German-English translation of
"Templer und andere Erweckungsbewegungen im Nördlichen Schwarzwald und weit darüber hinaus"
"The Templers and other Awakening Movements in the Northern Black Forest and beyond"
(Part: "Die Templer", p9-45)

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1 About the Original Book

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Tips:
- Underlined words can be found in the glossary at the end of the document
- Footnotes are marked this way {1}
- Complicated expressions are first translated and also provided in original language (German)
- Page numbers refer to the original German book

2 Translation of "The Templers"

2.1 The Templers
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In 1861 a new religious group appeared in the villages located in the forest of Calw. This group was called Hoffmannianer, Kirschenhardthofgesinnte, “Friends of Jerusalem” (Freunde Jerusalems) or for short Templer. The pastors came out of the Württembergian Pietism. Since 1858 the Templers had collected up to 10.000 members in Württemberg alone.

The founder Christoph Hoffmann (1815–1885) was one of the 28 Württembergian representatives for the “German national assembly” (Deutsche Nationalversammlung) in Frankfurt in 1848. It consisted of 586 members. Hoffmann was a conservative delegate and represented the electoral district of Ludwigsburg.

Christoph Hoffmann’s rival candidate was David Friedrich Strauß {3}, at these times a so-called “Leader of unbelief” (Führer des Unglaubens). Therefore Hoffmann was pressed by the believers to stand and he won the election by a majority.

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![Gottlob Wilhelm Hoffmann (1771 - 1846)](image_url)
Er gründete 1819 die Kornthaler Brüdergemeinde
The founder of the Kornthal-Brotherhood-Congregation in 1819
During the ten months of his representative activity in Frankfurt, Hoffmann wrote the book: “Voices of prophecy about Babel and the people of God” (Stimmen der Weissagung über Babel und das Volk Gottes). This book points to his later mission. Hoffmann's political work was not significant and soon he gave up his mandate because he was disappointed by the parliamentary attitude.

His father, Gottlieb Wilhelm Hoffmann (1771–1846) was a notary in Leonberg and had founded the Korntal-Brotherhood-Congregation in 1819 and the Wilhelmsdorf one in 1824. (Korntaler and Wilhelmsdorfer Brüdergemeinde).

At the time when Christoph Hoffmann grew up, the spiritual atmosphere was determined by apocalyptic expectations and the distance to the Protestant church was obvious. He studied theology and became a Stiftsrepent in Tübingen but rejected to serve in the church. Since 1837 Hoffmann directed the “Salon” in Ludwigsburg, an institute for boys, with his brothers-in-law.

Christoph Hoffmann was a strong opponent of the Hegel-Philosophy, which had a great impact upon the students. He recognized its contradictions with the Christian beliefs.

In contrast to this, Hoffmann was mainly influenced by the ideas of Philipp Matthäus Hahn.

The year 1836 passed without the second coming of Jesus but Christoph Hoffmann continued to support apocalyptic expectations.

The Protestant Church was accused of covering up and misrepresenting the scriptural promises of Christianity. Thus Christoph Hoffmann together with Georg David Hardegg (4) and Christoph Paulus established the “Temple Society” (Tempelgesellschaft), also called the “German Temple” (Deutscher Tempel). Their intention was to guide all true Christians to Jerusalem to start a theocracy there. The Church just laughed at this new religious venture and dismissed its ideas. In 1856 the Templers acquired the Kirschenhardthof near Marbach temporarily to gather their members there.

To realize the ideas of a theocracy, Hoffmann was encouraged by his followers to gather first in the United States of America and then in Palestine to start settlements. As early as 1858 Hoffmann’s followers started their missionary task in Palastine, which still belonged to the Ottoman Empire, in spite of the hostile attitude of the Islamic population.

On the 14th March 1858, Christoph Hoffmann, Georg David Hardegg and the vine grower and farmer from Obertürckheim J. Bubek entered Palestine for the first time. They started their expedition from Jaffa.
political guidelines were ignored.
Georg David Hardegg who was restless and prophetic, had published a series of prophecies in the “South German Sentinel” (Süddeutsche Warte) since 1861, but they never occurred.

The Templer’s Belief
Christoph Hoffmann’s try to unite the “Best of all Nations”
The founder of a new religion, Christoph Hoffmann (1815-1885), gained through the Bible an insight, which told him that the human beings can escape a new Babel only by uniting the “best of all nations” to “god’s nation”. They had to create a Christian commune. Hoffmann wrote in his book: Voices of prophecy about Babel and the people of god (Ludwigsburg 1849) : “God’s nation should heal the wicked world.”
Jesus Christ’s rebirth was expected soon, so Hoffmann and other Pietists. The biblical prophecy sais that it would happen in Jerusalem, therefor “God’s nation” had to meet in Palastine. Paul Sauer judged Christoph Hoffmann for his idea, that this meeting in Jerusalem means to him a new establishment of the Temple. (The Holy Land Called, Stuttgart 1985)
Jerusalem meant to him, the place at which a new commune, an origin Christianity can be established. Confessions, dogmas, sacraments, and cultic forms didn’t mean anything to Hoffmann. His “belief” was strong, because of his daily life and the service for needy people.
In year 1845, the weekly newspaper “South German Sentinel” was founded. It still exist today as monthly appearing journal in Stuttgart. The Templers portray in it their confession:
“The Temple-Society is an independent Christian commune. She doesn’t corporates with other churches or religious communes. ‘Temple’ means the spiritual Temple of god, it’s represented in every single person as well as in a whole community. The members of this community work together like brethren and do charity. They build the vivid stones of this Temple. The Temple-Society’s aim is expressed in the slogan: ‘First you have to strive for god’s realm and his justice, then you will gain what is necessary for life.’ The most important request for us is, to strive for god’s realm on earth.”


First, both have been Templers but in 1878 they founded their religious group “Ev. Reichsbrüderbund”.

For example in 1864: “There will be less than ten years until the Second Coming of Jesus”, or in 1873: “the Millennial realm will dawn in 1882”.
Unity and brotherly love did not always exist in the Kirschenhardthof during the 1860’s, according to Friedrich Lange’s report. Christoph Hoffmann opposed the demands of Hardegg to give greater emphasis to the so-called spiritual gifts. He saw the renewal of original Christianity in the Temple Society.
It was very much to the liking of Hardegg, when the evangelist Martin Blaich of Zwerenberg appeared on the Kirschenhardthof to heal a woman of epilepsy through prayer.
The healing through prayer should have been supported by the visions of the teacher G.Jauss who recommended strict fasting. This, however, proved to be totally useless.
Christoph Hoffmann made the prayers for the sick woman a community effort and called the visions of G.Jauss a deception.
Many Templers objected to practises like the alleged visions of the teacher G.Jauss, who, in turn demanded strict
punishment of the unfaithful brethren.
Hoffmann did not condone faith healing. The differences in the Temple-Society increased visibly. The tension between the two presidents of the Temple-Society, Hoffmann and Hardegg, increased when Martin Blaich and G.Jauss applied the faith healing, accepted by Hardegg, to heal a young girl in Fronsbach near Murrhardt who pretended to suffer from obsession.
In June 1868 Martin Blaich and his like-minded companion Johannes Seitz of Neuweiler dared to declare that M.Wurst, who objected their practices in Fornsbach, was expelled “from the book of life”. In the same month Christoph Hoffmann came to Fornsbach to check the truth of a revelation dictated by the “possessed” girl. It was possible for him to unmask the girl as a cheater. This was most disgraceful for Martin Blaich, Johannes Seitz and G.Jauss, and especially for Hardegg. Hardegg could not admit the disastrous mistake and never got over the humiliation suffered through Christoph Hoffmann.

Bürgerrecht-Verzichts-Urkunde des Templers Michael Hornbacher aus Oberkollwangen, unterzeichnet vor seiner Auswanderung nach Palästina 1868

Certification of giving-up his civil rights, signed by Templer Michael Hornbacher from Oberkollwangen before his
migration to Palestine in 1868.

In his book “The Holy Land Called” (Uns rief das Heilige Land), Paul Sauer wrote: “The misuse of the so-called ‘spiritual gifts’ as they were revealed by the supposedly possessed girl in Fornsbach, induced Christoph Hoffmann to decide to distance himself from the intended decision to migrate to Palestine in July 1868, and let Hardegg travel by himself. The Temple Council, however, who saw the whole work in jeopardy if Hoffmann remained with his decision, was able to change his opinion.”

Through their so-called faith healing to the girl of Fornsbach, Martin Blaich, Johannes Seitz and G. Jauss, could have nearly prevented the whole Palestine undertaking of the Templers, if Hoffmann’s brother-in-law Christoph Paulus had not persuaded the Temple co-founder Christoph Hoffmann to change his mind.

The Temple-Society negotiated with the founder of the Red Cross, Henry Dunant, who had multiple connections to the wider world, to support their intention for a quick settlement in Palestine, which he did.

At last it was possible for Christoph Hoffmann and a small number of his followers to enter Palestine in 1868, and prepare for further settlers to come.

Later many people came from Zwerenberg, Neuweiler, Oberkollwangen, Agenbach and Sprollenhaus, they were joined by additional like-minded people from many other places of the kingdom of Württemberg to start flourishing settlements in Palestine.

Already in 1868, the Temple elders designed a treaty that should regulate the conditions of settlement with the Sublime Porte in Constantinople.

Their aim was, to establish regulations (Ferman {7}) which put their colonization onto a legitimate basis, but this took a long time.

Haifa, Jaffa and Sarona Templers were started first. Jerusalem was started later, as well as Wilhelma, Beirut, Nazareth, Tiberias and others.

The first immigration wave ended in 1875, and it was the first time since the crusades in the 12th and 13th century that European Christians were able to gain ground in the Holy Land, and lay the foundation for modern settlements in the land neglected for centuries.

The Templer colony of Haifa 1877

Hundreds of Templers waited in Württemberg to be called up by the presidents in Palestine. The settling was done with careful planning to prevent any failures in a hostile surrounding. Only those people who had skills that were needed for the establishment of the settlements, were requested by the center in Kirschenhardtshof. Kurt Hutten wrote: “The settlers overcome all difficulties and needs through great diligence and brought trade and agriculture to a high standard, they built a road from Jaffa to Jerusalem and developed excellent cultural and social facilities. A medical service was established in each settlement, and schools, kindergartens and evening classes for further education were started. Later many of the Jewish settlements were based on these examples.”

A religious dispute broke out between the competing settlements of the many immigrated Jews and the existing Templers: should Palestine be reserved for the “People of Israel” or the “People of God” (the Templers).

In 1885, Christoph Hoffmann died in Rephain near Jerusalem. His successor was Christoph Paulus, who held this office until his death in 1890. Following him was Christoph Hoffmann’s homonymous son (Christoph Hoffmann II).

Interesting details can be found in the book “The orient painter Gustav Bauernfeind 1848-1904, life and work” (Der Orientmaler Gustav Bauernfeind 1848-1904, Leben und Werk), by Hugo Schmid and Alex Carmel.
Aquarelles (water color) from Gustav Bauernfeind out of the imperial album (Kaiseralbum)

German Colony in Haifa, 1898

German Colony in Jaffa, 1898
German Colony in Jerusalem, 1898

German Colony in Sarona, 1898
The Templer's cemetery in Haifa nowadays. Templers from Germany and Australia take care of it.

Bauernfeid, who was born in 1848 in Sulz/Neckar, wrote to his mother and sister in 1885, that, as a painter, he was
different to the religiously obsessed Templers, who by that time (1885) had already established four exemplary
settlements in Palestine, but that he held them in high regard as he was related to them as well.

Tensions often occurred between the strictly devout settlers in the Holy Land, especially after Georg David
Hardegg left the Temple-Society in 1874 with a great number of members, to establish a “Temple Association”
later. This step caused a deep rift amongst the Württembergian settlers in Palestine and was connected with many
hostilities against Hardegg. His son Ernst Hardegg followed his own peculiar religious way. He named his son
“Heil”, since the German consulate in Jaffa was not prepared to accept “Heiland” (Saviour) as a first name.

In 1898 the German Emperor Wilhelm II was in Palestine to dedicate the Church of the Redeemer in Jerusalem.
In Jaffa he was welcomed by Turkish dignitaries. A delegation of Germans in Palestine under the leadership of
Christoph Hoffmann II presented him with a splendid album that contained paintings of Gustav Bauernfeind. In
Haifa, the Turkish dignitaries prepared a brilliant reception for the imperial couple. This was followed by greetings
delivered by the German vice-consul Friedrich Keller and the Haifa Temple Community.

During the audience which the Emperor granted the settlers, he praised the German character of the settlements and their contribution to the
economical development of Palestine.

As an eyewitness of the visit of the German Emperor Wilhelm II in Haifa Johannes Proß, originally from Neuweiler,
reports: “I was then just five years old, but I remember very well this 25th October 1898 and the reception in the
yard of vice-consul Friedrich Keller (who was originally from Neuweiler, was appointed as consul agent in 1876,
and from 1878 until his retirement in 1908 he was German vice-consul of very great merit). I still see the Emperor
and the Empress as they drove past our house, to watch the Temple settlement from the top of Mount Carmel, and
do also to see the wider surrounding. And then the “Emperor embankment”! Here we spent most of our holiday time.
In summer to swim and in winter to watch the storms!”

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In 1899 the Templer colonies came under the protection of the German Reich.

In 1904, the Temple president Christoph Hoffmann II risked his position, through a deeply human gesture by
fulfilling the wish of Gustav Bauernfeind – “who lived in our midst” to be buried in the Temple cemetery in
Jerusalem. Various members of the Temple-Society resented Hoffmann’s II lenient attitude, because he allowed
the burial of a freethinker in the Templer cemetery. The “Templer Centenial” did not publish an obituary of the
Orient painter Gustav Bauernfeind to prevent further dispute.

These were the informations out of the book “The orient painter Gustav Bauernfeind 1848-1904, life and work”
which appeared 1990 in the Dr. Ernst Hauswedell & Co publishing house and the reports of the eyewitness Johann
Proß.

Again and again the Württembergian Templers had to suffer from the hostility and the harassments starting from
the Arabs, the Turkish administration, the Jews and especially in Haifa, from the Carmelite friars. Unlike to these
accusations the headman of the Carmelite temple described themselves as friendly. In fact, the friars attacked the
expansions of the Templer settlements on the Carmel. The German imperial government put pressure on the
Carmelite friars and they sold the ground on the Carmel for about 7000 francs to the Templers. Actually this ground
was guaranteed for a long time to the Templers by the Turkish government, so Alex Carmel {8}.
2.2 From a butcher assistant of Neuweiler to the imperial German vice consul in Haifa

Friedrich Keller's life and work

On the 20th September 1838 Friedrich Keller was born in Neuweiler. His parents were Johann Martin Fürchegott Keller and Justina Ragina, née Feil. He was baptized Georg Christian Friedrich but he was only called Friedrich. He grew up with five siblings.

In his youth he was a keen and hilarious boy. With his pranks he brought many sorrows to his parents, who were poor but nevertheless godly. In his school, the Neuweiler village school, Keller had never problems with the subject matters.

In these days he experienced some impressions which had a great effect on his life and shaped his personality. He came to see a man from Neuweiler who cursed anytime. Then the man got cancer at his lips. Slowly the disease eroded his cheeks and after a long time with dreadful pains, he died. Some other time, Friedrich Keller got to know the power of prayers. He was present at one of pastor Johann Christoph Blumhardt's demon expulsions. The pastor healed a mentally ill man from Möttlingen.

A page out of the Neuweiler Church Book. The third of the listed children is Friedrich Keller.
But after his confirmation he started a traineeship at a butcher in Calw and these impressions blurred. When he got his degree, Keller worked as a butcher assistant in Switzerland. In 1859 he had to go to the military service but after six months they released him untimely because of an affliction of his father. Again he went far away to foreign countries to continue his careless life. But in 1860 his father sickened more and more and Keller moved back to Neuweiler to open there an own butcher’s shop.

In this time Friedrich Keller received cancer at his lips and he immediately remembered the dreadful memory of his youth. In his trouble he contacted the famous damsel Trudel who lived in Männedorf near the Zürchersee. She could heal invalids with simple prayers and Keller became one of them.

Around the year 1861 the spiritual movement of the “Friends of Jerusalem” and the “Templer” entered the Black Forest. Many inhabitants of Neuweiler, mostly adolescence and even Keller’s parents joined them. Keller himself wasn’t as sure of it. This changed after his father’s death in March 1862. The governing mayor didn’t admit a fair and Christian burial to the Templers. Therefore Keller acceded as well to the Templers and from now on he lived a new life. Since January 1863 he went to the “school for Evangelists” (Evangelistenschule) on the Kirschenhardthof, which the “Friends of Jerusalem” acquired in 1856. After eight months of training Friedrich Keller left for the French Switzerland as a butcher and also as Protestant. He lived there for four years and enlarged his language skills.

But the Templers were striving for Palastine, to raise in the here and now “the god’s realm”.

In May 1868 Friedrich Keller and his schoolmate Friedrich Proß betook on their own expense and own risk to Palastine. Over Triest to Beirut, where they arrived on the 8th June this year. Keller took the lead over a butchery, whose owner made holidays in Europe. His friend Friedrich Proß became an economist in the “German Association” (Deutscher Verein) in Beirut.

In autumn 1868 Friedrich Keller and his cousin Katharina Krafft from Oberkollwangen got engaged. She arrived with other virgins in March 1869 in Beirut. In the assembly room of the Kaiserwerther convent Christoph Hoffmann, the founder of the Temple-Society, married on the 1st April 1869 Friedrich Keller and Katharina Krafft. Later that year, the married couple bought a building lot on the waterfront, in the first Templar colony in Haifa. Friedrich Proß (9) stayed firstly in Beirut because of an estimable position.

On the 20th February 1870 Keller and his wife relocated to Haifa with only 200 francs. At first they inhabited such a big apartment in an Arabic house that they had enough room for Keller’s family and also for Krafft’s ones. Both families immigrated to Palastine too. His father-in-law gave him 4000 francs to build a dwelling.
Friedrich Keller lamented the disunities between Christoph Hoffmann and Georg David Hardegg broken out in 1874 but in the end he was on Hardegg’s side. Though he had a good relationship to Christoph Hoffmann.

Soon Friedrich Keller was called upon to handle secretary work in the consul in Haifa. In autumn 1876 Keller was already nominated as consul agent for Haifa by the German consul Baron von Münchhausen, who lived in Jerusalem.

The surrounding was very aggressive against the Württembergian settlers. A competition about the hegemony of Haifa broke out. It occurred between the Templers, the native Arabs, the Catholic friars and the migrated Jews.

On this account, an Arabic Catholic pastor delivered in his penitential sermon: “You all are impenitent people. Therefore God sent you in 1865 the cholera, in 1868/69 the plague of locusts and now we suffer from the Protestants.” {10}

Between the competing Jews and Christians a religious disput broke out. Should Palestine be reserved for the “People of Israel” or the “People of God” (the Templers). The German colonist got labeled as secret agents who worked for Bismarck because he was suspected to create a whole colony out of Palestine.

In 1878 vice consul Ziphos died and Friedrich Keller was appointed as “imperial German vice consul” (Kaiserlicher Deutscher Vizekonsul) of Haifa. The management of the Austrian Lloyd transfused in 1880 the representation of their ships on Keller.

He also received the K.K., the Austrian-Hungarian post agency. Because of the Balkan war between the Slavic and Russian people towards Turkey, the denial of the Moslems against the German Templer and other Christians grew notable. Based on the temporarily takeover of the Russian interest by the German embassy and the German consuls, the Arabic hostility grew on much more.

It went to such lengths that everyone was afraid of Christian slaughterings.
Because of Friedrich Keller’s practicable character and his intentions to enlarge the Haifa colony considerably, he firstly wasn’t accepted as imperial vice consul by the Turkish authorities. They also had issues with the property entries of the settlers. The Ministry of Foreign Affairs in Berlin reacted and instruct the German ambassador to go to the Sublime Porte in Constantinople and talk to Prince Heinrich Reuss. This Prince responded to the Ministry of Foreign Affairs that he surged for a long time on the actuation of the property certificate. But they always played along with him and now his patience is over. The German ambassador Prince Reuss and the German consul in Jerusalem Baron von Münchhausen sent an urgent demand to the Office of Foreign Affairs in Berlin. After that, the German imperial gouvernement launched the warship “Gazelle” to the waters beyond Palastine. This was in the year 1877. To demonstrate their power, Germany deployed the armor plate squadron of rear admiral Batsch. All in all there were 2500 seamen to protect the settlers but mainly to padel for the compliance of their demand. The squadron consisted of the warships “Luise”, “Deutschland”, “Friedrich-Karl”, “Preußen” and “Falke”, which heavy ordnance aimed on Turkish objects in Palastine. With this contingent, the vice consul Friedrich Keller achieved the wherewithal acceptance through the Sublime Porte and the property entries got handled the way the settlers liked it. In 1878 the colony of Haifa had debts about 80.000 francs. This came together by the edification of a parish hall, the construction of streets as well as the purchase of acreages. To save the colony of a ruin, Keller offered the German Reich to bestow 10.000 mark. They needed the money for schools, vineyards, etc. Since then, the colony received every year 3750 mark school fee. The vice consul wasn’t only the director of the Temple commune, he also was involved in the development and safeguarding of the settlement in Haifa. The major task of Friedrich Keller was the expansion of the Templer colonies on Mt.Carmel. The Ottoman government in Constantinople made a gift to the Templers. They got land of the dimension “one hour long” and “one hour broad” to cultivate. The French Carmelite friars defied this project and became palpable.

2.3 A catastrophe became a stroke of luck

The longlasting struggle with the Carmelites was also exhausting Friedrich Keller’s private wealth. He worried about the future. On the 11th April 1885 two mules with a stretcher came across the consul. Next to them rode an European lady in sadness. What happened? Since seven years, Mr. von Bannwarth, former area architect, travelled together with his wife through the whole world. He stems from Ostrach next to Sigmaringen and his wife, née Rüdiger comes from Magdeburg. On their journey in Palastine, Mr. von Bannwarth got ill. He strived for the quickest way to Beirut because there was the Prussian Johanniter-hospital. On their way, in the midst of a forest near to Heridia, von Bannwarth died due to a heart failure. With her deceased husband, Mrs. von Bannwarth reached a hotel in Haifa. Friedrich Keller visited her to offer her help. He organised the funeral and promised the widow to take care for her husband’s grave. To express her thankfulness, she wanted to sent Keller an annual legacy but when she heared of the struggle between the Carmelites and the Templers, she contributed 20.000 marks. Because she had problems with her hands, they were shaking, Friedrich Keller should write a donation certification. It was obvious that Friedrich Keller had financial problems, therefor she said to him: “Go on, write 30.000 marks!” Two months later the money arrived and the struggle with the Carmelites was finished in the year 1887.
Without the definite permission, the German settlers began to stub the savage ground. Meanwhile, so Keller in his memories, a friar in his regalia appeared and pull out a crucifix and said: “Because you brought violence to our cloister, I curse you and your family on behalf of Jesus Christ.” A Swabian peasant replied: “And on behalf of Jesus Christ, therefore we stay here.” (Und im Namen Jesu Christi, bleiben wir grad da.)

With help of his Arabic dragoman Abiad, Friedrich Keller could acquire in 1880 an estate near the central Carmel. Aside from this relationship, Keller had a stake in Abiad’s fruit business. Again, this caused trouble with the friars. Therefor Friedrich Keller’s brother Phillip arranged himself at the beginning of their new property and planted a punch on the first friar who came along. The long lasting lawsuit between the Templers and Carmeliter was financed by Mrs. von Bannwarth’s generous donations. In this discussions many people got involved. Like the imperial chancellor Otto von Bismarck and even the pope. Ensuing, Pope Leo XIII sent the leader of the Carmelite religious order, Geronimo Maria Gott, to Haifa.

Later he became cardinal. Forty days long he had a dispute with vice consul Friedrich Keller, unsuccessfly. Finally the friars sold in 1887 the estate for about 7000 francs. Though it was promised to the Templers a long time ago. The 200 morgen great estate of the Carmel got divided into 40 pieces and the settlers draw by lot their part, exempt a big place. On this area they planned to establish an air spa hotel, which was raised in 1890, again by the donations of Mrs. von Bannwarth. General consul Dr. Schröder, living in Beirut, got parts of the terrain, Friedrich Proß who lived in Beirut too, got also a spot of the estate, because he supported his schoolmate Keller in substantial miseries. Even Hardegg’s children, Ernst Hardegg and Mrs. Loytved received parts of the land.

After the roadmaking, the cultivation began. This work was consistently disturbed by the friars and
incited Arabs. The first apartment house on the Carmel was established by vice consul Keller. In summer 1888 Friedrich Keller and his friend Friedrich Proß visited Germany. The Foreign Office in Berlin told him: “We all know your function as German representative in Haifa and we are really satisfied with you.”

In Palastine, Keller was supported by few good friends. His brother Phillip and his friend Friedrich Proß who lived to this time still in Beirut. As well by the Protestants Johannes Seitz from Neuweiler and Martin Blaich from Zwerenberg, when they were visiting Palastine.

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The attendance of the German emperor Wilhelm II. and empress Auguste Viktoria on the 25th October 1898 in Haifa and the acceptance of the couple on his court, was a special award for vice consul Keller. Afore he saluted them with general consul Dr. Schröder on board of the emperor yacht “Hohenzollern”. When Friedrich Keller and the empress held a conversation, countess von Brockdorff made a comment to the empress: “Look, vice consul Keller still kept his Swabian dialect.” Keller responded: “Majesty, I tried once to lay down my Swabian dialect. But I failed. And since then I don’t deny my origin anymore.”

(Majestät, ich versuchte einmal den schwäbischen Dialekt abzulegen, doch all mein mühen brachte nichts und ich ließ es wieder bleiben.; org. Majestät, i gab mer eimol die Müh, den schwäbische Dialekt abzulega, aber ´s war nex mit meiner Müh, ond i ließ es wieder bleiba!). The whole nobility was amused.

In the evening, the German colony of Haifa was shining bright. A lot of fireworks got lit. On board of the “Hohenzollern” a big greeting took place. Vice consul Keller an his wife were also invited. During the greeting, Keller told the empress about his adventures. In this opportunity, emperor Wilhelm II. gave to Keller the “red eagle decoration of 4th grade” (Roten Adlerorden 4. Klasse). The Württembergian king gave him the “Friedrichs decoration 1st grade” (Friedrichsorden 1.Klasse) and the Turkish sultan signed him with the Ottoman decoration 3rd grade (Osmanylorden 3.Klasse).

But the most pleasing gift for him was, to show the emperor couple his lifework on the Carmel. And they valued it very high.

Since their schooldays in Neuweiler, vice consul Friedrich Keller, Friedrich Proß and the Evangelist Johannes Seitz were good friends. When Proß moved in 1893 from Beirut to Haifa he opened on the Carmel a hotel. It run very good, but unfortunately he had to give it up in 1903 because his wife fell ill. Keller and Seitz advised him to sell his hotel for 60,000 goldfrancs to pastor Schneider from the Carmel mission. This would be better than selling it to strangers because some Englisch and American purchasers showed interest. Shortly after the sale, pastor Schneider resold the hotel for 75,000 goldfrancs to an old Englisch lady. The friendship of the three Neuweiler schoolmates suffered from this offer. Johannes Seitz’s didn’t mentioned this in his “memories”.

When Martin Blaich from Zwerenberg died in 1903, pastor Schneider and the Carmel mission established on his estate a new hotel. Friedrich Keller’s term of office as German vice consul lasted 30 years. Until his retirement in 1908 he had not only friends amongst the Württembergian settlers. Nevertheless his great merit and his constant service for the settlers got dignified. In 1880 there was an article about Friedrich Keller in the Jewish press, which normally wasn’t friendly towards the Germans: “The admired and beloved Friedrich Keller, the German consul in Haifa, has a heart of corn. He helps our young jewishe brothers when they trek through Haifa. If someone has not enough money, he gives him a ticket for half the price or sometimes even for free.” {11}

Kellers replacement as vice consul became – after a short term of Dr. Weber – the grandchild of Georg David Hardegg, Julius Loytved-Hardegg.
Parts of the pamphlet on the initiation of the "Keller-House" on November, the 11th 1993.

On the 3rd December 1913, Friedrich Keller died at the age of 75 in his house on the Carmel. He lived a fulfilled life. Seemingly, so Alex Carmel on his visit in Neuweiler in 1998, Friedrich Keller reconverted shortly before his death to the Protestant church.

In his honor there is still a street in Haifa which is called “Kellerstreet”. The University of Haifa established in 1987 the "Gottlieb-Schumacher-Institution" and also a professorship for the research of Christian contribution on Palastine’s development in the 19th century. Friedrich Keller’s so called “summerhouse” (Gartenhaus) on the Carmel seemed to be the perfect place to accommodate this new university institution.

Germany sent generous bounties. Especially the Ministry of Foreign Affairs in Bonn and the Fritz Thyssen Foundation in Köln. Because of this money, the “Keller-House” in the Kellerstreet 2 on the Carmel could be restored.

The grand opening of the “Keller-House” as domicile of the Gottlieb-Schumacher-Institution took place on the 11th November 1993. Many people attended this celebratory moment. Amongst others: Prof. Dr. Yehuda Hayuth, the academical president Prof. Dr. Shimon Shetreet, the economic and strategy minister of Israel Dr. Franz Bertele, the German ambassador in Israel Klaus von Trotha, the minister of science and research of Baden-Württemberg prelate Gerhard Röckle, the representative of the Protestant national church Württemberg provost Karl-Heinz Ronecker, the director of the “Gottlieb-Schumacher-Institution” Prof. Alex Carmel, some locums of Christian churches in Israel and sponsors out of Germany.

Then Ms. Brigitte Kneher was entitled by the German Templer community to speak a greeting. She couched her whole proudness about the new institution that bore the name of the Templer Gottlieb Schumacher and that its domicile is in Friedrich Keller’s house.
In **Stuttgart** a building was also named after Friedrich Keller, the “Keller-House-Institution”. It serves as financial supporter of the “Gottlieb-Schumacher-Institution” which belongs to the University of Haifa. The management consists of Jürgen Prockel of the state bank of **Baden-Württemberg**, Prof. h.c. Reinhold Würth, Dr. Klaus Jürgen Maaß of the IfA Stuttgart, Dr. Lothar Ulsamer of the DaimlerChrysler AG and “his imperial majesty” (SKH; Seine Kaiserliche Hoheit) Carl Herzog von Württemberg. The owner of the professorship Prof. Alex Carmel passed away on the 18th December 2002. The research of the Christian contribution on the development of the Holy Land is now directed by Dr. Yaron Perry. An exhibition, called “Christian pioneers in Palastine – the German contribution to the rebuilding of the Holy Land 1799-1918”, took place in the state bank of Württemberg in Stuttgart from the 9.10.2003 to 23.12.2003. Among scores of beautiful pictures, there was a big portrait of Friedrich Keller as well as a photo album of the family Proß. Friedrich Keller’s life shows what countrypeople out of our homeland can achieve only by their set of beliefs and idealism. Keller was also called the “king of Carmel”.
2.4 Other events in Haifa

The German colonists stuck to their homeland. The birthdays of the German emperor, the Württembergian king, prince of Bismarck and the Sedans-Day got celebrated regularly.

An episode of the thronged life of the Württembergian colonists can be quoted {12} : During World War I, Turkish soldiers destroyed a memorial in front of the Catholic Carmelite cloister. It looked like a pyramid and was listed under French protection. Bones of the Napoleonic soldiers had there their honor graves and the Turks removed them. The Carmelites who survived, accused the German settlers for this delict. As punishment of this outrage a few days later a warship of the French, “Ernest Renan”, appeared off shore Haifa. They attacked the home of vice consul Dr. Loytved-Hardegg. With great precision the house on the acclivity of Mt.Carmel got destroyed.
A correspondent of the hebrew newspaper "ha-Hérút" praised Loytved-Hardegg’s cold-bloodedness. He didn’t mind the bombardment and went on with his work.

The Templer colonies in Palastine only existed till 1939. After the beginning of World War II the Templers and other Germans got interned in four camps and their possessions got forjudged.

After the success of general Rommel in 1941 in the north of Africa, most of the Templers (665 persons) got shipped compulsorily to Australia by the Britains, into the internment camp Tatura (state Victoria). Only men who couldn’t defend themselves, women and ill persons stayed in the Palastine camps. These remaining Templers and other Germans got partly evacuated in 1948 by the Britains to Famagusta in Cyprus or got expelled from the Israeli administration.

At the end of the war, when the internment camps closed, some Templers returned to Germany. Full particulars on this, later, in an exchange of letters between Johanned Proß and his cousin Fritz Hanselmann, the former mayor of Neuweiler. Around the year 1950 circa 750 Templers lived in Germany and in Australia about 1300.

3 Back to the Black Forest Villages

The Templer movement got a constant inflow in the north of the Black Forest and elsewhere too. Particularly the sect spread out in Zwerenberg and Neuweiler. In 1863 they were already 57 members. Until 1965 they increased to 70 persons. In the same year, 106 Templer of Zwerenberg and Neuweiler left the Protestant church.

Due to breakdowns in Palastine, disputes with the pietism and the Protestant national church the Templers, who reached a membership of 10.000, lost many of their followers.

Mayor Schabert and the author Fritz Barth searching through the archive in Oberkollwangen

A few years later, again Hoffmann could reprise about 3000 members. The courtship was notably successful in the forest villages because of the brilliant personalities, Johannes Seitz and Martin Blaich. At least this is what is emphasized in the Society.

The memories of forest ranger Carl Adolph Stock (1844 – 1941) {13} who was employed from 1876 to 1881 in the forestry office Hofstett, shows how serious, religious and unerring the Templer of the Calwer forest started their risky project. He wrote: “In former times, the movement of the “Jerusalem-Christians” (Jerusalemschristen) was in Neuweiler, Zwerenberg and other villages on its maximum. These people got the urge to sell their goods to emigrate as fast as they can to Palastine where they can promenade in the Redeemer’s footsteps, where they can find blessedness. Because of the overhasty disposals they certainly lost many of their money. After the arrival in the Holy Land, the immigrants made lots of disappointments. Even the first settler generation died soon after their move-in. But the offsprings were cut from the same cloth. These Swabians were tough and the settlements they build looked really pretty. The war and its consequences were a huge harassment for the colony. Many of the sectarians tried to sell their possessions to the forestry office, because they didn’t found anyone else who wanted to buy it. The ministry of finance didn’t wanted to react and commanded to talk to the expatriates again. They should stay on their inherited land. Here, in Germany, they had a satisfying income and they shouldn’t risk their whole existence for an uncertain future.

And the forestry office would only pay the price for the soil, which it is worth for growing a new forest. They won’t admit into trades with commodities or farming. As neither private nor the commune showed interest, the “Friends of Jerusalem” bothered again and again the forestry office until they agreed partly. Once I was present when the headforester Holland and beatforester Gottschick bargained over the selling of an estate. Again the foresters came
up with the disadvantages of leaving the home country and the waste of money by selling the ground to the forestry. But the farmer wanted to sign the treaty. When we left this really beautiful home, the seller looked out of his window and watched after us. Beatforegrounder Gottschick shouted to him: "Shall we rip this paper?" But the farmer stayed tune to the just now concluded contract, shook his head and answered: "No" Hereupon Gottschick said: "For God’s sake! You’re such a bonehead." The farmer calmly replayed: "Then I am a bonehead, but on behalf of Jesus Christ!" and he closed the window.

Step by step the forestry office bought a lot of ground from the expatriates and finally they had a pretty sizable forest department. After a good deal off troubles, high expense and a young-growth forest, the Neuweiler community sought for it. Backwards, they weren’t clever enough to gain soil for a low price."

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Carl Adolph Stock reports further: "When the amendment of the street along the river Enz (Kleinenzstrasse) began, a young and unmarried preacher of the “Friends of Jerusalem”, who was still in Germany, came to me. He asked if he can put up a roadway as an enterpriser. But I advised him against this plan. As an unskilled freshman he could burn his fingers. But he supposed that an income or as the case may be a loss, is trivial. His intention was, to learn the roadmaking and to practice fellow believers. They planned to build a new and better street between Jaffa and Jerusalem. Further, I advised him to begin as a workman and when he is trained he can think about going into business for himself. He attended my orders and soon he took over a construction of an forest track called Schillberg in the forest of Zwerenberg. Its mayor and many citizens were “Friends of Jerusalem”. The preacher did a good job but I don’t know if he became affluent or if his work in Palastine was effective. Short time later he married a wealthy woman who migrated with him. But I heared he died soon like many of the first immigrants from Württemberg.

Once he sent me a letter to seek for advice. He asked, which trees they should plant to get quickly wood. In view of the climate and the the lack of wood, I approved him to use eucalyptus instead of our native firs and spruces. As far as I know they had good luck with eucalyptus.”

The archive of Neuweiler has files, especially the file called A117 (sects), which delivers an insight on the religious movement of the area which is called today Oberkollwangen. The royal agency Calw sent on the 15th May 1861 a letter to Oberkollwangen’s mayor:

“The agency knows from a good source, that the sect of the Kirschenhardthof, who calls themselves “Friends of Jerusalem”, provokes the publicity. They are accused for activities like suspecting the teachings of the Protestant church, to debase the religious belief, the slur, disrespect and suspicion of Protestant pastors. And also for the keeping away from the consumption of the holy Last Supper. This led to conflicts in families, unnecessary fears and estrangements of ordinary dealings. Especially in the forest villages. On top of the movement stands the unmarried Martin Blaich from Zwerenberg who calls himself Evangelist. By his side, a Russian called Lange (14) and also a blind Bavarian whos name isn’t yet known. These goings are illegal and can’t be tolerated. We heared that such actions should begin also in Oberkollwangen. The mayor government is hereby called upon to react against above-named happenings if they occur. Also we apply for a report about the incidents.

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Das Streitobjekt, die Ev. Kirche in Oberkollwangen

*The object of disput, the church in Oberkollwangen*
The following is notably forbidden:
- Isolation of the churchy communes and worships, disrespect towards the ministry and teachings as well as building a new federation
- Also not accepted are religious meetings during the public worship, by night, on the fields or in the forest.

As mentioned, you have to inform us about any special occurrence. As well we want to know if you have received this current decree. Send us back a messenger."

Also interesting is the council notification of Oberkollwangen from 1862. It includes a request of the Templer’s acceptance as an independent society.

In extracts there is written: “The applicants could save their time instead of dealing with the causes of leaving the national church. Herewith they demonstrated that they are just another sect. Unfortunately this means, one more in the already existing number of sects. When we deal with the content, we have to emphasize that many doubts arise concerning the leadership. The writers of this documents don’t own the qualities to carry out such a big reformation. If the declared causes are the only ones for leaving our church or if there exist some more hidden ones, must be decided by the public opinion. A real cockiness is the equalization with the Catholic church, § 70 of the Constitution assures them to exercise their religion in public because they belong to the three tolerated confessions in the kingdom. And in the meanwhile, the followers of the Temple-Society only come under the category sects.” The conflict continued with the alteration costs of the church in Oberkollwangen and if the Templers had to share in. Normally the whole community has to bear the expenses. But the Templers refused the use of it because they once declared the church as jail in one issue of their newspaper “South German Sentinel”.

The government of the Black Forest sent an advice on the 17th March 1864 to “Phillip Friedrich Reinhardt and comrades from Oberkollwangen, members of the so called ‘German Temple’”. This advice said that they have to pay a part of the alteration costs. Though they resigned from the church association they are still members of the political commune association.

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On the 15th April 1862 the royal Württembergian government of the Black Forest wrote: “Marriages which got arranged by the members of the German Temple don’t have any validity. A wedding is not only a religious act but also a civil act and has an impact on the whole commune. Article 157 of the penal code sais that it is allowed to prosecute the person who wed a couple. Persons who live maritally together due to such a ceremony, have to know that this is concubinage and can be punished.”

Several times the mayor of Oberkollwangen, Johann Ludwig Lörcher, informed the royal rectory of Breitenberg about nativities of children from Templer families. For example, on the 26th February he wrote: “Our local midwife Reinhardt announced that on the 23rd January 1863 at 00:30 o’clock a child, called Philipp Hornbacher was born. The father is Georg Friedrich Hornbacher who is a daytaller in this village. They belong to the Kirschenhardthof sect. He became baptized on the 15th January of the same year by Philipp Reinhardt, a dressmaker. Philipp Krafft and his wife Dorothea, née Feist, both farmers were the godparents. Due to a decree, made by the district government this scene is reported. For the return of this document, to file it in, is hereby requested.”

Georg Kloetz from Zwerenberg also organized baptisms. So far as the file bunches A 117 of the Neuweiler archive got evaluated.

Two parochial-descriptions of the parish out of 1877 and 1894 reveal that the Templers also had influence on the commune policy.

In 1894 Johann Wolf, a Friend of Jerusalem, was elected as headman of Zwerenberg. Also in 1894, four out of six members of the district council, belonged to the German Templers. Concerning the local history, its interesting that family Krafft from Oberkollwangen give up their court to emigrate to Palastine. The property of Otto Hoffmann is therefore still called “Krafft’s ones” (’s Krafftla). This is about the family Krafft who established in 1890 a three-storied hotel called ‘Carmel’ in Haifa {15}.

Because of Hoffmann’s denial of Last Supper, Holy Trinity {16}, baptism and justification {17}, Martin Blaich and Johannes Seitz, both Evangelists, seperated themselves from the German Templers. They went to Silesia, Saxony and Pomerania. Even east Prussia made a request for them.

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In Königsberg, Tilsit, Memel and many other locations they presented arousals and penances conventions. Johannes Seitz and Martin Blaich founded and also directed some recovering-homes in east Germany. They had about 14 Evangelists who were combatants. Since 1879 the number of Temple members decreased in Zwerenberg. Mainly due to the leaving of Seitz and Blaich. Some of the former Templers reentered into the Protestant church. The remaining Templers called them contemptibly “church walker” (Kirchler). In 1881 there were only 40 Templers left. In 1893, 34 members and in the year 1903 only three families.

Around the year 1900, there were 21 villages in which Templer families lived. At the big Templer convention on 31st May 1909 in Stuttgart even mayor Wolf from Zwerenberg and Gottlob Rühle from Neuweiler got words to say. The religious life was only in Murrhardt, Köchersberg, Neuweiler and Zwerenberg still active. In 1905 Georg Friedrich Frei died. The community conferences were held in his house in Neuweiler. The eldest member of the Neuweiler Templers, Gottlob Rühle, realized resigned in the year 1911: “The spiritual route of the Templers doesn’t appeal to the Württembergian people anymore.”

Michael Seeger, longtime the oldest person of the Templers in the area, died in 1911 at the age of 79.
In the 1920ties, only Stuttgart, Neuweiler/Zwerenberg and Murrhardt remained as Templer communities. In the thirties, commune director Jon Hoffmann held once in a while convenstions in Neuweiler. From 1946 there are only a few Templers verifiable. In 1948, Theodor Fast looked after the Templers who lived in the French zone of occupation.

### 3.1 Templer Johann Proß gives an account of Palastine and Australia

Johann Proß {18}, was a Templer born in Haifa but his ancestors came from Neuweiler. He described interesting details about the period he lived in Palastine. And also about Australia, where he was forced to move to. In 1969 he wrote to his cousin Fritz Hanselmann, former mayor of Neuweiler: "In May 1935, during the reconstruction of our pub, I was elected as mayor of our colony. Though I was no member of the party NSDAP - or maybe because I was no member. At that time many citizens came to me and beg for taking over the office. They didn’t wanted the party leading the colony because there was already built a gang. It was not intelligent to open party bureaus abroad, especially not in Palastine with all the Jews."

The position as mayor was perfect for Johann Proß. When he was 14 years old, he already helped his father with his work. Johann Proß jun. became in 1908 the community treasurer. Together they financially supported the 7km long street, the night watchman, the lighting and so on. They were even asked for helping with the tax collecting of the Turkish administration.

During World War I, when Turkey took sides with Germany, Johann Proß jun. got drafted from 1914–1915 and 1917–1918.

The couple Pross in Tanuda, Südaustralien, 1973

In 1917 and again from 1921–1925, Proß became the community treasurer. He also had good relationships to all English appointees in Haifa and beyond. These relationships were pretty important for his work as mayor. In 1937 the German consul, bank director Wurst, tried to win Johann Proß for the party NSDAP. But he determined rejected this membership. Later the German general consul of Jerusalem, Doehle, told Proß that if he had joined the NSDAP, he would have became a consul.

To this time, there existed no German consul in Haifa. Therefore the area governor, who was fond of Germans, made claims on Proß in every issue concerning Germans. Even when it was no issue concerning the Templers. A real time report is, what Johann Proß wrote: ‘Consul Melchers, who isn’t a member of the NSDAP too, is a good friend of mine. About one week before the outbreak of the war in 1939 he told me: ‘All our labor is lost. The party decided to wage the war. I don’t care what happens to me as long as your lovely Templer colony is conserved.’"

On the 31st August 1939 all men who were liable to the military service and who were born after the 1st April 1894 had to insert Germany. One of them said: ‘We’ll be back in 14 days.’

On the 3rd September 1939 the war against England and France began. In my mind the war was lost from the beginnin. English appointees asked me about my opinion to this new incident. I told them that I still represent the Templer colony in front of the authorities. I felt that I had to remain on my position. Come what may!

Soon the imprisonment started. All men who remained in the age of 45 – 50 years got interned and furthermore all party members of the NSDAP. Later a letter arrived which concerned the eviction of the colony of Haifa. But this got
administrated short time before Christmas the same year. We closed our restaurant on the 2nd September 1939. It became a officers mess. Together with my wife Marie, she comes from Neuweiler, I went to Waldheim, next to the colony of Bethlehem (20). In June 1941 we got transfered to Australia. The plan was to stay there as long the war lasts.

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Templers from Haifa who were ordered for military service in Germany on August, the 4th 1914

I was elected as leader of the transport, but the Nazis didn’t agreed and then I resigned. Behind barbwire we experienced very sad moments with our fellow countrymen. After five years the deliverance began. In the meantime the war came to an end and what happened after it was a thousand times worse than in my fears. Due to the foundation of the state Israel in 1948 and the persecution of Jews in Germany, we had no chance to return to Palastine. In August 1946 the internment camp opened its doors. We reported to stay in the south of Australia.

On the 21st August 1946 Johann Proß became a man of confidence in Australia. In 1948 he worked in a winery, then in a fruit canning factory and later as depot master in a building enterprise. In 1962 Israel payed 54 millions to the Templers as reparation for the engrossed property (21). In the year 1950, Johann Proß brought all Templers together who came from Palastine and who were now living in the south of Australia. Since then he was the eldest of the Templer-Society. He was also its headman and held all worships and burials. Even in Melbourne and Sydney Templer colonies were established. The foundation meeting of the ‘Australian Temple’ took place on the 20th August 1950 in Melbourne. Besides the decision of rules in the commune they held elections to find out who becomes the leader of the districts (22). In 1951 the Temple-Society of Australia had 1021 members (784 in Victoria, 159 in New South Wales, 64 in the south and 14 in Queensland).

In a homily of Johann Proß in Tanuda on the 3rd September 1972 in front of the Templer community, their policy was quoted: “Due to World War II, we have lost our existence in the Holy Land. After World War I, mister Wilhelm Mader (23) foresaw: ‘This time we had good luck. Another catastrophe like this war will be the end of our colonisation in Palastine!’ Everthing Mr.Mader said, arrived. The harmful consequences for our ‘collection of god’s people in Jerusalem’ (Sammlung des Volkes Gottes zu Jerusalem) brought me to think about what happened in the 12 years of Hitler’s regime. I want to tell you about my experiences.”

He described in his homily the coming of Hitler into power and the effort of general Ludendorff to warn Reich President Paul von Hindenburg against Adolf Hitler.
During a visit in Silesia, Johann Proß came to know that the youth is very immoral. Especially the girls, who hung around with the boys from the labour services. 14 of 25 girls weren’t allowed to go their confirmation because they were pregnant. The “Union of German girls” (BDM, Bund Deutscher Mädel), was translated as “boy hug me” (Bubi drück mich). The girls even said that it was their duty to give birth to children to donate them to the “Führer”. The hostile attitude of Johann Proß against the NSDAP increased when the German pastor Niemöller, a former naval officer, was transported into a concentration camp. Though he achieved an acquittal. The Templers of the camp in Tatura, who decided to stay in Australia after the deliverance got cursed as traitor of their home country by the Nazi Templers. They even got dispelled from the camp community.

Johann Proß mentioned an unbelievable case in his homily: After Hitler’s death there was held a funeral service. The Protestant pastor of the camp spoke the verse Johannes 15,12 about Hitler: “Nobody has more love than the person who gives up his life for his friends.” When they left the funeral, a Nazi Templer in a high position said to Proß: “He will become a hero for the German nation, like Jesus Christ is one for the Christianity.” Johann Proß was really shocked by this. He couldn’t believe that a Templer out of a directing family wanted to equate Adolf Hitler with Jesus Christ. (25)

In a second letter to his cousin Fritz Hanselmann in Neuweiler he wrote: “Until 1963 our former restaurant in Haifa had the name ‘Proß-Restaurant’. Our ancient head waiter Isaak Zibulsky took it over together with his brother.” Further he wrote: “Due to the saving of money and the reparation we got from Palastine for our possesions, we live a secure life in Australia.” In March 1975 Johann Proß and his wife Marie, née Bühler from Neuweiler, quit their apartement in Tanuda and they moved into a Templer home for old people in Bayswater, Victoria.

The about 2200 Württembergian Templer who lived in Palastine, stayed all time German citizens. They received financial support from the Templers who still lived in Germany. In the German empire as well as in the Nazi-Germany, most Templers remained patriots, though their religiousness. They wished nothing more than building a Christian state with a Protestant prince in Palastine. The German great power should satisfy this wish, especially after their victorious war against France in 1870/1871, but this remained as unfulfilled ideal. Because the Templers supported the Third Reich it was forbidden to them to return to Palastine and to enter the new established State of Israel.

3.2 The Temple-Society nowadays

The administration and the parish hall of the Temple-Society in Germany (TGD, Tempelgesellschaft Deutschland (27)), is located in the Felix-Dahn-Street 39 in Stuttgart.

Most of the Templers who were in the internment camp of Tatura, Victoria stayed in Australia and allied to the Temple-Society Australia (TGA, Tempelgesellschaft Australien (28)). The aim of the Temple-Society is nowadays still the same as in the past and can be expressed in: “First you have to strive for god’s realm and his justice, then you will gain what is necessary for life.” (Mt. 6,33)
3.3 Interesting reports of the Templer’s offspring

Since 1977, when this quire was published the first time, the author received many telephone calls and letters of involved Templers or their children and grandchildren. Here are some of their memories:

* Heinz Günthner, who lives today in Bad Wildbad-Sprollenhaus, was born on the 11th July 1931 in a Jewish hospital in Tel Aviv. His grandparents stem from Sprollenhaus and immigrated as Templers to Palastine around the year 1872. Heinz Günthner told the author that his father Immanuel Günthner, who was born in Palastine, owned an agricultural establishment next to Sarona. The barn provided space for 300 pigs and 30 cows. Besides, he run also a bakery. Immanuel Günthner was very proud on his imperial decree as purveyor to the court. He awarded it during a visit of the emperor in 1898. Immanuel became affluent as provider of the
German hotels and the German ships, which landed in Palastine. He delivered many pig and bovine halves to merchant-ships and war-ships.

Weihnachten auf dem Günthner-Hof, 1937.
Die große Familie Immanuel Günthners.

Christmas on the farm of family Günthner near Tel Aviv, 1937. The great family of Immanuel Günthner

Imbiss im Freien
Von links: Sohn Albert, der später in Australien lebte, die Eltern Immanuel und Sophie Günthner mit Sohn Heinz.

Picnic. From the left: Son Albert, who lived in Australia later, parents Immanuel and Sophie Günthner with son Heinz

When he give-up the bakery and the pig breeding, I.Günthner started with the cultivation of oranges. The "Günthner-Court", former known as "Röhm-Court", was located between Tel-Aviv and Sarona. Here, Heinz Günthner grew up as a sheltered young boy. One year he attended the German elementary school and also the high school. Arabs had to take the children on donkeys to school and after the end of school to bring them back home. The Palastine Templers were very helpful to each other. For example: If a farmer lost a cow by death, the next morning he had a new one standing in the barn. And no one knew where the cow came from. In June 1939, family Günthner went for holidays to Germany. Because of the outbreak of World War II, they couldn't return to Palastine. Therefor they moved into an apartment in Stuttgart. Immanuel Günthner invested money, which he earned in Palastine, into houses in Berlin. Thus they had no financial problems. In 1943, family Günthner moved back to Sprollenhaus, into the north of the Black Forest. In 1945, Heinz Günthner held his confirmation in Sprollenhaus. His father Immanuel Günthner died in Sprollenhaus, only five years later. In 1956, Heinz Günthner buildt his own house in Sprollenhaus.
Templer family Feil in Jaffa, 1937. Friedrich and Maria Feil with their sons Wilhelm (left) and Fritz.

German children of the elementary school in the internment camp Tatura.

* The brethren Fritz and Wilhelm Feil from Conweiler, both born in Jaffa, told the author about their deportation to Australia: In 1941, when they were children, Englishmen shipped them with their parents and other Palastine-Germans on the “Queen Elizabeth” to Australia. Already in 1943, the Templer family Feil and a group of other Germans could check out of the internment camp in Tatura. They served as exchange for the American and English prisoners of war. The father of family Feil was a diabetic. In October 1943, the family accomodated the hotel “Central” in Stuttgart. Later, they moved to their final domicile in Conweiler where the parents and Fritz Feil fade away.

* Mrs. Cläre Boley from Pfullingen wrote about her mother Christine Hornbacher who served as housemaid from 1910-1913 in Palastine: At first, she was at consul Friedrich Keller’s house in Haifa for half a year. After this period she came to an American professor in Beirut, again for half a year. Christine Hornbacher reported on consul Keller that he was a severe but a fair man. Once, she told her daughter about a conversation with Keller, she could remember: Jokingly he said to the housemaid on Swabian: “What do you want from me? You’re only from Kollbich.” Was willst denn du? Du kommst bloß aus Kollbich.; org. Was willst denn Du, Du bisch doch bloß von Kollbich! (29) The housemaid countered: “And you’re also not that far away!” (Und Sie sind auch nicht von so weit her!; org. Ond Sie senn au net weit her!) Consul Keller was shocked and answered: “Gal, what do you mean by this?” (Mädchen, wie meinst du denn das?; org. Mädle, wie moinchs denn des?) She just said: “Ha, you’re from Neuweiler and this is not far away from Kollbich!” (Ha, Sie kommen aus Neuweiler und das ist nicht weit weg von Kollbich!; org. Ha, Sie senn vo Niweiler, on des isch net weit von Kollbich!) She also reported that Friedrich Keller was called in Neuweiler: “Justinas boy” (Justebua (30)). But normally, Christine Hornbacher had to deal with Mrs. Keller and she didn’t liked her, because she was pretty cheap.
In 1986, Mrs. Ida Hanis, née Pfeiffer (died in 1990) from Tübingen, published an interesting quire about her father: "Ludwig Pfeiffer, anecdotes of his life". Some details can serve as unique historical documents: Ludwig Pfeiffer, was born on the 15th March 1879 in Alexandria. He was called "Fritz" or "uncle Fritz" by the Palastine colonists. His father run a bakery in Alexandria. He ranged between two names for his son. Fritz or Ludwig. Finally he decided for Ludwig but his mother always called him "Fritzle". The first time he found out that his real name was Ludwig, was when he went to the physical examination for the “German imperial navy” (Deutsche Kaiserliche Marine). Family Pfeiffer obtained the German citizenship. On the 5th May 1904 Ludwig Pfeiffer married Maria Wagner in Haifa. Then he took over his father’s bakery in Alexandria.
After the internment in World War I, he moved with his wife and the children to Haifa, where his parents-in-law lived. In 1939, when World War II broke out, Templers and other Germans got interned once again. Family Pfeiffer came to Bethlehem, where the German colony was transformed into an internment camp by fencing it with barbwire. Ludwig Pfeiffer took his old motorcycle, an old Triumph as well as his selfmade sidecar along. The children loved it to drive rounds with “uncle Fritz”. Normally there sit eight children in or on the motorbike. He received in the nine years of internment always enough fuel to have fun with the kids. Until the deliverance in 1948, his Triumph worked proper. Ludwig Pfeiffer had three different jobs: He was a baker, piano-tuner and a beekeeper. Nevertheless he didn’t became rich. Anyway, his family, the “poor Pfeiffers” were affluent. Their house was open for everybody because they were very hospitable and outspoken. Many people went in and out their home. Craftsmen, straymen and very shabby persons found help at family Pfeiffer’s house. But in return they had to do some work, like splitting wood for the oven. Sometimes father Pfeiffer even payed the return to Germany. A German girl, who was housemaid in an English home, came to family Pfeiffer always when she had her day off. Soon, there met around 15 young persons with coffee and cake. “Uncle Fritz” and “aunt Maria” always listened to the problems of their “protégés”. They learned to play the guitar and the zither through Ludwig Pfeiffer. Some persons even found their partner in Pfeiffer’s home and when they became parents, Pfeiffer’s became “vice-grandparents”.

For breakfast, the children had to appear tidy and the mother read out some lines of the tear-off calendar. Then the father played the piano and everbody sang some songs. Sundays before sunrise, family Pfeiffer always went for a walk on the Carmel to “help the sun with rising”. In 1948, the Jews attacked the internment camp of Waldheim and the one in Bethlehem. When the German internees of Bethlehem found out that there were shootings in Waldheim, they packed all their things together and took refuge in Nazareth, which was an Arabic town. But Ludwig Pfeiffer stayed in Bethlehem. When the Jews entered the camp, a young Israeli let loose on Ludwig with a huge knife. Other Jews could keep him from doing so, because he was “only” an old man. The invaders enjoyed the guitar, which was hanging on the wall and Mr.Pfeiffer had to play German folksongs to the Jews. The next day, he and other internees got delivered by the Englishmen and they brought them by ship to Haifa. But to be in a safe place, all Germans had to travel to Famagusta, Zypern. On the isle they were placed in a big camp of tents. Half a year later, most people decided to migrate to Australia. Ludwig Pfeiffer chose Germany and he reached in October 1948 the collective point “Munsterlager”, in the Lüneburger Heide.

So far the report of Mrs.Hanis, née Pfeiffe
## 4 Appendage

### 4.1 Footnotes

<table>
<thead>
<tr>
<th>Footnote</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>David Friedrich Strauß (1808-1874), Protestant theologian, philosopher and writer. He was influenced by Schelling and especially by Hegel. Strauß rejected the historicity. This means, he didn’t believed in the historical reliability of the Gospels. For him it was only mystical descent. He was convinced of a belief, which is detached from every Christian descent. The faithful Protestant Christians, especially the ones from the Pietism became very upset. His main works: &quot;The life of Jesus&quot; (Das Leben Jesu), 2 volumes, 1835 and “Belief-the old and the new one” (Der alte und der neue Glaube), 1872</td>
</tr>
<tr>
<td>4</td>
<td>Georg David Hardegg, born in 1812 in Ludwigsburg. In 1830, he was in Belgium, and the ideas of revolution had a great impact on him. In 1832 he was condemned to 14 years in jail because he raised his voices for the Republic. After eight years he got an amnesty and in 1840 he left the prison. He was described as religious mystic.</td>
</tr>
<tr>
<td>5</td>
<td>Magazine of the Templers, founded in 1845, since 1877 it has the name “South German Sentinel”, published by the administration of the Temple-Society Germany of every area.</td>
</tr>
<tr>
<td>6</td>
<td>Friedrich Lange: “History of the Temple” (Geschichte des Tempels), 1899</td>
</tr>
<tr>
<td>7</td>
<td>A decree of a Muslim sovereign</td>
</tr>
<tr>
<td>9</td>
<td>One of Friedrich Keller’s sons married Friedrich Proß’s daughter</td>
</tr>
<tr>
<td>10</td>
<td>Out of book: Friedrich Keller, “How I climbed the Carmel” (Wie ich auf den Carmel kam), 1903</td>
</tr>
<tr>
<td>12</td>
<td>Out of the book: Alex Carmel, “Haifa’s history in Turkish times” (Geschichte Haifas in der Türkischen Zeit)</td>
</tr>
<tr>
<td>13</td>
<td>Claus Lischke of Amstetten refreshed C.A. Stock’s memories. Some sections of C.A. Stock’s life: from 1881-1885 he was beatforester in the forestry in Altensteig, from 1885-1893 he was the leader of the main forestry in Altensteig</td>
</tr>
<tr>
<td>14</td>
<td>It is about Friedrich Lange who stems from the south of Russia. In Haifa he became a teacher and the manager of the Templer colony. On the 25th October 1898 it was allowed to him to greet the emperor couple.</td>
</tr>
<tr>
<td>15</td>
<td>More informations concerning this topic can be found in the chapter “From a butcher assistant from Neuweiler to the imperial German vice consul in Haifa – Friedrich Keller’s life and work”</td>
</tr>
<tr>
<td>16</td>
<td>The Holy Trinity: The Christian main secret of the one nature and the three persons (Father, Son, and the Holy Ghost) in god. The Creation refers to the Father, the ransom refers to the Son and the sanctification refers to the Holy Ghost. This doctrine is the largest difference to Judaism and the Islam.</td>
</tr>
<tr>
<td>17</td>
<td>Justification: The central idea of the Pauline and Protestant theology. It sais that unrightous people aren't dismissed by god but Jesus Christ picks them up to join his confraternity. This act belongs to god's mercy and isn't reachable by religious and moral behaviour of human beings. The confraternity exists only in belief. Martin-Luther developed his justification against the Catholic traditions.</td>
</tr>
<tr>
<td>18</td>
<td>Johann Proß sen., who was born in Neuweiler, migrated in 1870 to Palastine. His sister Anna Proß was housemaid in Johannes Seitz sen. home. To escape from the disgrace Johann went with his pregnant sister to America. On the 12th May 1867 she gave birth to a daughter. Her name was Anna Maria Proß but she was called “Mariebäs”. In 1868 Anna Proß returned together with her daugther to Neuweiler.</td>
</tr>
<tr>
<td>19</td>
<td>A party fellow of the NSDAP</td>
</tr>
<tr>
<td>20</td>
<td>To hold up the administration, it was allowed to Johann Proß to leave the camp in Waldheim and to go back to Haifa.</td>
</tr>
<tr>
<td>22</td>
<td>People, who became chosen: leader of the area: Dr. Richard Hoffmann, his substitute: Wilhelm Eppinger, members of the management: Willi Aberle, Walter Hoffmann, Fritz Lippmann, Gustav Beilharz (New South Wales), Johannes Proß (South Australia)</td>
</tr>
<tr>
<td>23</td>
<td>Community eldest of Haifa</td>
</tr>
</tbody>
</table>
| 24       | Paul Sauer wrote about this happening in his book “The Holy Land Called” on page 290: " When Hitler’s dead was official, there was held a memorial service in the yard of the C-Compound in Tatura. Mr. Schneller, the director of the Syrian orphanage in Jerusalem delivered the speech. It was dedicated to ‘our leader Adolf Hitler and his friend Benito Mussolini’ as well as to all war victims. The topic of the speech was the Bibel verse: 'Nobody has more love than the person who gives up his life for his friends.'"
Even in Germany happened such incredible things: When cardinal Adolf Bertram of Breslau (Wroclaw) heard of Adolf Hitler's death, he ordered that all churches in his archbishopric had to: "… held ceremonious requiems as memory of the Leader. Hitler should come into Eden and therefore the cardinal's and Hitler's community as well, should pray together to God Almighty and his Son."

( Frankfurter Allgemeine Zeitung, 25.10.1980)

It was built in 1892/1893 by Johann Proß sen. .

Homepage: http://www.tempelgesellschaft.de

Homepage: http://home.vicnet.net.au/~tempsoc

Oberkollwangen

Refers to the name of Friedrich Keller’s mother: Justina Regina

4.2 Glossary

<table>
<thead>
<tr>
<th>Calw</th>
<th>A town south east of Stuttgart in south west Germany (see map)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Württemberg</td>
<td>The Swabian part of Baden-Württemberg</td>
</tr>
<tr>
<td>Ludwigsburg</td>
<td>Town north west of Stuttgart</td>
</tr>
<tr>
<td>Leonberg</td>
<td>Town west of Stuttgart</td>
</tr>
<tr>
<td>Korntal – Wilhelmsdorf</td>
<td>Part of Stuttgart</td>
</tr>
<tr>
<td>Tübingen</td>
<td>City in Baden-Württemberg</td>
</tr>
<tr>
<td>Marbach</td>
<td>Between Stuttgart and Tübingen</td>
</tr>
<tr>
<td>Obertürckheim</td>
<td>Part of Stuttgart</td>
</tr>
<tr>
<td>Bad Cannstatt</td>
<td>Part of Stuttgart</td>
</tr>
<tr>
<td>Möttlingen</td>
<td>Northern Blackforest</td>
</tr>
<tr>
<td>Zwerenberg</td>
<td>Northern Blackforest (see map)</td>
</tr>
<tr>
<td>Fronsbach</td>
<td>Part of Murrhardt</td>
</tr>
<tr>
<td>Murrhardt</td>
<td>Town north east of Stuttgart</td>
</tr>
<tr>
<td>Neuweiler</td>
<td>Village in northern Blackforest (see map)</td>
</tr>
<tr>
<td>Oberkollwangen</td>
<td>Village in northern Blackforest (see map)</td>
</tr>
<tr>
<td>Agenbach</td>
<td>Village in northern Blackforest (see map)</td>
</tr>
<tr>
<td>Sprollenhaus</td>
<td>Village in northern Blackforest</td>
</tr>
<tr>
<td>Sulz am Neckar</td>
<td>East of Blackforest</td>
</tr>
<tr>
<td>Männedorf - Zürichsee</td>
<td>Village in Switzerland at the band of the Züricher sea</td>
</tr>
<tr>
<td>Stuttgart</td>
<td>Capital city of Baden Württemberg (see map)</td>
</tr>
<tr>
<td>Baden-Württemberg</td>
<td>Germany exists of 16 states, Baden-Württemberg is one of them.</td>
</tr>
<tr>
<td>Hofstettl</td>
<td>Village in northern Blackforest (see map)</td>
</tr>
<tr>
<td>Enz</td>
<td>River in the Black Forest</td>
</tr>
<tr>
<td>Breitenberg</td>
<td>Village in northern Blackforest (see map)</td>
</tr>
<tr>
<td>Königsberg</td>
<td>Former German town, now located in Russia and called Kaliningrad</td>
</tr>
<tr>
<td>Tilsit</td>
<td>Nowadays called Sowetsk, belongs to Kaliningrad</td>
</tr>
<tr>
<td>Memel</td>
<td>Former German region, now located in Lithuania</td>
</tr>
<tr>
<td>Köchersberg</td>
<td>Little village belonging to Murrhardt</td>
</tr>
<tr>
<td>Bad Wildbad</td>
<td>Town in northern Blackforest (see map)</td>
</tr>
<tr>
<td>Conweiler</td>
<td>Village in northern Blackforest</td>
</tr>
<tr>
<td>Pfullingen</td>
<td><a href="http://www.pfullingen.de">http://www.pfullingen.de</a></td>
</tr>
<tr>
<td>Lüneburger Heide</td>
<td>South of Hamburg</td>
</tr>
<tr>
<td>Black Forest</td>
<td>Area in south west Germany</td>
</tr>
<tr>
<td>Calmbach</td>
<td>Village in northern Blackforest</td>
</tr>
<tr>
<td>Ostrach next to Sigmaringen</td>
<td>South Germany</td>
</tr>
<tr>
<td>Magdeburg</td>
<td>North east Germany</td>
</tr>
</tbody>
</table>
4.3 Maps

4.3.1 Blackforest

The blue arrow locates Neuweiler
4.3.2 Neuweiler and surrounding villages
4.3.3 Israel