

CENTREVILLE SETTLEMENT, INC. NEWS

Vol 35, Number 3

July 2021

Rick's Ramblings...

Will the heat wave ever stop. The last 2 work days have been 90 degrees and humid. We still got the garden tilled and the lawn has gone from green and growing to yellowish and standing still.

Speaking of the lawn: we have had a member volunteer to pay for the lawn mowing for the summer. That frees up time for me (and Chris) to do other projects on our work days.

The hops may need additional training. They are growing out instead of up. We might need to put more twine closer to the ground to get them to seek elevation. Gilberts oak tree has acorns growing. The apple and pear trees were lovely this spring and I don't believe that we had any frost damage during the flowering and budding stage. The wild asparagus along the walking path has been speared a time or two and the meals made from them were fantastic.

Chris, Sarah and I moved a 12"x12"x20' ash beam this last weekend. (probably 350 lbs.) Chris wanted it moved closer to the Housebarn and also under some shade for hewing. I was used as the counter balance in the project. I sat on one end and thus the other end only needed 10 pounds to move the end onto a trailer. Then I sat on the other end and the second end was lifted into place. I think that if our yard cat Gary was on my lap, I would have done all the work myself.

Hope to see you next work day. Second and fourth Saturday of the month. Stay cool and hydrated everyone.

Covid-19 Precautions

For the safety of our volunteers and visitors, CSI is practicing Covid-19 precautions for those attending Lutze Housebarn workdays. Masks must be worn inside the building. Six feet social distancing is expected and a bring your own lunch instead of our usual potluck lunch. A hand washing station is available for frequent hand washing.

The Stories That Bind

Research in multiple disciplines conclude that sharing family history builds resilient children. "A child who knows where her grandmother went to school may be more resilient than a child who doesn't." said a learning disability specialist.

In one study children were asked 20 questions about their family history and then they were given a battery of psychological tests. The conclusion was that the more children knew about their family's history, the stronger their sense of control over their lives, the higher their self esteem and the more they believe they were a part of a successful family. The children had more self confidence.

Even the military had similar results. By providing the history of the corp, the GI's have a stronger camaraderie which is necessary in combat. They include a "history tour" in which they visit the cemetery, pay tribute to fallen heroes, and visit historic military sites.

Traditions become part of the family story and telling children personal history make for a happier family. Knowing where they came from and how other family members dealt with adversity is particularly important during adolescence as they are solidifying their identities.

The bottom line: If you want a happier family, then create, refine and retell family stories of your families best moments and their ability to bounce back from difficult ones.

Family Activity

Cut 1 inch strips of paper. Write the name of each family member on a separate strip. Then form a circle of each and link the circles together.

Then write the name of relatives on a strip of paper and link each one to a family member.

EX. Mom's Mother. Attach to the circle to that of Mom. Mom's father link to Mom.

Mom's mother has her sisters and brothers linked to her circle as "aunt" or "uncle"

Keep adding circles for all the relative forward and backwards.

It is amazing how knowing who they are and what their family has accomplished over time really does make a child feel more important, strong, better adjusted, and happier than those who are living life without that bond of love and belonging.



Mission

Centerville Settlement, Inc. is a non-profit, 501(c)3 organization dedicated to the preservation of the architectural and cultural heritage of the German American farming community in the Centerville area.

In the 1840's and 50's, immigrants fled Germany to escape war and the economic hard times. Many Saxon Germans settled in Centerville Township. Their fifth and sixth generation children still remain on the original farms using original buildings for their original purposes. Centerville Township is a unique time capsule of architecture, culture and traditions of the early settlers.

Organizational Goals

Centerville Settlement, Inc. will meet it's mission by:

- Providing educational programs and classes in the Old World arts and crafts, restoration of historical heriage, as well as pioneer and self sufficiency skills.
- Promotion and organization of local cultural and preservation groups.
- Providing a detailed cultural and architectural survey of the local German-American ethnic community. —
- Demonstration to future generation, the wise use of farm land, and preserve the quality of life and environment that brought the original settlers.
- Restoration of the Lutze Housebarn and other historic German-American buildings in the area.

Board of Directors

President: Richard Lutze (920-693-3454) lutze@tds.net
Vice President: Chris Kuehnel (920-693-3141) cqnel@clevelandwi.net
Secretary: Kathy Pearce (920-946-1036) kpear2002@yahoo.com
Treasurer(Interim): Chris Kuehnel

Board:

Brian Kraemer (920-693-8935) bck76@tds.net Cindy Kraemer (920-693-8935) bck76@tds.net
Gerry Jost (920-726-4474) nickyj192hotmail.com Richard Wiegand (715-416-0513)
Sarah Lutze (920-693-3454) sdlutze823@gmail.com Janet Lutze (414-828-4942) janetlutze@ameritech.net
Margaret Lutze (920-823-9940) mlutze777@gmail.com
Travis Gross (920-946-5357) tgross1971@charter.net
Reick Biersdorf (920-693-8000) brieck7@hotmail.com
Accountant: Greg Zahn (920-973-5872) gregzahn@zahndesign.net (not on Board)

What does the future hold?

Please mark your calendars for the upcoming events:

July 10 & 24, 2021 Workday at the Lutze Housebarn. Start at 9:30 am
July 24, 2021 Board of Directors meeting. Members invited. TBA Virtual
August 14 & 28, 2021 Workday at the Lutze Housebarn. Start at 9:30 am
Sept. 11 & 25, 2021 Workday at the Lutze Housebarn. Start at 9:30 am
October 9 & 23, 2021 Workday at the Lutze Housebarn. Start at 9:30 am
October 9, 2021 Centerville Settlement Board meeting. Members invited. TBA Virtual?
November 13, 2021 Workday at the Lutze Housebarn. Start at 9:30 am
December 5, 2021 Old Fashioned Christmas Dinner TBA

Moving Sale

August 13, 14, and 15, 2021.

Richard and Sarah Lutze are having a moving sale of personal items. They are moving to Kiel, Wisconsin. Sarah is a collector and has many sets of collector items. Richard also has many things coming from their garages. It's a bonanza of great items. Come on over for the big sale.



Wisconsin State Historical Markers

The markers tell the stories about events, individuals, buildings, or sites of local, state, or national significance that contribute to our state's rich historical heritage. There are more than 590 official state markers in Wisconsin that carry approved historical inscriptions. Historical markers are an excellent educational tool, informing people about significant aspects of Wisconsin's past. These permanent, outdoor plaques are located near the place where something significant occurred. Many of them are roadside markers.



There is an interactive map of all the sites with information on each site.

The Wisconsin Historical Markers Program is administered by Local History-Field Services, Office of Programs and Outreach, Wisconsin Historical Society.

Chief Mexico

Gary C. Klein, Manitowoc Herald Times, October 1, 2020

In the days before settlement, our area was named Manitowoc by the Native Americans who called this area their home.

Manitowoc, meaning home of the good spirit, was regarded as a magical place for the mixed bands of Ottawa, Potawatomi, Menominee and Ojibwa people.

According to the Manitowoc County Historical Society, the band in Manitowoc Rapids was situated about 2 miles from the mouth of the river, where the historic Indian Trail along Lake Michigan was located. What settlers called 'The Indian Trail' went from Chicago to Fort Howard. The trail later came to be known as the Green Bay Military Road. A band of Chippewa also settled near Cato Falls on the upper Manitowoc River.

The head chief of most of the mixed bands in our area at the time of European settlement was Waumegesako, or the "Wampum." He was most commonly known as Chief Mexico. According to records, he was born in 1789 and was "a man of fine physique, erect, over 6 feet in height, very dignified and courteous in his demeanor, possessing considerable strength of character, and more than ordinary intelligence. In his dress he was plain and unassuming, indulging in none of the fineries and tinsel so common among Indians of both sexes. He was upright in all his dealings with his white neighbors as well as with his own people..."



He spoke only broken English. The chief had 11 children, many of whom relocated to the Menominee Indian Reservation in Keshena after his death. He also had four wives (two were Menominee sisters). Chief Mexico died in 1844 in Manitowoc Rapids. According to the Dr. Louis Falge in his book "The History of Manitowoc County Wisconsin": "Rumor has it that his death occurred in a log hut, upon the river's bank on Wm. Hein's farm, then known as Champlin's Mill in the Cato, Rapids town line. The crumbling moldy ruin was dismantled in 1903. Some five hundred of the dusky mourners, and a number of his white neighbors congregated during a fierce snowstorm for the funeral..."

After Chief Mexico's death, his son, Makoos, was chosen as the chief. The band continued to live at the forks at Rapids until about 1869, when they moved to the Menominee Reservation. On Aug. 8, 1909, a marker was dedicated to Chief Mexico in Manitowoc Rapids. It is estimated that about 5,000 people attended the dedication in Manitowoc Rapids.

How Manitowoc Was Named (from MCHS Winter Newsletter)

Ever wonder how and where the name of the county originated? The following explanation comes from a Herald Times article from 1934: "In 1677, Father Claude Jean Allouez planted a large cross near the mouth of the Manitowoc River. No Indians lived here at the time, but the exploring missionary wrote that 'a number of savages resort here for hunting, some by canoe on the lake and others through the woods on foot.'

A small Potawatomi village grew up around the cross which was visited by Rev. Father Marais who wintered here with a party of Frenchmen and by Father J.B. St. Cosme who passed this way, October 4, 1699. Perhaps Father Marquette saw it when he came up the lakeshore on his return from his discovery of the Mississippi. The worship which the Potawatomi gave the cross led to the village being known as "The People of the Manitou or Great Spirit," in the opinion of Hjalmar Holand, an Ephraim historian. This also gives the commonly accepted translation, "Home of the Great Spirit", a Christian rather than a pagan significance. It is known that Indians often looked upon curiously shaped trees as the dwelling place of spirits, and it was a natural for them to accept the great wooden crosses of the Jesuits as the home of the Great Spirit of the Christians.

Cow Digestion

Cows have 4 stomachs with a capacity of about 35 gallons. The Rumen or paunch holds about 30 gal, the Reticulum contains 1 gal., the Omasum 2 gal., and the Abomasum or true stomach holding 2 gal. The rumen is the first reservoir for food where food is softened by various juices including hydrochloric acid which is formed from salt and prevents excessive fermentation. The salt is vital to cud-chewing animals. The reticulum or second stomach is the smallest and located near the heart. The interior resembles a honeycomb and acts as a collection compartment for foreign objects. The third stomach or omasum, commonly called the “manyplies” is shaped like a cabbage head with a number of membrane like leaves. The fourth or true stomach, the abomasum where rennin and pepsin are secreted and actual digestion begins.

All the stomachs must work together for health. The cow’s intestines are often 170 ft. long taking 3-5 days for food to pass through. The cow will “gulp down” her food without chewing, where it remains till softened. Later on, when she lays down to rest, she raises up a “cud” to be thoroughly masticated by her powerful molars. When she swallows it for a second time it mysteriously goes to the third stomach.

In the third stomach the membrane-like leaves begin rubbing together and reduce the food to fine paste which then passes to the fourth stomach. Rennin & pepsin mix with the paste and is now ready to pass into the intestines where absorption and assimilation of nutriment takes place. Other juices, such as the bile and pancreatin now mix with the food and as it passes slowly thru, small nipple-like projections in the lining of the intestines called lacteals, absorb the nourishment. Because of the complicated digestive system, true vomiting is impossible in the cow.

Why are Barns Painted Red?

Some barns are round or rectangular with roofs of various shapes. Most are made with a combination of wood and fieldstone. No matter what, they belong in any iconic portrait of rural Wisconsin.

Samuel Tucker asked Wisconsin Public Radio’s “WHYsconsin”: why are all barns painted red?

“Traveling around Wisconsin, one can find blue barns, white barns, green barns, yellow barns and barns that have never been painted, but the majority of them are red,” said Jerry Apps, reading from his book “Barns of Wisconsin.” Apps, professor emeritus at the University of Wisconsin-Madison, is the author of dozens of books chronicling rural life in Wisconsin and helped answer Tucker’s question.

“Many centuries ago in Europe, farmers preserved their buildings with linseed oil that they colored inexpensively with such things as animal blood from butchering or ferrous oxide, which is rust,” Apps writes. “The resulting color was a rather quiet red, not the fire engine red we sometimes see today. It became fashionable to have a red barn which contrasted nicely with the white farmhouse.”

Red barns were the tradition in Europe, and as settlers populated Wisconsin in the 19th century, they brought with them what they knew.

“It’s a little bit tied to ethnic settlement patterns, but if you want the one-line answer, red paint was cheaper than any other color,” Apps said.



Cow Facts

- A cow will eat about 100 pounds of grass a day.
- A cow gets up and down an average of 14 times a day.
- Heavy producing cows may drink as much as 300 pounds of water daily.
- She produces 30 pound of urine and 65 pounds of feces daily.
- Milking cows average 7.9 urinations a day and dry cows 6.1.
- Milking cows defecate 15.7 times and dry cows 13.7.
- A cow’s average body temperature in 101.5 F but the pulse rate and respiration rate varies from breed to breed.
- Cattle have a very acute sense of hearing perceiving sounds higher than the human ear.
- They can smell at a greater distance than humans. On a good day can smell up to 6 miles.

A Dairyman’s Prayer

I long for a cow of modern make,
That milks five days for leisure’s sake,
That sleeps on Saturday and snores on Sunday
And starts afresh again on Monday.
I wish for a herd that knows the way
To wash each other day by day,
That never bothers to excite us
With chills or fever or mastitis.
I sigh for a new and better breed
That takes less grooming and less feed,
That has the reason, wit and wisdom
To use the seat and flushing system.
I pray each weekend, loud and clear
Less Work to do from year to year.
And cows that reach production peak



Memory of a Christmas Past.

Centreville Settlement organization has an annual "Old Fashioned Christmas Dinner" every year. The highlight of the evening is the dimming of the lights, singing Christmas carols and then the recounting of Christmas memories from the guests.

Gilbert Arends was 86 when he told why he still believes in Santa. As a child, the neighbor man would dress up and visit Gilbert's family as Santa. Gilbert was just at the age of questioning if there was a Santa and he thought he recognized the neighbor. He decided to test the Santa and asked why Santa had such a big gift bag that looked suspiciously of a feed bag. The neighbor, being prompted ahead of time by Gilbert's father, told him, "The bag has to be big enough to take little boys who don't believe in Santa, to the North Pole to work hard all year in the toy factory." And Gilbert said he still believes in Santa.

History of Centreville Settlement, Inc.

The Housebarn was built in 1849 but in Janet's father's time it was no longer useful for farming. He had to pay taxes on it and he would have torn it down if he had the money to do it. Such a sturdy structure would have been hard to demolish. So it never got done. He died when he was 58.

Edith Lutze had a rummage sale. That's what started it all.

In 1983, in an effort to "clean up the place", Edith held a rummage sale. The neighbors stopped in and brought friends from Chicago. During the course of Sunday afternoon buying and visiting, the visitors said "Do you know what you have here?" referring to the Lutze Housebarn. It was as if the cartoon strip light bulb went on. Janet Lutze, Edith's daughter, who had played in the building and showed her friend's around the building as a child, immediately began making phone calls to historic preservationists. Before she knew it, Alan Pape and Bill Tischler, both founders of Old World Wisconsin, were at the Housebarn with Bill's graduate students in Landscape Architecture from University of Wisconsin-Madison. They spent week-ends camping in Edith's truck camper while they studied & documented the building. The Housebarn was placed on the Registry for Historic Buildings in 1984.

During that first year Centerville township residents began discussing ways to preserve the building. It became evident that the only way to do it was to form a non-profit organization. But, also, they realized that the Housebarn was only a representation of the unique Saxon German heritage in the Centerville area. Led by Richard Wiegand, a corporation was established in 1984. The original corporation founders were Richard Wiegand, Janet Lutze, Dorothy Anderson, Kathy Sixel and Edith Lutze.

Janet prepared the tax-exempt papers, pushed them through the government process and CSI was granted their 501(c)3 tax exempt status in 1985. That same year, Janet belonged to a business women's networking group. One of the members was a graphic designer. After hearing about the Centreville Settlement project, she drew up the current logo.

Throughout, Alan Pape was instrumental in planning and guiding the fledgling grass roots organization in rural preservation. Rural preservation was a new concept so there was no template to follow. Centreville Settlement was the only rural preservation organization in Wisconsin until 1997 with the formation of Barns, NOW (which no longer exists). It is still the recognized template of how to form a rural preservation organization.

How the Lutze Housebarn was Built

It is believed the housebarn was constructed by a barn building team using timbers hewn from trees from the Lutze's own property. Clay for the nogging was easily found, and the few bricks used probably came from the clay pits and brick yard found in what is now southeast Cleveland. A water powered lumber mill opened just across the field on Fisher Creek within a few years of the main construction and is believed to be the source for the sawn siding. Probably hewn in the woods, in the German timber tradition, each timber in the building is marked with a special numbering system designating its location. All major support structures are held together with mortice and tenon construction, usually pegged to ease assembly. Nails, when used were square. As in the European tradition, the building is built along a east/west plane. Other buildings that were added followed the same traditions to form a courtyard.

German immigrants placed great value in their livestock and would never have left them outside especially in the harsh Wisconsin winters. The livestock (west) portion of the Housebarn shows evidence it may have been completed first. The east end of the building is the family living quarters with cooking and warming stoves on the first floor. Stove pipes heated the second floor bedrooms and parlor. The main floor in the west end of the barn was for larger, heat generating, animals and the second floor west end for smaller critters. The third floor was hay and straw storage that acted as insulation. An arched brick fruit cellar is to be found under the living quarters, accessed by an inside stairwell. The cellar maintains a near constant year round temperature of 45-55 degrees Fahrenheit.

Two major construction items remain mysteries, and we are looking for ideas how to solve them. Watch the next newsletter and our website for the mystery details!



Centreville Settlement Organization

1. The organizations fiscal year starts January 1.
2. The annual meeting is held in January with elections for the officers and Board of Directors. Each year half of the Board is up for election.
3. Nominations for the Board of Directors are due by November 1 so the nomination list can be published before the annual meeting. If you would like to be on the Board of Directors, contact Richard Lutze, 929-627-4145.
4. Membership renewal is due by December 31. Just fill out the application on the last page of the newsletter to join or renew. Or renew online.

Aunt Norma's German Potato Salad

From Aunt Norma's Centerville Favorites

6 lb. salad potatoes 1 c. sugar
½ c. flour Salt & pepper to taste
½ lb. Bacon diced 2/3 c. vinegar
1 medium onion, diced 1 c. cold water

Boil potatoes, peel and slice them. Season with salt and pepper. Fry bacon until crisp; don't burn it. Remove bacon from pan and pour off all but about 3-4 Tblsp. fat. Mix flour and water until smooth. Add this mixture, gradually, to the bacon fat, stirring continuously. Add the sugar and continue stirring until it dissolves. Add the vinegar, onions and diced bacon and simmer for 5- 10 minutes, stirring as necessary, until mixture is smooth and slightly thickened. Pour over potatoes in a large bowl; mix by pouring salad from bowl to bowl to avoid breaking potato slices.
Serve warm. Yields: 10-12 servings.

MATCHING DONATIONS

Many employers offer matching donations to 501(c) (3) organizations. Please check with your employer to find out if they offer matching charitable donations. Centreville Settlement, Inc. is a 501 (c) (3) nonprofit organization which is operated for community educational purposes. 26 U.S.C. Section 170 provides for a deduction for federal income tax purposes to donors making charitable contributions. Regulations specify which such deductions must be verifiable to be allowed. (receipts for donations of \$250 or more). To make a donation, please fill out a membership form which is included in each newsletter from Centreville Settlement or on their website.

TIME TO RENEW OR START YOUR ANNUAL MEMBERSHIP FOR CENTREVILLE SETTLEMENT, INC.

Help support out historic mission, a key part of our budget comes from memberships, and yours is appreciated!

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Please complete and mail with check to: **Centreville Settlement, Inc.**

Attn: Greg Zahn
9304 S Lake Drive
Manitowoc WI 54220.

Membership expires December 31 of each year.