in the small town of Joseph, Oregon, received the invitation of a lifetime from the Meissen Porcelain

Manufactory in Germany.

The CEO of Meissen personally invited Antemann to collaborate with Meissen’s master artisans, in the manufactory’s “artCAMPUS” program. The goal was to contribute new ideas to the world of porcelain artistry, producing new bodies of work using advanced sculpting and painting techniques that have made Meissen artisans famous for 300 years.

During her time in Germany, Antemann was inspired by Meissen’s porcelain model of Johann Joachim Kändler’s monumental Temple of Love sculpture (1750).

As an artist known for her banquet scenes, Antemann worked with Meissen’s master sculptors and painters to create a contemporary version of a grand, 18th-century banquet, with her own, witty “Love Temple” at its center.

Themes of temptation and sin, and references to the story of the Garden of Eden are featured throughout the exhibit.



Facts about the exhibition: “Forbidden Fruit: Chris Antemann at Meissen”

• CrockerArt Museum, 216 O Street, Sacramento, CA 95814

•Museum hours: 10 a.m. - 5 p.m. Tuesday through Sunday; 10 a.m. - 9 p.m. Thursdays

• Every third Sunday of the month is “Pay What You Wish Sunday”

•Special Docent-led Tours for the STV: \$8.00 (Crocker members free)

Sunday, April 23 at 1 p.m. and 2 p.m. (10 to 26 people per tour) The docent-led tour will include the contemporary Meissen exhibit, as well as the Crocker’s Meissen collection and the German gallery in the historical section of the Crocker.

• How to sign up for the tour:

To express your interest in being part of the tour, contact Susie Pelz (susipelz@yahoo.com) or Barbara Mayer-Kielmann (barbara6@frontier.com). There will be an \$8.00 fee payable a week before the tour.

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 XVI, No. 2

April, May, June 2017

The Rise and Fall of Mickey Mouse in the Third Reich

Several years ago, comic book fans were flocking to Erlangen, in Bavaria, to attend what was called an International Comic Salon, where discussions of the role of Mickey Mouse in the Third Reich drew great interest, awakened in part by the publication of the book *Wie Mickey unter die Nazis fiel* (How Mickey Fell Under the Nazis), by comic book specialist Carsten Laqua.

According to Laqua, as reported in the newsmagazine *Spiegel*, Mickey had fans in high places in the Nazi regime.

Propaganda minister Joseph Goebbels, for example, noted in his diary that Adolf Hitler had been “very happy” about Goebbels’ 1937 Christmas present to him – 18 Mickey Mouse films. “I hope that this treasure will bring him much joy and relaxation,” Goebbels wrote.

Mickey was enormously popular in Germany at the beginning of the 1930s. The *Film-Kurier*, a film journal, described the Disney creation as “a gift for the laboring masses. Forget your everyday troubles, enjoy an hour of joy and freedom from cares.”

The purveyors of Mickey Mouse dolls, salt shakers and porcelain made healthy profits. But only a year later, the *Film-Kurier* quoted an NSDAP publication, which had recognized that a mouse from Hollywood was not a suitable object of admiration for Nazi youth: “Mickey Mouse is the most miserable, disgusting ideal [for young people] that was ever invented. . . . Down with the Jewish trickery of the masses (*Volksverdummung*)! Away with vermin! Down with Mickey Mouse, put up *Hakenkreuze*!”

Still, Mickey Mouse films continued to be shown in Germany even after Hitler came to power, proof, according to Laqua, that cultural life was not as *gleichgeschaltet* (made the same, “cleansed” of sup-

posedly “detrimental” influences) as has been supposed.

The films were finally banned in 1937, when the Nazi regime restricted imports to military goods and raw materials.

Walt Disney and his brother Roy traveled to Germany to attempt to persuade the Germans to loosen the import ban and to bring out their share of the money German theaters had taken in from the films.

They were unsuccessful, and after that their only orders from Nazi Germany were small ones: Hitler, for example, ordered five Mickey Mouse films in July 1937 for private showings.

Later, Laqua wrote, Goebbels saw a way out of the attraction-repulsion dilemma posed by the little mouse: Germany would make its own



cartoons.

In 1941, he founded *Deutsche Zeichenfilm, GmbH* (German Cartoons), a studio modeled on Disney.

The new enterprise had 50 illustrators and was supposed to produce full-length films and shorts.

In order to allow plenty of time to learn the craft properly, the deadline for the first feature was set for 1950. In fact, the Nazis’ venture into cartoon-making was a disaster: By the time the war ended in 1945, they had produced only one short film, while using up inordinate amounts of the taxpayers’ money, as the central tax office complained in 1943.

Adapted from “Mickey Mouse plays a role in the Third Reich,” in the July 1992 issue of This Week in Germany, published by the German Information Center

Remembering Die Lorelei

Lying on the Rhine is the famed Lorelei Rock.

This rocky projection is situated at the narrowest point of the Rhine a little downstream from Bingen.

There is not a single German at home or in an adopted mother country who has not heard and sung of the Lorelei.

Like a mammoth ship's bow, the Lorelei Rock juts into the Rhine obstructing the navigator's view. On top of the precipice a beautiful maiden with golden hair has traditionally reared her head to lure medieval rivermen to their destruction.

Actually, of course, it is the whirlpool formed by the sharp bend in the current and the invisible crags projecting from below the surface that have wrenched down ship and shipman in years gone by.

However, the phenomenon defied reasonable explanation for over a thousand years, during which time the legend of the siren's melody sung by a bewitchingly beautiful lady blossomed among the populace.

The latest version of the ballad was written by Heinrich Heine in 1827. Its first three stanzas are shown at right.

LaVern Rippley, *Of German Ways*, Dillon Press, Inc. 1970

Note: During the Nazi period, when Heine's poems and writings were officially banned and his books were publically burned, this poem (which was set to music by Franz Liszt), however, continued to be published, but instead of attributing it to its rightful poet, it was labeled "Volkslied" (folk song).



SURELY LORELEI HAD OTHER IDEAS



**First three stanzas of
Die Lorelei**
by Heinrich Heine

Ich weiß nicht, was soll es bedeuten,
Daß ich so traurig bin;
Ein Märchen aus alten Zeiten,
das kommt mir nicht aus dem Sinn.

Die Luft ist kühl und es dunkelt,
Und ruhig fließt der Rhein;
Der Gipfel der Berges funkelt
In Abendsonnenschein.

Die schönste Jungfrau sitzet
Dort toben wunderbar,
Ihr gold'nes Geschmeide blitzet,

In English

I know not if there is a reason
Why I am so sad at heart.
A legend of bygone ages
Haunts me and will not depart.

The air is cool under nightfall.
The calm Rhine courses its way.
The peak of the mountain is sparkling
With evening's final ray.

The fairest of maidens is sitting
Unwittingly wondrous up there,
Her golden jewels are shining,
She's combing her golden hair.

*F.A.Z. Weekly/Frankfurter Allgemeine
Zeitung, August 15, 2003*

When a dying Kaiser remembered his duty

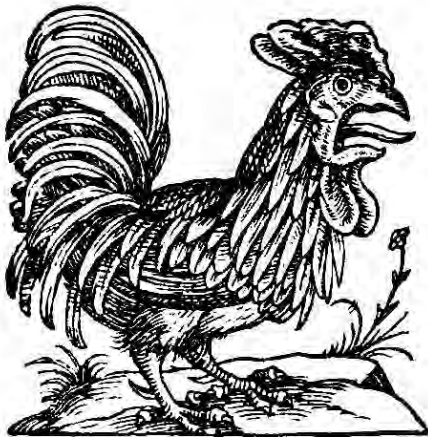


In 1861, at age 64, Wilhelm I came to the throne as a German emperor, and the first head of state of a united Germany. The following year, he appointed Otto von Bismarck as Prime Minister of Prussia.

In 1888, as he lay dying at age 91, he was called upon to sign his name on the occasion of the closing of a Reichstag session, at a time when new powers were to be granted to Bismarck.

Despite his weakened condition, he insisted strongly that he should sign with his full signature – stating that he was duty-bound not to be tempted to substitute a simple “W,” for his full name.

At left below is a copy of that deathbed signature. His previously standard signature is shown below at right:



Our multi-lingual rooster friend wakes us with –

Cock-a-doodle do in U.S., England

Kikerike in Germany

Kukeleku in the Netherlands

Quiquiriqui in Spain

Cocorico in France

Kukuryku in Poland

Chicchirichi in Italy

Kukuriku in Hungary

Cucurucu in Portugal

Das Wortschatzeckchen

(Etymology Corner)

by Ingeborg Carpenter

Flitterwochen

“Verliebt, verlobt, verheiratet” (in love, engaged, married), we chanted as children when we saw a young couple in love.

And if they did get married, we can be pretty certain that they went on their “honeymoon” after the wedding.

“Honey” refers to the sweetness of the initial time of wedded bliss, and “moon” refers to a month.

Although evil tongues say that the early bliss fades as quickly as the moon wanes – we may therefore call it a “honey moon.”

But many other peoples as well use the combination of “honey” and “moon” to describe this post-nuptial period.

Arabic languages, the Latin languages, Greek and Hebrew – they all call it a “honey moon.” Not so the Germans; they call it Flitterwochen.

Wochen is the German word for “weeks,” and *flittern* is a very old verb that’s been around since the 15th century. Back then, *flittern* meant “to giggle,” but it also grew to mean “to whisper,” “to caress,” and “to flatter.”

Young lovers do all of those things, so it makes sense to me to call it *Flitterwochen*.

But don’t call a young woman who flitters a *Flittchen*: that would be calling her “a hussy.”

A Side-by-Side Story

Wie man früher aß

Ein Bürger, der im Jahre 1524 den Reichstag zu Worms besuchte, sah Kaiser Karl V. essen. Er berichtete an seine Angehörigen, wie appetitlich und elegant es ausgesehen hätte, wenn der Kaiser mit den Fingern in die Schüsseln griff.

In einem mittelalterlichen Anstandsbuch heißt es, man solle sich nicht fortwährend die Nase am Tischtuch putzen. In demselben Buch werden die Damen ermahnt, sich nicht sinnlos zu betrinken. Der Herzog von Mecklenburg beschwerte sich, daß Ritter sich bei Tisch mit Knochen bewarfen.

Zu Beginn des 17. Jahrhunderts begann man in Italien mit der Gabel zu essen. Sie war zweizinkig. Die Gabelesser galten als albern oder verrückt. In vielen Ländern predigten Pfarrer und Bischöfe gegen das Essen mit der Gabel.

Die Wilden in der Südsee benutzten die Gabel bereits, als sie in Europa noch unbekannt war.

Vor 5000 Jahren aßen die Ägypter bereits mit Löffeln. Die alten Griechen benutzten nur Schöpflöffel. Sie tranken ihre Suppe aus Schüsseln, abgenagte Knochen warfen sie auf die Erde. Die alten Römer aßen die Suppe mit Löffeln.

Die erste vierzinkige Gabel fertigte der Engländer Welk aus Sheffield im Jahre 1760 an.

Ein Besteck, das aus Messer, Gabel und Löffel besteht, kennt man erst seit etwa 175 Jahren. Früher bekam man weder bei Bekannten noch im Gasthaus ein Besteck vorgelegt. Man benutzte das eigene Besteck, das man auf Reisen und zu Einladungen stets bei sich trug.



How they used to eat

A citizen who visited the parliament of Worms in 1524 saw Kaiser Karl V eating. He reported to those with him how appetizing and elegant it would have been if the Kaiser had used his fingers to dip into his bowl.

In a medieval book of etiquette, it was stated that one should not continually clean one's nose on the tablecloth. In the same book, women are admonished not to drink themselves senseless. The Duke of Mecklenburg

complained that the knights were throwing bones at each other at the table.

At the beginning of the 17th century, people in Italy began to eat with the fork. Forks had two tines then. The fork eaters were considered pretentious or crazy. In many areas, priests and bishops gave sermons against eating with a fork.

The "wild people in the south (Mediterranean area) were already using forks before they were known in Europe. Five thousand years ago the Egyptians were already eating with spoons. The ancient Greeks used only soup ladles. They drank their soup from bowls and threw gnawed bones on the ground.

The Englishman Welk from Sheffield forged the first four-tined fork in 1760. A set of utensils consisting of a knife, fork and spoon came into use only about 175 years ago. In earlier times people did not receive utensils at restaurant or at a friend's home. Instead, people brought their own utensils on trips or when invited to someone's home.

Translation by Susan Pelz

Source: *Gute Manieren*, by Martha Bertina; Constanze Verlag Hamburg, 1956

The Angel on the Battlefield

It was a long way from the farm in Bartholomew County to the Argonne Forest in France, and Alma Finke probably never imagined that she would end up in such a place when she persuaded her parents to let her enroll in nurses' training at Deaconess Hospital in Fort Wayne.

When the U.S. entered the war in 1917, she and other young women at Deaconess were recruited as a unit and sent to train as army nurses at Fort Lewis, Washington.

As the war progressed, however, Alma and the other nurses were sent to France.

Because these nurses were virtually all from German Lutheran homes and had grown up speaking German, they were put in charge of prisoners of war who were brought in

to the field hospitals.

By this time, the war had bogged down in the trenches and was going badly, especially for the Germans.

Many of the prisoners were barely more than boys and were very badly wounded in most cases.

Frequently unconscious or delirious when brought in, often the first thing they would see when returning to consciousness, was a young woman in white standing over them.

After the horrors of the battle field and hearing the figure speak German to them, many of the young men sincerely believed they had died and were being ministered to by angels.

A monument dedicated to a local favorite – Green Sauce

STV's German Language School has recently begun a series of short activities, conducted at the end of its meetings, in which a topic relating to a German tradition is highlighted.

The most recent topic was *Frankfurter Grüne Soße*, or Frankfurt Green Sauce, a specialty of the German state of Hessen, and in particular, of Frankfurt.

The Frankfurt-style *Grüne Soße* is made exclusively from seven fresh herbs – which are, in English, parsley, chives, chervil, borage, sorrel, garden cress, and salad burnet. Added to these herbs are sour cream, oil vinegar, salt and hard boiled eggs which have been ground.

(In German, these herbs are *Petersilie, Pimpinelle, Sauerampfer, Schnittlauch, Gartenkresse, Kerbel, and Borretsch.*)

The sauce is served cold with peeled boiled potatoes, or just with rye bread.

It may also be served with fish or roast beef. A local schnitzel specialty, called *Frankfurter Schnitzel*, is always served with green sauce, along with *Apfelwein* (apple wine) as a traditional accompanying drink.

In many families in Hessen, Green Sauce is part of the traditional meal eaten on Maundy Thursday, relating to its German name *Gründonnerstag* (literally, Green Thursday).



The Green Sauce Monument (Grüne Soße Denkmal)

In 2007, in Frankfurt, Germany, a monument was established to honor the culinary specialty, *Grüne Soße*.

The monument consists of seven small greenhouses, each growing one of the herbs of the special sauce. Installed with inside lighting, in a row along a walkway in the center of the city, each greenhouse grows one of the seven herbs that contribute to the local specialty.



A Bavarian farming family, in 1910. Can you find the farmer?



49th Annual
Bockbierfest
Sacramento Turn Verein

@ 3349 J Street

BUY TICKETS @ www.sacramentoturnverein.com
916.442.7360

May 6th

◆ Saturday - 3:00 P.M. - Midnight ◆

Live POLKA/ROCKBIERFEST Bands!

~ Main Festhalle ~

◆ The Gruber Family Band ◆

~ Upstairs in the Festhalle ~

◆ AKA LIVE ◆

~ Traditional German Folk Dancing ~

◆ Alpentanzer Schuhplattler ◆

~ Traditional German Choir ~

◆ Turner Harmonie ◆

~ Biergarten ~

◆ The Alpenmeisters Band ◆

Authentic German Food & Bockbierfest Bier

Biergarten ◆ Wine ◆ Dancing ◆ Kaffeehaus

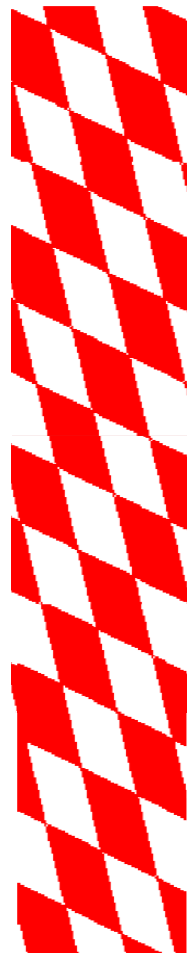
Admission at Door: \$20 Adult | \$5 Children (12 & under)

Valid Photo ID Required for Adult Beverage Wristband

COME EARLY FOR PREFERRED SEATING

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

~ Herzlich Willkommen! ~



It's a Maifest!

Sunday, May 7

Noon - 5 p.m.

ENTERTAINMENT FOR THE ENTIRE FAMILY

- Children learn the Maypole dance
- Authentic Schuhplattlers performing the Maypole dance
- Children's games
- Face painting
- German music
- Crafts for children
- Parents dance with their children



FREE ADMISSION

- German beer
- Wine
- Soft drinks
- Non-alcoholic beer
- Maibowle
- Apfelschorle
- Coffee, tea, water
- Bratwurst
- Potato salad
- Sauerkraut
- Salads
- Combination plates
- Ice cream
- Homemade cakes

SPONSORED BY THE GERMAN LANGUAGE SCHOOL OF THE SACRAMENTO TURNVEREIN

Join a German language class at the Sacramento Turn Verein!

2017 SPRING SCHEDULE: ADULTS

Beginning German 1B	Monday	6:00 - 7:30 pm	Mar. 13 - May 8
Beginning German 1B	Tuesday	6:00 - 7:30 pm	Mar 14 - May 9
Beginning German 1D	Tuesday	7:45 - 9:15 pm	Mar. 14 - May 9
Intermediate German 2AB	Monday	7:45 - 9:15 pm	Mar 13 - May 8
Intermediate German 2CD	Tuesday	6:00 - 7:30 pm	Mar. 14 - May 9
Intermediate Conversation 2CN	Tuesday	7:45 - 9:15 pm	Mar. 14 - May 9
Advanced German 4AD	Monday	6:00 - 7:30 pm	Mar. 13 - May 8
Advanced Conversation 4CN	Monday	7:45 - 9:15 pm	Mar. 13 - May 8
German for Travelers	Saturday	1:00 - 3:00 pm	Apr. 22,29,May 13,20

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 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.

2017 WINTER SCHEDULE: CHILDREN: Mar. 11-May 13

Krabbelgruppe (ages 1-3): Saturday, 09:30 am - 10:00 am
 Children's classes (ages 4-7): Saturday 10:15 am - 11:00 am
 Children's class (ages 8-11): Saturday 11:15 am - 12:15 pm
 No classes will be held April 15 (Easter) and May 6 (Bockbierfest)

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

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
A	26	27 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	28 STV Library Open 10 a.m. - 2 p.m. Library	29	30	31	1 STV Library Open 9 a.m. - 1 p.m. Library
P	2	3 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	4 STV Library Open (10- 2p.m.) Library STV German School Section 7:30 p.m.	5 STV Membership Meeting. 8:00 p.m.	6	7	8 STV Library Open 9 a.m. - 1 p.m. Library
R	9	10 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	11 STV Library Open 10 a.m. - 2 p.m. Library	12 STV Soccer Meeting 7:00 p.m. Club Room	13 GLS Stammtisch 5:30 – 7:00 p.m. STV Library Meeting 7:30 p.m. Library	14	15 STV Library Open 9 a.m. - 1 p.m. Library
I	16	17 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	18 STV Library Open 10 a.m. - 2 p.m. Library	19 STV Membership Meeting. 8:00 p.m.	20	21 STV Library Program 7:30 p.m. Library	22 STV Library Open 9 a.m. - 1 p.m. Library
L	23	24 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	25 STV Library Open 10 a.m. - 2 p.m. Library	26 STV Board Meeting 7:00 p.m.	27 STV Actives Meeting 8:00 p.m. Club Room	28	29 STV Library Open 9 a.m. - 1 p.m. Library

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MAY	30	1 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	2 STV Library Open (10 - 2 p.m.) Library STV German School Section 7:30 p.m.	3 STV Membership Meeting. 8:00 p.m.	4	5	6 STV Library Open 9 a.m. - 1 p.m. Library Bockbierfest Noon-11:00 pm
	7 STV German Language School Maifest Noon to 5:00 p.m. at Turner Hall	8	9 STV Library Open 10 a.m. - 2 p.m. Library	10 STV Soccer Meeting 7:00 p.m. Club Room	11 GLS Stammtisch 5:30 – 7:00 p.m. STV Library Meeting 7:30 p.m. Library	12	13 STV Library Open 9 a.m. - 1 p.m. Library
	14 STV Library Program Annual Tea Dance 2:00 p.m. – 5:00 p.m. RSVP Required	15 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	16 STV Library Open 10 a.m. - 2 p.m. Library	17 STV Membership Meeting. 8:00 p.m.	18	19 STV Library Program 7:30 p.m. Library	20 STV Library Open 9 a.m. - 1 p.m. Library
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JUNE	28	29 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	30 STV Library Open 10 a.m. - 2 p.m. Library	31	1	2	3 STV Library Open 9 a.m. - 1 p.m. Library
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JULY	2	3 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	4 July 4th Holiday	5 STV Membership Meeting. 8:00 p.m.	6	7	8 STV Library Open 9 a.m. - 1 p.m. Library
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	16	17 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	18	19	20	21	22 STV Library Open 9 a.m. - 1 p.m. Library
	23	24 STV Harmonie Rehearsal 7:30 p.m. Banquet Hall	25	26 STV Board Meeting 7:00 p.m.	27 STV Actives Meeting 8:00 p.m. Club Room	28	29 STV Library Open 9 a.m. - 1 p.m. Library

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