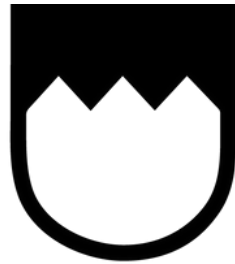




HISTORY AT HOME



FRANKENMUTH
HISTORICAL ASSOCIATION



THE FOUNDING OF MICHIGAN'S
LITTLE BAVARIA: 7-12



THE FOUNDING
OF MICHIGAN'S
LITTLE
BAVARIA

Educational Learning Packet
for Teachers and 7-12 Grade
Students

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Introduction

The study of history provides crucial lessons about the past that are relevant to the present and future. The purpose of the Frankenmuth Historical Association's (FHA) Learning Packets and History at Home virtual learning program is to serve as a link between the past and the future, by interpreting the lives of the people of Frankenmuth and the community itself. They also fulfill the mission of the Frankenmuth Historical Association, which is to preserve, communicate, and celebrate the heritage of the Franconian communities and to promote a greater appreciation for local, regional, national and world history among the residents of and visitors to Frankenmuth.

The Founding of Michigan's Little Bavaria is designed for students in grades 7-12, but is easily adaptable to other grade levels. Teachers are encouraged to use the readings, lessons, questions, and activities contained within in the way most appropriate for their students.

The Frankenmuth Historical Association's Learning Packets are designed to enhance the educational offerings of the FHA and are incorporated within the larger History at Home virtual learning program. History at Home contains other valuable educational materials, such as lesson plans, activities, educational videos, and blogs. These learning materials, along with the in-person educational programs the FHA offers, tell a more complete story of Frankenmuth and its residents.



Statement on Curriculum Standards

Our History at Home program is designed to teach increasingly important skills *through* the study of history. Our program and these learning packets will enhance student skills such as critical thinking, communication, collaboration, creativity, public speaking, writing, and reading comprehension and interpretation.

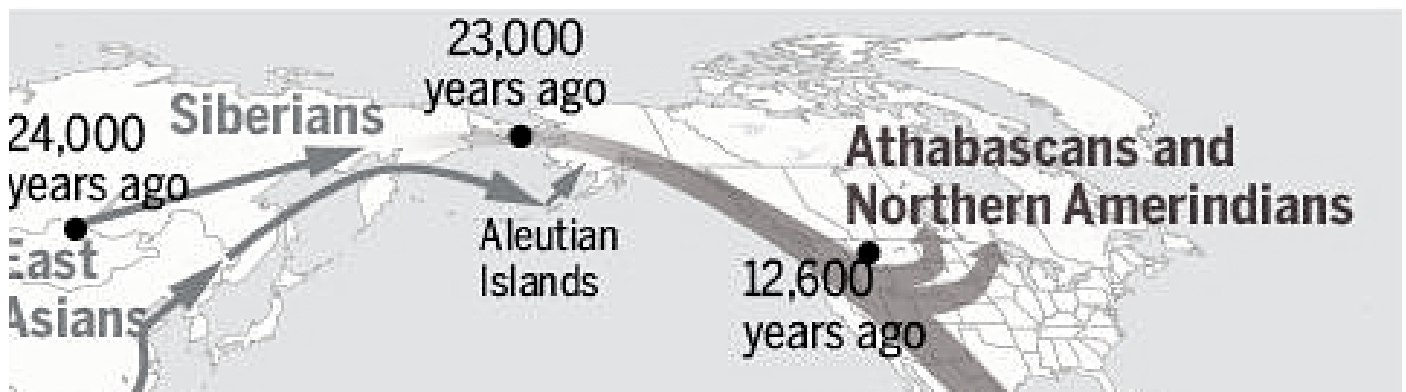
Teachers and parents are encouraged to use the History at Home program. The Frankenmuth Historical Association has worked with educational experts and the State of Michigan to ensure that these packets align with state curriculum standards. In completing this learning packet, students will be able to:

1. Identify how regional and national events impacted local history.
2. Explain how historians use a variety of sources to explore the past.
3. Read and comprehend a historical passage to identify basic factual knowledge.
4. Identify the point of view (perspective of the author) and context when reading and discussing primary and secondary sources.
5. Identify the role of the individual in history and the significance of one person's ideas.
6. Analyze the annexation of the West through the removal of Indigenous peoples from the ancestral homelands.
7. Compare and contrast life in the United States over time.
8. Use the historical perspective to investigate a significant historical topic from U.S. history that also has significance in the U.S. today (immigration).
9. Identify a connection to a contemporary issue and present findings.
10. Demonstrate how to find, organize, evaluate, and interpret information from a variety of credible sources.
11. Demonstrate an understanding of major themes in U.S. history such as:
 - a. Change and Continuity in American Society.
 - b. The Gathering and Interactions of Peoples, Cultures, and Ideas.
 - c. Economic and Technological Changes and Their Relationship to Society, Cultures, Ideas, and the Environment.
 - d. The Changing Role of America in the World.

Long, Long, Ago...

It is hard to believe that mammoths once roamed through the grasslands, swamps, and thick forests that make up Michigan today. But thousands of years ago, wildlife and plants flourished in the Great Lakes State before humans ever inhabited North America. While nobody knows exactly why mammoths disappeared, we do know that they lived in the region as late as 11,000 years ago. Archaeologists, or people who study history by excavating sites, artifacts, and remains, have uncovered the remains of 30 mammoths in Michigan.

Archaeologists have also discovered that the first humans to live in Michigan arrived no earlier than 23,000 years ago. Around that time, an ice age and lower sea levels allowed easy passage across the Bering Strait Land Bridge that connected what is today Russia and Alaska. The first humans were hunters and gatherers who moved from place to place when their food supplies ran out.



Comprehension Question

How do we know that mammoths once roamed Michigan?

Anishinaabe

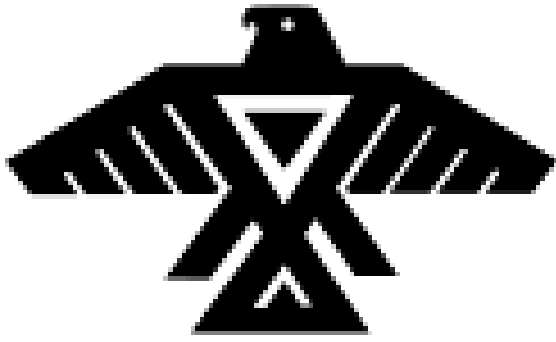
Anishinaabe means "Original People." It is a collective name for groups of indigenous people who live in the United States and Canada. Anishinaabe people are comprised of several Algonquian groups including Potawatomi, Algonquin, Ojibway, Mississauga, Nipissing, Saulteaux, Ottawa, and Oji-Cree communities. These communities have a common origin and share cultural values and traditions.

The Ojibwe (also known as Chippewa) were the largest Native American group to live in what would become Frankenmuth. They typically lived in small bands, usually consisting of 5 to 25 families, who sustained themselves by hunting, fishing, gathering berries, and harvesting wild rice and corn. Their religion was also extremely sophisticated. They thought of themselves as being one of many elements of nature, rather than apart from it. They believed that a Great Spirit, Kitchi Manitou, created the heavens and earth, and then summoned lesser spirits to control the wind, water, and natural environment. Anishinaabe preserved their culture through word of mouth and passed it down for centuries.



Treaty of Saginaw, 1819

In 1819, territorial Governor Lewis Cass negotiated the Treaty of Saginaw with the Anishinaabe. The treaty signed over a large swath of land for the price of \$3,000, and the promise of \$1,000 to be paid annually. Many of the Anishinaabe moved Northwest to what is today the Mt. Pleasant area. By the time the first German settlers arrived, there were only a few small groups left in the area.



The Thunderbird is a symbol of the Anishinaabe people

Discussion Question

What values do you share with the Anishinaabe? What are some traditions that your family has?

By all accounts, those that remained maintained friendly relations with the earliest German settlers. In fact, our collection holds oral histories of some of these encounters. Frankenmuther Anita Boldt (1911-2003) recalled in her memoirs, “My Great-Grandparents also lived in a log house for a number of years after they came to Frankenmuth from Germany. Their property was in the area across the road from our present public schools. This entire area was still virgin forest and wilderness that they had to clear, so they would be able to plant crops and survive. Great-Grandmother finally had a little plot cleared for her garden. She had a little hand-hewn table between her log house and garden, where she would clean her vegetables before bringing them inside. One warm sunny day she sat outside at her table peeling potatoes when she heard a noise in the brush that still was all around their property. She looked up and saw about twenty Indians standing there and watching her. Nobody was around, she was all alone. Great-Grandfather was out in the fields. So she waved for them to come and as she entered her little cabin they followed. She had some bread that morning and there was meat in the cabin. So she gave them all something to eat. When they were finished they started to leave and kept saying, “Bushee-ni-Kawnee,” till they disappeared into the wood. When an interpreter came along some time later, she asked him what they said. He said that it means, “Thank you dear friends, Thank you dear friend.” A few weeks later, Great-Grandmother got up early in the morning to get a pail of water to make coffee for breakfast. As she opened the door, she found a big hunk of venison on the step. She smiled and said, “I know where this comes from. My dear friends were back, but did not care to disturb me during the night, but left this meat to pay me back for feeding them.”

"HE WHO HAS NOT SEARCHED THE PAST HAS NO AUTHORITY TO PRESENT PROPOSALS FOR THE PRESENT OR FUTURE."

Words of Pastor Wilhelm Loehe, Lutheran Preacher who organized the first settlers to Frankenmuth. What does this quote mean to you?

In 1838, Lutheran preacher Frederick Conrad Dietrich Wyneken arrived in the United States with the goal of spreading his faith. For the next seven years, he led missionary trips through Pennsylvania, Ohio, and Indiana. Realizing he could not possibly cover the region, he wrote appeals to his brothers and sisters in Germany. His hope: that the Lutheran community would send help.

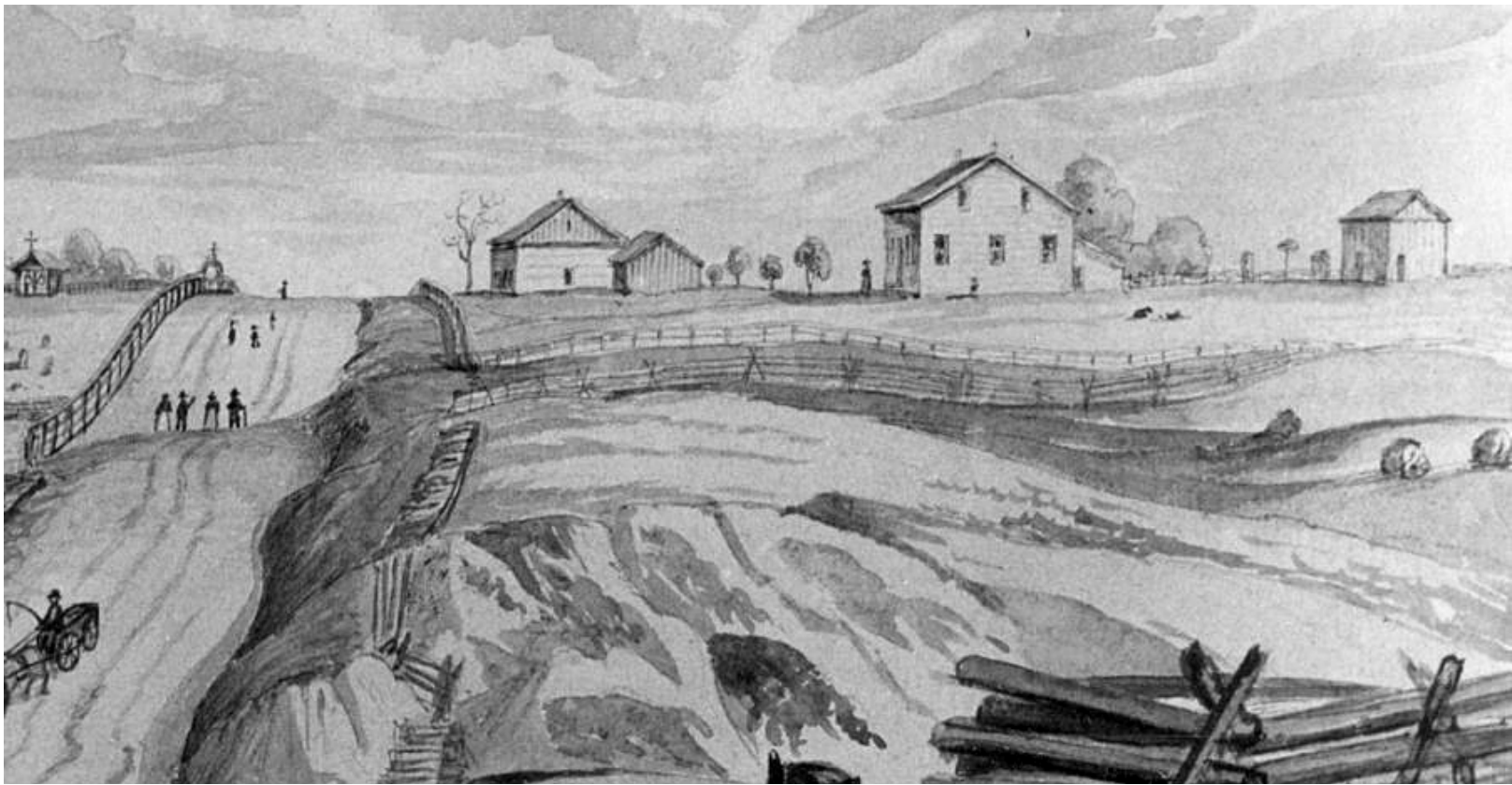
In 1840, Lutheran Preacher Wilhelm Loehe heard Wyneken's plea for help. Loehe, a well-renowned preacher who later founded the Missouri-Synod denomination in the United States, reached out to his little village of Neuendettelsau. Two men, shoemaker Adam Ernst and coatmaker George Burger, came forward. Loehe trained them over the next year before sending them off to Germany.

Ernst and Burger arrived in the United States on September 26, 1842. They established churches in the Ohio valley and built large congregations and schools. Over the next two years, others from Germany followed. They wrote back to preacher Wilhelm Loehe, telling of the opportunity to evangelize to the Chippewa in Michigan. Around this time, a young 22-year old man, Lorenz Loesel, approached Loehe. He volunteered to lead a missionary colony in Michigan. Loehe organized a group of fifteen, led by Loesel and preacher Friedrich August Craemer, to take the maiden voyage.

German Roots



Lutheran Pastor Wilhelm Loehe



The group of fifteen spent the winter of 1844 studying the Lutheran faith. After intense sessions to prepare them to evangelize, they began their journey in the Spring of 1845. On April 20, 1845, the group boarded the *Caroline* and set sail for the United States.

In addition to food, supplies, and clothing, settlers brought religious items with them. This included two church bells, a large painting of the crucifixion, a black funeral procession cross, red altar paraments, an altar crucifix, two candlesticks, Communion vessels, a large pulpit Bible, a catechism, a small hymn book, and prayer books.

Above

Painting of Frankenmuth in late 1800s. The first settlers cut down forests of trees to clear farmland and gather lumber to build the first cabins. How has Frankenmuth changed over time?

Comprehension Question

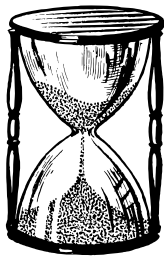
What items did the first settlers bring with them? Why did they bring them?



The German word “Franken” represents the Province of Franconia in the Kingdom of Bavaria, and the German word “Muth” means courage, thus the city name Frankenmuth means “courage of the Franconians.”

After 50 days of sailing, the *Caroline* arrived in the harbor of New York on June 8, 1845. They boarded a series of steamships, railcars, wagons, and walked on foot to reach Frankenmuth, finally arriving on July 10, 1845, over three months after leaving Germany.

Settlers needed farmland. One of their first tasks was to clear Michigan's dense forests. One man could typically clear 3-4 acres in a year, enough to burn for heat, to cook with, and to fashion into a house. Many of the first settlers lived together for the first year while other family cabins were constructed.



Time Traveler



PRETEND YOU ARE AMONG THE FIRST 15 SETTLERS THAT SETTLED IN FRANKENMUTH. AFTER A LONG JOURNEY, YOU HAVE FINALLY MADE IT TO FRANKENMUTH ON FOOT. WHAT WOULD YOU HAVE DONE NEXT? HOW WOULD YOU START YOUR LIFE? WRITE YOUR ANSWERS BELOW.

Settler's Letter Home

Background

Margaretha Walther Loesel was born in 1821 in Rostall, Germany. She married Lorenz Loesel aboard the *Carolina*. The following letter is from 1846, the year following their arrival to Frankenmuth. In this letter to her family back in Germany, she details what life was like for the earliest settlers.



*Beloved Mother, Brothers, and Sisters,
Our sister, together with all friends has safely arrived. We have received your letter and gifts, for which we thank you. In our previous letter we could tell you much about our activities, sermons, bells, etc. because our dear pastor had the fever in Saginaw for several weeks and later in Frankenmuth too. The fever lasted 11 weeks and kept him weak for a long time. And yet, he performed daily services in the morning and evening whenever possible.*

Our first task was to build the parsonage where we succeeded in having our first sermon on Christmas Eve. It required much work for it is 1 and a half floors high, 30 feet long and 20 feet wide, and much has still to be done. But we are happy that we can listen indoors to God's words and receive the Holy Sacraments. As soon as possible we shall start with the church. The bell was put in place on New Years eve and we rang it from mid-night for 1/2 hour and we all sang happily "Glory to God in the Heaven under the open sky.

On Easter Tuesday, our pastor was able to hire an interpreter who speaks English, French, and Indian and is doing very well. They both visited the Indians and invited them to visit our school.... The pastor, his wife and all of us are very happy about them and we understand very well the language of friendly gestures. They are obedient, eager to learn, friendly, very lively and have confidence in us. We are especially happy about the 17 year old boy, who is ready to be baptized.... You can imagine how this sweetens our lives and daily troubles and labors, because God's words are becoming true when He says: "Whosoever wants to be my disciple must negative himself and carry daily his cross."

Lorenz was very weak after the fever, but it was bearable and he was able to work, although with several rests during the day. I have been quite well, the Lord has blessed me with motherhood, I am expecting in about 6 weeks. God will help us. We have been toiling on our land, clearing 7 acres which we seeded partly with wheat, corn, potatoes, and vegetables; for the time being, all looks well.... Don't get the idea that this is paradise on Earth. No, here too you have to earn your daily bread by hard work, but we have good tools so that one man can accomplish as much as 2 men in the old country. In Spring we bought a 3 year old cow with a calf for \$15, and a 8 year old with calf for \$14... In Spring we made about 36 lbs. of sugar, 8 buckets of syrup, 30 buckets of vinegar from our sugar trees. Together with Haspel we bought a pair of 6 year old strong oxen for \$58.50. Up until now we consumed flour, meat, potatoes, as well as some other items for our daily life.

One more thing. We understand there is some gossip at your end about us, namely that we are dressing in the English fashion, in long dresses and hats. Do not believe this. we have other things on our mind. We are Germans in religion and moral, in our jobs and fashion, in work and in housekeeping. We wish our German garments would last long.... The Lord of our fathers is our Lord and we are his children. May He be with you.

Mrs. Lorenz Losel
June 26, 1846.

Comprehension Questions

1. What struggles did the first settlers face?
2. What kind of food did they eat?
3. What seems to be the most important part of settling in Frankenmuth to Margaretha?
4. What does Margaretha most concerned about? Why?



1. _____

2. _____

3. _____

4. _____

Historical Memory

How Well Do We Remember?

Historical memory is how we remember the past and in what form. The field of historical memory is often linked to commemoration, by way of events, places, texts, artifacts, statues, and symbols that remain significant to the group. Memories are constantly being made and forgotten. They can be manipulated and changed. There are individual memories, which are your memories, and social memories. Social memory, where you share a common history with a specific group of people, is crucial in creating and maintaining a sense of individual and community identity. We must be aware that disagreements about what events occurred in the past and how we should remember them are common. Powerful groups in society can dominate the stories that are heard, even if this is unintentional.

Historical letters were also written by people who may not have remembered everything correctly. In fact, our memories can reshape how we remembered what actually happened. This is why it is always best to have two or more people tell about the same place or event.

Historians have to always consider how a person's memories have correctly or incorrectly remembered moments in history. This is called the study of historical memory.

Native Americans are one group whose voice was not always heard. Some Anishinaabe still remained in the region when Frankenmuth's first settlers came in 1845. Our collection holds oral histories of some of these encounters. Frankenmuther Anita Boldt (1911-2003) recalled in her memoirs,

"My Great-Grandparents also lived in a log house for a number of years after they came to Frankemuth from Germany. Their property was in the area across the road from our present public schools. This entire area was still virgin forest and wilderness that they had to clear, so they would be able to plant crops and survive. Great-Grandmother finally had a little plot cleared for her garden. She had a little hand-hewn table between her log house and garden, where she would clean her vegetables before bringing them inside. One warm sunshiny day she sat outside at her table peeling potatoes when she heard a noise in the brush that still was all around their property. She looked up and saw about twenty Indians standing there and watching her. Nobody was around, she was all alone. Great-Grandfather was out in the fields. So she waved for them to come and as she entered her little cabin they followed. She had some bread that morning and there was meat in the cabin. So she gave them all something to eat. When they were finished they started to leave and kept saying, "Bushee-ni-Kawnee," till they disappeared into the wood. When an interpreter came along some time later, she asked him what they said. He said that it means, "Thank you dear friends, Thank you dear friend." A few weeks later, Great-Grandmother got up early in the morning to get a pail of water to make coffee for breakfast. As she opened the door, she found a big hunk of venison on the step. She smiled and said, "I know where this comes from. My dear friends were back, but did not care to disturb me during the night, but left this meat to pay me back for feeding them."

What does Anita Boldt's story suggest about relations between German settlers and Native Americans? Are there any potential issues here in or with this story? Write 1-2 paragraphs below.



St. Lorenz



The primary reason that many Germans settled in Frankenmuth was in an effort to evangelize their Lutheran faith. In fact, some of the earliest records indicate that among the first recorded acts of the church are baptisms of Native Americans. Thus, Frankenmuth was considered a “missionary colony.”

In the Spring of 1846, an estimated 90 settlers made a similar voyage from Germany to Frankenmuth. Among them were many who constructed St. Lorenz Church. The name St. Lorenz comes from St. Laurentius, a Christian who was martyred (killed for his faith) in the third century.

It also happened to be the name of the first German to answer Pastor Wilhelm Loehe’s call to start a missionary colony in Michigan, Lorenz Loesel.

He eagerly volunteered to begin the colony and urged others to join the mission congregation. Loehe then personally brought Friedrich August Craemer under his wing. After becoming a Pastor himself, Craemer would go on to lead the other settlers to Frankenmuth.

When the second group arrived in 1846, Frankenmuth became 100 strong. They immediately began planning the construction of a larger, sturdier church and

Above: Replica of the first log structure in which church services were held. On the right are the original bells which the settlers brought with them from Germany. It is said that the toll of the bells could be heard for miles.

school, which they finished later that year. A replica of this structure stands in its original location on St. Lorenz’s grounds.



The congregation continued to grow rapidly through the 1860s and 1870s. At this point in time, it was impractical to offer more than one service on a Sunday morning, since most members travelled to church by horse and buggy or on foot. The parish debated whether they should build a second sanctuary a few miles away, but decided that the fellowship of the community was more important. Late in 1878, the decision was made to build a larger church. Builders broke ground in the Spring of 1879 and the cornerstone was placed on August 10, 1879, the feast day of Saint Lorenz. The new brick church was Gothic in style and was 126' x 63', graced by a tower and spire reaching 168 feet. The total cost of the church was \$22,000. In 1965, another major addition was added, completing today's version of St. Lorenz.



Research Essay

Now, its your turn to choose the topic. Pick one topic related to Frankenmuth history, local history, or your own personal history to write about.

Potential topics include but are not limited to:

Wilhelm Loehe, Anishinaabe, Native American culture, Native American removal, German immigration, Frankenmuth, Frankenlust, Frankentrost, or Frankenlust colonies, the spread of the Lutheran faith in the United States, German history, Bavarian history, or life for early settlers.

Next, research your topic online or in the Frankenmuth Historical Association's archives. Find at least 2 sources to base your paper on.

Papers should be 2-4 pages (500-1,000 words), double-spaced, Times New Roman font. Papers should be organized with an introductory paragraph, body paragraphs, and a conclusion paragraph.

Sources

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Charleston: Arcadia Publishing, 2008. ISBN 978-0-7385-6175-2.

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Norman Krafft, *Beloved Brother: Bootleg and Bounty, Frankenmuth and the 1930s*, self-published, 1994.

"History of Frankenmuth," by T.J. Pollen.

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For more learning packets, or for more virtual learning resources, visit FrankenmuthMuseum.org and our [YouTube](#) page.